

JUST IN TIME

News from the Diversity, Equity and Human Rights (DEHR) Committee

“Our analysis of the available research suggests that between 20 percent and 40 percent of all homeless youth [in the US] identify as lesbian, gay, bisexual or transgender.”
—National Gay and Lesbian Task Force, Lesbian, Gay, Bisexual and Transgender Youth: An Epidemic of Homelessness, 2006

Winner of the Golden Leaf Award of Excellence for overall print publication, from the Canadian Education Press Association, 2011



Member of Canadian Educational Press Association
Association canadienne de la presse éducationnelle

Translating Transgender

Different though the sexes are, they inter-mix. In every human being a vacillation from one sex to the other takes place, and often it is only the clothes that keep the male and female likeness, while underneath the sex is the very opposite of what it is above.

—Virginia Woolf, *Orlando*

It was one of those odd coincidences—just as I began doing research for this issue of *Just in Time*, the theme of which is “transgender,” I also started reading a recent and much-lauded Canadian novel: *Annabel*, by Kathleen Winter. The hero/heroine of *Annabel* is Wayne, who is born a hermaphrodite in a small coastal town in Labrador. Wayne’s parents decide to raise him as a boy, thus launching him on a difficult and dangerous path of life. As Wayne grows up, he struggles to truly belong in the über-masculine hunting and trapping world of his father. Beneath the surface is his other self, Annabel, who in the end will not be denied. This fine and sensitive novel accomplishes what fine and sensitive art does—it invites the reader to explore in a profound way the experiences of another. In other words, it gives shape to life.

Our society is obsessed with naming and classifying, with drawing neat lines and tidy categories. But this messy, complicated world does not bend easily to this tendency and to our desire for easy, either-or explanations. Binary systems—meaning composed of two parts—infuse math, science and computing. We are sure that they are indispensable to certain understandings of the world, but the notion of binaries is a little more problematic when it comes to human beings. Traditionally gender has been thought of as a perfect binary—you are either a boy or a girl, a he or a she. However, as the famous Gershwin tune goes, “it ain’t necessarily so.” In fact, we now know that when it comes to human sexual identity, there are many gradations of shades between the pink and blue poles.



Replace Judgment with Curiosity: How Teachers Can Deal with Sexual Difference in the Classroom

by Karen Virag

Imagine that among your students is 13-year-old Kimberly; she is large for her age and somewhat androgynous in appearance, and she favours jeans and loose shirts over skirts and tops. Kimberly says that she has few friends but defiantly adds that this does not matter because she “doesn’t need anybody.” Kimberly likes music and poetry, though at a parent–teacher interview, her mother expressed concern that her poetry was depressing and focused on death. You also know that she has needed stitches for cutting herself; one of these cutting incidents occurred at school after Kimberly read her poem describing a female same-sex love relationship aloud in English class, and classmates began bullying her and calling her “butch” and “dyke” in the hallway and in the cafeteria.

What would you do?

This was just one of the scenarios in a workshop on gender and sexual identity in youth that I attended on October 22, in Nisku. Put on by the Crisis and Trauma Resource Institute, a Winnipeg-based company that provides training and consulting services for organizations working with issues of crisis and trauma, the workshop posed a number of such scenarios to participants who ranged from counsellors in private practice to teachers to therapists. The one thing all these people had in common was that they work with young people who are questioning, troubled or even tortured about their sexual identity. The phrase *sexual identity* refers to how people understand and express their sexuality as part of their identity. It is different from *sexual orientation*, which refers to one’s attraction to others on the male/female continuum. Counsellors use another phrase—*gender identity*—to refer to a person’s deepest sense of who they are and where they fit into the concepts of maleness and femaleness. Gender identity is separate from the gender roles that society assigns and monitors. We are taught from a very early age to internalize ideas about gender and gender roles and to consider them in black-and-white ways so that they become naturalized and normalized. But what about shades of grey? What if you can’t identify with the gender role assigned to you? What if you don’t fit neatly into society’s binary systems?

