THE EVERY TEACHER PROJECT

ON LGBTQ-INCLUSIVE EDUCATION IN CANADA'S K-12 SCHOOLS
FINAL REPORT

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The Manitoba Teachers' Society

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The
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Teachers'
Society

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[FOREWORD]

T he Manitoba Teachers' Society has been privileged to be a committed partner from the beginning of the Every Teacher Project. We have supported this important work through an advisory committee of MTS staff officers and Manitoba teachers, who met with the researchers and advised at every stage of the project. We have provided direct funding and communications support. We have helped recruit participants – including almost 10% of our own membership – to participate in the online survey, and we reached out to all teacher organizations in the publicly funded school systems of Canada to invite them to participate. We worked with our sister organizations to ensure that their members would hear about the Every Teacher Project survey and that their voices could be heard. We have done so with pleasure!

While MTS has long held that LGBTQ-inclusive education needs to be a key focus in providing safe and supportive environments for both students and educators, we were pleased to be able to provide our practical support to the Every Teacher Project. We are proud of Canadian teachers' work on behalf of LGBTQ students and staff, and we congratulate the Every Teacher Project team on this fine contribution to understanding Canadian teachers' experiences and expertise on LGBTQ-inclusive education.

Norm Gould
President
The Manitoba Teachers' Society

[PREFACE]

Ten years ago, LGBTQ-inclusive education was rarely addressed beyond a few major Canadian cities and school divisions. Educators who recognized its importance were virtually on their own in most school systems. Since that time, media attention to the suicides of bullied LGBTQ youth has brought the issue of the safety of LGBTQ-identified students from the back burner to the front, leading to the development of policies that emphasize detection and punishment of homophobic and transphobic harassment. More recently, some provinces and school officials have come to realize that student safety cannot be fostered through reactive and punitive measures alone, pursuing safety, instead, by fostering inclusive school cultures.

This shift in emphasis is reflected in recent school district policy and provincial legislation. For example, the Government of Manitoba (2014) amended *The Public Schools Act* to require all publicly funded schools to implement safe *and* inclusive policies for LGBTQ students; the *Ontario Accepting Schools Act* (2012) mandated that school boards develop equity policies and support student-led groups aimed at promoting inclusivity, including Gay-Straight Alliances. Alberta was the most recent province to introduce this kind of legislation in 2015. In Québec, Bill 56, *An Act to Prevent and Stop Bullying and Violence in Schools*, was unanimously passed in 2012, requiring public and private schools to develop action plans to end bullying—including that which is based on sexual orientation, sexual identity, and homophobia. Vancouver School Board (2014a, 2014b) has recently revised its LGBTQ-inclusive education policy to reflect best practices in transgender accommodation and inclusion; and, while not amending their provincial legislation, the government of New Brunswick has nonetheless gone one step further than Ontario or Manitoba by instituting a ministerial policy requiring schools to provide a GSA when requested not only by students but by anyone.

However, education policy and law cannot be effective unless the people doing the educating—teachers, school officials and counsellors—are on board. In the Every Teacher Project we set out

to investigate the perspectives of Canadian educators on the safety and inclusion of LGBTQ students and topics in schools. Our analysis of survey data found that educators share the perspective that safety and inclusion go hand in hand. Almost three-quarters of survey participants chose "Inclusion" instead of "Security" and "Regulation" in answer to the question, "What does school safety mean to you?" Our analysis attests that Canadian educators understand that the safety of marginalized students depends on their inclusion as fully respected members of the school community.

This perspective of inclusivity as necessary to safety is evident in teacher organizations as well. In many ways, and for many years, teacher organizations have often led the way (alongside progressive school districts) towards LGBTQ inclusion by developing curricular resources, offering professional development for their members, defending members in conflicts with school system officials involving LGBTQ rights, and consulting with government. This leadership reflects teacher organizations' awareness of the challenges affecting their membership: the teachers, counsellors, education assistants, administrators, and other educators who work directly with LGBTQ students and witness their marginalization, and with members who identify as LGBTQ. They also understand that inclusion of LGBTQ students takes work. Even in 2015, given LGBTQ students' long and ongoing history of exclusion, both systemic and systematic, from all aspects of official school life, as well as their extreme marginalization in unofficial school life, the persistence of organized opposition to their right to a safe and inclusive education continues.

[ACKNOWLEDGEMENTS]

The Every Teacher Project has benefitted greatly from partnership with The Manitoba Teachers' Society, which has worked closely with the research team from questionnaire design onward, and helped to secure the enthusiastic support of almost every national, provincial and territorial teacher organization in Canada:

Alberta Teachers' Association

Association des enseignantes et des enseignants franco-ontariens

British Columbia Teachers' Federation

Canadian Teachers' Federation / Fédération canadienne des enseignantes et des enseignants

Elementary Teachers' Federation of Ontario

Manitoba Teachers' Society

New Brunswick Teachers' Association / Association des enseignantes et des enseignants francophone du Nouveau-Brunswick

Newfoundland and Labrador Teachers' Association

Northwest Territories Teachers' Association

Nova Scotia Teachers' Union

Nunavut Teachers' Association

Ontario English Catholic Teachers' Association

Ontario Secondary School Teachers' Federation / Fédération des enseignantes-enseignants des écoles secondaires de l'Ontario

Ontario Teachers' Federation / Fédération des enseignantes et des enseignants de l'Ontario

Prince Edward Island Teachers' Federation

Quebec Provincial Association of Teachers / Association provinciale des enseignantes et des enseignants du Québec

Saskatchewan Teachers' Federation

Yukon Teachers' Association

The Every Teacher Project

[INTRODUCTION]

This report presents the results of the online survey phase of the "Every Teacher Project" on Canadian K-12 educators' perceptions and experiences of "LGBTQ-inclusive" education, including curriculum, policies, and practices that include positive and accurate information about lesbian, gay, bisexual, transgender, Two Spirit, and queer people as well as issues related to gender and sexual diversity (also known as GSD-inclusive education). This type of education is inclusive of students who would otherwise be marginalized by school climates that are typically hostile to lesbian, gay, bisexual, transgender, Two Spirit, or queer students, or students questioning their sexual orientation or gender identity (LGBTQ); to students who have LGBTQ parents, friends or other loved ones; and to cisgender heterosexual (CH) students who can also be directly or indirectly affected by homophobia, biphobia, and transphobia. The project surveyed thousands of educators in the school year ending June 2013. We will report on the focus group phase of the Every Teacher Project in 2016.

STUDY BACKGROUND

The Every Teacher Project was conceived as a "knowledge mobilization" study that aimed to collect the dispersed expertise and insights of participants and bring it forward through systematic analysis. As such, the Every Teacher Project recognizes the varied contexts of educators striving for LGBTQ inclusion across the country, some with supportive colleagues and school officials, others working alone in hostile or indifferent conditions, and still others feeling unable to work inclusively without violating their personal belief systems or jeopardizing their employment. The project set out to answer the following questions:

1. What are diversely situated Canadian educators' experiences and perceptions of this work?

2. How do they see the climate of their schools for LGBTQ students?

3. Do they approve of LGBTQ-inclusive education?

4. Do they practice it? In what ways?

5. What helps them do this work and what holds them back?

6. Do educators' own social identities (e.g., gender, sexual orientation, religion, age, etc.) make a difference?

7. Does type of school (e.g., size, location, religious/secular, socioeconomic characteristics) make a difference?

8. And finally, what conditions would need to be in place to help more teachers practice LGBTQ-inclusive education?

TERMS USED IN THE REPORT

EDUCATION TERMS

Early Years / Middle Years / Senior Years – Pre-Kindergarten to Grade 4 / Grades 5 to 8 / Grades 9 to 12.

Educator – As used in this report, "educator" refers not only to teachers but also to guidance counsellors, teachers with administrative duties, and education assistants.

Gay-Straight Alliance (GSA) – A club or support group located in schools that typically provides a safe space and increases support for/visibility of LGBTQ students.

Guidance Counsellors – Guidance counsellors, as used in this report, refers to guidance counsellors, school social workers, and school psychologists.

Homophobic Harassment Policy – Policy that provides guidance to school staff on how to address incidents of harassment or bullying based on sexual orientation.

Inclusive Education – The term will be familiar to educators because it has been a mainstay of teacher education in Canada for decades. Broadly defined, inclusive education encompasses the pedagogical, curricular, and programmatic practices designed to ensure that every child feels safe and respected at school and is able to benefit from the educational services offered. The language of inclusion is increasingly common in school system policy and legislation. Where the focus was once on safety, narrowly defined as protection from bullies, there is now widespread recognition that addressing harassment is not enough to create the conditions in which students will not be bullied, let alone feel respected and able to learn. Thus, for example, Manitoba's (2013) amendment to *The Public Schools Act* is named "Safe and Inclusive Schools," and positions bullying as a problem of non-inclusive, disrespectful school climates.

LGBTQ-inclusive Education – We use the term LGBTQ-inclusive education to describe curriculum, policies, and practices that include positive, accurate information about lesbian, gay, bisexual, transgender, Two Spirit, queer and questioning people as well as issues related to gender and sexual diversity (GSD), also known as GSD-inclusive education.

Transphobic Harassment Policy – Policy that provides guidance to school staff on how to address incidents of harassment or bullying based on transgender/gender identity or gender expression.

IDENTITY TERMS

CH – Cisgender heterosexual

Cisgender – A person whose gender identity aligns with conventional social expectations for the sex assigned to them at birth (e.g., a cisgender man is someone who identifies as a man and who was assigned male sex at birth). (In this report, the terms "male" and "female" refer to sex assigned at birth; "man," "woman" and "transgender" are used to refer to gender identity.)

FNMI – The Indigenous peoples of Canada: First Nations, Métis and Inuit; referred to in some literature and by the federal government as "Aboriginal." This report analyzes ethnic differences using the categories FNMI, other racialized groups, and White.

Gender – Gender is a system that operates in a social context to classify people, often based on their assigned sex. In many contexts this takes the form of a binary classification of either "man" or "woman"; in other contexts, this includes a broader spectrum. (In this report, the terms "male" and "female" refer to sex assigned at birth; "man," "woman" and "transgender" are used to refer to gender identity.)

Gender Expression – The way a person presents and communicates gender within a social context. Gender can be expressed through clothing, speech, body language, hairstyle, voice, and/or the emphasis or de-emphasis of bodily characteristics or behaviours, which are often associated with masculinity and femininity. The ways in which gender is expressed are culturally specific and may change over time. May also be referred to as gender presentation or gender performance.

Gender Identity – A person's deeply felt internal and individual experience of gender. This could include an internal sense of being a man, woman, androgynous, neither or some other gender. A person's gender may or may not correspond with social expectations associated with the sex they were assigned at birth. Since gender identity is internal, it is not necessarily visible to others. "Affirmed gender" is a term used for the gender an individual identifies as, regardless of sex assigned at birth. (In this report, the terms "male" and "female" refer to sex assigned at birth; "man," "woman" and "transgender" are used to refer to gender identity.)

Heterosexual – Traditionally, heterosexuality assumed the sex/gender binary to be accurate and referred to an individual's exclusive attraction to the "opposite" sex. In other words, heterosexual orientation referred to a cisgender man's attraction to a cisgender woman, and vice versa. Some transgender, non-binary and intersex people may also identify as heterosexual. (Also, commonly referred to as "straight.")

Homosexual – Unlike heterosexual, the term homosexual is strongly associated with pathologizing and oppressive meanings from

medical, legal and religious discourses and is generally not used in the LGBTQ community. In this report, the acronym LGB is used.

Indigenous – In Canada, people who identify as First Nations, Métis or Inuit (FNMI). This term is preferred by many FNMI people to the official federal government term "Aboriginal."

LGBTQ – Stands for Lesbian, Gay, Bisexual, Transgender, Two Spirit, Queer and Questioning. These terms and the acronym "LGBTQ" are used in the study to refer to sexual orientations and gender identities that differ from the dominant cultural norms of cisgender heterosexuality. However, these terms are broad classifications intended to encompass a wide spectrum of identities related to gender and sexuality. We use them for analytical convenience, recognizing that there are many other related terms that individuals may self-select to describe their sense of identity. We recognize that individual sexual and gender identities are much more nuanced than these categories. For example, individuals may identify as "pansexual" rather than "bisexual" to recognize the potential for attraction to sexes and/or genders that exist across a spectrum and to challenge the sex/gender binary. Others may identify as "gender-free" or "agender" because they find the term "transgender" too restricted by the parameters of the sex/gender binary. However, very few participants in this

study elected the write-in option of "other," or "choose not to answer," which suggests that most participants in this could see themselves, if only crudely, in one of the broad-stroke categories offered.

Racialized Groups – "Race" refers to the invention of different subspecies of people based on physical and cultural characteristics such as skin colour, accent or manner of speech, name, clothing, diet, beliefs and practices, leisure preferences, places of origin and so forth. Racialization, then, is "the process by which societies construct races as real, different and unequal in ways that matter to economic, political and social life" (Ontario Human Rights Commission, 2005, p. 11). Recognizing that race is a social construct, this study describes people as "racialized persons" or "racialized groups" instead of the more outdated and inaccurate terms "racial minority," "visible minority," or "non-White." FNMI participants are not included in this category because there were sufficient FNMI participants to analyze their data separately.

Sex / Assigned Sex – The classification of a person as male, female or intersex based on biological characteristics, including chromosomes, hormones, external genitalia and reproductive organs. Most often, sex is assigned by a medical professional at birth and is based on a visual assessment of external genitalia.

Sex/Gender Binary – The notion that there are only two possible sexes (male/female) and genders (man/woman), that they are opposite, distinct and uniform categories, and that they naturally align as male/man and female/woman (in other words, that gender is determined by sex).

Sexual Orientation – Sexual orientation classifies a person's potential for emotional, intellectual, spiritual, intimate, romantic, and/or sexual interest in other people, often based on their sex and/or gender. Also known as attraction, this may form the basis for aspects of one's identity (e.g., gay, lesbian, bisexual, heterosexual, etc.) and/or behaviour.

They / Them / Their – This report follows the emerging practice of using the plural pronouns "they," "them," and "their" as singular gender-inclusive pronouns (e.g., "The teacher taught their class") to incorporate the evolution of language that seeks to expand the gender binary, particularly as it is constructed linguistically.

Transgender or Trans – A person who does not identify either fully or in part with the gender conventionally associated with the sex assigned to them at birth. Transgender (or trans) is often used as an umbrella term to represent a wide range of gender identities and expressions (e.g., a person assigned male at birth who expresses femininity and identifies as a woman, a person who identifies as genderqueer or gender fluid).

Transsexual – A person who does not identify with the gender conventionally associated with the sex assigned to them at birth. This term is most frequently associated with movement from one side of the gender binary to the other. Many transsexual people feel a strong need to access medical transition to physically alter their bodies (e.g., hormone therapies and/or gender-affirming surgeries). For some people, this is a stigmatizing term because of its historical association with the pathologization of gender-diverse people, and the implication that a person's gender identity is not valid unless they medically transition.

Two Spirit – An umbrella term that reflects the many words used in different Indigenous languages to affirm the interrelatedness of multiple aspects of identity, including gender, sexuality, community, culture and spirituality. Prior to the imposition of the sex/gender binary by European colonizers, many Indigenous cultures recognized Two Spirit people as respected members of their communities and accorded them special status as visionaries, healers and medicine people based upon their unique abilities to understand and move between masculine and feminine perspectives. Some Indigenous people identify as Two Spirit rather than, or in addition to, identifying as LGBTQ.

TERMS FOR SYSTEMS OF PRIVILEGE AND MARGINALIZATION

Biphobia – Fear and/or hatred of bisexuality, often exhibited by name-calling, bullying, exclusion, prejudice, discrimination or acts of violence; anyone who is or is assumed to be bisexual or experiences attraction to multiple sexes and/or genders can be the target of biphobia. The hostility experienced by bisexual people has often been reduced to their same-sex attractions, with their heterosexual attractions regarded as a protective factor. However, research has shown that bisexual people are subject to levels of hostility similar to (but in some ways different from) those directed at gay and lesbian people. (Note: We will be analyzing the experience of bisexual participants in a future report.)

Cisnormativity / Gender Normativity – A cultural and societal bias, often unconscious, that privileges cisgender identities and gender norms, and ignores or underrepresents trans identities and/or gender diversity by assuming that all people are cisgender and will express their gender in a way that aligns with conventional norms. Cisnormativity is very evident in most schools and is regulated through transphobic practices.

Heteronormativity – A cultural and societal bias, often unconscious, that privileges heterosexuality and ignores or underrepresents diversity in attraction and behaviour by assuming all people are heterosexual.

Heterosexism – Prejudice and discrimination in favour of heterosexuality. This includes the presumption of heterosexuality as the superior and more desirable form of attraction.

Homonegativity – A negative attitude towards LGB people and relationships. Homonegativity is often distinguished from homophobia as being attitudinal rather than emotional in nature. In the context of this report, homonegativity is used to characterize language such as "That's so gay" that is insulting to LGB people and contributes to a hostile climate, whether such effects are intended or not.

Homophobia – Hostile feelings towards LGB people such as contempt, fear, or hatred. Often exhibited by name-calling, bullying, exclusion, prejudice, discrimination or acts of violence, homophobia can target anyone who is, or is perceived as being, LGBTQ. Although it was once attributed to natural revulsion against perverse sexuality, homophobia can often be explained by an individual's attachment to a community that strongly stigmatizes LGB identity. Canadian and American polls show that homophobia is rather quickly diminishing in the general population. In the context of this report, the term refers to actions that aggressively target individuals by harassment or exclusion.

HBTP – Homophobic, biphobic, and/or transphobic.

Intersectionality – The concept of the interacting effects of the various aspects of an individual's identity and social positioning—such as race, class, gender, dis/ability and sexual orientation—has been key to this project from its inception. Historically, much research has been conducted by comparing the experiences of differently situated people within a single category (e.g., comparing men and women within the category sex), which glosses over important differences (e.g., women living in poverty vs. affluent women). More recently, efforts have been made to understand the complexity of real life, where multiple categories intersect in our lives (e.g., affluent women may experience sexism very differently from the way women living in poverty do).

Transnegativity – A negative attitude towards transgender people and gender expression that falls outside the male-masculine/female-feminine conventions. Transnegativity is often distinguished from transphobia as being attitudinal rather than emotional in nature. In the context of this report, transnegativity is used to characterize language that is insulting to transgender people and contributes to a hostile climate, whether such effects are intended or not.

Transphobia – Fear and/or hatred of any transgression of perceived gender norms, often exhibited by name-calling, bullying, exclusion, prejudice, discrimination or acts of violence. Anyone who is, or is perceived to be, trans and/or gender diverse can be the target of transphobia. Homophobia and transphobia are strongly connected, as is seen when people are punished for departing from conventional expectations for their assigned sex (e.g., the masculine girl, the stay-at-home dad) by being stigmatized as "homosexual," "fags," etc. In the context of this report, transphobia refers to actions that aggressively target individuals by harassment or exclusion.

[METHODOLOGY]

SURVEY DEVELOPMENT

Working as an interdisciplinary team of researchers from Education, Gender Studies, Law and Sociology, we designed a multi-modal research program comprising an online survey and focus groups to investigate the question, "What are Canadian educators' experiences and perspectives on LGBTQ-inclusive education?" To develop the survey, we conducted a literature review of all previous related studies in English-speaking countries and drafted a questionnaire that reflected relevant findings from those studies as well as our own research.[1] We worked closely through several versions of the questionnaire with our Advisory Committee of members of the Manitoba Teachers' Society, including representatives of MTS staff, executive, and membership, to ensure that the survey resonated with their knowledge of school systems and related issues.

In designing the survey, we were mindful that while most members of teacher organizations were classroom teachers, others are subject specialists, counsellors, education assistants, and teachers with administrative functions. We therefore designed the survey to direct participants to subsets of questions relevant to their positions (within 15 subgroup categories). In order to facilitate subgroup and intersectionality analyses, the survey included 20 personal demographic questions on multiple aspects of identity and social location, and an additional 70 questions (10 of them open-ended) addressing perceptions of and experiences of school climate for LGBTQ students and LGBTQ-inclusive education practices in their own work contexts. These questions solicited their perceptions and experiences on a range of topics including school safety and incidents of harassment; LGBTQ rights and LGBTQ-inclusive education; LGBTQ-inclusive education practices; LGBTQ visibility; support from various stakeholders; policies in

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[1] In our development of the survey, we acknowledge the permissions granted by authors of the following research to adapt their survey questions for the purposes of our study: Harris Interactive & GLSEN (2005); Hoy & Woolfolk (1993); Keyes (2002); Meyer (2008); Morrison & Morrison (2011); and Schneider & Dimito (2008).

place regarding harassment, safety and inclusion; and level of training in implementing LGBTQ-inclusive policies and education practices. An additional 5 questions were asked of counsellors, social workers, and psychologists. Survey respondents who completed the short survey could opt to answer an additional 57 questions (6 of them open-ended). This second set of questions (the "long" version) covered the same range of topics, but shifted the focus to more detailed questions about educator perceptions and experiences. For example, the second section included questions about educators' training, more details about safe schools and safe school committees, and LGBTQ student involvement in schools. This report presents the findings of the short and long versions of the survey. We will present additional analyses as sub-reports available online.

The survey was offered in both English and French through an online survey instrument hosted by FluidSurveys. Before pretesting the questionnaire, we applied for and received research ethics approval from project leader Catherine Taylor's institution, The University of Winnipeg and subsequently from team members' institutions, the University of Manitoba (Drs. Peter, Ristock and Short) and Concordia University (Dr. Meyer). We pretested the questionnaire particularly thoroughly because of the complexity of the survey structure, first with our advisory committee of MTS members, then with the Egale Canada Human Rights Trust Education Committee, and finally with a group of 70 K-12 teachers. We subsequently refined the questionnaire to correct skipping patterns and address issues such as clarity.

DATA COLLECTION AND RECRUITMENT

Data were collected during the 2012-13 school year (specifically, collection commenced on October 11, 2012 and concluded on July 7, 2013). Survey participants were recruited through direct contact with national, provincial and territorial teacher organizations across Canada, which agreed to recruit survey participants from their memberships. Teacher organizations contacted their membership through direct emailing, website promotion, newsletter and information releases, and word of mouth, and participants were given an organization-specific link to access the survey. We monitored participation by organization and communicated with designated staff members to request follow-up contacts where needed to correct under-representation.

SAMPLE SIZE AND PARTICIPANT DEMOGRAPHICS

Over 3400 educators participated in the standard survey, with a final sample of 3319 after data cleaning (of these, 1725 (52%) went on to complete the additional questions involved in the "long" version of the survey). In many respects, participation levels map onto what we know of the Canadian teaching demographic:

⇨ 71% identified as women, 26% identified as men, and 3% as transgender. The average age of educators was 41.4 years. These demographic characteristics are closely representative of the Canadian teaching population, which is 75% women and has an average age of 45 (*Canadian Teacher*, 2014).

⇨ 3% of respondents were transgender (i.e., self-identified as transgender, transsexual, gender neutral, gender free, and/or indicated a gender different from their assigned sex at birth, such as a someone who identified as a woman and was assigned male at birth). Where numbers permitted we conducted analyses comparing the responses of transgender and cisgender participants.

⇨ Although there are no reliable population data on the number of LGBTQ Canadians, let alone the number of LGBTQ educators, at 16% of unweighted survey participants, LGBTQ representation is consistent with the upper end of most LGBTQ population estimates, and provides a strong subset for analysis.

⇨ Representation of Indigenous (First Nations, Métis, Inuit) educators is roughly proportional to the Canadian population at 7% (compared to 4% of the Canadian population). Other racialized groups are somewhat underrepresented (4% compared to 19% of the Canadian population) (Canada, 2013). (We use Canadian population as a comparator in the absence of reliable data on the numbers of Indigenous or other racialized teachers in Canada.)

⇨ Participation was proportionally distributed across Pre-Kindergarten through Grade 12. Typical grade spans of individual schools differ across the country, but for purposes of analysis in this report, we sometimes group participants into early years (Pre-K to Grade 4), middle years (Grades 5-8), and senior years (Grades 9-12).

⇨ Because of the strong partnership with The Manitoba Teachers' Society, Manitoba was over-represented in the sample; data were weighted by provincial/territorial teaching population to correctly reflect their proportion of the Canadian teaching population (except in analyses of regional or provincial/territorial results, which are based on unweighted data). In addition, an unanticipated survey concurrently conducted in Québec resulted in lower participation in that province. (Québec data have been combined with data from the Atlantic provinces in regional analyses in this report.)

Provincial and Territorial unweighted sample sizes are shown in Figure 1.

Yukon
N=59
2%

Northwest
Territories
N=41
1%

Nunavut
N=31
1%

Newfoundland
& Labrador
N=139
4%

British
Columbia
N=248
8%

Alberta
N=211
6%

Saskatchewan
N=183
6%

Manitoba
N=1390
42%

Ontario
N=606
19%

Quebec
N=46
1%

PEI
N=45
1%

Nova
Scotia
N=120
4%

New
Brunswick
N=164
5%
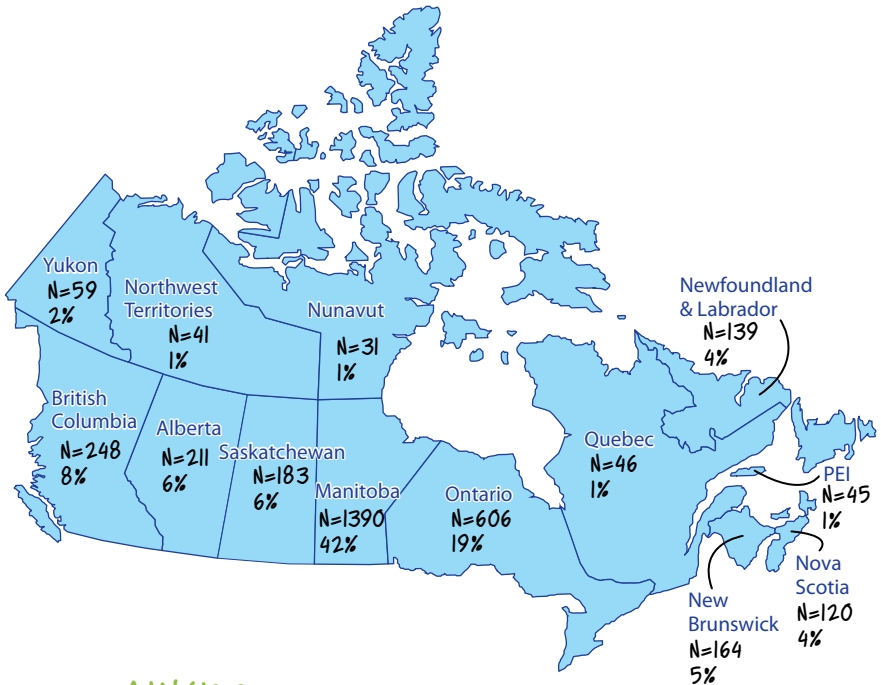
ANALYSIS

Quantitative data were analyzed through univariate frequency distributions (with relevant measures of central tendency where appropriate) and bivariate descriptive statistics (i.e., cross-tabulations and difference of means) that compared the responses of various groups of participants (e.g., LGBTQ and CH).

For reasons of accessibility to a broad readership, this report presents descriptive statistics only and presents findings in whole numbers (note: discrepancies in or between totals are due to rounding); however, all differences reported here are statistically significant to $p<0.05$. Please see the peer-reviewed publications listed at the end of this report for further information on the statistical analyses performed and results of significance testing (see Meyer, Taylor, & Peter, 2014; Taylor, Peter, Meyer, Ristock, Short, & Campbell, 2015).

CREATED VARIABLES

One of the aims of the Every Teacher Project was to understand the widely differing contexts and personal factors that affected educators' experiences and perceptions of LGBTQ-inclusive education. To that end, we asked questions that enabled us to conduct an extensive set of bivariate analyses. Our comparisons included:

⇨ LGBTQ versus cisgender heterosexual (CH)

⇨ Cisgender men versus cisgender women versus transgender

⇨ White versus FNMI versus racialized group

⇨ Age of educator

⇨ Teachers versus school guidance counsellors/psychologists/social workers versus school administrators (principal, vice-principal, and support staff)

⇨ Employment status (permanent contract versus term, occasional, casual, or substitute positions)

⇨ City or suburban area (city greater than 100,000 or suburb) versus small city and non-remote town (city of 10,000 to 100,000 or small town or rural area within 150 kilometres of a city with a population over 100,000) versus remote/rural/reserve/AFB (town of less than 10,000 more than 150 kilometres from a city with a population over 150,000, rural area, First Nations reserve, or Armed Forces Base [AFB])

⇨ School size by number of students (250 or fewer students vs. 251 to 500 students vs. 501 to 750 students vs. 751 to 1000 students vs. over 1000 students)

⇨ Early-years educator/school (Pre-K to Grade 4) versus middle-years educator/school (Grades 5 to 8) versus senior-years educator/school (Grades 9 to 12)

⇨ Schools with homophobic harassment policy versus schools without such policy
  » Level of training received on these policies (i.e., no training or insufficient training vs. policy with some training, but would have liked more vs. policy with adequate training or very well prepared)

⇨ Schools with transphobic harassment policy versus schools without such policy
  » Level of training received on these policies (i.e., no training or insufficient training vs. policy with some training, but would have liked more vs. policy with adequate training or very well prepared)

⇨ Percentage of students at school that come from low-income families (less than 10% vs. 10% to 24% vs. 25% to 49% vs. 50% to 74% vs. 75% and over)

- ⇨ Ethnic composition of school
  - » Percent First Nations, Métis, or Inuit (less than 10% vs. 10% to 24% vs. 25% to 49% vs. 50% to 74% vs. 75% and over)
  - » Percent from racialized groups (less than 10% vs. 10% to 24% vs. 25% to 49% vs. 50% to 74% vs. 75% and over)
  - » Percent White (less than 10% vs. 10% to 24% vs. 25% to 49% vs. 50% to 74% vs. 75% and over)
- ⇨ Main language of instruction at school (English vs. French vs. English and French)
- ⇨ Catholic school versus secular (i.e., non-religious) school
  - » Note: because only a small percentage of participants worked in religious schools that were not Catholic, most of our parochial/secular analyses focus on Catholic versus secular schools only.

The Every Teacher survey asked a series of detailed questions pertaining to the current religious affliation of respondents. For instance, for the Abrahamic or monotheistic religions (i.e. Christianity, Islam, and Judaism), we asked follow-up questions in order to record the specific religion of respondents (e.g., Christianity – Protestant Anabaptist). In total, we identified 52 different religious affiliations, including: none, atheist, agnostic, spiritual (non-religious), First Nations spirituality, Pagan/earth-based, Unitarian Universalism, eastern religions, Baha'i, Buddhism, Hinduism, and Sikhism. Because we had such a detailed account of current religious affiliation, we created a new variable based on whether or not educators' current religion was generally supportive of same-sex marriage, which resulted in the following categories: approves, mixed views, opposes, no formal religion, and religious but specific religion is unknown. In other analyses, we report on respondents whose current religious denomination is Catholic versus those who are not, and participants who currently identify with a Protestant denomination (including Anglicans) versus those who do not.

In addition to the above mentioned variables, several attitudinal questions were included as independent measures and included in bivariate analyses. These questions and respective responses include:

- ⇨ How do you feel about LGBTQ-inclusive education? Responses included "Approve," "Neutral," and "Oppose."
- ⇨ Do your religious or spiritual beliefs influence your decisions about LGBTQ issues? Responses included "Yes, strongly," "Yes, a little or somewhat," and "Not at all."

In order to investigate incidents of harassment in more detail, a composite measure of homophobic, biphobic, and transphobic (HBTP) harassment was created from an overall count of whether or not educators were aware of students being verbally harassed based on one of the following criteria: being LGB, being perceived to be LGB, being transgender, being a boy who acts "too much like a girl," and being a girl who acts "too much like a boy." A second measure was created for physical harassment based on the same criteria.

Finally, we provide regional breakdowns, which are based on unweighted data. In some cases, we report on each province and territory separately; however, due to sample size constraints, most comparisons were conducted according to geographical region. These regions include: British Columbia; Alberta and Saskatchewan; Manitoba; Ontario; Québec and the Atlantic provinces; and the three territories plus Labrador. Due to the low participation from the province of Québec, this province had to be included with the Atlantic region. Conversely, due to the large participation from Manitoba, we left it as its own region. We decided to combine Labrador with the Territories due to the remoteness of all juristrictions.

[SUMMARY OF RESULTS]

Among the key findings of the Every Teacher Project on LGBTQ-Inclusive Education are the following:

Large numbers of educators were aware of HBTP harassment and exclusion of LGBTQ students, students perceived to be LGBTQ, and heterosexual students. Most were aware of the presence of LGBTQ students.

⇨ *Safety.* Almost all educators (97%) considered their school to be safe but when they were asked questions that focus on the safety of LGBTQ students the numbers dropped substantially, especially for transgender students. LGBTQ participants and FNMI or other racialized participants were even more likely than CH or White participants to see their schools as unsafe for LGBTQ students.

⇨ *Harassment.* Participants were aware of HBTP exclusion and harassment of all kinds, ranging from two-thirds aware of verbal harassment in the past twelve months to one in five aware of sexual humiliation. Awareness was strongly correlated to participant characteristics, including identifying as a man, LGBTQ or FNMI; working as a guidance counsellor; approving of LGBTQ-inclusive education; or affiliation with a faith that approves of same-sex marriage. Awareness was not always strongly correlated to school characteristics; e.g., participants from Catholic schools were just as aware as those from secular schools of incidents of HBTP harassment; early-years, middle-years and senior-years educators were similar in their awareness (e.g., 62%, 65% and 71% respectively aware of verbal harassment). However, participants from low SES school populations were much more likely to be aware of HBTP verbal and physical harassment.

⇨ *Harassment of perceived LGBTQ and heterosexual students.* Many participants reported awareness of HBTP harassment of students perceived to be LGBTQ (e.g., 56% of Ontario participants aware) and of heterosexual students (e.g., 42% of Ontario participants).

⇨ *Impact of HBTP harassment.* Over half (55%) of the participants who reported being aware of HBTP harassment were also aware of the harassment leading to self-harming behaviours among LGBTQ students.

☞ **HBTP harassment policy.** Participants who felt they had been well prepared to enact HBTP harassment policies were much less likely to be aware of such harassment, which suggests that policies coupled with training reduces the incidence of harassment.

☞ **Homonegative comments such as "That's so gay."** Although LGBTQ students constitute a small minority of any school population, educators were even more likely to hear homonegative remarks frequently (49% heard daily or weekly) than to hear sexist remarks aimed at girls (41%) or remarks about body-size or appearance (36%). LGBTQ participants were somewhat more likely (56%) to report frequently hearing homonegative comments than CH participants (47%).

☞ **Intervention.** Most participants reported always intervening when they heard verbal harassment of any kind. They were most likely to always intervene in incidents of homophobic comments (such as "faggot") and least likely in incidents of sexist remarks aimed at boys (such as "boys are stupid"). Only 30% of educators felt that their schools responded effectively to incidents of HBTP harassment, with participants from cities/suburban areas more likely than those from smaller communities, and Catholic school educators less likely than

secular school educators. Participants who felt well prepared to implement their school's HBTP harassment policy were far more likely to see their school as intervening effectively than those from schools with no policy or inadequate training on using the policy.

☞ **Educator use of homonegative and homophobic comments.** One in five participants overall reported hearing teachers make homonegative comments such as "that's so gay" at school, with likelihood higher among Catholic school participants (28%) and Ontario participants (also 28%). A third of participants (34%) reported having heard teachers use homophobic remarks such as "faggot" and "dyke" at school. LGBTQ participants were more likely than CH to have heard teachers using such language, and racialized were more likely than white or FNMI.

☞ **Transnegative comments.** Participants were more likely to report awareness of harassment of boys for acting like a girl (50%) than of girls for acting like a boy (30%). Transgender participants were more likely than cisgender participants to hear such comments. Participants in schools with transphobic harassment policies were much less likely to hear such comments, and far less likely if they had been well trained in the policy.

➡️ ***Presence of LGBTQ students.*** Most
Catholic school and secular school
participants were aware of the
presence of LGB students in their
schools, although educators from cities
and suburban areas were much more
likely to be aware than those from
smaller centres. Fewer were aware of
the presence of transgender students.

Despite widespread awareness of HBTP
harassment and exclusion, schools varied
considerably in the implementation of Gay-
Straight Alliance (GSA) clubs, LGBTQ-inclusive
events and activities, postering, etc., but some
schools at all levels have done this.

➡️ ***LGBTQ visibility.*** Likelihood of having
a GSA was strongly correlated with grade
level; for instance, 1 in 4 participants from
schools with Grade 8 as their highest level
reported having a GSA versus over half
of those from schools with Grade 12 as
their highest level. Only 1 in 4 participants
reported their school had not participated
in any LGBTQ-themed events. Participants
from Catholic schools were much less
likely to report their school having a GSA
or participating in such events. BC and
Ontario educators reported the highest
levels of involvement and visibility, with
Alberta, Saskatchewan and the Territories
reporting the lowest. Senior-years
teachers were much more likely to report
having various resources on LGBTQ topics.

Most participants in both the secular and
Catholic school systems approved of LGBTQ-
inclusive education and see it as relevant in a
range of subject areas, but somewhat fewer
would be comfortable discussing LGBTQ
topics with students.

➡️ ***Personal values and religion.*** The vast
majority of educators (85%) reported
that they approve of LGBTQ-inclusive
education. Educators from Catholic
schools were only slightly less likely to
approve of LGBTQ-inclusive education
and slightly more likely to be opposed
to it. Most see LGBTQ rights as human
rights (96%) and reported that it
was personally important for them
to address human rights and social
justice (98%), but somewhat fewer
indicated it was important for them to
address LGBTQ issues (87%) or issues
of gender expression (85%) than to
address multiculturalism (97%) or
gender equity (96%). The vast majority
of participants agreed that "students
should be allowed to express their
gender any way they like" (90%),
and approved of same-sex marriage
(88%). Almost all (99%) educators
from a faith that supported same-sex
marriage also personally supported
same-sex marriage, as did, notably,
87% of those from religions with mixed
views and 78% from religions that
opposed same-sex marriage. Among

participants with no formal religion, 95% personally approved of same-sex marriage. A related finding was that 81% of educators from Catholic schools supported same-sex marriage (vs. 90% from secular schools). Fewer than 1 in 5 educators who attended services pertaining to their religion only a few times per year agreed that teachers should be able to opt out of LGBTQ-inclusive education, but over half of respondents who typically attended Christian services more than once a week agreed (33% for Catholic services, 71% for non-Catholic).

▷ **School safety.** When asked what school safety required, almost three-quarters of educators selected "inclusion (e.g., through curriculum, school clubs and events, and policy)" rather than regulation of behaviour.

▷ **LGBTQ content in the curriculum.** Educators were most likely to report that LGBTQ content was relevant to "health/family studies/human ecology" (86%), but this was closely followed by many other subjects including social studies (79%), English language arts (78%), and social justice/law (78%). Many participants also saw LGBTQ content as relevant to history (63%), religion (59%), the arts (57%), French language arts (53%), science (46%), and physical education (46%). One in five saw it as relevant to mathematics (22%).

▷ **Comfort level in discussing LGBTQ topics with students.** Almost all (99%) participants agreed that "it is important for students to have someone to talk to," but only 73% indicated they would be comfortable discussing LGBTQ topics with students. Likelihood of being comfortable was strongly correlated to participant characteristics, with guidance counsellors, LGBTQ participants, FNMI participants and senior-years educators being more comfortable than their respective counterparts. Participants from Catholic schools were much less likely to be comfortable (57%) than those from secular schools (76%) even though they were almost as likely to approve of LGBTQ-inclusive education (83% vs. 85%).

We found that educators were less likely to practice LGBTQ-inclusive education than to approve of it or to see it as relevant.

▷ **School-level practices.** Overall, 37% of educators reported having participated in LGBTQ-inclusive efforts at their school, with 80% of guidance counsellors having participated. Regional participation varied from a high of 45% in Ontario to a low of 15% in Alberta/Saskatchewan.

⇨ ***Classroom practices***. Three-quarters of teachers (78%) reported that they had included LGBTQ content in some way. The most common forms of inclusion were challenging homophobia (53%) and using inclusive language and examples (49%). Two-thirds (68%) of early-years teachers reported including LGBTQ content in their curriculum (vs. 84% in senior years).

Most educators believed there were no formal restrictions on LGBTQ-related content in the classroom (even in Alberta, where there was a parental notification requirement active throughout the duration of the survey), which raises the question, "What is holding some educators back from integrating such content, or integrating it more thoroughly?" To explore this question we examined a number of possible internal and external factors.

⇨ ***Job security.*** LGBTQ educators were more likely than CH educators to report that discussing LGBTQ issues would jeopardize their job. Participants from the Catholic school system were much more likely than those from secular schools to feel their job would be jeopardized (55% Catholic vs. 34% secular in Alberta, and 53% vs. 20% in Ontario).

⇨ ***Confidence in teaching efficacy.*** Over three-quarters (76%) of educators agreed that they could respond effectively when anti-LGBTQ incidents took place

at their school. Educators from Roman Catholic schools were somewhat less likely to agree (64%) than those from secular schools (78%). The highest level of agreement was found among those educators from schools with homophobic or transphobic harassment policies who felt very well trained on the policy (94% and 96%, respectively).

⇨ ***Inhibiting factors.*** Educators' own perceptions of what would prevent them from addressing LGBTQ issues included lack of training and/or resources (33%), student-based reasons such as believing their students were too young (31%), fear-based reasons external to the school such as parental opposition (23%), and fear-based reasons internal to the school such as opposition from school administration (14%). Only 2% reported that "homosexuality is contrary to my religious convictions" (5% for Catholic school educators vs. 1% for secular). Catholic school educators were much more likely than secular ones to indicate inhibiting effects included insufficient training and opposition from religious groups, parents, trustees, school division, and school administration. LGBTQ educators were much more likely than CH to cite job insecurities, and CH educators were much more likely to cite insufficient training and resources.

⇨ ***Childhood experiences of being bullied.*** Over two-thirds of participants reported that they themselves had been bullied or harassed as minors. LGBTQ participants were more likely than CH to report having been bullied (77% vs. 65%), cisgender men (83%) more likely than transgender respondents (74%) or cisgender women (63%), and FNMI (80%) more likely than White (69%) or racialized (54%). Almost three-quarters (74%) of participants who had been bullied replied that they had not received any support from school staff. Those who had received no support or been blamed were much more likely to report that the harassment still distressed them.

⇨ ***Childhood experiences of bullying others.*** Cisgender men who had bullied were more likely than cisgender women who had bullied to report having bullied another student for being LGBTQ or being perceived to be LGBTQ (21% vs. 5%). LGBTQ respondents who had bullied were more likely than their CH counterparts (14% vs. 8%) to report having bullied another student for being or being perceived to be LGBTQ, with 30% of transgender respondents who had bullied reporting having participated in this type of bullying. Consistent with

other research, respondents who had been victimized themselves as minors were more likely to have participated in bullying others (13% vs. 4%).

⇨ ***Mental health of educators.*** Despite relative invisibility and ongoing stigmatization of LGBTQ identities in many schools, LGBTQ educators (67%) were only somewhat less likely than CH educators (78%) to be at the "flourishing" end of the Mental Health Continuum. Participants who were still suffering the impact of childhood experiences of bullying were far less likely to be flourishing. Educators who worked in a school with a homophobic harassment policy or a GSA were more likely to be flourishing than those who did not.

⇨ ***LGBTQ educators.*** Two-thirds (67%) of participants were aware of a teacher being harassed by students because they were or were perceived to be LGB, and one-fourth (23%) were aware of a teacher being harassed because of their gender expression. One-fourth (26%) were aware of a teacher having been harassed by their colleagues because they were or were perceived to be LGB and 1 in 10 (10%) were aware of a teacher having been harassed for their gender expression. Most LGBTQ participants (73%) were not out to administration when they were hired,

but the vast majority were out at the time of the survey to at least one person at their school (gay men 93%, lesbians 94%, but bisexuals only 61%). They were far less likely to have ever mentioned their partners in conversation with students (59%) than CH participants (84%), especially if they were in Catholic schools (35%). However, of those who were out to their whole school community, almost half (47%) felt that their school community's response to them was very supportive, and almost half (48%) generally supportive.

⇨ **Personal connection with LGBTQ individuals.** Virtually all (99%) participants reported personally knowing someone who is LGBTQ, which may help to explain our findings of a very high level of support for LGBTQ-inclusive education. Cisgender men were much more likely to have had a student talk to them about being LGBTQ (46%) than cisgender women (31%) or transgender respondents (30%). Catholic school educators (28%) were only slightly less likely than secular school ones (36%) to have had had a student talk to them about being LGBTQ. Educators who approved of LGBTQ-inclusive education were more likely to have had a student speak with them (38%) than those who were either neutral (27%) or opposed (11%), which suggests that educators'

attitudes are often apparent to LGBTQ students. Almost 1 in 6 early-years educators had had a student speak to them about being LGBTQ.

⇨ **Leadership in LGBTQ-inclusive education.** Overall, teachers were more likely to see themselves as showing leadership, and they least likely to see administration or the Ministry of Education as showing leadership. Guidance counsellors saw both teachers and themselves as showing leadership. Many reported that no one shows leadership (e.g., 42% Catholic school educators vs. 19% secular reported no one shows leadership on curriculum, 48% vs. 25% on programming).

⇨ **Experiences of complaints about practicing LGBTQ-inclusive education.** Only 1 in 5 teachers who had included LGBTQ content reported having received complaints. LGBTQ teachers were more likely (28%) than CH teachers (14%) to have received complaints, transgender (42%) much more likely than cisgender women (20%) or cisgender men (15%), and FNMI (37%) much more likely than racialized (25%) or White teachers (17%). Teachers from Catholic schools (22%) were only slightly more likely than those from secular schools (18%). Of those who received complaints, most (72%) reported that their

principal had supported them, with teachers from Catholic schools being even more likely than those from secular schools to report that their principal had supported them (88% vs. 70%). Almost all FNMI teachers reported that their principals had supported them (97%) and nearly three-quarters (74%) of White teachers, but less than one-third (31%) of racialized teachers.

⇨ **Anticipated support.** Expectation of support from their teacher organization was strongly correlated to personal and school characteristics. For example, LGBTQ (85%), racialized (86%), and secular school educators (82%) were more likely than CH (76%), White (77%), FNMI (66%), or Catholic school (56%) educators to expect support from their teacher organization if they were to include LGBTQ content. Teachers who approved of LGBTQ-inclusive education (80%) were far more likely to expect support than those who were opposed (55%). Teachers were somewhat less likely to be confident that legislation, administration or colleagues would support them. They were more likely to be confident of support from colleagues in schools with HBTP harassment policies than in schools without such policies.

⇨ **Bachelor of Education preparation.** Almost two-thirds of participants who had completed their B.Ed. degrees in the previous five years reported that they had not been at all prepared for sexual and gender diversity education in their B.Ed. degrees. Participants reported that few courses, if any, incorporated LGBTQ content. They were most likely to encounter content on homophobia (62%, with 22% reporting this topic was addressed in more than one course) and material on issues that LGBTQ students face (55%, with only 17% reporting this topic was addressed in more than one course). Graduate courses were somewhat more likely to include LGBTQ content.

We found that participation in professional development on LGBTQ-inclusive education and educators' perception of the availability of school district resource personnel were highly dependent on personal and school characteristics.

⇨ **Professional development offered by school or school district.** One third (32%) of respondents had attended professional development offered by their school or school district that addressed LGBTQ education. Those identifying with a religion that approved of same-sex marriage were more likely to attend (44%) than those from a

religion with mixed views on same-sex marriage (25%) or those whose religion generally disapproved of same-sex marriage (18%); 43% of respondents with no formal religion had attended. Respondents from schools with homophobic/transphobic harassment policy were far more likely to have attended (45%/47%) than those without homophobic/transphobic harassment policy (14%/23%). Catholic school educators were much less likely to have attended (20%) than secular school educators (35%). Only 6% of educators from French language schools reported having attended, compared to 35% from English language schools and 34% from mixed French and English language schools.

▷ *School district resource personnel.* Two-thirds (67%) of respondents from schools with homophobic harassment policy and almost three-quarters (74%) of those from schools with transphobic harassment policy reported having a resource person specializing in LGBTQ issues, versus 32% of those from schools without homophobic harassment policy and 34% without transphobic harassment policy. Educators from Catholic schools were far less likely to have a resource person available through their school district (15%) than those working in secular schools (59%).