Dying to Fit In

The spate of highly publicized teen suicides caused by homophobia and intolerance across the continent in the last few months is ample evidence of the need for more workshops like this. In one case, in the US, a young man committed suicide after his roommates posted on the Internet a video of his same-sex encounter. In Canada, in January 2008, in Ajax, Ontario, 14-year-old Shaquille Wisdom hanged himself as a result of homophobic cyberbullying. One study, conducted by the New York-based Gay, Lesbian and Straight Education Network (GLSEN) found that, in the US, lesbian, gay, bisexual or transgender (LGBT) students are three times as likely as non-LGBT students to say that they do not feel safe at school (22 per cent vs 7 per cent); 90 per cent of LGBT students have been harassed or assaulted during the past year (GLSEN 2006). Furthermore, 62 per cent of homeless LGBT youth will attempt suicide at least once—more than two times as many as their heterosexual peers (Van Leeuwen et al 2005).

What Can Classroom Teachers Do?

1. When you are faced with matters of students’ sexual identity, first and foremost show sensitivity. The teenage years are hard enough for most kids; for kids who are questioning their sexual identity, they can be agony. You should also be aware of your own biases and should strive to replace judgment with curiosity.
2. Pay attention to your language. Given that about one out of 10 students is non-heterosexual, you can be pretty sure there are LGBT youth in all your classes. Use the words *lesbian*, *gay*, *bisexual* and *transgender* as part of your regular classroom vocabulary. Use inclusive language that allows for LGBT possibilities (for example, use the word *partner* instead of *girlfriend* or *boyfriend*).
3. Ensure that your classroom is a place where diversity is valued. Get a Safe Spaces sticker and poster and display them prominently. You can download Safe Spaces material from this link: www.teachers.ab.ca/For%20Members/Professional%20Development/Diversity%20and%20Human%20Rights/Sexual%20Orientation/Safe%20Spaces%20Initiative/Pages/Index.aspx#view-the-safe-spaces-materials

4. Challenge unkind jokes or remarks. Create an atmosphere in which students can comfortably talk about discrimination and stereotypes.
5. Develop inclusive material. Identify the outcomes related to the knowledge, skills and attitudes in your subject area that address LGBT issues.
6. Stand up for youth—LGBT and straight—who are bullied. Volunteer to help form a gay/straight alliance or support group for LGBT and questioning youth.
7. Develop a broad base of support among students, teachers, administrators and parents. Find people who can help you locate and access school- and community-based LGBT information and resources.
8. Write a poem or an article for your school newspaper. Show a film or documentary about transgender rights or make one of your own.
9. Set up an activist e-mail network or start an e-mail petition.
10. Attend a conference or training on transgender issues.
11. If you are a gay, lesbian, bisexual or transgender teacher, consider coming out. Coming out can have a positive impact on student and teacher attitudes toward difference. And you'll be a great role model too.

Diversity, Equity & Human Rights

Sexual Orientation and Gender Identity Educational Resources Online

**Refer to the ATA website
for the following:**

Answers to frequently asked questions
~
Professional development
workshops and resources
~
Information for school counsellors
~
Safe spaces initiative
~
Gay—straight student alliances
~
Research articles, guide books
and teacher narratives
~
Provincial, national, and
international resource listings
~
Multimedia features
~
Research tools

**Go to www.teachers.ab.ca,
click on
Diversity, Equity & Human Rights
(under Issues in Education)
and follow the links.**

Karen Virag is the ATA's supervising editor and a staff writer. She is also the administrative secretary of the Diversity, Equity and Human Rights Committee.

What Happened to Kimberly?

So what about Kimberly, whose story is recounted above? The first thing all workshop participants agreed on is the importance of not making any assumptions about Kimberly. Do not automatically assume that she is gay or that she suffers from a poor self-image. These might be true, but it is important that Kimberly identify her own issues herself. As one counsellor said, "We need to replace judgment with curiosity about others."

Kimberly needs a safe place and a safe person with whom she can talk about her own problems. She needs an adult to trust. And in the lives of a lot of children and youth, that person is a teacher.

References

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What else can teachers do?