▷ *Teacher organization workshops and resources.* The majority (61%) of participants reported that their local or provincial/territorial teacher organization held professional development workshops or training that addressed LGBTQ education. Over half of these (32%) had attended this training, while 16% were invited but unable to attend and 13% were invited but chose not to attend. LGBTQ educators were far more likely to have attended (46% vs. 25% CH). Educators whose current religion approved of same-sex marriage were far more likely to have attended (53%) than those whose religion held mixed views (15%). In contrast, one-third (34%) of those whose religion was generally opposed reported having attended. Catholic school educators were less likely than secular school educators to report that their teacher organization offered professional development workshops or training (45% vs. 64%), though they were only slightly less likely to attend (29% vs. 32% attended). They were also less likely to report the availability of a teacher organization resource person specializing in LGBTQ issues, with only 32% reporting they knew of such a person, compared to 69% of educators from secular schools. Regionally, educators in British Columbia were most likely to

report their teacher organization had committees or cohorts on LGBTQ issues (84%), followed by Ontario (73%), Saskatchewan (66%), Nova Scotia (65%), Manitoba (55%), New Brunswick (53%), Newfoundland & Labrador (44%), and Alberta (42%).

▷ *Perspective on value of school system interventions for LGBTQ students.* Respondents indicated that broad-based institutional support for LGBTQ inclusion would be the most helpful in creating safer schools through such initiatives as having a principal or superintendent who openly supported teachers who take action on LGBTQ issues (81% "very helpful"), respectful inclusion in schools (79% very helpful), and respectful inclusion of LGBTQ content in the curriculum (78%). Support was much lower for anti-transphobia curriculum (54% very helpful), which suggests that there is a need for more awareness of the impact of transphobia on students. Establishing safe spaces in schools (such as by having an ally on staff that students can talk to) was most likely to be seen as very helpful (84%). Respondents were most likely to see the regulation of behaviour and security measures as harmful to LGBTQ students, but showed strong support for the legal enforcement

of punishment for criminal assaults (64% very helpful and 25% somewhat helpful). Educators who were supportive of LGBTQ-inclusive education were consistently much more likely to view various efforts as very helpful than those who were neutral or opposed. Catholic school and secular school educators were similarly strong in support of initiatives such as LGBTQ-inclusive equity policies, open support from principals and superintendents, GSAs, and LGBTQ inclusion in the school community and curriculum.

[DETAILED RESULTS]

PERCEPTIONS OF SCHOOL CLIMATE

PERCEPTION OF SCHOOL SAFETY

Almost all educators (97%) consider their school to be safe (60%) or somewhat safe (37%); however, when they were asked questions that focus on the safety of LGBTQ students, in particular, the numbers dropped substantially.

As shown in Figure 2, 72% of respondents believed their school to be safe (28%) or somewhat safe (44%) for LGB students, with a similar breakdown for students with LGBTQ parent(s) (34% safe and 38% somewhat safe). With respect to issues of safety regarding gender identity and expression, the numbers drop further. For example, 53% of educators reported their school was safe for transgender students, but only 18% were confident of this safety while the other 35% agreed that transgender students were "somewhat" safe. Given such a low perception of school safety for transgender students, it is disappointing that only 22% of educators reported that there were single-user or all-persons' washrooms available for students (but only 8% reported it was specifically designated for students' use, while 11% indicated it was designated for staff, but students could receive permission, and 3% gave other responses such as availability of a disabled-accessible washroom). The student Climate Survey found that washrooms and change

FIGURE 2: EDUCATORS' PERCEPTIONS OF SCHOOL SAFETY
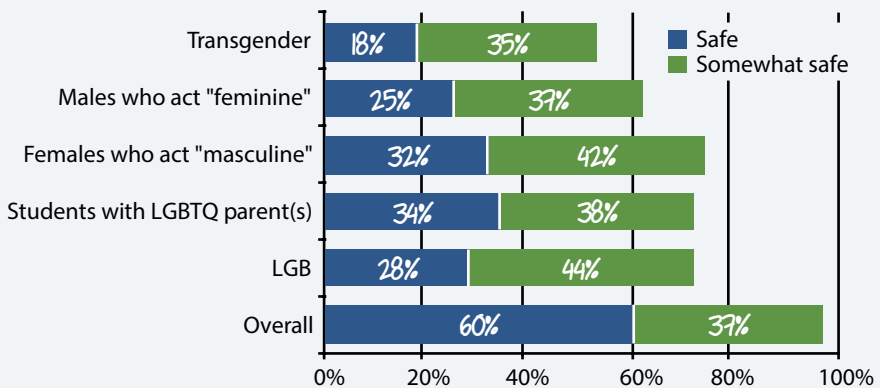
rooms (second only to hallways) were the school site most commonly identified as unsafe for LGBTQ students. Transgender-friendly alternatives to conventional sex-segregated communal washrooms have been identified as a key component of trans-inclusive school initiatives.

The disparity between high perceptions of overall student safety and lower perception of safety specific to LGBTQ students suggests that unless educators are asked questions directly about homophobic, biphobic and transphobic (HBTP) harassment, many are not thinking about the situation of LGBTQ students in their assessment of school safety.

These findings were consistent with the Climate Survey, which found that who you are (e.g., CH vs. LGB vs. transgender) makes a difference to how safe school seems. For example, in the Climate Survey when all identity-related sources of harassment were taken into account, 64% of LGBTQ respondents reported feeling unsafe compared to 15% of CH participants. More specifically, 53% of LGBTQ students reported feeling unsafe at school due to their sexual orientation or their perceived sexual orientation, whereas only 3% of CH participants reported feeling unsafe on those grounds. Though the gap is not as drastic, the trend continues for gender identity and gender expression with 29%

of LGBTQ participants feeling unsafe due to their gender identity or gender expression compared to 4% of CH respondents.

Sexual orientation and gender identity were also factors affecting educators' perceptions of school safety for LGB and transgender students. As reported in the Climate Survey, LGBTQ participants were more likely to notice LGBTQ-related harassment. In the Every Teacher Project, while 75% of CH educators believed their school was safe for LGB students, only 66% of LGBTQ educators agreed with this statement. The gap was even more pronounced when educators were asked about the safety of transgender students, with only 38% of LGBTQ educators agreeing that transgender students would feel safe at their schools, versus 57% of CH educators.

As shown in Figure 3, there was variation across the country in terms of perceptions of safety for LGBTQ students. Educators from the Territories and Labrador were the least likely to agree that their school was safe for LGB students (62%) or for transgender students (47%), followed by Ontario (66% for LGB and 45% for transgender), while participants in the Atlantic provinces and Québec were the most likely to consider their school safe for LGB (79%) and transgender (61%) students.

FIGURE 3: SCHOOL SAFETY FOR LGB AND TRANSGENDER STUDENTS (BY REGION)

Bar chart showing school safety percentages by region for LGB students and Transgender students.

LGB students: BC 76%, AB/SK 68%, MB 74%, ON 66%, Atlantic Provinces & QC 79%, Territories & Labrador 62%

Transgender students: BC 52%, AB/SK 52%, MB 56%, ON 45%, Atlantic Provinces & QC 61%, Territories & Labrador 47%

Legend:
- BC
- AB/SK
- MB
- ON
- Atlantic Provinces & QC
- Territories & Labrador
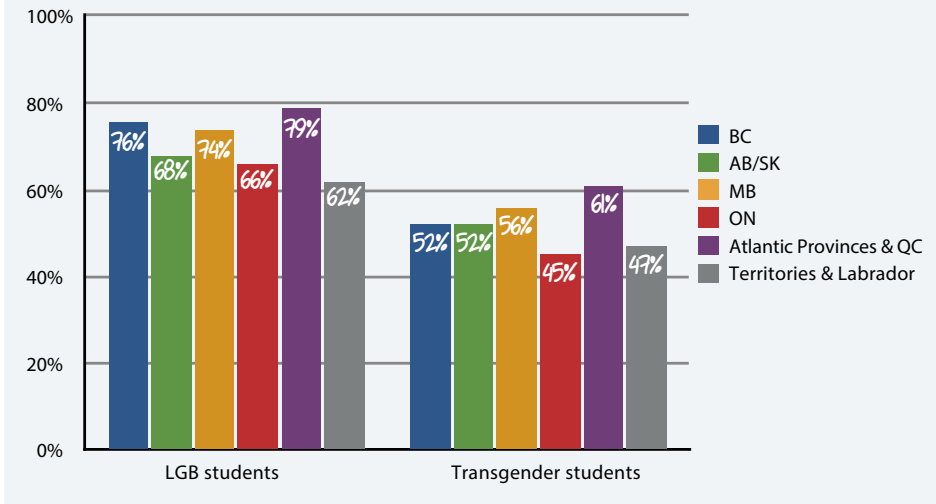
Community context also affected educators' perceptions of LGB and transgender students' safety. For instance, educators from schools located in remote small towns, rural areas, First Nations reserves, or Armed Forces Bases (remote/rural/reserve/AFB) were the least likely to think their school was safe for LGB (56%) or transgender (39%) students. These numbers were somewhat higher for city and suburban area schools and for those in small cities and non-remote towns. Educators from cities or suburban areas were more likely to report schools safe for LGB students (73%) and transgender students (56%) than were those from remote/rural/reserve/AFB schools. Educators from small cities and non-remote towns were more likely to report their schools were safe for LGB students (74%) than for transgender students (51%).

Perceptions of safety for sexual minority students also varied with the racialized identity of the educator. While almost three-quarters (73%) of White educators thought their school safe for LGB students (and only 15% thought it unsafe), only 62% (27% unsafe) of FNMI and 61% (29% unsafe) of other racialized educators agreed. However, racialized educators were as likely as White educators (52% vs. 53%) to agree that transgender students would feel safe in their schools, while only a third (32%) of FNMI respondents agreed.

There was some variation in perception of safety among participants in different job categories. The majority of administrators believed their school was safe for LGB students (81%) and transgender students (63%), while 78% of guidance counsellors felt their school was safe for sexual minority students and 57% maintained it was safe for transgender students, both of which were higher than teachers' perceptions (71% for LGB students and 52% for transgender students). This may indicate that teachers are more attuned to the situation LGBTQ students face every day, as teachers are more involved in the day-to-day lives of students than either administrators or counsellors, who are more likely to become involved mainly in cases of physical or sexual assault.

INCIDENTS OF HOMOPHOBIC, BIPHOBIC, AND TRANSPHOBIC (HBTP) HARASSMENT

Figure 4 provides a percentage breakdown of educators who were aware of various incidents of homophobic, biphobic, and transphobic (HBTP) bullying and harassment in their schools in the past 12 months. Over two-thirds (67%) of respondents were aware of incidents of verbal harassment of LGBTQ students (or students who were perceived to be LGBTQ). Over half (55%) were aware of LGBTQ students being the target of rumours, while 53% knew of LGBTQ students being excluded based on their actual or perceived gender identity or sexual orientation. Two out of five participants (43%) reported being aware of students being the victims of HBTP cyber-bullying, while a third (33%) knew of LGBTQ students (or those perceived to be LGBTQ) who were physically harassed. Nearly one-quarter (23%) knew of such students being sexually harassed, and one in five (20%) reported being aware of incidents of sexual humiliation because of students' LGBTQ, or perceived, identity.

Awareness of students being subject to HBTP verbal harassment

FIGURE 4: AWARENESS OF HBTP INCIDENTS IN THE PAST 12 MONTHS (% YES)

Category	Percentage
Sexual humiliation	20%
Sexual harassment	23%
Outing	24%
Graffiti	25%
Property stolen/damaged	29%
Physical harassment	33%
Cyber-bullying	43%
Exclusion	53%
Rumours	55%
Verbal harassment	67%
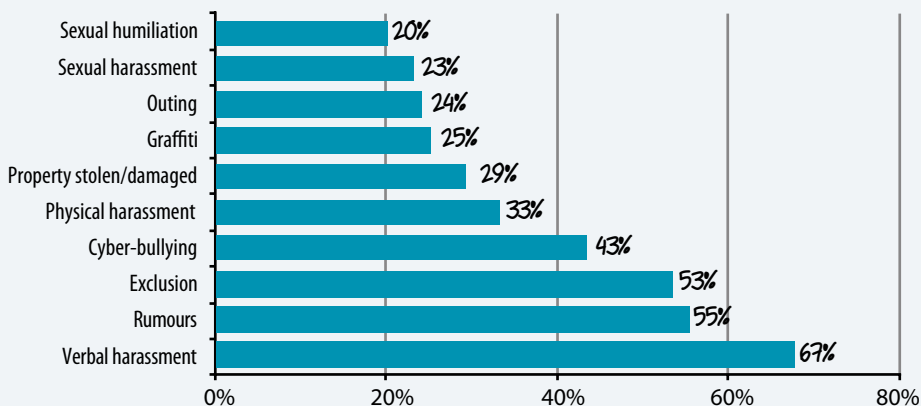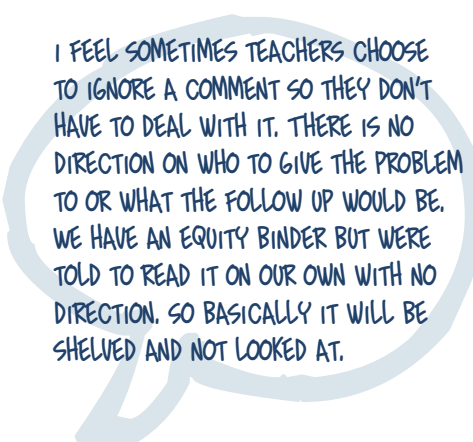
In terms of bivariate correlations, we found that FNMI educators were more likely to be aware of incidents of HBTP verbal harassment (75%) than were other racialized survey participants (68%) or White respondents (67%). We also found differences among participants grouped by values and their personal religious affiliation (as distinct from the religious affiliation of their school). For example, educators who approved of LGBTQ-inclusive education were significantly more likely to be aware of students being verbally harassed (72%) than respondents who were neutral (48%) or those who opposed it (31%). Moreover, participants affiliated with a religion that approved of same-sex marriage were more likely to be aware of incidents of verbal harassment (87%), those who followed no formal religion (68%), those whose religion held mixed views (66%), and those whose religion was officially opposed to same-sex marriage (61%).

There was no significant difference in the likelihood of awareness of HBTP harassment between educators from schools that currently had a policy that provided guidance to school staff on how to address incidents of harassment or bullying based on sexual orientation (herein referred to as a homophobic harassment policy) and those educators from schools without a policy (69%

and 70%, respectively). Respondents who worked in schools with such a policy were subsequently asked whether they felt they had received sufficient training on this policy; those educators who responded that they had not received sufficient training or had not been trained at all were only slightly more likely to report being aware of verbal harassment (80%) than participants who had received some training but would like more (78%). However, this number was reduced substantially for educators whose school had homophobic harassment policy *and* who felt that they were very well or adequately prepared to enact policy (60%). This lower number suggests that while homophobic harassment policy on its own is not enough to lower the incidence of HBTP verbal harassment, a policy effectively implemented by incorporating staff training can do this.

> I FEEL SOMETIMES TEACHERS CHOOSE TO IGNORE A COMMENT SO THEY DON'T HAVE TO DEAL WITH IT. THERE IS NO DIRECTION ON WHO TO GIVE THE PROBLEM TO OR WHAT THE FOLLOW UP WOULD BE. WE HAVE AN EQUITY BINDER BUT WERE TOLD TO READ IT ON OUR OWN WITH NO DIRECTION. SO BASICALLY IT WILL BE SHELVED AND NOT LOOKED AT.

We found similar results for schools with a policy that provided guidance to staff on how to address incidents of harassment or bullying based on gender identity or gender expression (herein referred to as a transphobic harassment policy). Of those educators whose school had such a policy, 68% were aware of incidents of HBTP verbal harassment, compared to 74% of educators who worked at schools without such policies. Among those educators who worked at schools with a transphobic harassment policy but reported not being sufficiently trained or not being trained at all, 84% were aware of HBTP verbal harassment, compared with 76% of those who reported having been trained but wanting further training and 60% of those who reported being very well or adequately trained. Put another way, we found that educators' awareness of HBTP verbal harassment was significantly higher where policies exist but training was insufficient (84% vs. 74% of educators who worked at schools without policies). This is similar to the finding noted in the previous paragraph for homophobic harassment: in other words, in the case of both homophobic harassment and transphobic harassment policies, having policy *and* training staff on how to implement policy is reflected in a lower incidence of HBTP harassment.
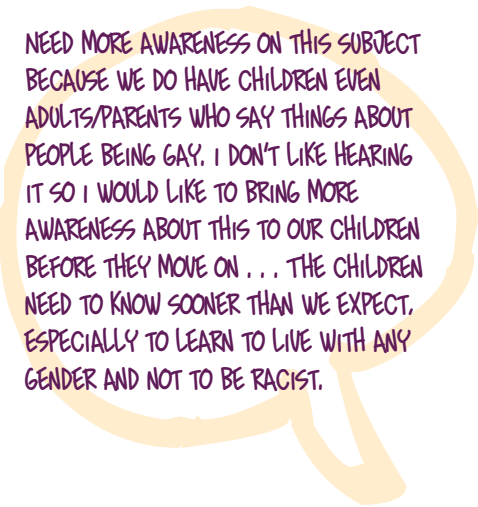
The socioeconomic status (SES) of respondents' school populations also factored into educators' awareness of HBTP verbal

harassment among students, but such harassment was perceived by high numbers of participants in schools across the SES spectrum. Generally, the higher percentage of students from low-income households in a given school, the greater the incidence of verbal harassment and bullying reported by participants. For schools with less than 10% population from low-income families, 55% of educators were aware of verbal harassment; 67% reported verbal harassment in schools with 10-24% low-income population; 69% reported verbal harassment in schools with 25-49% low-income student population; 67% reported verbal harassment in schools with 50-74% low-income student population; and 72% of educators reported verbal harassment in schools with over 75% of students from low-income households.

While we might expect to find a difference in educators' awareness based on the religious affiliation of the school in which they worked, we found that there was virtually no difference in educators' awareness of verbal harassment between Catholic schools (66%) and secular schools (67%).

Among grade levels, there was only a slight increase in educators' awareness of verbal harassment between early, middle and senior years. Almost two-thirds (65%) of educators working in middle years reported being aware of verbal harassment, with educators working in early years reporting slightly lower awareness (62%) and educators in senior years

reporting slightly higher (71%). Since nearly two-thirds of early-years educators reported their awareness of verbal harassment, the vital need for early interventions suited for younger years is apparent. Although most early-years students have not yet become aware of their own sexual orientations, they are still using HBTP language and policing gender conformity with comments about boys acting "too much like a girl" and vice versa.

> NEED MORE AWARENESS ON THIS SUBJECT BECAUSE WE DO HAVE CHILDREN EVEN ADULTS/PARENTS WHO SAY THINGS ABOUT PEOPLE BEING GAY. I DON'T LIKE HEARING IT SO I WOULD LIKE TO BRING MORE AWARENESS ABOUT THIS TO OUR CHILDREN BEFORE THEY MOVE ON . . . THE CHILDREN NEED TO KNOW SOONER THAN WE EXPECT, ESPECIALLY TO LEARN TO LIVE WITH ANY GENDER AND NOT TO BE RACIST.

LGBTQ identity is often assumed to be irrelevant at younger grades. However, there are several reasons for considering inclusive practices relevant: many early-years students have LGBTQ parents, siblings and other loved ones; many early-years transgender students are already keenly aware that their gender identity differs from the gender

associated with their birth-assigned sex; many pre-adolescent students who will grow up to be LGB adults are already experiencing same-sex attractions and are internalizing homonegative messages; and early-years students in general are already learning to practice HBTP harassment as a routine schoolyard pastime. For example, there was little difference between early-years and senior-years school respondents who reported being aware of physical harassment targeting boys who act "too much like a girl" (53% vs. 54%), girls who act "too much like a boy" (29% vs. 34%), or gender non-conformity in clothing (24% vs. 26%). The gap is even smaller for negative gender-related comments: 70% of early-years educators reported hearing negative remarks about boys acting "too much like a girl" (vs. 69% of senior-years educators), followed by 54% for hearing negative remarks about girls acting "too much like a boy" (vs. 56%). While only 10% of early-years educators reported being aware of students being verbally or physically harassed because they were LGB, compared to 43% of participants who worked in senior-years schools, 28% (vs. 55% for senior-years educators) reported hearing homonegative remarks, such as "that's so gay," at least weekly from students. Only 24% reported never hearing such comments (vs. 8% for senior-years educators).

Awareness of students being subject to HBTP physical harassment

While there was no difference between cisgender men and cisgender women regarding awareness of HBTP verbal harassment (68% of both reported being aware of incidents of verbal harassment at some point), transgender participants were much less likely to be aware of HBTP verbal harassment (35%). When it came to physical harassment, cisgender men were much more likely to be aware of incidents of HBTP physical violence (43%) than were cisgender women (30%), with transgender respondents again being much less likely to report being aware (13%). (Cisgender men were also much more likely (32%) to be aware of students being physically victimized for being perceived as LGB than were cisgender women (21%) and transgender participants (11%).)

Educators' awareness of students being physically harassed varied depending on the educator's personal identity and beliefs, the presence of policy in school, and the community context and composition of the school.

Racialized educators were more likely to report being aware of HBTP physical harassment (40%) than those identifying as White (33%) or FNMI (29%). Educators who approved of LGBTQ-inclusive education were also more likely to be aware of HBTP physical harassment (36%); those who were neutral

or who opposed LGBTQ-inclusive education practices reported lower levels of awareness (24% and 14% respectively).

Further, personal religious adherence had some impact on educators' awareness of physical harassment. Over one-third (35%) of educators with no formal religious affiliation reported they were aware of physical harassment. Of those who indicated they adhered to specific religions, there were differing levels of awareness of physical harassment based on that religion's view of same-sex partnerships. For instance, an educator adhering to a religion that officially approves of same-sex marriage was more likely to be aware of physical harassment (46%) than an educator from a religion that has mixed views (33%) or expresses outright opposition (29%). The lowest level of awareness came from educators who indicated they were religious but did not specify a religion (26%). These findings can perhaps be explained by the impact of religious views both on attention to the presence of this kind of abuse and on willingness to name it as homophobic, biphobic, or transphobic.

Interestingly, however, whether a school was religious or secular had virtually no impact on an educator's awareness of HBTP physical harassment, with 32% of educators from Catholic schools reporting being aware of physical harassment, compared to 34% of educators from secular schools.

HURTS MY HEART TO KNOW THAT THEY CAN'T BE THEMSELVES FOR FEAR OF RETRIBUTION.

Awareness of physical harassment based on sexual orientation

Existing homophobic harassment policies in schools also affected educators' awareness of physical harassment; and as with verbal harassment, this is most clearly reflected in the level of training that educators received on these policies. For instance, the presence of a homophobic harassment policy did not yield significantly different results in the educator's awareness of such instances (in schools with policy 35% reported being aware of physical harassment; in schools without policy 37%). In those schools where policy existed, educators who indicated they received insufficient or no training on the policy (38%) or that they would have liked more training (39%) reported slightly higher levels of awareness of physical harassment based on sexual orientation. Educators who indicated they were very well or adequately trained on policies were least likely to report physical harassment (31%). Since it is unlikely that policy training on physical harassment would lead to less awareness of the presence of physical harassment, this finding suggests that policy training leads to fewer incidents of such harassment.

INDIVIDUAL TEACHERS ARE IMPROVING WITH
REGARDS TO ADDRESSING HOMOPHOBIC AND
TRANSPHOBIC HARASSMENT ISSUES.
WE HAVE AN ACTIVE GSA IN THE SCHOOL AND
THEY WORK ON EDUCATING BOTH STAFF AND
STUDENTS THROUGH SCHOOL WIDE ACTIVITIES.
I BELIEVE THAT WE NEED TO DO MORE INTENSIVE
STAFF TRAINING ABOUT LGBTQ ISSUES SO THAT
MORE STAFF FEEL COMFORTABLE ENOUGH TO
ADDRESS HOMO/TRANSPHOBIC HARASSMENT IN
THEIR CLASSROOMS AND THE COMMON AREAS
OF THE SCHOOL.

Awareness of physical harassment based on gender identity and expression

The situation is similar for transphobic harassment policies. There was no significant difference associated with the presence of policy for educators' awareness of physical harassment based on gender identity or expression (in schools with policy 35% of educators reported physical harassment; in schools without policy 37%). Again, the difference is most noticeable in the sufficiency of the training. Educators who received adequate training but said they would have liked to receive more reported the highest levels of awareness of physical harassment (44%), followed by educators who reported receiving insufficient or no training (38%). The lowest levels of physical harassment on the grounds of gender identity and expression were reported by educators who reported that they were very well or adequately trained on the school's policy (31%). Again, as with both physical harassment based on sexual orientation and verbal harassment based on sexual orientation and on gender identity, this lower number suggests that effective policy implementation coupled with thorough staff training results in a lower incidence of physical harassment based on gender identity and expression.

The location and demographics of the school also contributed to educator awareness of physical harassment. Where the school is located can have as much of an impact on an educator's awareness of physical harassment as the demographics of the school. Educators from schools located in small cities and non-remote towns were more likely to report being aware of physical harassment than educators from schools in cities or suburban areas (39% vs. 31%) or from remote/rural/reserve/AFB schools (27%).

Demographics of the student population, such as income bracket, "racial" make up, and grade level all affected educator awareness of physical harassment based on sexual orientation and gender identity. The lower the income level of the student population's households, the higher was the educator awareness of physical harassment. With less than 10% of students from low-income

households, 21% of educators reported being aware of physical harassment; with 10-24% of students from low-income households, 35% of educators were aware of physical harassment; with 25-49% students from low-income households, 36% of educators reported physical harassment; and with 50% and over of students from low-income households, 40% of educators reported physical harassment on the grounds of sexual and gender identity.

As well, awareness of physical harassment increased between early-years, middle-years and senior-years levels. Over one-quarter (27%) of educators working in early years reported being aware of physical harassment, almost one-third (31%) of educators working in middle years reported physical harassment, and 38% of educators in senior years. Again, with over a quarter of early-years educators reporting physical harassment based on sexual identity, gender identity and gender expression, it is evident that interventions suited to early-years students are needed.

Earlier we discussed the impact of educators' own sexual and gender identity on their perceptions of school safety for LGBTQ students, with LGBTQ educators being much more likely to see their schools as unsafe for LGBTQ students. We also found that their sexual and gender identity affected educators' attention to related harassment in their schools. It is not surprising, given LGBTQ educators' personal connection to the issue,

and the increased likelihood of students confiding in them about HBTP harassment, that LGBTQ educators were much more likely to be aware of students being homophobically and transphobically harassed than their CH counterparts. For instance, 80% of LGBTQ educators reported being aware of incidents of verbal harassment of LGBTQ students or those perceived to be LGBTQ, compared to 64% of CH participants. The gap between LGBTQ educators' awareness and that of CH educators remained when asked about incidents of physical violence (50% vs. 29%). The trend continues for other incidents of harassment and bullying. Thus, LGBTQ educators were much more likely than CH educators to report being aware of incidents where students have been excluded (70% vs. 49%), the target of rumours (68% vs. 52%), the target of graffiti (41% vs. 21%), "outed" at school (40% vs. 20%), and sexually harassed (34% vs. 20%) for being or being perceived to be LGBTQ.

These numbers are not directly comparable to the student Climate Survey findings (Taylor and Peter, 2011), where we asked about LGBTQ students' individual experiences of harassment, not their perceptions of all LGBTQ students' experiences. It is notable, however, that some teachers were aware of all the forms of HBTP harassment that were reported by students in the Climate Survey. Understandably, their likelihood of awareness of any LGBTQ

student having been harassed in the various ways tends to be somewhat higher than the likelihood of any one LGBTQ student reporting having been harassed in those ways. This does not hold for sexual harassment, however, where the pattern is reversed: 40% of LGBTQ students reported having been sexually harassed, but only 23% of educators had been aware of any LGBTQ student having been sexually harassed (see Figure 5). This may suggest that LGBTQ students and their CH peers are not confiding in teachers, counsellors or school officials about incidents of sexual harassment of LGBTQ students.

FIGURE 5: EDUCATORS' PERCEPTIONS VERSUS LGBTQ STUDENTS' EXPERIENCES OF HARASSMENT

Verbal harassment: 51% Individual LGBTQ students' experiences, 67% Educators' perceptions of all LGBTQ harassment
Rumours: 47%, 55%
Cyber-bullying: 28%, 43%
Physical harassment: 21%, 33%
Property stolen or damaged: 15%, 29%
Named in graffiti: 15%, 25%
Sexual harassment: 40%, 23%

■ Individual LGBTQ students' experiences
■ Educators' perceptions of all LGBTQ harassment
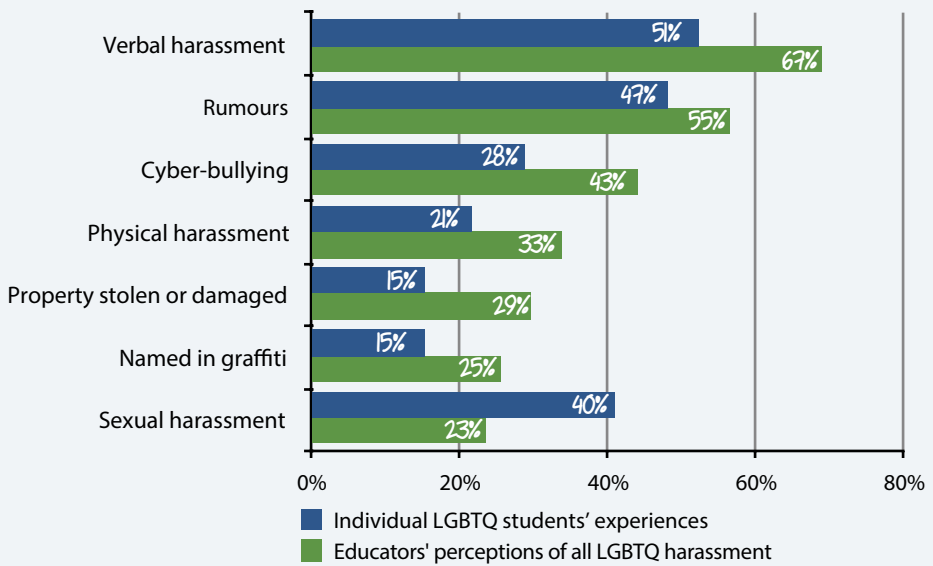
HARASSMENT OF STUDENTS PERCEIVED TO BE LGBTQ AND OF HETEROSEXUAL STUDENTS

Incidents of HBTP bullying are not restricted to "out" LGBTQ students, as 50% of educators reported that they were aware of students being verbally harassed for being perceived as LGB, and 23% of their being physically harassed. Further, 35% reported that they were aware of heterosexual students who had experienced homophobic harassment. (Presumably, these heterosexual students include LGBTQ students who were not yet out and were perceived as heterosexual.)

Ontario educators reported the highest levels of awareness, with 56% of educators reporting awareness of students being verbally harassed for being perceived to be LGBTQ and 42% of educators aware of heterosexual students who had been homophobically harassed. Next highest, 47% of BC educators reported being aware of students being verbally harassed for being perceived as LGBTQ and 34% reporting they were aware of heterosexual students being homophobically harassed. The Atlantic provinces and Québec reported overall that 45% of educators were aware of students being verbally harassed for being perceived as LGBTQ, with 31% reporting awareness of heterosexual students being homophobically harassed. In Manitoba, 40% of educators reported being aware of students being

verbally harassed for being perceived as LGBTQ and 29% reported being aware of heterosexual students being homophobically harassed. Alberta/Saskatchewan reported 34% of educators were aware of students being verbally harassed for being perceived as LGBTQ, with 24% reporting awareness of heterosexual students being homophobically harassed. In the Territories (Nunavut, Norwest Territories, and Yukon) and Labrador, we found that 41% of educators reported being aware of verbal harassment of students due to being perceived to be LGBTQ and that 25% of educators were aware of heterosexual students who had been homophobically harassed. As we noted in the student Climate Survey report, in any given school there may actually be more heterosexual than LGBTQ students being homophobically, biphobically, and transphobically harassed, given that they outnumber LGBTQ students by roughly 10 to 1. While these numbers do not tell us about the severity of the harassment, nor how widespread it is, nor about its impact, they do suggest that school officials and educators ought to be addressing it in their professional development and practices.
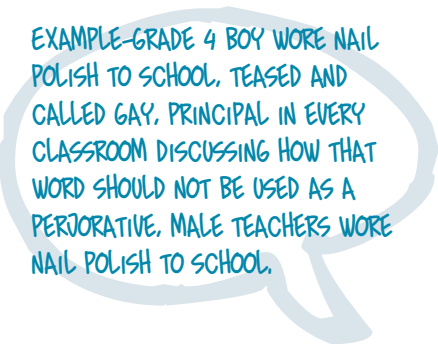
Looking at grade levels, we found an overall increase from younger years to later years. For educators in early years (Pre-K to Grade 4), we found lower but still substantial levels of awareness, with 37% of educators reporting awareness of students being verbally harassed in some way because

they were perceived as LGBTQ and 29% reporting awareness of heterosexual students being homophobically harassed. Educators working in middle years (Grades 5 to 8) reported higher levels of awareness of students being harassed due to their perceived sexual identity (47%) and their awareness of heterosexual students who had been homophobically harassed (33%). In senior years (Grades 9 to 12), 57% of educators reported being aware of students being verbally harassed for being perceived as LGBTQ and 38% reported being aware of heterosexual students who had been homophobically harassed.

Educators' personal identities and roles within the school also influenced their awareness of these types of harassment in schools. For instance, teachers who identified as LGBTQ were much more likely to be aware of students who were verbally harassed for being perceived as LGBTQ than CH teachers (68% LGBTQ compared to 45% CH). Similarly, LGBTQ teachers' awareness of heterosexual students being homophobically harassed was higher (45%) than CH teachers (33%). We also found differences along lines of racial identity, with 38% of FNMI educators and 36% of White educators reporting awareness of heterosexual students being homophobically harassed, as compared with 26% of educators of racialized identities. Guidance counsellors reported the highest

awareness of heterosexual students being homophobically harassed (52%), followed by teachers (34%) and administrators and other non-teacher school staff (33%).

Educators' personal beliefs about LGBTQ-inclusive education also affected their level of awareness of HBTP harassment. Educators who approved of LGBTQ-inclusive education were far more likely to be aware of both students being verbally harassed for being perceived to be LGBTQ (56%, compared with 17% of educators neutral on LGBTQ-inclusive education and 21% of those opposed) and heterosexual students being homophobically verbally harassed (40%, compared with 12% of those neutral about LGBTQ-inclusive education and 7% of those opposed). The reasons for the much lower awareness reported by educators who did not approve of LGBTQ-inclusive education may include an unwillingness to recognize a problem that they do not want to address.

EXAMPLE-GRADE 4 BOY WORE NAIL POLISH TO SCHOOL, TEASED AND CALLED GAY. PRINCIPAL IN EVERY CLASSROOM DISCUSSING HOW THAT WORD SHOULD NOT BE USED AS A PERJORATIVE. MALE TEACHERS WORE NAIL POLISH TO SCHOOL.

Finally, half (50%) of our participants were also aware of boy students being verbally harassed for acting "too much like a girl," and 30% of girl students being harassed for acting "too much like a boy." Further, 22% of educators reported being aware of boy students being physically harassed for acting "too much like a girl," while 13% were aware of girl students being physically bullied for acting "too much like a boy."

These numbers point to the student culture of gender regulation described by many researchers (e.g., Pascoe, 2007; Short, 2013), where heterosexual students routinely make use of HBTP accusations and insults to enforce a system of rigid gender conformity on each other, leading students to conform to gender expectations to avoid being stigmatized as gay.

HOMONEGATIVE AND HOMOPHOBIC LANGUAGE

Nearly half (49%) of educators reported hearing homonegative comments such as "that's so gay" at least weekly in their school (see Figure 6). Only 12% of participants reported never hearing such comments.

FIGURE 6: FREQUENCY OF COMMENTS FROM STUDENTS

	Never	Yearly	Monthly	Weekly/Daily
Body size or appearance	11%	23%	30%	36%
Sexist remarks aimed at girls	12%	20%	27%	41%
Homonegative	12%	16%	23%	49%
Sexist remarks aimed at boys	24%	22%	30%	24%
Gender-negative about boys	30%	31%	24%	14%
Homophobic	30%	22%	21%	27%
Gender-negative about girls	44%	32%	17%	8%
Transphobic	79%	12%	6%	4%
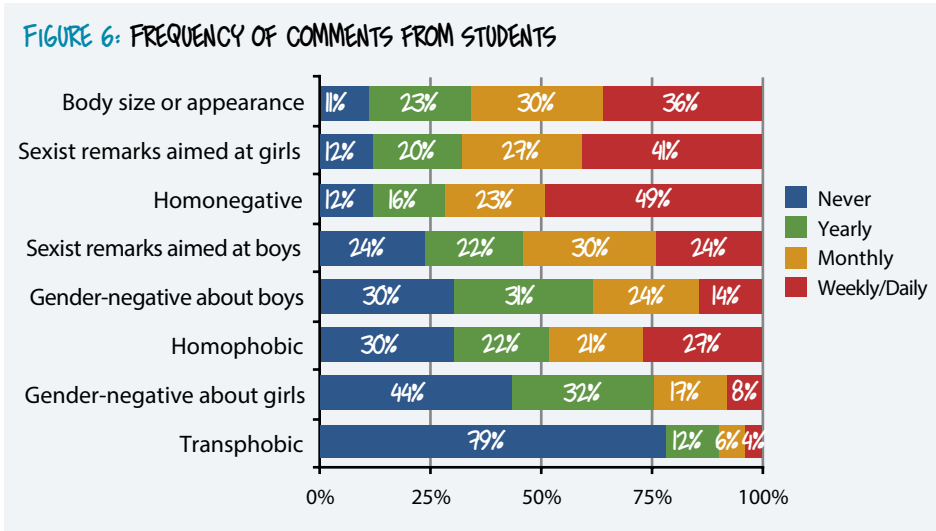
Although LGBTQ students comprise a minority section of any school population, educators heard homonegative remarks even more frequently than they heard sexist remarks or remarks about body size or appearance.

As with other indicators of awareness of LGBTQ safety and harassment, LGBTQ educators were more likely than their CH counterparts to report hearing homonegative comments (56% vs. 47%) at least weekly at their school. When it came to reporting hearing homonegative comments at least weekly in their school, there was virtually no difference between cisgender men (50%), cisgender women (49%), and transgender participants (48%). Respondents from racialized groups (74%) were even more likely to report hearing comments like "that's so gay." The rate was significantly lower for both White participants (48%) and FNMI educators (47%). Educators on a term, casual, or occasional contract as well as substitute teachers were somewhat more likely to report hearing homonegative comments (58%) than respondents who were on a permanent contract (48%), perhaps because students would be less likely to self-monitor in their presence.

Educators in remote/rural/reserve/ AFB schools were the most likely to hear homonegative comments at least weekly (57%), followed by educators from cities

or suburban areas (52%), while those from small cities and non-remote towns were the least likely (43%). Only a quarter (26%) of educators from French language only schools reported hearing comments like "that's so gay" or "t'es gai" at least weekly at their school, compared to 54% from English language schools and 51% from dual track French and English language schools. Results also show that reports of homonegative language become more prevalent as school size increases. As illustrated in Figure 7, slightly more than a third (37%) of educators from schools with under 250 students indicated hearing comments like "that's so gay" at least weekly at school, compared to 66% of educators from schools with over 1000 students. Finally, educators who worked with students in senior years reported the highest rate of hearing homonegative language at least weekly (61%), followed by respondents who worked with students from middle years (46%), and those who worked with children from early years (35%).

There was only a small difference between educators affiliated with Catholic schools (54%) and secular schools (49%) in hearing homonegative comments at least weekly.

Over a quarter (27%) of participants reported hearing homophobic comments such as "faggot" or "dyke" at least weekly in their school. As with homonegative comments, LGBTQ educators were more

FIGURE 7: PREVALENCE OF HOMONEGATIVE COMMENTS (BY SCHOOL SIZE)

- 250 or fewer students — 37%
- 251-500 — 42%
- 501-750 — 46%
- 751-1000 — 60%
- >1000 students — 66%

Heard homonegative comments at least weekly
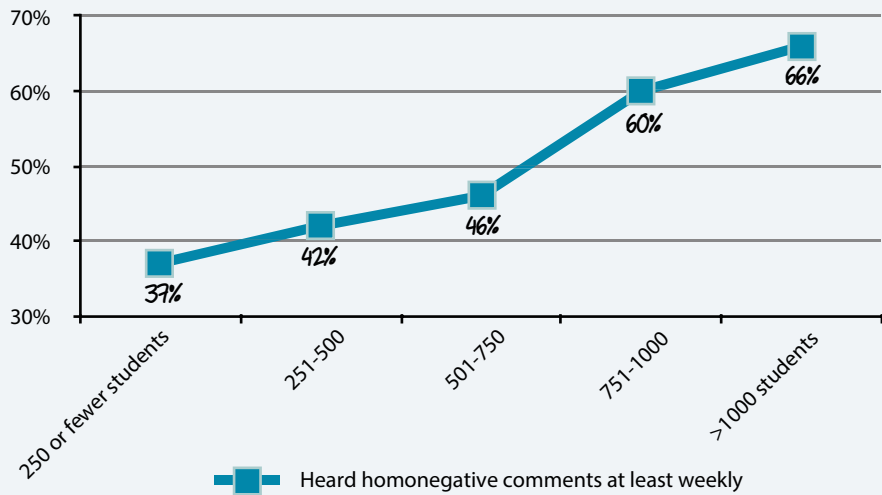
likely to report hearing homophobic comments (34%) than were CH respondents (25%). Although the differences among educators of different racial/ethnic identities in the frequency of hearing homophobic comments was not as wide as it was for hearing language such as "that's so gay," racialized participants were still more likely to report hearing comments like "faggot" or "dyke" at least weekly (38%) than White educators (27%) or FNMI participants (32%). This may suggest that experiences of racialization make educators more alert to certain other forms of discriminatory language, or that racialized educators

are more likely to be teaching in schools where more homophobic language is used. (However, neither explanation would account for racialized teachers reporting more hostile language than FNMI educators. Questions such as these will be explored in the qualitative data.)

Educators on term, occasional, casual or substitute contracts were more likely (37%) than educators on permanent contracts (26%) to hear students making homophobic comments at least weekly (again, possibly because students would have less compunction about making such comments in their presence).

School size also correlated with participants' awareness of homophobic comments made by students at least weekly: the larger the size of a school, the greater the likelihood that educators heard homophobic comments at least weekly. For instance, 19% of educators reported hearing homophobic comments at least weekly in schools with 250 students or fewer; 21% of educators reported homophobic language at least weekly in schools with 251 to 500 students; one-quarter (25%) for schools with 501 to 750 students; and 38% for schools with 751 to 1000 students and for schools with over 1000 students.

There was only a slight difference between the frequency of homophobic language heard at least weekly in Catholic schools (33%) as compared with secular schools (27% at least weekly).

Homophobic language was reported at all grade levels, with higher levels being reported in senior years (a departure from the findings of bullying research that bullying behaviours tend to peak in middle years and then start to decline). In early years, 17% of educators reported hearing homophobic comments at least weekly in school. One-quarter (25%) of educators working with middle years reported hearing homophobic language at least weekly. Educators in senior years reported the highest level of hearing homophobic comments at least weekly (37%). It is worth noting that even in younger years, homophobic language is still quite prevalent. Only 42% of early-years educators reported never hearing homophobic language.

Perhaps not surprisingly, given that abusive language is likely to be used out of earshot of educators, the numbers overall were lower than those found in the Climate Survey, where 92% of students reported hearing "that's so gay" at least weekly, and 79% heard comments such as "faggot" or "dyke." This disparity points to the need to remember that adult assessments of school climate for LGBTQ students may be unduly optimistic if based only on their own observations.

TRANSPHOBIC AND TRANSNEGATIVE LANGUAGE

This limitation notwithstanding, transphobic language, such as calling another student "tranny" or "she-male," appears to be used less frequently in school. Only 4% of educators reported hearing such words at least weekly, and 79% had never heard these terms. However, negative remarks based on gender expression were more widespread. In particular, 14% of educators reported hearing negative remarks about a boy acting "too much like a girl" at least weekly at school, and 8% heard remarks about a girl acting "too much like a boy" at least once a week. Again, LGBTQ respondents were more likely to report hearing comments about a boy acting "too much like a girl" (22%) than CH

educators (13%). They also reported hearing negative comments about girls acting "too much like a boy" more frequently than their CH colleagues (12% vs. 6%).

Transgender respondents were much more likely to report hearing negative comments about gender expression: 35% reported they were aware of weekly comments about boys acting "too much like a girl" (vs. 14% for cisgender women and 13% for cisgender men), and 36% about girls acting "too much like a boy" (vs. 7% for cisgender women and 7% for cisgender men). This could be attributable to students making more such remarks in the presence of transgender educators, or to transgender educators noticing remarks that cisgender educators do not.

Participants from racialized groups were also more likely than White or FNMI educators to hear negative remarks about boys acting "too much like a girl," though by a smaller margin (22%, vs. 14% for White and 15% for FNMI). There were no significant differences among identity groups in regards to hearing negative remarks about girls acting "too much like a boy" (7% for White vs. 9% for FNMI vs. 8% for racialized participants).

Educators on term, occasional, casual or substitute contracts were more likely to report hearing students make negative remarks about boys acting "too much like a girl" on a daily or weekly basis (23%) than

educators on permanent contract (13%). While the overall numbers were lower, employment status was also connected to the likelihood of educators hearing students make negative comments about girls acting "too much like a boy" (11% for term, occasional, casual or substitute vs. 7% for permanent).

Similarly, more participants reported hearing negative remarks about boys acting "too much like a girl" on a daily or weekly basis if they approved of LGBTQ-inclusive education (16%, compared with 5% for those neutral on LGBTQ-inclusive education and 3% for those opposed), which may be connected to their greater sensitization to the issues. However, educators were only slightly more likely to hear negative remarks about girls acting "too much like a boy" on a daily or weekly basis if they approved of LGBTQ-inclusive education (8%) than if they were neutral (3%) or opposed (5%) to it.

The presence of a transphobic harassment policy in school was associated with lower reported cases of negative remarks about boys acting "too much like a girl" (11% weekly or daily, compared with 19% weekly or daily in schools without a policy) and in lower instances of negative remarks about girls acting "too much like a boy" (5% weekly or daily, compared with 11% weekly or daily in schools without a policy). Further, we found that educators who reported they had been provided

with sufficient training on these policies were less likely to report hearing negative comments about boys acting "too much like a girl" (6% for those who had adequate training or who were very well prepared compared with 26% for those who reported no training) or girls acting "too much like a boy" (4% for those who received adequate training or who were very well prepared, as compared with 14% for those who reported no training). As with the findings discussed earlier in this report, these numbers point to the effectiveness of policy when coupled with training.

There was no difference between Catholic school educators and secular school educators hearing negative comments about boys acting "too much like a girl" (with 14% of each reporting hearing remarks daily or weekly), and there was only a slight difference between Catholic school educators and secular school educators hearing negative comments about girls acting "too much like a boy" (9% Catholic and 7% secular). Where we found a bigger difference in educator awareness was in school demographic. For instance, the higher the percentage of students from low-income households, the greater the number of educators reporting students made negative remarks about the gender behaviour of others on a daily or weekly basis. In schools with less than 10% of students from low-income families, less

than a tenth of teachers reported hearing negative remarks about boys acting "too much like a girl" (8%) or girls acting "too much like a boy" (4%). However, in schools with 75% or more of students from low-income households, 28% reported hearing negative remarks about boys acting "too much like a girl" and 14% reported negative comments about girls acting "too much like a boy." This suggests that students from more affluent families may experience more freedom of gender expression than students from lower-income families, or perhaps that students from lower-income families challenge gender conventions more often and trigger gender policing in the form of such comments.

Participant responses show minimal differences among grade levels. For educators working with students in early years, one-third (33%) reported never hearing negative remarks about boys acting "too much like a girl," compared to 31% for educators working in both middle years and senior years. Similarly, almost half (46%) of educators in early years reported never hearing negative remarks about girls acting "too much like a boy," compared to 45% for both middle years and senior years. The lack of differences among grade levels again points to the importance of attention to issues of gender expression in early years.