*Book an
Alberta
Teachers'
Association
"Respect for
Diversity"
workshop.
More
information
can be found
at [www.
teachers.ab.ca](http://www.teachers.ab.ca)*



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TRANSforming Education: Struggles and Strategies for Transgender Students

by Stephanie Buchan

Transgender:

A person whose gender identity, outward appearance, expression and/or anatomy do not fit into conventional expectations of male or female. Often used as an umbrella term to represent a wide range of nonconforming gender identities and behaviours.

I began my inquiry into transgenderism because of questions related to my role as a coach for both male and female athletes. Why are girls and boys put in separate rooms on overnight trips or training camps? Why are school change rooms gender specific? Should sports teams always be separated based on gender?

Such questions affect transgender youth, a population most often overlooked, even in discussions of diversity and human rights. Even though educators are starting to create inclusive classrooms and schools (Callaghan 2007; Lund 2007), the transgender population is rarely considered.

Until fairly recently there has been little research into transgender. According to Burgess (1999) it wasn't until the early 1990s that transgender people began to demand basic rights. Currently, transgender adolescents are the marginalized population most overlooked by society.

Transgender people "challenge the boundaries of sex and gender" (Burgess 1999) in comparison with transsexuals, who live in the gender that they best associate with (Mallon 1999c), and suffer from the most severe form of gender dysphoria. Kelly (2007) argues that transsexualism is a congenital condition, whereby the brain develops as one gender and the body as another. If a person represses awareness of transsexualism until adulthood, the person can develop gender dysphoria, which is the intense discomfort people feel when they do not identify with their assigned sex/gender. Burgess (1999) explains that the main reason for repression is that most children can accept their external, gender-descriptive features because they anticipate that these features may

change to their preferred sex. As secondary sexual characteristics develop, the transgender adolescents may become disgusted with their bodies and as a result can experience extreme isolation, depression and low self-esteem (Mallon 1999a).

According to Mallon (1999c) sexual identity is a person's sense of self based on society's opinion of social and psychological cues, whereas gender identity is a person's intrinsic sense of identity.

Gays, lesbians, bisexuals and transgender people have faced prejudice and misunderstanding in all areas of life, but a report by Taylor (2006) suggests that within this population, transgender people experience the most hostility, especially those in mid-transition. Often people do not understand the differences between transgender and homosexuality. Mallon (1999b) says that although transgender and homosexual people can express similar cues, homosexual people do not express a desire to *be* the other gender.

Some transgender people do not identify with either gender, and some identify with both (Taylor 2006). Native cultures recognize this sense of being two genders as *two-spirited*, and in the past, people with two spirits were held in esteem because they could understand nature through both male and female eyes (Taylor 2006). Transgender adolescents have variously identified as gender-fluid, gender-bending, genderqueer or pangender (de Vries, Cohen-Kettenis and Delemarre-Van de Waal 2006); b-gendered; and/or multigendered (Holman and Goldberg 2006). Not all transgender people experience gender dysphoria, and not all feel the need to change their anatomy to that of the other gender through gender reassignment surgery.