OVERALL ESTIMATES OF ABUSIVE LANGUAGE USE BY STUDENTS AND STAFF

We asked all participants to report approximate percentages of students using various kinds of abusive language, including homonegative, homophobic, gender-negative, and transphobic comments and comments about body size and appearance. For instance, educators reported that approximately one-third of students made homonegative comments (33%), sexist remarks aimed at girls (34%), and negative remarks about appearance or body size (34%). Educators estimated that 1 in 5 students made homophobic comments (19%) and sexist remarks aimed at boys (20%). Following these, participants reported 15% made negative remarks about boys acting "too much like a girl," 10% made negative remarks about a girls acting "too much like a boy," and 3% made transphobic remarks.

To look at this another way, when asked about the percentage of students using homonegative language, only 10% of educators reported that no students were making homonegative remarks and 17% of educators reported that over three-quarters (75% and over) of students were making such remarks. As shown in Figure 8, the majority of educators reported being aware of students making homophobic, homonegative and gender-negative comments in their schools.

FIGURE 8: EDUCATORS' PERCENTAGE ESTIMATES OF STUDENTS USING ABUSIVE LANGUAGE
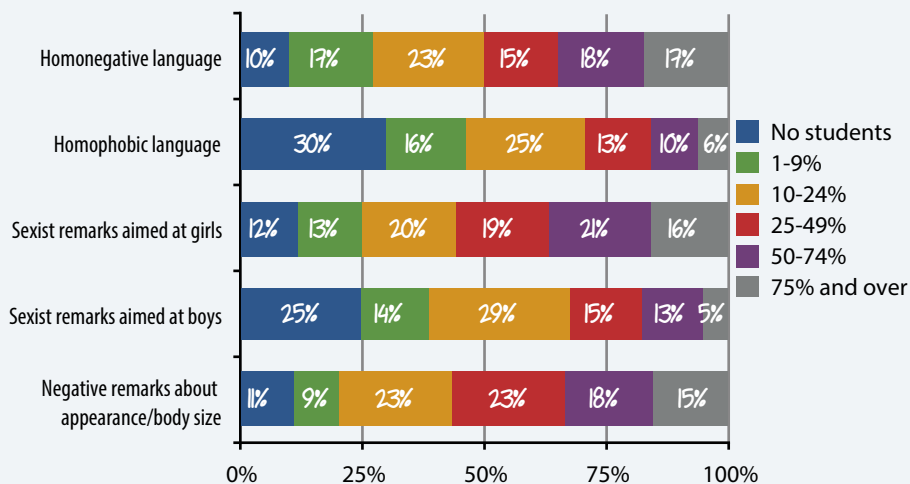
One in five (22%) participants also reported hearing teachers use homonegative language at school. Most (20%) indicated that teachers used language such as "that's so gay" only in the staff room, whereas 4% reported that such language was used in the presence of students.

Again, personal identity contributed to educator awareness of homonegative language use among teachers. LGBTQ educators were much more likely to report hearing teachers use homonegative language (36%) than were CH respondents (18%). Racialized educators were more likely (33%) than White (21%) or FNMI educators (19%) to hear such language. Those educators who approved of LGBTQ-inclusive education were much more likely to report hearing homonegative language (24%) than those who were neutral (12%) or opposed (9%). Even the participant's role in school affected awareness of homonegative remarks, with guidance counsellors, psychologists and social workers more likely to report hearing homonegative language (28%) than teachers (21%) or administrators and non-teachers (19%).

As well, school context also contributed to the rates at which educators reported hearing teachers use homonegative language at school. Respondents from Catholic schools were more likely (28%) to report hearing educators use homonegative language than educators from secular schools (21%). Participants from cities or suburban areas were more likely (24%) than those from small cities and non-remote towns (20%) or remote/rural/reserve/AFB schools (14%). Participants from British Columbia reported the lowest likelihood of hearing educators use homonegative language (11%), followed by respondents in the Atlantic provinces and Québec (14%), respondents in Alberta, Saskatchewan, Manitoba, and the Territories and Labrador (all 19%), and finally, respondents in Ontario, 28% of whom reported hearing teachers use homonegative language.

Similarly, while over a third (34%) of respondents reported hearing educators use homophobic remarks such as "faggot" and "dyke" at school, most of the language was confined to the staff room (31%), with 7% reporting that such language was used in the presence of students. LGBTQ educators were almost twice as likely to report hearing teachers use homophobic language (54%) than were CH educators (29%). Again, racialized educators were more likely (54%) than White (34%) or FNMI (28%) educators to report hearing teachers use homophobic language. Participants who approved of LGBTQ-inclusive education were more than twice as likely (38%) to report hearing teachers use homophobic language than educators who were neutral (19%) or opposed (14%). Respondents' roles in their school again showed varying levels of awareness of teachers using homophobic language: 43% of guidance counsellors,

34% of teachers, and 32% of administrators and other non-teachers reported hearing teachers use homophobic language.

There was no difference between educators from Catholic and secular schools (both reported 34%), but we again found educators from city or suburban area schools were more likely (37%) to report hearing homophobic comments than those from small city and non-remote town (34%) or remote/rural/reserve/AFB (18%) schools. There were relatively minor regional differences across the provinces, with Ontario again reporting the highest number of respondents hearing teachers use homophobic language (38%), followed by 31% from Atlantic provinces/Québec, 27% from the Territories/Labrador, 26% from Manitoba, 25% from British Columbia, and 23% from Alberta/Saskatchewan.

Although it is possible that most of the homophobic comments reported by our participants were made by a small number of their colleagues, this finding suggests that LGBTQ-inclusive education efforts must include professional development and disciplinary actions aimed at stopping this abusive behaviour and perhaps changing the attitudes behind it. While the numbers suggest that most homonegative and homophobic language used by educators may well occur in staff rooms rather than in the presence of students, homophobic language used anywhere implies disrespect for LGBTQ people that may be expressed in subtler ways in interactions with students. Further, educators would normally not be privy to comments made by colleagues in their classrooms; therefore, the actual incidence may be higher. As a point of comparison, 10% of LGBTQ students in the Climate Survey reported hearing homophobic comments from teachers.
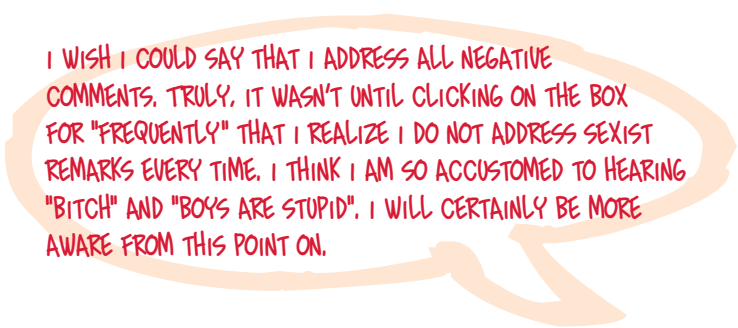
IMPACT OF HBTP HARASSMENT OF STUDENTS

Whether direct harassment targeting LGBTQ students or subtler forms of homonegative and gender-negative attitudes pervading school culture, the impact on students can be substantial. Many participants in the Every Teacher Project survey reported being aware of HBTP harassment (as discussed earlier), and over half (55%) of those who were aware of HBTP harassment knew of instances in their school in which HBTP harassment led LGBTQ students to engage in self-harming behaviours. Educators also reported being aware of LGBTQ students being rejected by their parents (52%), considering suicide (47%), switching schools or school districts (40%), abusing drugs and/or alcohol (39%), dropping out of school (29%), retaliating against their harassers (28%), attempting suicide (18%),

and even dying by suicide (2%).These numbers were slightly higher for educators in higher grades, where respondents working in senior years were more likely to report incidents of LGBTQ students engaging in self-harming behaviours (56%), being rejected by their parents (57%), considering suicide (52%), switching schools or school districts (42%), abusing drugs and/or alcohol (43%), dropping out of school (33%), retaliating against their harassers (26%), attempting suicide (21%), and dying by suicide (3%).

Again, we found that other factors affected educators' awareness of the outcomes of HBTP harassment of students. For instance, LGBTQ teachers were much more likely to be aware of LGBTQ students retaliating against their harassers (37%) and attempting suicide (25%) than CH teachers (24% and 15% respectively). Guidance counsellors were more aware of LGBTQ students engaging in self-harming behaviours (74%) than both teachers (54%) and administrators (41%). While the gap is not as wide, guidance counsellors were also more aware of LGBTQ students' attempted suicides (53%) than teachers (47%) or administrators (39%). Finally, we found that educators working in Catholic schools were much more aware of LGBTQ students engaging in self-harming behaviours (65%) and switching schools or school districts (54%) as a result of HBTP harassment than respondents from secular schools (53% and 38% respectively).

Participants' high levels of awareness of the many painful and enduring consequences of HBTP harassment on LGBTQ students no doubt contributes to their strong support for LGBTQ-inclusive education.

I WISH I COULD SAY THAT I ADDRESS ALL NEGATIVE COMMENTS. TRULY, IT WASN'T UNTIL CLICKING ON THE BOX FOR "FREQUENTLY" THAT I REALIZE I DO NOT ADDRESS SEXIST REMARKS EVERY TIME. I THINK I AM SO ACCUSTOMED TO HEARING "BITCH" AND "BOYS ARE STUPID". I WILL CERTAINLY BE MORE AWARE FROM THIS POINT ON.
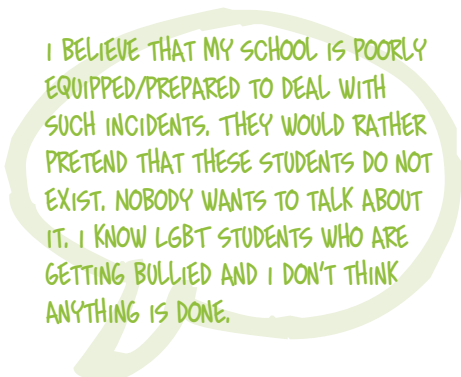
EFFECTIVENESS IN ADDRESSING HARASSMENT

We asked participants who indicated that they had heard homonegative and homophobic comments how often they intervened upon hearing such comments from students. Nearly two-thirds (64%) reported that they always intervened when they heard students use homonegative comments such as "that's so gay" and 70% always intervened when they heard homophobic comments such as "faggot" or "dyke" (see Figure 9). Intervention in incidents of transgender, gender-negative or sexist remarks, however, was somewhat less common. For instance, 57% of educators reported that they always intervened when students used transphobic comments, 54% when they heard negative remarks about boys acting "too much like a girl," and 53% when they heard negative comments about girls acting "too much like a boy."

FIGURE 9: FREQUENCY OF INTERVENTION WHEN COMMENTS MADE BY STUDENTS
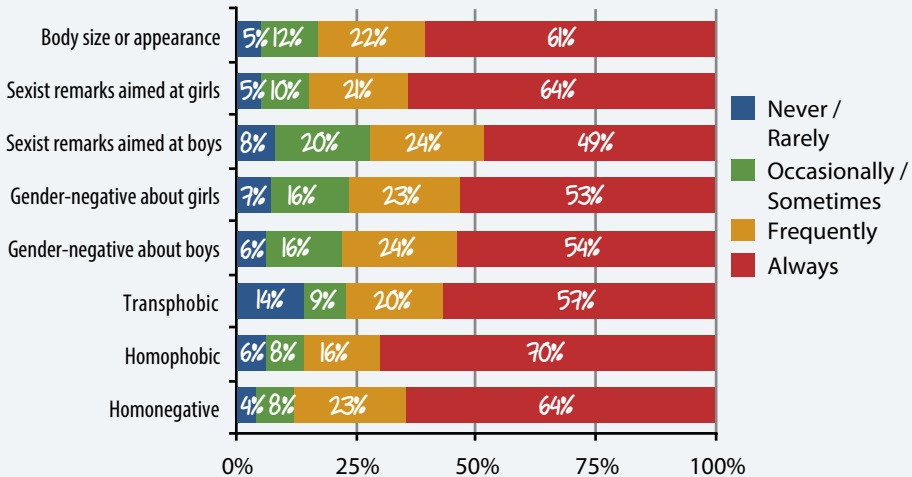
If we compare these numbers to the Climate Survey, we find that students perceived teacher interventions much differently. For instance, when we consider homophobic comments, 19% of CH students said that school staff members never intervened when they heard homophobic comments; this number increases for LGBTQ students, fully a third of whom (33%), said that staff never intervened. The Climate Survey further breaks down the LGBTQ student numbers, reporting that 43% of transgender students and 32% of sexual minority students said teachers never intervened (35% of sexual minority female students and 30% of sexual minority male students). To look at this another way, only one-quarter of LGBTQ students reported that staff intervened "most of the time" or "always" when they heard homophobic remarks (25% of sexual minority females, 27% of sexual minority males, and 24% of transgender youth).

> I BELIEVE THAT MY SCHOOL IS POORLY EQUIPPED/PREPARED TO DEAL WITH SUCH INCIDENTS. THEY WOULD RATHER PRETEND THAT THESE STUDENTS DO NOT EXIST. NOBODY WANTS TO TALK ABOUT IT. I KNOW LGBT STUDENTS WHO ARE GETTING BULLIED AND I DON'T THINK ANYTHING IS DONE.

Only 30% of educators felt that their schools respond effectively to incidents of HBTP harassment, while 49% believed their school's response was somewhat effective, and 21% maintained it was not effective. Teachers (28%) were far less likely to agree that their school responded effectively than were participants from the groups most often responsible for addressing incidents of HBTP harassment: school administrators (46%) and guidance counsellors (47%). Educators who opposed LGBTQ-inclusive education were more likely to report that their schools responds effectively to incidents of HBTP harassment (67%) than participants who were neutral (54%) or those who approved (25%), perhaps because they would be disinclined to implement further LGBTQ-inclusion efforts.

Participants from Catholic schools were more likely to report that their schools were not effective (33%) in responding to incidents of HBTP harassment than those from secular schools (19%). Conversely, participants from Catholic schools were almost as likely to report their schools responded effectively (28%) as those from secular schools (30%). LGBTQ educators were less likely to believe that their schools responded effectively to incidents of HBTP harassment (21%) than CH respondents (32%). Transgender participants were more likely (46%) than cisgender men (34%) and cisgender women (26%) to report that their schools responded well to incidents of HBTP harassment. White

participants (30%) were also more likely to report feeling that their school responded in an effective way, compared to 22% of FNMI and 20% of respondents from other racialized groups. Possible reasons for variation in perceptions could include not noticing the abuse, minimizing abuse and its impacts, and disinclination to make further efforts, though our data cannot shed light on inter-group differences in these regards.

Educators from schools in a city or suburban area were more likely to report that their schools responded effectively to incidents of HBTP harassment (33%) than those from small cities and non-remote towns (28%) or remote/rural/reserve/AFB schools (17%). Regional breakdowns varied, with 41% of educators from Manitoba reporting that their schools responded effectively to incidents of HBTP harassment; 37% of educators in Alberta/Saskatchewan; 33% of educators from the Atlantic provinces/Québec; 31% from British Columbia; 27% from Ontario; and 24% from the Territories/Labrador.

In schools with a policy, educators were far more likely to report that their schools responded effectively to incidents of HBTP harassment, especially when staff felt sufficiently trained on the policy. For instance, in schools with homophobic harassment policy, 38% of respondents felt their school responded effectively, compared to only 14% in schools without a policy. The effective intervention gap widens when comparisons are made between staff who were very well or adequately trained on this policy (56%), staff who were adequately trained but would have liked more (22%) and staff who had no training or inadequate training (7%). Schools with transphobic harassment policies showed similar trends. Participants from schools with a transphobic harassment policy were almost four times more likely to report that their school responded effectively to incidents of HBTP harassment (44% vs. 14% without policy). Again, when educators reported being very well or adequately trained, they were far more likely to report that their school responded effectively (61%, as compared to 28% of those who were adequately trained but would like more and 11% who were not trained or not adequately trained).

When asked about their effectiveness in addressing incidents of general harassment, 67% of educators reported personally doing a good job, though this number dropped a little when asked specifically about homophobic harassment (63%) and substantially when asked about transphobic harassment (50%). As shown in Figure 10, Figure 11, and Figure 12, educators were most likely to evaluate their own interventions in incidents of harassment as effective, followed by school administration's (50% general harassment, 40% homophobic harassment, 35% transphobic harassment), colleagues' (50% general, 33% homophobic, 26% transphobic) and students' (26% general, 21% homophobic, 18% transphobic) interventions.

FIGURE 10: EFFECTIVENESS IN ADDRESSING INCIDENTS OF HARASSMENT <u>GENERALLY</u>

Legend:
- Good job
- Adequate job
- More could be done / No

	Self	My colleagues	School admin	Our students
Good job	67%	50%	50%	26%
Adequate job	17%	25%	23%	26%
More could be done / No	16%	25%	27%	48%
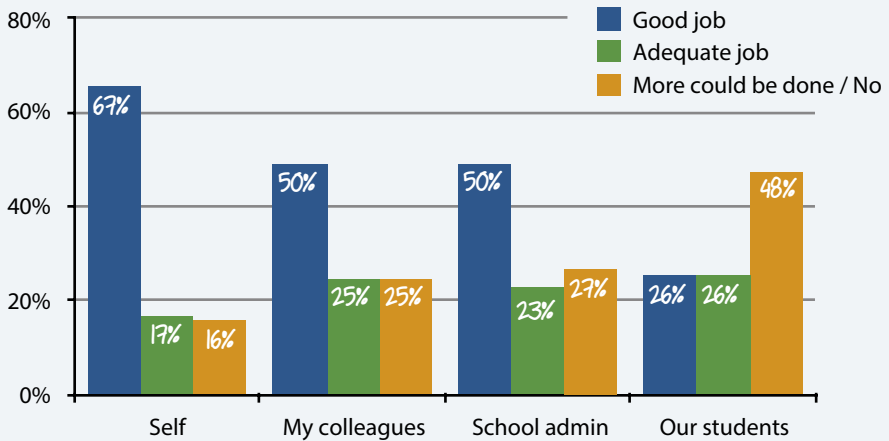
FIGURE 11: EFFECTIVENESS IN ADDRESSING INCIDENTS OF <u>HOMOPHOBIC</u> HARASSMENT

Legend:
- Good job
- Adequate job
- More could be done / No

	Self	My colleagues	School admin	Our students
Good job	63%	33%	40%	21%
Adequate job	19%	22%	21%	17%
More could be done / No	18%	46%	39%	62%
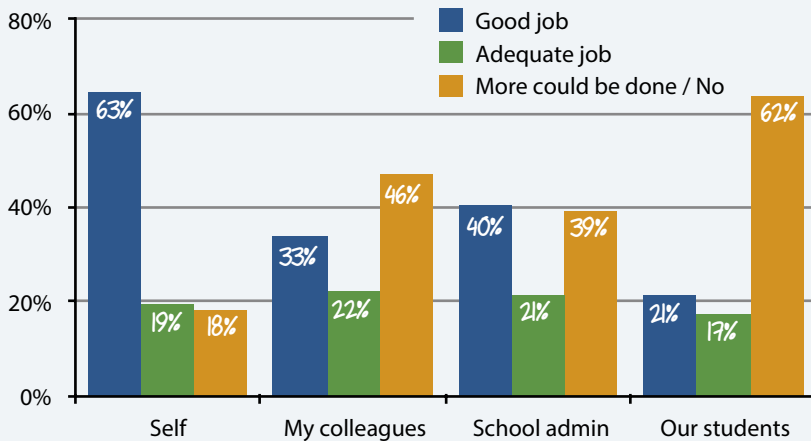
FIGURE 12: EFFECTIVENESS IN ADDRESSING INCIDENTS OF <u>TRANSPHOBIC</u> HARASSMENT

Legend:
- Good job
- Adequate job
- More could be done / No

	Self	My colleagues	School admin	Our students
Good job	50%	26%	35%	18%
Adequate job	22%	21%	19%	18%
More could be done / No	29%	53%	46%	64%
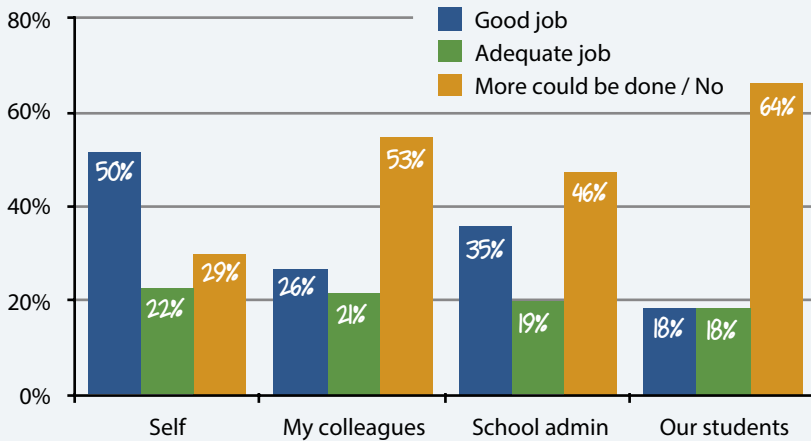
Educators who identified as LGBTQ were less likely to see others as effective in addressing harassment in schools. For instance, 66% of LGBTQ educators reported that while they personally did a good job of addressing incidents of general harassment (compared with 68% of CH educators), 42% reported their colleagues did a good job (compared with 54% of CH), 45% reported their administration did a good job (compared with 52% CH), and 19% reported that students did a good job (compared with 29% CH). We found a similar trend when it came to incidents of HBTP harassment with the notable difference that LGBTQ educators were more likely to report doing a good job personally when it came to incidents of homophobic harassment (70%) and transphobic harassment (52%) than CH educators (61% and 49% respectively).

Finally, when we looked at school location, we found that educators working in city and suburban area schools were generally as likely to feel they were personally doing a good job at addressing general harassment (69%), homophobic harassment (67%) and transphobic harassment (52%) as those from small cities and non-remote towns (69%, 61%, and 52% respectively). Educators from cities/suburban areas were similarly likely to see their colleagues as effective (50% general harassment, 35% homophobic, 27% transphobic) as respondents from small cities and non-remote towns (52% general, 31%

homophobic, 26% transphobic); and again, educators from cities/suburban areas were similarly likely to see their administration as effective (50% general, 43% homophobic, 36% transphobic) as respondents from small cities and non-remote towns (48% general, 38% homophobic, 33% transphobic). The largest differences were found for educators from remote/rural/reserve/AFB schools, where 49% reported personally doing a good job of addressing incidents of general harassment/bullying (colleagues 39%, administration 52%), 39% for incidents of homophobic harassment/bullying (colleagues 22%, administration 24%), and 25% for transphobic harassment/bullying (colleagues 14%, administration 35%).

GUIDANCE COUNSELLORS, SOCIAL WORKERS, AND PSYCHOLOGISTS

The vast majority of guidance counsellors (who are often the first responders in incidents of harassment) have had a student talk to them about being LGBTQ (86%), which is far higher than for teachers (33%) or administrators or non-teachers (29%).

As shown in Figure 13, guidance counsellors were also more likely to be aware of incidents of homophobic, biphobic, and transphobic harassment. For instance, 81% of guidance counsellors reported being aware of HBTP verbal harassment, compared to 66% of teachers and 62% of administrators or other non-teachers. Guidance counsellors

were more likely to be aware of incidents of physical violence (44%), while administrators and other non-teachers were slightly more likely to be aware (36%) than teachers (33%), which is no doubt due to the physical nature of the bullying that triggers a requirement for referral to counselling and disciplinary action from administrators.