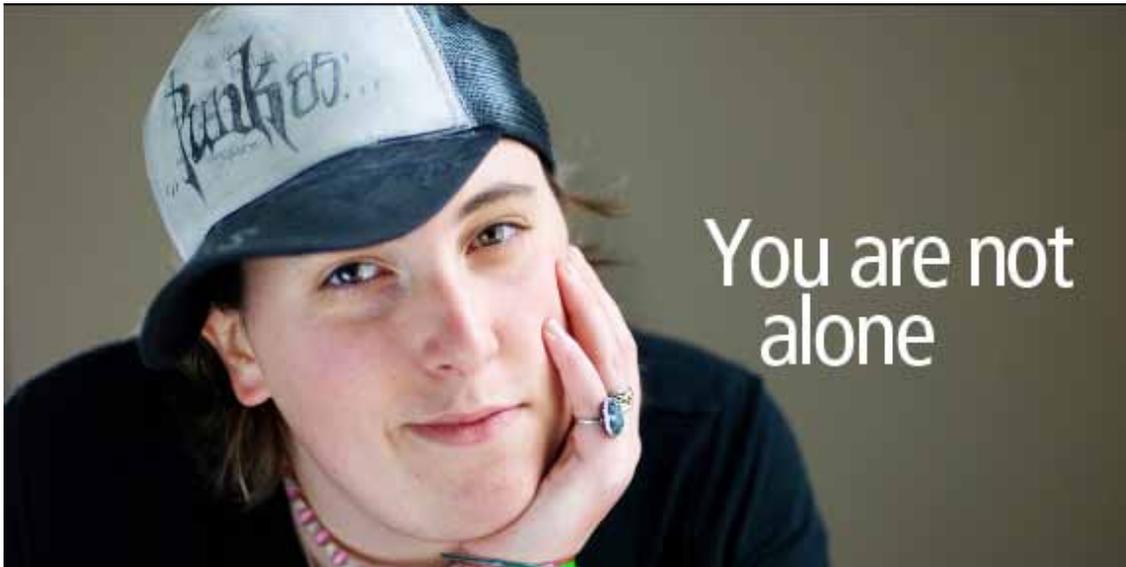


Alberta Teachers' Association Code of Professional Conduct

(1) The teacher teaches in a manner that respects the dignity and rights of all persons without prejudice as to race, religious beliefs, colour, gender, *sexual orientation, gender identity*, physical characteristics, disability, marital status, family status, age, ancestry, place of origin, place of residence, socioeconomic background or linguistic background.

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Bettcher (2009) makes an intriguing point about cultural practices in which genitalia are private and the need to classify people based on this private anatomy. Bettcher argues that because our genitals need to be hidden, we expect people to represent their genital status based on their attire and demeanour. When people's outward appearance does not reflect physical sex descriptors, others may perceive them as deceptive. Mayeda (2009) argues that people should not be forced to identify their gender or forced to fit into another's subjective category.

Most of the participants (70 per cent) in Taylor's study (2006) spent considerable time and effort playing the role of their birth sex and experienced extensive long-term negative effects. The reasons given by the participants for playing the role varied from fears of abuse to fears of "being passed over for a job" (p 11). In addition, doctors will not recommend any type of physical treatment for prepubescent children and will not provide surgery or even physical treatment, in some cases, until the person is over 18 (de Vries, Cohen-Kettenis and Delemarre-Van de Waal 2006). This, in turn, perpetuates students' sense of a lack of control over their bodies.

The school and its staff greatly influence child development and are second only to family (Burgess 1999). Given this, schools should be able to aid in student development, yet gender-variant students rarely receive supports in the educational system. In fact, gender-variant students are more likely to be harassed or neglected by students and teachers (Taylor 2006).

Students who are struggling with more than one visible minority status, especially male-to-female students who are experiencing another minority

status (de Vries, Cohen-Kettenis and Delemarre-Van de Waal 2006) are subject to more bullying. Transgender students often suffer from loneliness, confusion and depression (Taylor 2006) and often underperform or drop out of school as a result (de Vries, Cohen-Kettenis and Delemarre-Van de Waal 2006; Holman and Goldberg 2006).

Safe and caring schools need to be created for all students, and zero tolerance for violence or negative statements should be the standard for all students, not just vulnerable minority groups (Mallon 1999a). Mallon suggests that schools hire supportive and accepting employees (from teachers to support staff) who understand that the well-being and safety of all students is their most important job. He also suggests that staff need inservice training—teachers' ability to be supportive is directly related to their understanding of transgender adolescents and their issues.

Mallon also suggests that school policies be integrated and encompass the needs of all students and staff at the school. Taylor (2006) states that educational institutions must update their school policies to include gay, lesbian, bisexual and transgender rights and safety. Some people do not realize that transgender people are included in the LGBT population; therefore, policies must specifically indicate the rights of transgender and two-spirited students.

Taylor (2006) suggests that unisex or gender-neutral facilities be accessible where feasible. Some public spaces have offered transgender people the use of wheelchair-accessible or family-friendly washrooms, but Taylor argues that this is not a good solution. De Vries, Cohen-Kettenis and Delemarre-Van de Waal (2006)

advocate for gender-specific activities, school record name change and staff use of preferred pronouns. The research by Holman and Goldberg (2006) also indicates the importance of trans-friendly accommodations and policies relating to washrooms and change rooms.

I believe that the rights, needs and concerns of transgender students must be better understood and supported by educators. This population is the most misunderstood in schools today, and most staff and students often ignore their existence altogether. School policies must be created to protect the needs and rights of all minorities. Staff need to believe in these policies, and also to consistently enforce them. If we are to teach our students well, we must understand *all* of them, including those with gender variation outside of the norm.

Note: This paper is revised from an assignment for a BEd course taught by Dr Darren Lund, and I am grateful for his feedback on it.

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The most popular version of the transgender symbol depicts a circle with an arrow projecting from the top right (the standard male symbol) a cross projecting from the bottom (the standard female symbol) and an arrow with a cross (combining the female cross and male arrow) projecting from the top left.

The flag of the two-spirit community has two panels containing the six colours of the rainbow flag on either side of the symbol of the two-spirit community.



A Little Respect Goes a Long Way in Sex Identity

by Elsie Hambrook

This is an abbreviated version of an article that first appeared in the Moncton Times and Transcript, November 18, 2010. Reprinted with permission.

Most of us still think of the world as having only two sexes and internally identify as what our body parts tell us we are: either a man or a woman. But sometimes one's identity does not match up with the sex one is pronounced to be at birth.

Transgender is not an identity that is widely understood. Recently the Canadian TV show *Degrassi: The Next Generation* introduced a transgender character, Adam, who explained being a trans man in easily relatable terms: "I'm a guy. Like 100 per cent dude. But I was born in a girl's body. I'm a FTM, female-to-male transgender ... I'm a guy between the ears."

Some transgender people have surgery to change their sex. Some don't. Some maintain a connection with both genders. For example, North American Aboriginal communities refer to people who have both male and female spirits as two-spirited. Some don't identify on a male/female gender "coin" at all. Unfortunately, positive, informed depictions of trans people, like that of Adam on *Degrassi*, are rare.

Transgender identity isn't related to sexual orientation—trans people can be gay, straight, bisexual, asexual, just like those who are *cissexual* (or *cisgender*), a neologism that means those whose gender identity matches the sex they were assigned at birth. Transgender identity gets mixed with orientation, in part, because of the inclusion in the LGBT acronym. Nor is transgender about having a problem with the traditional definition of femininity or masculinity. A lot of women have problems with the old dictated norms of femininity but not with being female. Transgender is a deep discontent with inhabiting the body you have.

At a forum on transgender issues, held during Moncton's Pride Week celebration, a recurrent experience among the speakers was their common youthful ignorance of the term *transgender*. One speaker spoke of furtively reading a school library's encyclopedia, where the definition for *cross-dresser* was all he had to hold on to for years. Another participant spoke of visiting scores of doctors and mental health professionals, none of them able to help, none of them aware of transgender identity or able to offer it as explanation.

Because of the lack of information and of a support network that could help name what these people were dealing with, their transition began in adulthood even though they knew from childhood that they were different.

What can friends, family and communities in general do to support people in transition? No one expects that the average person be an expert on transgender issues, so they gave guidelines: "Use proper pronouns and names and treating us as you would any other person of that gender, and you are golden. This is 90 percent of the struggle."

Sounds like all that is needed is respect.

Elsie Hambrook is chairperson of the New Brunswick Advisory Council on the Status of Women.

Transgender Person Assaulted

In September 2010, Michelle Rayner, a female-to-male (FTM) transgender student at St Thomas University in New Brunswick, was assaulted when she entered a women's washroom, where another student expressed outrage by the entry of a male into the washroom. When Rayner tried to explain that she was biologically female, the other student called Rayner a faggot and punched her in the face.

"After experiencing this type of humiliation, I have been asked why I insist on using the facility for women rather than men, considering I am coming out as transgender," she said. "It simply comes down to a basic question of safety rather than which gender I identify with; if an altercation occurs in a male washroom then I would be far more unlikely to defend myself than in a female facility. By having washrooms clearly marked by gender lines it becomes a safety issue for those who fall between."

A rally held on November 25 to support the rights of transgender people attracted about 100 participants, showing Rayner—and the community at large—that many people condemn violence against those who do not conform to society's rigid norms.

Two-spirited:
Some Aboriginal people identify themselves as two-spirited rather than as lesbian, gay, bisexual, transgender or transsexual.