Looking at the results for sexual orientation only, 70% of counsellors reported being aware of incidents of students being verbally harassed for being perceived to be LGB, compared to 49% of teachers and 42% of administrators and other non-teachers. Similar results were found for physical harassment as 33% of counsellors were aware of such incidents for students perceived to be LGB, while only 23% of teachers and 21% of administrators and other non-teachers reported being aware.
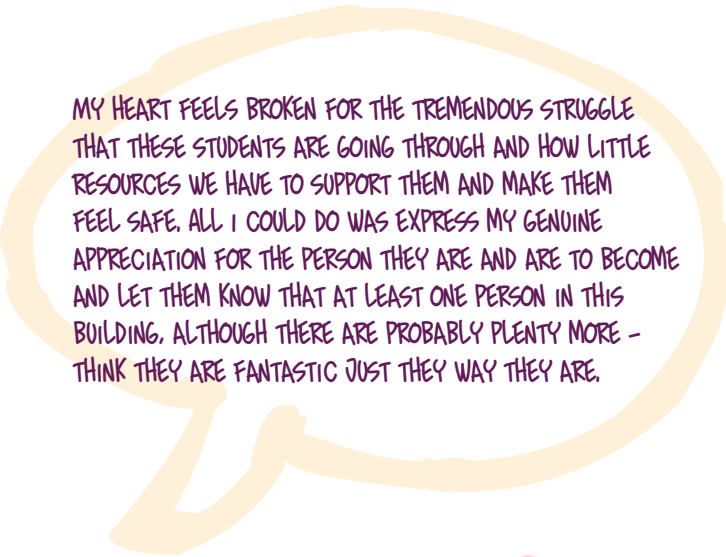
Guidance counsellors who have worked with LGBTQ students reported a wide range of reasons as to why LGBTQ students came to see them, ranging from benign questions around course selection to more serious issues like suicidality. Our findings suggest that not only were LGBTQ students reaching out to guidance counsellors, students were talking to counsellors about some very serious issues. For example, 70% of counsellors who had indicated working with LGBTQ students reported talking to them about mental health issues such as

FIGURE 13: EDUCATORS' AWARENESS OF HBTP INCIDENTS IN PAST 12 MONTHS (BY OCCUPATION)
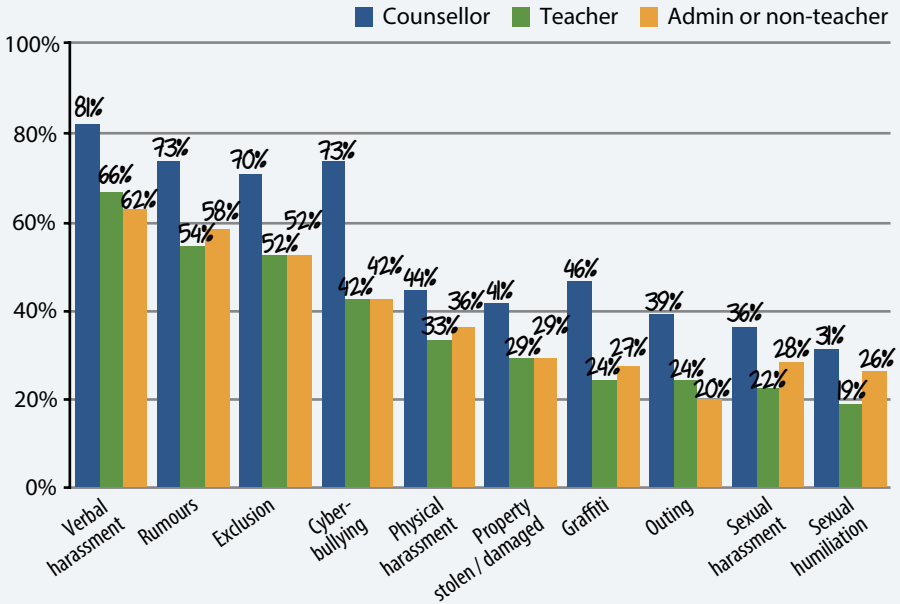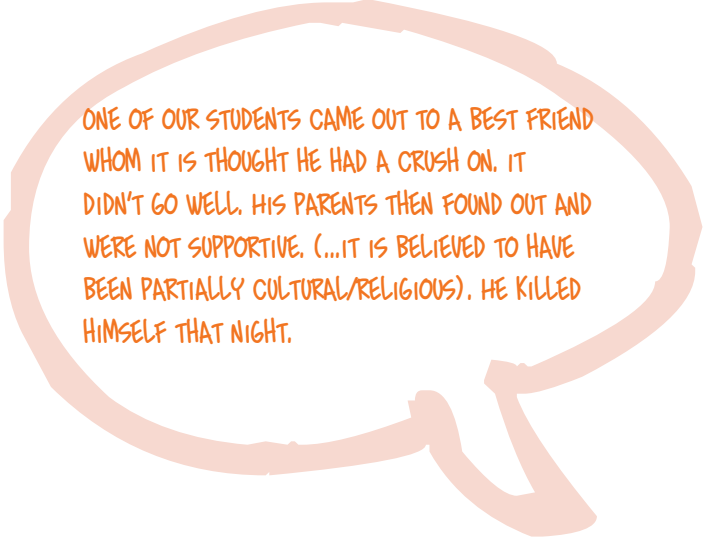
depression or anxiety, and 23% on issues around substance abuse. Over 3 in 5 (64%) reported working with LGBTQ students around identity issues, such as considering coming out, or issues around transitioning for transgender students. Three in five (60%) also mentioned dealing with issues of HBTP harassment with LGBTQ students. Alarmingly, half (55%) reported working with LGBTQ students around issues of

self-harming behaviour, and a third (33%) indicated working with LGBTQ students around issues of suicidal behaviour. These findings suggest that guidance counsellors need to be supported with professional development on the mental health issues faced by LGBTQ students and on LGBTQ-inclusive community resources to support students in crisis.

MY HEART FEELS BROKEN FOR THE TREMENDOUS STRUGGLE THAT THESE STUDENTS ARE GOING THROUGH AND HOW LITTLE RESOURCES WE HAVE TO SUPPORT THEM AND MAKE THEM FEEL SAFE. ALL I COULD DO WAS EXPRESS MY GENUINE APPRECIATION FOR THE PERSON THEY ARE AND ARE TO BECOME AND LET THEM KNOW THAT AT LEAST ONE PERSON IN THIS BUILDING, ALTHOUGH THERE ARE PROBABLY PLENTY MORE – THINK THEY ARE FANTASTIC JUST THEY WAY THEY ARE.

ONE OF OUR STUDENTS CAME OUT TO A BEST FRIEND WHOM IT IS THOUGHT HE HAD A CRUSH ON. IT DIDN'T GO WELL. HIS PARENTS THEN FOUND OUT AND WERE NOT SUPPORTIVE. (...IT IS BELIEVED TO HAVE BEEN PARTIALLY CULTURAL/RELIGIOUS). HE KILLED HIMSELF THAT NIGHT.

LGBTQ VISIBILITY AT SCHOOL

A foundational principle of inclusive education is that schools should ensure that students from marginalized identity groups can see clear signs that their identity groups are welcome and respected at school. Until recent years, it was rare for schools to have any form of LGBTQ visibility. We asked educators about the presence of various forms of LGBTQ visibility at their schools, including number and visibility of LGBTQ students and staff in their schools, LGBTQ student participation in school activities, and the presence of GSAs, events and resources.

Awareness of LGBTQ students and staff

When we asked senior-years educators how many LGB students they were aware of in their school, we found that only 13% were not aware of any LGB students in their school within the past 12 months (7% were aware of 1 LGB student, 11% of 2 LGB students, 23% of 3 to 5 students, 15% of 6 to 10 students, and 18% of over 10 students). Those educators from schools with a homophobic harassment policy seemed to know more "out" LGBTQ youth. In other words, they were somewhat less likely to be unaware of LGB students in their school (only 9% of those with policy were not aware of any LGB students vs. 16% of those from schools without policy). There were minor differences between Catholic school educators and educators working in secular schools based on the number of students the

respondent was aware of (14% of Catholic school educators reported none; 43%, 1 to 5 LGB students; and 43%, over 5, whereas 13% of secular school educators reported none; 35%, 1 to 5 LGB students; and 52%, over 5).

Educators from schools in a city or suburban area were more likely to know of LGB students in their schools (6% none; 34%, 1 to 5 LGB students; 61%, over 5 LGB) than respondents from small city and non-remote town schools (21% none; 34%, 1 to 5 LGB students; 45%, over 5) or those from remote/rural/reserve/AFB schools (30% none; 56%, 1 to 5 LGB students; 14%, over 5).

Similarly, respondents who approved of LGBTQ-inclusive education were more likely to be aware of greater numbers of LGB students (12% none; 35%, 1 to 5 LGB students; 53%, over 5) than educators who were neutral (25% none; 43%, 1 to 5 LGB students; 32%, over 5) or opposed (26% none; 57%, 1 to 5 LGB students; 17%, over 5).

Overall, the numbers were lower, but the trends were similar, when we asked senior-years educators how many transgender students they were aware of in their schools. Over 3 out of 5 senior-years educators (61%) reported they were not aware of any transgender students in their school in the past 12 months (17% aware of 1 transgender student; 15% of 2; 7%, 3 or more). Half (51%) of senior-years educators from schools with transphobic harassment policies reported being aware of no transgender students in

their school compared to two-thirds (65%) of senior-years educators from schools without transphobic harassment policy. (We cannot know from our data whether policy makes people more attentive to gender variance among students, or the presence of transgender students precipitated policy development.) There was no difference between educators from Catholic schools and those from secular schools (61% of both reported none).

Educators from schools in a city or suburban area were most likely to know of transgender students in their schools (53% none; 47%, 1 or more transgender students) followed by respondents from small city and non-remote town schools (69% none; 31%, 1 or more transgender students) and then those from remote/rural/reserve/AFB schools (84% none; 16%,1 or more).

Respondents who were opposed to LGBTQ-inclusive education were most likely to report being aware of no transgender students in their school (80%), followed by those who were neutral about LGBTQ-inclusive education (74%). Educators who approved of LGBTQ-inclusive education were most likely to be aware of transgender students (60% reported none in their schools). One explanation for this difference might be that people opposed to LGBTQ inclusion may be disinclined to acknowledge the presence of LGBTQ students; or that students are more cautious about revealing their identities to

non-supportive adults in their school. In any event, the majority of participants who disapproved were unaware of the presence of transgender students.

When asked about the number of staff members they were aware of in their school who identified as LGB, we found there was low visibility among school staff. Respondents reported, on average, that they were aware of two LGB staff members. When asked how many staff members they were aware of who were transgender or transsexual, the average number dropped to .05 (in other words, only a few of our 3319 participants were aware of a transgender colleague in their school.

LGBTQ participation in school activities
In discussing LGBTQ student participation in school activities, we grouped our questions around participation in sports and participation in school clubs or committees. We also analyzed reported awareness of LGB and transgender student participation separately.

Of those educators who were aware of LGB students being involved in sports at their school, 88% reported being aware of the student being involved in girls' team sports, 59% in boys' team sports, 34% in girls' individual sports, 31% in mixed team sports, 25% in boys' individual sports, and 20% mixed individual sports. Since more organized sports activities occur in senior grades (i.e., Grades

9 to 12), the numbers were higher among senior-years educators, with 92% of senior-years educators reporting being aware of LGB student involvement in girls' team sports, 63% in boys' team sports, 35% in girls' individual sports, 26% in mixed team sports, 25% in boys' individual sports, and 22% in mixed individual sports.

When it comes to transgender students, nearly half (48%) of participants reported that they did not know if any transgender students had participated in sports in their affirmed gender in the last year. Of those who knew whether transgender students had participated or not, only 3% of educators said they had; all respondents replying "yes" were senior-years educators.

Among senior-years educators, we found that respondents from schools with a GSA were more likely to report transgender student participation in their affirmed gender (6%) than educators from schools without a GSA (3%). Guidance counsellors were more likely to be aware of transgender student participation (19%) than teachers were (3%; too few administrator responses to report).

When it came to LGB participation in school clubs or committees, there were a substantial number of educators who reported that they did not know whether LGB students participated openly in school clubs or committees (38%), and an additional 14% chose not to answer the question. Of the respondents who knew and chose to answer

the question, 70% of educators reported being aware of LGB students participating in school clubs or committees. Guidance counsellors were most likely to be aware of LGB student participation (94%), followed by teachers (69%) and administration (54%). Further, educators from schools with a GSA were more likely to be aware of LGB student participation in clubs or committees (92%) than those from schools that did not have a GSA (49%). (But we do not know from the data whether respondents meant only that LGB students were involved in the GSA club, but perhaps not in other clubs or committees.) Those from schools with homophobic harassment polices were more likely to know of LGB student participation in clubs or committees (72%) than respondents from schools without such policies (65%); similarly, educators from schools with transphobic harassment policies were more likely to know of LGB student participation (76%) than those from schools without policy (63%).

Respondents who worked in Catholic schools were substantially less likely to report knowing of LGB students participating in clubs or committees (53%) than those from secular schools (73%). As well, educators working in larger schools and higher grade levels were more likely to report knowing of openly LGB students participating in school clubs or committees. Almost two-thirds (61%) knew of openly LGB students participating in school clubs or committees in middle

years and 86% knew of such students in senior years. Similarly, 32% of educators from schools with 250 students or fewer knew of LGB students participating in school clubs or committees, followed by 53% in 251 to 500 student schools, 65% for schools with 501 to 750 students, 88% for 751 to 1000 students, and 90% for schools with over 1000 students. In other words, the higher the grade level or bigger the school, the more likely educators were to be aware of LGB participation in clubs or committees. Educators from schools located in a city or suburban area were just as likely to be aware of LGB students participating in clubs or committees (73%) as were those who worked in small cities and non-remote towns (71%); however, respondents who worked in remote/rural/reserve/AFB schools were substantially less likely to report LGB student involvement (46%). Regionally, educators from British Columbia (77%) and the Atlantic provinces/Québec (75%) were most likely to report having had openly LGB students participate in clubs or committees in their schools, followed by Ontario (69%), Manitoba (62%), and finally, with substantially lower levels, Alberta/Saskatchewan (44%) and the Territories/Labrador (28%).

Nearly a third (29%) of educators reported that they did not know if any openly transgender students participated in clubs or committees at their school in the last year. Of those who knew, 19% reported they did know of a transgender student participating in a school club or committee. Guidance counsellors were again more likely to know of transgender students' involvement (52%) than teachers (17%) or administration (18%). As well, educators from schools with GSAs were far more likely to report knowing of transgender student participation in clubs or committees than those from schools without GSAs (47% vs. 3%), although again, the involvement participants were signaling may have been the GSA itself. Similarly, respondents from schools with transphobic harassment policies (32%) and homophobic harassment policies (26%) were more likely to know of transgender student involvement in clubs or committees than educators from schools without such policies (12% and 9% respectively). Finally, Catholic school educators were less likely (12%) than secular school educators (21%) to report being aware of transgender student participation in school clubs or committees in the last year.

In summary, then, educators were more likely to see LGB student involvement in clubs or committees in senior years, secular schools, large schools, urban schools, and in schools with GSAs and/or homophobic or transphobic harassment policies. Guidance counsellors were more likely to be aware of the participation of transgender students.

GSAs

Gay-Straight Alliance (GSA) clubs have emerged as an important component of

LGBTQ-inclusive schools policies at the district and provincial level in recent years, and have proved to be so beneficial that legislation in several provinces requires principals to establish GSAs on student request. Over a quarter (27%) of respondents reported that their schools had a GSA or another club that focused on LGBTQ students and issues. Nearly two-thirds (64%) knew that their schools did not have a GSA, followed by 9% who did not know whether or not their schools had a GSA.

Not surprisingly, educators from schools with higher grade levels were more likely to report that their schools had a GSA. As shown in Figure 14, the percentage of educators who reported GSAs at their schools was directly proportional to the highest grade level offered at that school. For example, 57% participants from schools that included Grade 12 reported having GSAs, but only 4% of educators from schools with Grade 6 as its highest grade had such groups.

FIGURE 14: PERCENTAGE OF SCHOOLS WITH GSAs (BY HIGHEST GRADE OFFERED AT SCHOOL)

Percentage of schools with a GSA
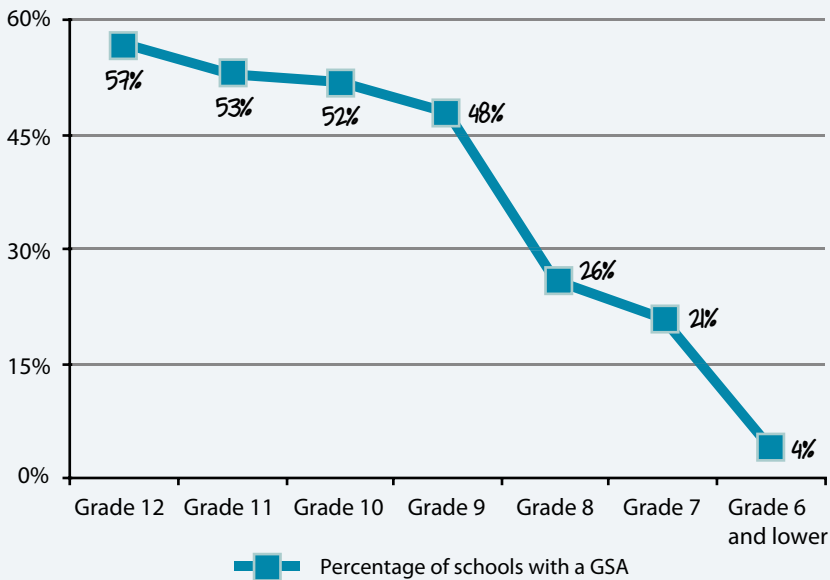
Educators from schools with senior-years grades in larger cities or in suburban areas were more likely to report that their school had a GSA (67%) than those from schools with senior years that were located in small cities and non-remote towns (36%) and those from remote/rural/reserve/AFB schools (9%). Educators from schools with larger student populations were generally more likely to report having GSAs: 8% of educators from schools with 250 or fewer students reported having a GSA; 19% in schools with 251 to 500 students; 48% in schools with 501-750 students; 73% in schools with 751-1000 students; and 71% in schools with over 1000 students.

Educators were more likely to report having a GSA at their school if the school had a homophobic harassment policy (60% of schools with GSAs had policy vs. 33% of schools without) or a transphobic harassment policy (61% of schools with GSAs vs. 38% without). Schools with lower percentages of students from low-income households were more likely to have GSAs (58% of schools with GSAs had less than 10% of students from low-income households; 59% from schools with 10-24%; 47% from schools with 25-49%; 33% from schools with 50-74%; 20% from schools with over 75% from low-income households). GSAs were generally less common in schools with higher percentages of FNMI students (51% of educators reported GSAs in schools with less than 10% FNMI student

population; 53% in schools with 10-24% FNMI; 41% in schools with 25-49%; and less than 5% in schools 50% and greater FNMI). However, the opposite holds true for high proportion of racialized student populations in school, with 35% reporting GSAs in schools with less than 10% racialized student population (vs. 72% for schools with over 75% racialized student population). When White students made up less than 10% of the school population, 73% of schools had a GSA, whereas only 45% of schools had GSAs when White student populations were 75% or more.

Regionally, participants in Ontario were most likely to report GSAs in their schools (64%), followed closely by Atlantic provinces/Québec (57%), BC (56%), and Manitoba (54%), with Alberta/Saskatchewan (14%) and the Territories/Labrador (8%) reporting significantly lower numbers.

Finally, participants from secular schools that included senior-years grades were far more likely to report having GSAs (56%) than

> GSA SAFE PLACES IN OUR SCHOOL BOARD ARE UNDER STRESS BECAUSE OF LACK OF SUPERVISION RESOURCES + FUNDING.

those from Catholic schools (16%), although the number of both secular and religious schools with GSAs is expected to increase as more provincial governments and school divisions require schools to permit them.

To summarize, as with LGBTQ participation in clubs and committees in general, students are more likely to be able to enjoy the benefits of GSAs and the improved school climate associated with GSAs if they are in senior years, urban schools, secular schools, schools with homophobic or transphobic harassment policies, and most dramatically, schools with higher income families. Schools were less likely to have GSAs where there was a high proportion of FNMI students, but more likely with a high proportion of racialized students.

Events and resources

One-quarter (25%) of senior-years educators reported that their school had not participated in any kind of an LGBTQ-themed event. Over half (55%) indicated that their school participated in an LGBTQ-themed human rights event or activity, 46% in a student conference or workshop, 10% in a Pride festival and 9% in a school play with LGBTQ themes. Moreover, some early-years educators reported that their school participated in human rights activities and events (16% vs. 46% for senior years), student conferences or workshops (10% vs. 39%), and awareness days (5% vs. 8%).

One in five (20%) educators reported that their school participated in awareness days in general. Only 10% of respondents reported that their school had not participated in any LGBTQ-related awareness days. Of those who did report that their school participated in LGBTQ-related awareness days, Pink Shirt Day was the most common event (61%), followed by Anti-Bullying Day (50%), International Stand Up to Bullying Day (40%), Day of Pink (31%), Spirit Day/Day of Purple (19%), Day of Silence (17%), and International Day against Homophobia and Transphobia (17%). Additionally, 9% of educators reported that their school participated in LGBTQ Pride events.

Respondents working with early-years students were more likely to report participating in Anti-Bullying Day than respondents working with higher grades (52% vs. 49% in middle years) and Pink Shirt Day (66% vs. 58%), but less likely to participate in Day of Silence (4% vs. 26%), International Day against Homophobia and Transphobia (8% vs. 23%), and Spirit Day/Day of Purple (10% vs. 26%). Those working with senior years (Grades 9 to 12) were more likely than early-years and middle-years educators (Pre-K to Grade 8) to report participating in Spirit Day/Day of Purple (25% vs. 9%), Day of Silence (25% vs. 4%), International Day against Homophobia and Transphobia (22% vs. 9%), and Pride events (10% vs. 5%); however, senior-years

respondents were less likely to participate in Anti-Bullying Day (49% vs. 53%), Pink Shirt Day (57% vs. 67%), and Day of Pink (25% vs. 34%).

The presence of a GSA was positively associated with participation in LGBTQ-awareness days. For instance, greater numbers of educators from schools with GSAs reported their schools' participation in Day of Silence (37% compared to 4% of schools without GSAs), Spirit Day/Day of Purple (35% vs. 11%), LGBTQ Pride events (17% vs. 3%), Ally Week (13% vs. 1%), Pink Shirt Day (68% vs. 57%), International Day against Homophobia and Transphobia (25% vs. 14%), LGBT History Month (8% vs. 1%), and Pink Triangle Day (5% vs. 1%).

Homophobic harassment policies were also positively associated with participation in awareness days generally, whether LGBTQ-themed or not. Higher numbers of educators from schools with homophobic harassment policies than from those without such policies reported participating in Pink Shirt Day (67% vs. 50%), International Stand Up to Bullying Day (46% vs. 29%), Day of Pink (36% vs. 21%), Day of Silence (22% vs. 7%), Anti-Bullying Day (53% vs. 39%), awareness days in general (23% vs. 10%), and Pride events (12% vs. 3%). Similar results were found for schools with transphobic harassment policies.

A third factor was school location, which increased the likehood of educators participating in LGBTQ-awareness days. Educators from schools from cities and suburban areas were most likely to report participating in LGBTQ Pride events (11% compared to 6% for small cities and non-remote towns and none for remote/rural/reserve/AFB). Interestingly, as shown in Figure 15, even though educators from city and suburban area schools were less likely to report participating in awareness days in general (20% vs. 25% small cities and non-remote towns vs. 6% remote/rural/reserve/AFB), they were generally more likely to participate in LGBTQ-awareness days. There were two exceptions to this trend, however: We found that educators from schools in small cities and non-remote towns were most likely to participate in International Stand Up to Bullying Day (46%), followed by remote/rural/reserve/AFB schools (42%) and then city and suburban area schools (36%). We also found that educators in city and suburban area schools were least likely to report participating in International Day against Homophobia and Transphobia (15%), with educators from remote/rural/reserve/AFB schools being most likely to participate (24%).