Transsexual:
A transgender person who has had treatments to alter the sex of his or her body. Many transsexual people report feeling “trapped in the wrong body” such that their internal feelings and emotions do not match their external biological sex.

Resources—ATA and Affiliates

The Sexual Orientation and Gender Identity Subcommittee of the ATA’s Diversity, Equity and Human Rights Committee has extensive resources for teachers. Go to www.teachers.ab.ca, click on For Members>Professional Development>Diversity, Equity & Human Rights>Sexual Orientation and Gender Identity.

The Society for Safe and Caring Schools and Communities offers workshops on bullying and violence prevention and on dealing with homophobia. The society also has an LGBTQ Resource Kit Guide. www.sacsc.ca

Safe and Caring Schools for Gay and Lesbian Youth—A Teacher’s Guide. www.sacsc.ca/PDF%20files/Resources/Lesbian_&_Gay_Youth.pdf

Canadian Organizations

The Crisis and Trauma Resource Institute (CTRI) is a Winnipeg-based organization that provides training and consulting services for individuals, schools, communities and organizations affected by or involved in working with issues of crisis and trauma. www.ctrinstitute.com

Egale Canada is a national organization that advances equality and justice for lesbian, gay, bisexual, and trans-identified people and their families across Canada. www.egale.ca

Let’s Talk Trans: A Resource for Trans and Questioning Youth. This booklet is for youth who want information about being trans, gender transition, coming out as trans, or finding resources and getting support. It is also a resource for questioning youth and their loved ones (sometimes called SOFFAs—significant others, friends, family and allies). *Let’s Talk Trans* is a joint publication of Vancouver Coastal Health,

Transcend Transgender Support and Education Society, and Canadian Rainbow Health Coalition. www.vch.ca/transhealth/resources/library/tcpdocs/consumer/youth.pdf

PFLAG Canada is a national organization that helps anyone who is struggling with issues of sexual orientation and gender identity. PFLAG Canada supports, educates and provides resources to parents, families, friends and colleagues with questions or concerns, and assists in the recognition and growth of gay, lesbian, bisexual, transgender, transsexual, two-spirit, intersex, queer and questioning persons and their families and friends, within their diverse cultures and societies. www.pflagcanada.ca

QMUNITY is BC’s leading resource centre for the lesbian, gay, trans, bi and queer community. QMUNITY provides services and programs such as education and outreach, Prideline information, antiviolence resources, coming-out and social support groups, counselling, meeting spaces and a library. www.qmunity.ca/

US Organizations

gltbq.com is the largest website devoted to gay, lesbian, bisexual, transgender and queer (GLBTQ) education and culture and houses the largest, most comprehensive encyclopedia of GLBTQ culture in the world. The encyclopedia’s literature, arts and social sciences departments feature more than 2.2 million words in nearly 2,000 signed entries. Hundreds of complementary illustrations help showcase the lives and contributions of thousands of GLBTQ people who have influenced society through literature, the arts, law, politics and more. www.gltbq.com/



the world’s largest encyclopedia of gay, lesbian, bisexual transgender, and queer culture

GroundSpark is a San Francisco-based organization that produces educational films to promote a more just world. GroundSpark works with educators, activists, and national and local organizations to make films that inspire meaningful social change. Much of this work focuses on creating schools and communities that are safe for all children. GroundSpark’s landmark program, Respect for All, provides youth and the adults who guide their development with the tools



Resources Available in the ATA Library

The ATA library is an excellent source of material for all aspects of teaching, including sexual orientation and gender identity. Below is a list of just some of the resources available from the library. As well, library staff are eager to help you with your research needs.

... *But Words DO Hurt: Stories from GLBTT Youth*. P Dos Ramos. 2005. Calgary, Alberta: University of Calgary. VHS, 30 minutes.

Interrupting Heteronormativity: Lesbian, Gay, Bisexual, and Transgender Pedagogy and Responsible Teaching at Syracuse University. K Farrell, N Gupta and M Queen, eds. 2005. Syracuse, NY: Syracuse University. Paperback, 195 pp.

Beyond Progress and Marginalization: LGBTQ Youth in Educational Contexts. 2010. C C Bertram, M S Crowley and S G Massey, eds. New York: Peter Lang. Hardcover, 316 pp.

Gender Circuits: Bodies and Identities in a Technological Age. E Shapiro. 2010. New York: Routledge. Paperback, 228 pp.

The Transgender Child: A Handbook for Families and Professionals. S Brill and R Pepper. 2008. San Francisco: Cleis. Paperback, 249 pp.

Transgender Explained. For Those Who Are Not. J Herman. 2009. Bloomington, Ind: AuthorHouse. Paperback, 148 pp.

Queer Youth in the Province of the "Severely Normal." G Filax. 2006. Vancouver, BC: UBC Press. Paperback, 180 pp.

Social Justice, Peace, and Environmental Education. Transformative Standards. J Andrzejewski, M P Baltodano and L Simcox, eds. 2009. New York: Routledge. Paperback, 332 pp.

Unfolding Lives: Youth, Gender and Change. R Thomson. 2009. Bristol, UK: Policy Press. Hardcover, 202 pp.

they need to engage in age-appropriate discussions about human difference, with the aim of preventing prejudice and building caring communities. www.groundspark.org

The Trevor Project is the leading US organization focused on crisis and suicide prevention efforts among lesbian, gay, bisexual, transgender and questioning (LGBTQ) youth. Its mission is to end suicide among LGBTQ youth by providing life-saving and life-affirming resources, including a 24/7 crisis intervention lifeline, digital community and advocacy/educational programs that create a safe, supportive and positive environment for everyone. www.thetrevorproject.org/news/campaigns

Transkids Purple Rainbow Foundation (TKPRF) is a Florida-based foundation committed to enhancing the future lives of transkids by educating schools, peers, places of worship, the medical community, government bodies and society in general, in an effort to seek fair and equal treatment of all trans youth. TKPRF supports transkids in school to ensure that they receive equal rights and a bully-free education. TKPRF also funds research and advocates for curriculum changes in universities and medical schools to help these organizations meet the needs of all transgender people. www.transkidspurplerrainbow.com/index.htm

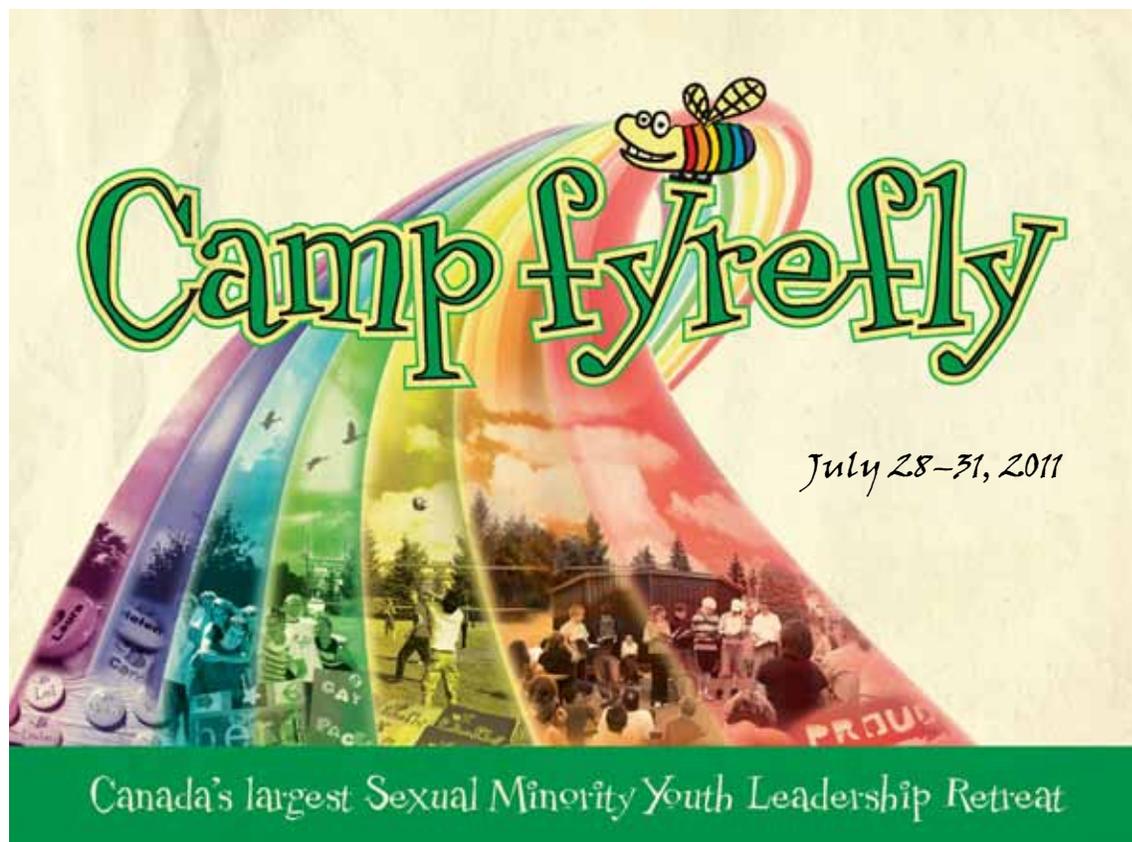
Transgender Equality: A Handbook for Activists and Policymakers. Published jointly by the US National Center for Lesbian Rights and the US Policy Institute of the National Gay and Lesbian Task Force, a think-tank dedicated to research, policy analysis and strategic projects to advance greater understanding and the equality of lesbian, gay, bisexual and transgender people. You can download this excellent publication free from the following website: www.thetaskforce.org/downloads/reports/reports/TransgenderEquality.pdf