Finally, Catholic school educators were less likely to report they celebrated awareness days in general than those from secular schools (7% vs. 22%), though more Catholic school educators reported celebrating the more generic Anti-Bullying Day than secular

FIGURE 15: PARTICIPATION IN LGBTQ-AWARENESS DAYS (BY SCHOOL LOCATION)

Legend:
- City / suburban area
- Small city / non-remote town
- Remote / rural / reserve / AFB

Awareness days in general: 20%, 25%, 6%
Spirit Day / Day of Purple: 20%, 19%, 9%
International Stand Up to Bullying Day: 36%, 46%, 42%
Anit-Bullying Day: 52%, 51%, 35%
PinkShirtDay.ca: 66%, 56%, 46%
Day of Silence: 22%, 9%, 10%
Day of Pink: 36%, 25%, 11%
International Day against Homophobia/Transphobia: 15%, 19%, 24%
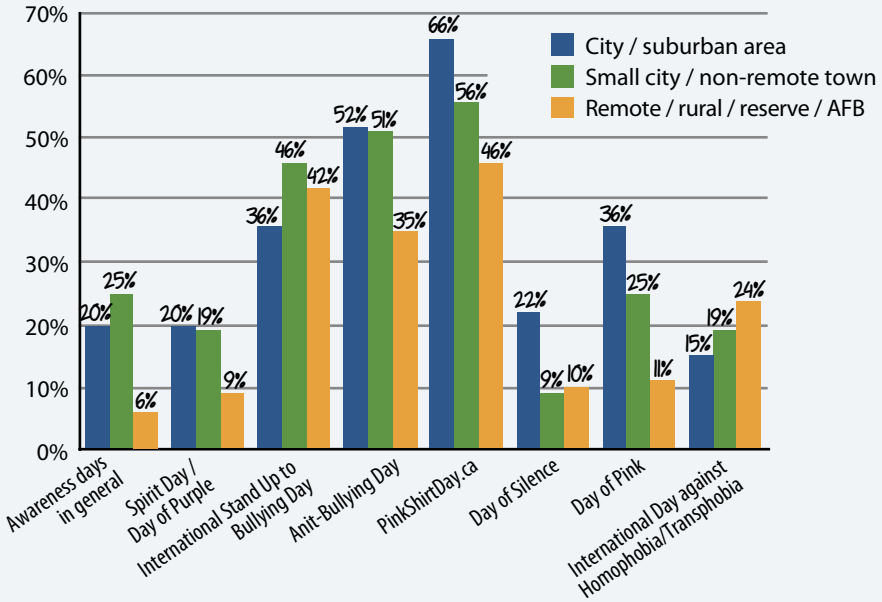
school educators (69% vs. 48%). There were still a large number of Catholic school respondents who reported participating in awareness days with LGBTQ roots, notably International Stand Up to Bullying Day (36% vs. 41%) and Pink Shirt Day (58% vs. 62%), although some schools did not acknowledge more than a generic concern for bullying in their versions of the events, and our data cannot tell us whether the events experienced by our participants included an LGBTQ focus or an acknowledgment of HBTP bullying.

Only 8% of senior-years educators indicated that their school had no form of LGBTQ visibility. Over two-thirds (68%) reported that their schools had LGBTQ pictures or posters, 54% had a visible safe space or ally stickers, and 36% had books

and/or videos.

Educators from early-years schools also reported some forms of LGBTQ visibility at their schools, such as: books and/or videos (21% vs. 30% for senior years), posters or pictures (24% vs. 57%), and safe space/ally stickers (18% vs. 45%).

However, only 13% of senior-years educators reported having LGBTQ curriculum as a resource, which reflects the absence of relevant curriculum development at the provincial and school district level. Results were similar for educators from schools with only early-years grades (14%). These numbers speak to a situation well-recognized in the field, where teachers have not been provided with curriculum resources and have been left largely on their own in developing inclusive classroom content.

The gap between Catholic schools and secular schools was wider when it came to LGBTQ-themed events, with only 17% of respondents from Catholic schools reporting participation in LGBTQ-themed events (compared with 50% from secular schools). The wider gap may reflect that events are more acutely visible than classroom discussions and often require the prior approval of school or district administration. Educators from Catholic schools that held events reported these events to be centred around human rights events or activities (13% vs. 39% secular schools) and student conferences and workshops (11% vs. 30%

secular schools).

We found a similar trend when it came to LGBTQ forms of visibility at school. Only 28% of educators from Catholic schools reported some form of LGBTQ visibility at their school (compared with 70% from secular schools). Most common forms of LGBTQ visibility were safe space or ally stickers (16% vs. 37% secular schools), posters or pictures (12% vs. 50%), pamphlets (8% vs. 28%), and books (7% vs. 32%).

We found interesting regional variations based on the types of interventions in schools. For participation in LGBTQ-themed events and LGBTQ visibility in schools, Nova Scotia, Québec, BC and Ontario educators reported the highest levels of involvement and visibility, with Alberta, Saskatchewan and the Territories reporting among the lowest. For example:

➪ Educators reported participating in LGBTQ-themed events (Nova Scotia 60%; Québec 52%; Ontario 50%; BC 48%; Manitoba 39%; New Brunswick 34%; Newfoundland and Labrador 33%; Yukon 27%; Prince Edward Island 22%; Alberta 15%; Saskatchewan 13%; Northwest Territories 3%; Nunavut 3%). Specific types of events included:

» human rights events or activities (Québec 45%; Nova Scotia 43%; Ontario 36%; BC 34%; Manitoba 34%; Yukon 25%; New

Brunswick 22%; Newfoundland and Labrador 21%; PEI 19%; Alberta 13%; Saskatchewan 9%; Northwest Territories 5%; Nunavut 3%), and

» student conferences or workshops (Nova Scotia 45%; Ontario 31%; Québec 31%; New Brunswick 25%; Manitoba 24%; BC 24%; Newfoundland and Labrador 18%; Alberta 9%; Saskatchewan 4%; there were too few respondents in PEI and the Territories to report on).

Educators reported participating in various efforts to increase LGBTQ visibility at school (Nova Scotia; BC 75%; Newfoundland and Labrador 71%; Ontario 66%; Québec 54%; Manitoba 63%; New Brunswick 63%; Prince Edward Island 59%; Yukon 51%; Saskatchewan 42%; Alberta 34%; Northwest Territories 27%; Nunavut 12%). Specific visibility efforts included:

» posting safe space or ally stickers (Ontario 45%; Manitoba 37%; BC 34%; New Brunswick 31%; Alberta 22%; Québec 22%; PEI 19%; Newfoundland and Labrador 17%; Saskatchewan 11%; Nova Scotia 9%; there were too few respondents to report on the Territories),

» hanging posters or pictures (Nova Scotia 64%; Newfoundland and Labrador 57%; BC 54%; Ontario 47%; New Brunswick 46%; Québec 46%; PEI 41%; Manitoba 38%; Alberta 19%; Saskatchewan 19%; too few respondents to report on in the Territories),

» making pamphlets available (Nova Scotia 41%; Québec 32%; Newfoundland and Labrador 29%; Manitoba 26%; Ontario 24%; New Brunswick 22%; BC 19%; Alberta 11%; Saskatchewan 8%; too few respondents in PEI and the Territories to report on), and

» making books available (BC 38%; Manitoba 32%; Nova Scotia 37%; Ontario 33%; Newfoundland and Labrador 23%; PEI 22%; Québec 22%; Saskatchewan 19%; New Brunswick 16%; Alberta 14%; there were too few respondents in the Territories to report on).

There was little difference between urban and rural contexts for educators including LGBTQ content in the curriculum (see "Classroom and school-level practices" below); however, there were more substantial differences when it came to other forms of inclusion. For instance, educators from urban area schools were more likely to report

participating in LGBTQ-themed events (cities/ suburban areas 55%, small cities/non-remote towns 33%, remote/rural/reserve/AFB 19%). Participants from remote/rural/reserve/AFB schools reported particularly low involvement for human rights events and activities with LGBTQ components (9% vs. 43% for cities/suburban areas and 27% for small cities/non-remote towns) and for student conferences or workshops (7% vs. 32% for cities/suburban areas and 22% small cities/ non-remote towns). One possible reason for the significantly lower numbers in remote areas may be the fact that these areas do not have large enough populations within their schools and classrooms to be able to host these types of events. Interestingly, however, remote/rural/reserve/AFB schools were a little more likely to report being involved in LGBTQ-themed school plays (8% vs. 6% for city/suburban area and 3% for small city/non-remote town). Similar results were found for LGBTQ forms of visibility at school, where 72% of participants from a cities and suburban areas reported various forms of visibility as compared to 53% in small cities and non-remote towns and 42% in remote/rural/ reserve/AFB schools. Safe space or ally stickers were far more popular in cities and suburban school settings (42% vs. 23% for small city/ non-remote town vs. 20% for remote/rural/ reserve/AFB) as were books (33% vs. 22% small city/non-remote town and 15% for remote/rural/reserve/AFB) and posters (50% vs. 38% for small city/non-remote town and

24% for remote/rural/reserve/AFB).

Educators from schools with larger student populations reported higher levels of participation in LGBTQ-themed events. There was a steady rise in the likelihood that participants were involved with LGBTQ-themed events based on the size of the student population, with only 17% of educators from schools with 250 or fewer students reporting that they had participated, 29% from schools with 251 to 500 students, 41% with 501 to 750 students, 69% with 751 to 1000 students, and 84% from schools with over 1000 students. Again, this may be due to the fact that larger schools were better able to host events coupled with the fact that larger schools are generally found in urban areas where support of LGBTQ-inclusive education is higher (see above).

There was a relation between the presence of school homophobic and transphobic harassment policies and the likelihood of other activities and events being present in school. In schools where there were homophobic harassment policies, 55% of participants reported holding LGBTQ-themed events in schools (compared with 32% for those without policies). In schools with transphobic harassment policies, 56% reported holding LGBTQ-themed events (35% for those without policies). Human rights events or activities were also more common in schools with homophobic harassment policies (42% vs. 23% without policies) and transphobic

harassment policies (43% vs. 25% without policies). LGBTQ-themed student conferences and workshops were over twice as likely in schools with homophobic harassment (37% vs. 12%) and transphobic harassment (35% vs. 18%) policies. Similarly, the presence of policy strongly increased the likelihood that participants reported other forms of LGBTQ visibility in their schools. Overall, 72% of participants from schools with homophobic harassment policies reported other forms of LGBTQ visibility (compared with 49% for those without policies) and 73% from schools with transphobic harassment policies (compared with 53% without policies). The presence of a transphobic harassment policy revealed slightly greater involvement in LGBTQ inclusion efforts than the presence of a homophobic harassment policy, perhaps because transphobic harassment policies have been a more recent emergence and typically follow from an earlier period of LGB-focused policies that involved inclusion efforts. For instance, schools with transphobic harassment policies were more likely to have:

⇨ posters and pictures on display (54% with transphobic harassment policies vs. 35% without, compared with 51% in schools with homophobic harassment policies vs. 31% without),

⇨ safe space/ally stickers (42% with transphobic harassment policies vs. 26% without, compared with 40% with homophobic harassment policies vs.

22% without),

⇨ books (40% with transphobic harassment policies vs. 22% without, compared with 35% with homophobic harassment policies vs. 20% without), and

⇨ pamphlets (33% with transphobic harassment policies vs. 17% without, compared with 30% with homophobic harassment policies vs. 13% without).

Almost all senior-years educators (97%) reported that their schools had resources for students that addressed LGBTQ issues. Examples of resources include: having a teacher who identified as an ally (66%), having a guidance counsellor as an ally (62%), having a GSA (56%), having resources in the school library (43%), and having at least one teacher who identified as LGBTQ (28%). Even though educators from early-years schools (i.e., Pre-K to Grade 4) were less likely to report that their schools had LGBTQ resources for their students, many still reported having resources for students on LGBTQ issues. For instance, 40% indicated that their schools had a teacher who identified as an ally, 32% had a guidance counsellor who identified as an ally, 30% had resources in the school library, 19% had one or more LGBTQ teachers, and 6% had a GSA.

PERSPECTIVES AND PRACTICES

EDUCATORS' PERSPECTIVES AND VALUES

This section reports on our findings in the area of participants' values and perspectives on LGBTQ-inclusive education.

Homonegativity

In order to better understand educators' general attitudes toward LGBTQ issues in schools, we used a modified version of Morrison and Morrison's (2011) Modern Homonegativity Scale and presented a series of statements for which respondents could report their level of agreement or disagreement on a Likert scale. As shown in Figure 16, educators showed strong agreement with positive statements in support of LGBTQ students and their inclusion in schools. With 88% of educators agreeing that "LGBTQ people still need to work for inclusion in schools," educators demonstrated that they recognized the extent of work needed to provide safe and supportive school environments for LGBTQ students. Not surprisingly, LGBTQ educators were even more likely to agree (77% strongly, 21% somewhat, 1% neutral) than non-LGBTQ participants (48% strongly, 37% somewhat, 11% neutral).

FIGURE 16. HOMONEGATIVITY SCALE — POSITIVE ITEMS

	Strongly agree	Somewhat agree	Neutral	Disagree
LGBTQ students do not have all the protections they need	45%	39%	11%	7%
LGBTQ students who are 'out of the closet' should be admired for their courage	61%	22%	14%	3%
LGBTQ people still need to work for inclusion in schools	57%	31%	8%	4%
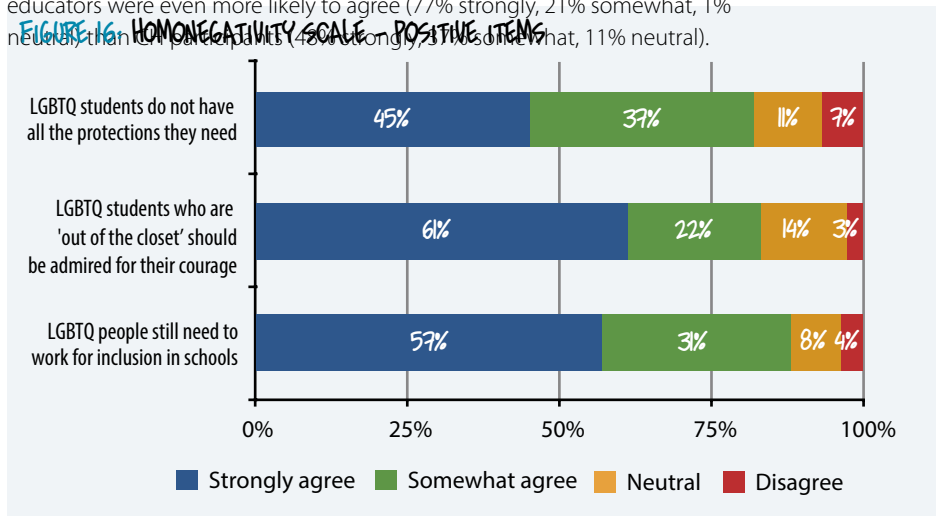
Figure 17 shows some of the negative statements we presented to educators to which they still responded with generally favourable attitudes toward LGBTQ issues in schools. The "negative" statement that educators were most likely to agree with was "LGBTQ people seem to focus on the ways in which they differ from heterosexuals and ignore the ways they are the same" (agreement with which may signify a recognition of what equity entails, more than a lack of support).

FIGURE 17: HOMONEGATIVITY SCALE – NEGATIVE ITEMS
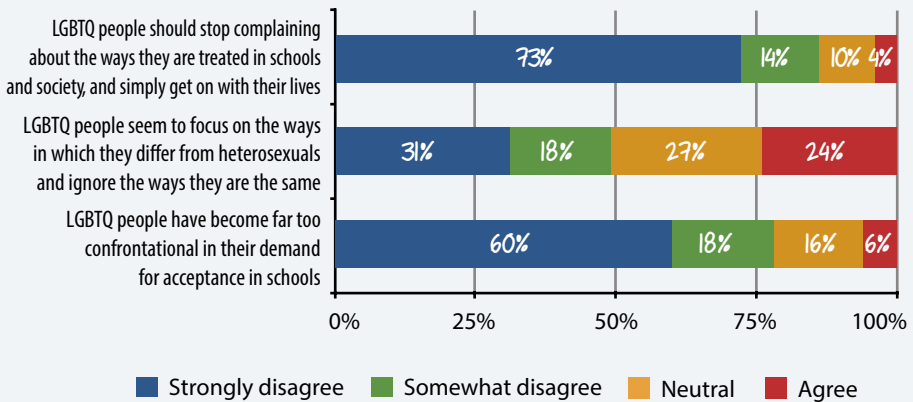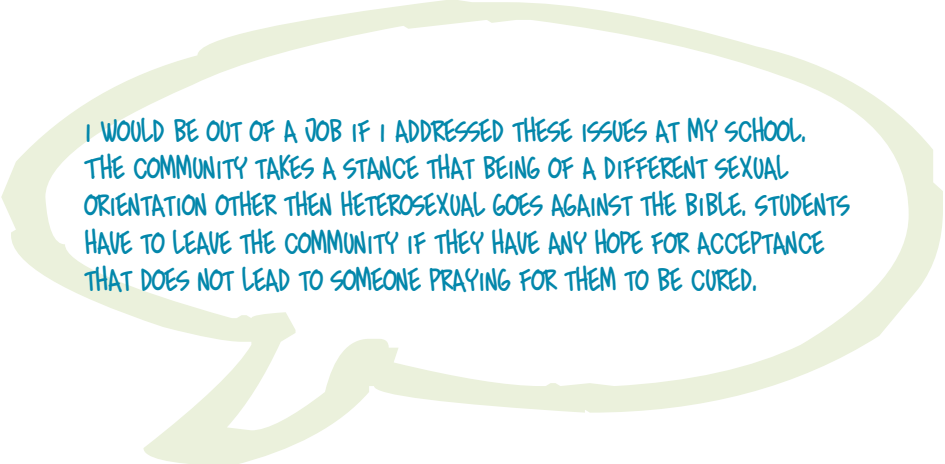
Figure 18 shows the regional variation of educator responses to the statement "LGBTQ people seem to focus on the ways in which they differ from heterosexuals and ignore the ways they are the same." This statement generated the highest rate of "neutral" responses, ranging from almost half (44%) in the Territories/Labrador to just over a quarter (27%) in Ontario. The highest level of agreement with this statement was found among educators in Alberta/Saskatchewan (37%), with the lowest in British Columbia (17%).
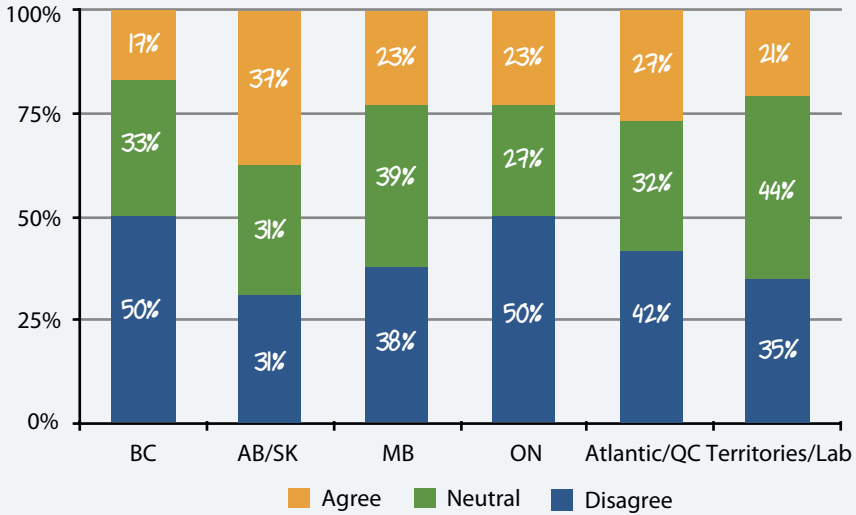
School location also affected educators' perspectives and attitudes concerning LGBTQ issues in school. For example, over a third (38%) of educators from remote/rural/reserve/AFB schools agreed that "LGBTQ people seem to focus on the ways in which they differ from heterosexuals and ignore the ways they are the same" compared to 23% of respondents who worked in cities or suburban areas and 23% of those who taught in a small cities and non-remote towns. They were less likely to agree that "LGBTQ students do not have all the protections they need" (68%) than participants from cities or suburban areas (83%) or respondents from small cities and non-remote towns (84%). Yet there was no significant difference in responses to the statement "LGBTQ students who are 'out of the closet' should be admired for their courage," to which 84% of educators working in remote/rural/reserve/AFB schools agreed, the same percentage as for educators from cities or suburban areas (84%), and 82% from small cities and non-remote towns.
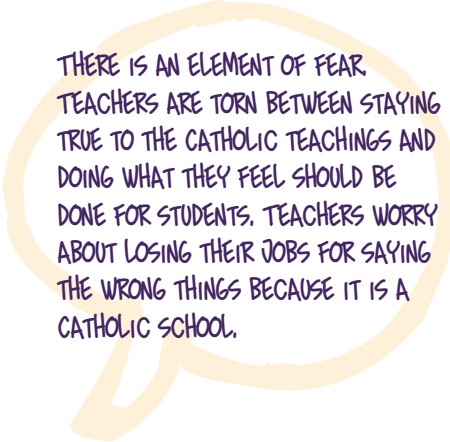
> I WOULD BE OUT OF A JOB IF I ADDRESSED THESE ISSUES AT MY SCHOOL. THE COMMUNITY TAKES A STANCE THAT BEING OF A DIFFERENT SEXUAL ORIENTATION OTHER THEN HETEROSEXUAL GOES AGAINST THE BIBLE. STUDENTS HAVE TO LEAVE THE COMMUNITY IF THEY HAVE ANY HOPE FOR ACCEPTANCE THAT DOES NOT LEAD TO SOMEONE PRAYING FOR THEM TO BE CURED.

Educators who approved of LGBTQ-inclusive education practices expressed more favourable attitudes in general on LGBTQ topics than those who were opposed and even those who were neutral about LGBTQ-inclusive education. For instance, 92% of respondents who approved of LGBTQ-inclusive education agreed that "LGBTQ people still need to work for inclusion in schools," compared to 51% of those who were neutral on LGBTQ-inclusive education and 23% of those opposed. Similarly, educators who approved of LGBTQ-inclusive education were far less likely to agree that "LGBTQ people have become far too confrontational in their demands for acceptance in schools," compared to 27% of those neutral and 64% of those opposed to LGBTQ-inclusive education.

Finally, Catholic school educators were far less likely to agree that "LGBTQ people still need to work for inclusion in schools"

(70%) than respondents who worked in secular schools (91%), even though Catholic schools were less likely to have GSAs and other forms of LGBTQ inclusion. Yet, there were smaller differences in relation to the statement "LGBTQ students who are 'out of the closet' should be admired for the courage," to which three-quarters (75%) of Catholic school educators agreed, compared with 84% of respondents who worked in secular schools. While they were somewhat more likely to agree that "LGBTQ people seem to focus on the ways in which they differ from heterosexuals and ignore the ways they are the same" (32% vs. 23% secular), respondents from Catholic schools were also only somewhat less likely than their secular school counterparts to agree that "LGBTQ students do not have all the protections they need" (73% vs. 84%).

> THERE IS AN ELEMENT OF FEAR. TEACHERS ARE TORN BETWEEN STAYING TRUE TO THE CATHOLIC TEACHINGS AND DOING WHAT THEY FEEL SHOULD BE DONE FOR STUDENTS. TEACHERS WORRY ABOUT LOSING THEIR JOBS FOR SAYING THE WRONG THINGS BECAUSE IT IS A CATHOLIC SCHOOL.

Educators approve of LGBTQ-inclusive education

The vast majority of educators (85%) reported that they approve of LGBTQ-inclusive education, with 72% indicating strong approval and 13% approving somewhat. Another 11% said they were neutral, followed by 4% who were opposed (2% somewhat opposed and 2% strongly opposed).

Regionally, educator approval for LGBTQ-inclusive education showed very little difference across Canada. British Columbia, a province where historically there has been a great deal of public awareness and discussion of LGBTQ issues in the context of schools, often initiated by high profile legal challenges, showed the highest approval for LGBTQ-inclusive education (90%), followed by Ontario (87%), Atlantic provinces/Québec (86%), the Territories/Labrador (85%), and Manitoba (81%), although all the figures were high; Alberta/Saskatchewan participants reported the lowest level of approval (74%).

Not surprisingly, almost all LGBTQ educators (99%) approved of inclusive education, with only 1% being neutral, compared to 81% of CH respondents who approved, 14% who were neutral, and 6% who opposed. Further, transgender participants (97%) were much more likely to approve of LGBTQ-inclusive education than cisgender women (86%) and cisgender men (82%), although both figures were still high. Respondents from racialized groups were the most likely to approve of LGBTQ-inclusive education (92%), followed by 89% of FNMI and 85% of White educators.

Religious schools are often assumed to be sites that are hostile to LGBTQ-inclusive education, but educators from Catholic schools were only slightly less likely to approve of LGBTQ-inclusive education (83% vs. 85% of respondents from secular schools), and slightly more likely to be opposed to it (6% vs. 4%). This suggests that the relationship between educators' perspectives on the issue and the official perspectives of their schools is not a straightforward one.

Even though early-years educators were slightly less likely (81%) to approve of LGBTQ-inclusive education than middle-years (86%) or senior-years educators (86%), there was still widespread approval. Further, early-years

educators were no more likely to agree that teachers should be able to opt out of LGBTQ-inclusive education if it is against their religious beliefs (18% vs. 18% middle years vs. 19% senior years). Educators showed widespread support for LGBTQ-inclusive education across all grade levels, with only slightly higher levels of support in senior years (81% of educators in Grade 1 increasing to 86% in Grade 12). Interestingly, this increasing support trend was broken only by slightly higher support at Pre-K (84%) and K (82%) levels than in Grades 1 to 5 (see Figure 19).