Documentaries

Red Without Blue. A multiple-award-winning documentary. Shot over three years, this is a poignant and compelling story of 20-something Mark and Clair, born identical twins, coming out as a gay man and a transwoman, respectively. 77 minutes. <http://redwithoutblue.com/>

Almost Myself: Reflections on Mending and Transcending Gender. Personal stories of the transgender journey. www.almostmyself.com

Transgender Basics. A 20-minute educational film on the concepts of gender. Can be viewed at www.gaycenter.org/community/multimedia/transgenderbasics.



Camp fyrefly is Canada's only national leadership retreat for lesbian, gay, bisexual, trans-identified, two-spirited, intersexed, queer, questioning and allied youth. The camp, which was founded in 2004 by Dr André P Grace and Mr Kristopher Wells, is designed to help youth develop the leadership skills and resiliency necessary for them to become change agents in their schools, families and communities.

Camp fyrefly Alberta
For information, please contact
fyrefly@ualberta.ca

NOTICES AND EVENTS

March 9–13, 2011. Harrisburg, Pennsylvania. The third annual Keystone Conference. Theme: A Celebration of Gender Diversity. Includes social and educational sessions, and transmasculine and youth programs. For more information, go to www.keystone-conference.org/index.htm.

July 25–31, 2011: The Vancouver 2011 Outgames. This three-day human rights conference encompasses thematic areas such as the following:

Youth—bullying and cyberbullying, transgender issues, safe same-sex sex and STDs, coming out safely through filmography, how to set up issue-related youth camps

Health and well-being—STDs and healthy sexual practices, HIV/AIDS research and treatment

Law/jurisprudence—recent LGBTQ human rights case law, same-sex marriage initiatives, transgender rights, LGBTQ human rights activities in other geographic jurisdictions (Europe, Central and South America)

Spirituality—acceptance of the LGBTQ lifestyle by organized belief systems; how religions can be welcoming, inclusive and diverse

Education—involvement of teachers and their unions in creating safe and respectful educational settings, experiences and lessons

Sport—LGBTQ discrimination in sport, coaching in a diverse and inclusive environment, transgender issues in sport, best practices

For more information, go to <http://vancouver2011outgames.com/conference.html>.

Sept 23–25, 2011. Sault Ste Marie, Ontario. Focus on the Gay Family Conference Series. Workshops to combat discrimination and provide the lesbian, gay, bisexual, transgender, two-spirit, and queer/questioning (LGBT2SQ) community with the education and tools to fight discrimination and assisting faith communities in welcoming LGBT2SQ people.

For more information, go to www.welcomefriend.ca/conference/about-conference.



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