FIGURE 19: SUPPORT FOR LGBTQ-INCLUSIVE EDUCATION (BY GRADE)

Support for LGBTQ-inclusive education
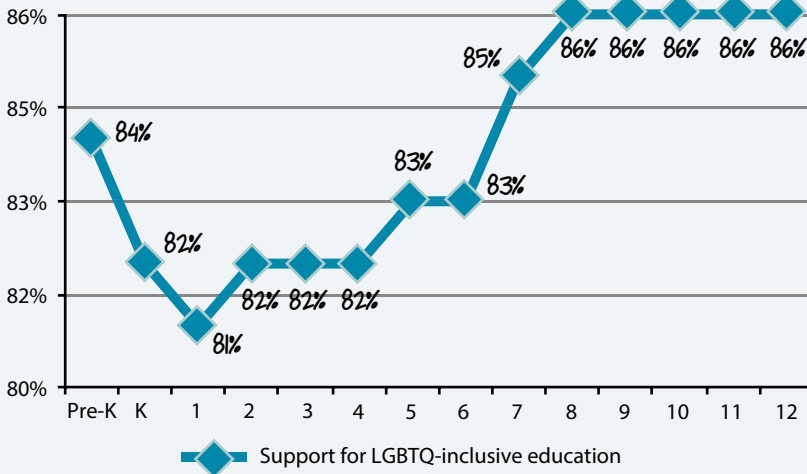
Our analysis also uncovered interesting relationships between educators' approval of LGBTQ-inclusive education and awareness of hostile language and harassment. For example:

⇨ Respondents who approved of LGBTQ-inclusive education were also more likely to report hearing comments like "that's so gay" at least weekly in their school (53%). While 40% of respondents opposed to LGBTQ-inclusive education reported hearing such comments, only

28% of educators who were neutral about LGBTQ-inclusive education reported hearing homonegative comments at least weekly.

⇨ Educators who approved of LGBTQ-inclusive education were more likely to be aware of verbal harassment of LGBTQ or perceived LGBTQ students (72%) than those who were neutral (48%) and those who opposed (31%). A similar pattern was found for incidents of physical aggression where 36% of educators who approved of LGBTQ-inclusive education were aware of such incidents, compared to 24% who were neutral and 14% who opposed it.

⇨ Educators supportive of LGBTQ-inclusive education were more aware of students who were verbally harassed because they were perceived to be LGB (56%) than those who were neutral (17%) or those who opposed (21%). Similar results were found for physical victimization of students perceived to be LGB where 26% of participants who approved of LGBTQ-inclusive educator were aware, compared to 11% of educators who opposed and 9% who were neutral.

⇨ For gender identity and expression harassment, similar results were found for being aware of instances in which boys had been verbally harassed for acting "too much like a girl" (54% for educators who approve of LGBTQ-inclusive education vs. 19% for those who opposed and 33% for those who were neutral). Educators who approved of LGBTQ-inclusive education were also more likely to be aware of instances where girls were verbally harassed for acting "too much like a boy" (33%, vs. 16% for those who were neutral and 11% for those who were opposed).

⇨ Almost two-thirds (66%) of educators who opposed LGBTQ-inclusive education felt that their school responded effectively to HBTP bullying, followed by 54% of respondents who were neutral and 25% who approved.

It is noteworthy here that educators opposed to LGBTQ-inclusive education were less likely to hear homophobic comments than those who approve of it, even though, presumably, people might feel it is safer to make HBTP comments in their presence. Those on the fence were least likely to hear such comments, perhaps because they are not concerned about the issue. A possible explanation is that educators who were most exposed to homonegative comments were most likely to think LGBTQ-inclusive education necessary. Conversely, being opposed to LGBTQ-inclusive education could make educators more likely to maintain that HBTP harassment was not widespread and that their schools' responses were adequate. (Relationships such as these will be explored in future reports and publications.)

Educators accept responsibility for ensuring LGBTQ students' safety

The survey approached the question of participants' approval of LGBTQ-inclusive education in a second question that asked their level of agreement with the following statement: "All school staff have a responsibility to ensure a safe and supportive learning environment for all students, including LGBTQ students." Educators overwhelmingly strongly agreed (94%) with this statement, followed by 4% who somewhat agreed. Less than 2% were neutral, and less than 1% disagreed.

As discussed earlier, 97% of respondents answered that they considered their schools to be safe, but only 72% considered their schools safe for LGB students, and 53% for transgender students. This suggests that some educators were not considering LGBTQ students when assessing school safety generically, but when educators were asked to consider the situation of LGBTQ students, they gauged the safety of LGBTQ students as lower than that of the school population generally. It is not surprising, given educators' high level of awareness of HBTP harassment (e.g., 67% aware of verbal harassment, 53% physical harassment, 23% sexual harassment), that their perception of safety was lower for LGBTQ students.

When further probed on the meaning of the word "safety," nearly two-thirds (63%) of educators selected "inclusion (e.g., through

> IT IS A SENSITIVE ISSUE AND WE ARE NOT ENCOURAGED TO DISCUSS SEXUAL ORIENTATION WITH OUR STUDENTS. WE ARE ALLOWED TO PROVIDE A SAFE ENVIRONMENT FOR ANYONE IN HARM, BUT EVERYDAY CONVERSATIONS, OR OPINIONS ARE HIGHLY DISCOURAGED.
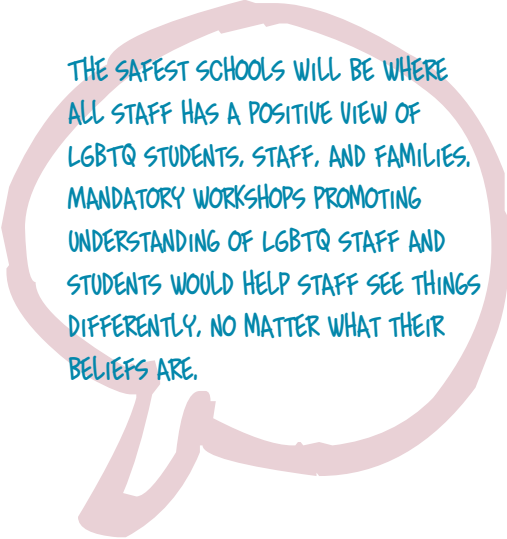
curriculum, school clubs and events, and policy." Nearly a quarter (23%) indicated that safety means "regulation of behaviour (e.g., through dress code, restrictions of clubs, and a code of conduct)," while only 3% chose "security (e.g., through metal detectors, ID tags, cameras, and hall monitors)." The remaining 11% elected to record their own meaning, with 4% defining safety as a "sense of belonging or acceptance of diversity," 3% as a combination of "inclusion and regulation," 2% as "freedom from bullying" or "safety and respect with punishment, if necessary," and 2% as a combination of inclusion, regulation of behaviour, and security.

The finding that most participants viewed safety as requiring inclusion suggests that most teachers share the perspective evident in "safe and inclusive schools" policy and legislation that safe schools are inclusive schools. This was borne out by comparing the responses of participants who approved of LGBTQ-inclusive education to those who

disapproved or were neutral, where we found that 69% of participants who approved of LGBTQ-inclusive education reported that safety meant inclusion to them. However, we also found that 53% of those who were neutral and 41% of those who were opposed also indicated that safety means inclusion, which suggests that some educators opposed LGBTQ inclusion even though they believed safety required inclusion. Other educators who reported being opposed to LGBTQ-inclusive education indicated that safety should be achieved through regulation of behaviour (49%), compared to 40% of those who were neutral and only 20% of those who approved.

THE SAFEST SCHOOLS WILL BE WHERE ALL STAFF HAS A POSITIVE VIEW OF LGBTQ STUDENTS, STAFF, AND FAMILIES. MANDATORY WORKSHOPS PROMOTING UNDERSTANDING OF LGBTQ STAFF AND STUDENTS WOULD HELP STAFF SEE THINGS DIFFERENTLY, NO MATTER WHAT THEIR BELIEFS ARE.

Unsurprisingly, LGBTQ educators were more likely to link safety to inclusion (79% vs. 63% CH educators). They were also less likely to link safety to regulation of student behaviour (14% vs. 26%), with its obvious negative implications for freedom of gender expression. Racialized educators were also more likely to support safety through inclusion (75%, followed by 69% FNMI and 66% White respondents) and less likely to support safety through regulation (11%, vs. 23% FNMI and 24% White). One explanation for these differences could be that educators with marginalized identities were more apt to recognize the threats to safety posed not only by un-inclusive schools but by regulation of behaviour.

Educators from schools in cities or suburban areas were more likely to support safety through inclusion (71%) than educators from small cities and non-remote towns (63%) or educators from remote/rural/reserve/AFB schools (51%). Respondents from remote/rural/reserve/AFB schools were more likely to support safety through regulation of behaviour (35%, compared to 28% of participants from small cities/non-remote towns and 19% cities/suburban areas) or to support safety through some combination of inclusion and security/regulation of behaviour (12%, vs. 6% from small cities/non-remote towns and 7% from cities/suburban areas).

The presence of policy in schools also seemed to affect educators' conceptions of safety. Participants who worked at schools that already had homophobic harassment policies were somewhat more likely to support safety through inclusion (68%) than those who did not (59%), suggesting that those with policies believed they were helpful and/or effective in promoting student safety. Along the same lines, respondents from schools with homophobic harassment policies were less likely to support safety through regulation (21%) than those from schools without a policy (31%).

Educators who worked in Catholic schools were somewhat less likely to support safety through inclusion (60%) than respondents who worked in secular schools (68%), with Catholic educators more likely to support regulation of behaviour (29%) than secular educators (22%). They were equally likely to support some combination of inclusion and regulation and/or security (7% for both).

Interestingly, educators who worked in schools in which the main language of instruction was French were less likely to support safety through inclusion (39%) or some combination of inclusion and regulation/security (an additional 3%), and they were far more likely to support safety through regulation of behaviour (52%).

Participants from schools where English was the main language of instruction were most likely to support safety through inclusion (70%, vs. 20% regulation and 8% combination of inclusion and regulation/security). The highest level of support for safety as inclusion was found in bilingual schools, where instruction occurred in both English and French, with 76% of respondents reporting safety as inclusion (compared with 13% regulation and 6% combination inclusion and regulation/security).

Educators reported similar conceptions of safety across the grade levels with approximately two-thirds supporting safety through inclusion (64% early years; 65% middle years; 67% senior years), and one-fourth supporting safety through regulation of behaviour (27% early years; 24% middle years; 23% senior years).

In Figure 20, educators' conceptions of what safety means are displayed regionally. Inclusion is clearly the most widespread conception of safety across the regions, with only a nine-point spread between the regions, from 76% in British Columbia to 67% in Alberta/Saskatchewan and Atlantic provinces/Québec. British Columbia participants were also least likely to link safety to regulation of behaviour (14%), and participants from Alberta/Saskatchewan were the most likely (27%).
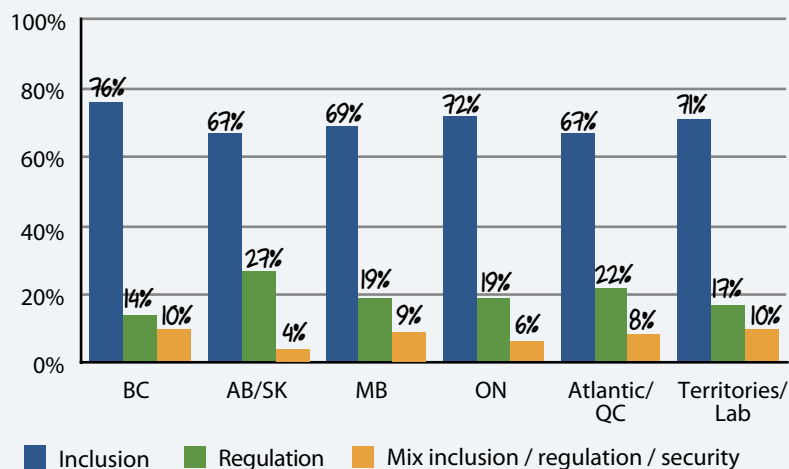
When asked to report how their school's administration understood school safety, however, "inclusion" was not the most common answer. Rather, the majority of educators selected "regulation of behaviour" (48%), followed by "inclusion" (40%) with only 8% selecting "security"; the remaining 3% either specified some other answer (2%) or "don't know" (1%) in response. When we considered the role of educators, we found that teachers were more likely to report their administrations' conception of safety involved regulation (49%) than guidance counsellors (35%) or administrators (30%), and conversely, administrators were more likely (54%) than guidance counsellors (46%) or teachers (40%) to report that school administrators linked safety to inclusion.

The type of school and school culture also affected educators' evaluations of their administrations' understanding of safety. For instance, educators from French language schools were more likely to report regulation as their administrators' understanding of safety (73%) than those from English language schools (47%) and mixed French-English language schools (41%). Conversely, educators from English language schools (42%) and mixed French-English language schools (41%) were more likely to report their administrators' understanding of safety as inclusion than French language schools (24%). In another context, we found that Catholic school educators were less likely to report inclusion (33%) than secular school teachers (42%) for their administrators'

understanding of safety. Respondents from Catholic schools were also slightly more likely to report regulation (53%) and security (11%) than their secular school counterparts (48% and 8% respectively). When we considered the presence of homophobic harassment policies, educators from schools with such policies were more likely to report their administrators' conception of safety as inclusion (49%) than respondents from schools without homophobic harassment policies (30%). Along the same lines, educators were less likely to report their administrators' understanding of safety as regulation of behaviour when their school had a homophobic harassment policy in place (42% vs. 59% without policy). Similarly, transphobic harassment policies functioned much the same way, with educators from schools with transphobic harassment policies being more likely to report their administrators understood safety as inclusion (55% vs. 34% without policies) and less likely to report it as regulation of behaviour (36% vs. 53% without policies).

Finally, early-years educators were more likely to report their school administrators' understanding of safety as inclusion than those in senior years, who were more likely to report their administrator as understanding regulation of behaviour as safety. Almost half (47%) of respondents who worked in early years said their school administrators understood safety as inclusion, followed by those working in middle years (41%) and senior years (35%). Conversely, more than half (53%) of educators working in senior years reported their administrators understood safety to be regulation of behaviour, compared to 49% of those working in middle years and 44% of those working in early years.

In all, then, most teachers reported that safety requires "inclusion (e.g., through curriculum, school clubs and events, and policy)" and not just the anti-harassment measures encompassed by regulation of behaviour and security measures, but they were more likely to see their administrators as linking safety to regulation. (If the old stereotype of educators seeing delivery of the official curriculum as their only professional responsibility has ever been true, it seems not to be true of the majority of Canadian educators now.)

Educators see LGBTQ rights as human rights

The survey also approached the topic of educators' approval of LGBTQ-inclusive education less directly, by asking for teachers' level of agreement with the statement that "LGBTQ rights are human rights." Nearly all (96%) participants either strongly agreed (90%) or somewhat agreed (6%). While agreement does not tell us whether participants see the right to a safe and respectful education as a human right, or even whether participants approved of

the concept of human rights itself, this is a third indication of educators' openness to LGBTQ inclusion, and is particularly noteworthy given the extensive integration of human rights content generally in the K-12 curriculum across Canada.

Educators support same-sex marriage

Nearly 9 in 10 educators either strongly agreed (82%) or somewhat agreed (6%) with the statement: "I support same-sex marriage." Another 7% were neutral, while only 6% disagreed (5% strongly and 1% somewhat) with same-sex marriage. At first glance, the level of support we found seems to be significantly higher than that found in national opinion polls. For example, a 2010 poll of 1003 respondents found that 61% of Canadians wanted same-sex marriage to remain legal (Angus Reid, 2010). There was, however, a substantial generation gap as 81% of respondents born after 1980 reported that they supported same-sex marriage, compared to 43% who were born before 1946, 53% who were born between 1946 and 1964, and 66% who were born between 1965 and 1979. The same survey asked if same-sex couples should *not* have any kind of legal recognition, and while 13% of Canadians agreed to this statement, only 3% of respondents born after 1980 said yes. In interpreting such a high approval of same-sex marriage in our survey, it is important to keep in mind that nearly a quarter (23%) of educators in our

sample were born before 1980, and less than 1% were born before 1946. As was found in the Angus Reid poll, we found a statistically significant negative relationship between age and support for same-sex marriage in our survey. Disagreement with same-sex marriage ranged from only 2% for respondents under 30 to 7% for participants 50 and over. Further, research has shown that support for same-sex marriage is significantly related to higher education, which given our sample would apply to almost everyone we surveyed. Finally, research has found that individuals with more liberal attitudes are more likely to favour same-sex marriage, and research also shows that teachers are disproportionately more likely to have liberal attitudes than the general population (e.g., Duncan & Kemmelmeier, 2012). When these additional factors are considered, coupled with the fact that there is no comparable data available on educator population, the very high level of support for same-sex marriage found in our sample does seem realistic.

Support for same-sex marriage was particularly high (95%) among educators who approved of LGBTQ-inclusive education, while two-thirds (67%) of those who reported being neutral on LGBTQ-inclusive education supported same-sex marriage. Only 1 in 5 (20%) of those who opposed LGBTQ-inclusive education indicated support for same-sex marriage.

FNMI educators were most likely to support same-sex marriage (91%), followed closely by White educators (89%) and other racialized participants (82%).

Participants who indicated their religious or spiritual beliefs did not influence their decisions about LGBTQ issues were more likely to support same-sex marriage (95%) than those who indicated their religious beliefs influenced their decisions "a little/somewhat" (72%) or "strongly" (76%). Respondents who identified as Catholic were somewhat less likely to personally approve of same-sex marriage than non-Catholics (83% vs. 91%), though over 4 out of 5 did support it. Protestant respondents were also less likely to personally approve of same-sex marriage than non-Protestants (80% vs. 90%).

A particularly interesting result was that, in general, participants' support for same-sex marriage was linked to the official stance on the issue in their faith community, but far less so in faith communities that did not support same-sex marriage. Thus, 99% of educators from a religion that supported same-sex marriage also personally supported same-sex marriage, but also 87% of those from religions with mixed views and 78% from religions that opposed same-sex marriage. A related finding was that 81% of educators from Catholic schools supported same-sex marriage (compared to 90% from secular schools). Among

participants with no formal religion, 95% personally approved of same-sex marriage.

Regionally, British Columbia showed the highest level of support for same-sex marriage (93%), followed closely by the Atlantic provinces/Québec and the Territories/Labrador (both 90%) and Ontario (88%). Respondents from the Prairies reported the lowest levels of support for same-sex marriage (Manitoba 84%, Alberta/Saskatchewan 78%).

Educators support freedom of gender expression

When we asked for educators' level of agreement with the statement "Students should be allowed to express their gender any way they like," only 68% of respondents strongly agreed, followed by 22% who somewhat agreed. LGBTQ participants were more likely to strongly agree (83% and 15% somewhat agreed) than CH educators (65% and 24% somewhat agree). All transgender educators agreed (81% strongly and 19% somewhat) that students should be able to express their gender any way they like, and cisgender women were slightly more likely than cisgender men to strongly agree (69% and 22% somewhat agree for women, vs. 66% and 21% somewhat agree for men). Administrators and other non-teachers were less likely to agree to the statement (63% strongly agree and 23% somewhat agree) than

guidance counsellors (74% strongly agree and 19% somewhat agree) or teachers (68% strongly agree and 22% somewhat agree).

Educators who approved of LGBTQ-inclusive education were much more likely to strongly agree that students should be allowed to express their gender any way they like (74% strongly agree, 21% somewhat agree). However, while educators who were neutral towards LGBTQ-inclusive education were more likely to support students' freedom of gender expression (68%) than those opposed (57%), educators who were opposed to LGBTQ-inclusive education were more likely to strongly support freedom of gender expression than those who were neutral (44% vs. 34%).

Educators from Catholic schools were less likely to either strongly agree (63%) or somewhat agree (22%) that students should have freedom of gender expression than respondents from secular schools (70% strongly agreed and 22% somewhat agreed). However, when it came to personal religious beliefs, there was little difference between Catholic educators (72% strongly agreed and 17% strongly agreed) and non-Catholic ones (69% strongly agreed and 22% somewhat agreed), though educators who identified with a Protestant tradition were far less likely to strongly agree (49% and 34% somewhat) than non-Protestant educators (73% and 18% somewhat).

Educators who worked in French language schools were more likely to strongly agree (77% strongly, 19% somewhat agree) than those from English language schools (65% strongly agree and 24% somewhat agree). Educators from mixed language schools reported numbers in the middle for strong agreement (72%) and lower for somewhat (17%).

As shown in Figure 21, educators in British Columbia showed the highest level of support for freedom of gender expression (93%), followed closely by Ontario (91%), the Territories/Labrador (89%), Manitoba and Atlantic provinces/Québec (both 88%), and Alberta/Saskatchewan (82%). From highest to lowest, this demonstrates very minor deviation; but when we considered the strength of agreement with the statement "Students should be allowed to express their gender any way they like," we found much greater discrepancy, with 79% of BC educators strongly supporting students' freedom to express their gender as they like closely followed by 73% of Ontario educators; respondents from Alberta/Saskatchewan were least likely to strongly support freedom of gender expression (54%).

It is personally important for educators to address LGBTQ issues

While almost all educators reported that it was personally important for them to address human rights and social justice (98%),

FIGURE 21: SUPPORT FOR FREEDOM OF GENDER EXPRESSION (BY REGION)

Somewhat agree   Strongly agree
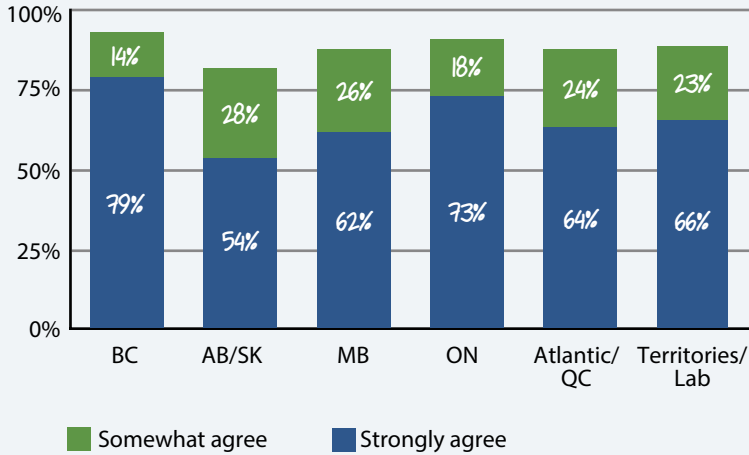
somewhat fewer thought it was important for them to address LGBTQ issues (87%) or issues around gender expression (85%); yet, 97% indicated that it was important for them to address issues of diversity/multiculturalism and 96% reported it was important for them to address gender equity issues. Not surprisingly, almost all (96%) LGBTQ educators reported that it was important for them to address LGBTQ issues, compared with 85% of CH participants. Respondents from racialized groups (92%) were slightly more likely to agree that it was important for them to address LGBTQ issues, compared to White (87%) and FNMI (88%) educators. Educators

from Catholic schools were less likely to agree that it was an important issue for them to address (83%) than participants from secular schools (88%).

Educators who approved of LGBTQ-inclusive education were substantially more likely to report that it was important for them personally to address LGBTQ issues (94%) than those who were neutral (59%) or those opposed (29%) to LGBTQ-inclusive education.

Educators whose current religion generally approved of same-sex marriage were more likely to indicate that it was important to them to personally address LGBTQ issues

(96%), with somewhat lower (but still very high) numbers of those respondents with no formal religion (91%), those from religions with mixed views toward same-sex marriage (85%), and those from religions opposed to same-sex marriage (82%).

Educators from mixed language English-French schools were most likely to feel it was important to personally address LGBTQ issues (93%), forllow by those from English language schools (87%) and French schools (79%).

Respondents from lower grade levels were less likely to consider it personally important to address LGBTQ issues, with 81% of educators who worked in early years reporting that it was personally important to address LGBTQ issues, followed by 86% from middle years and 91% from senior years.

LGBTQ participants were also more likely than CH educators to feel that it was important for them to address issues of gender expression (94% vs. 82% respectively). Over half (56%) of transgender respondents agreed that it was important for them to address issues of gender expression, with the remaining 44% indicating they were neutral on the issues (no transgender participants indicated it was not important). Somewhat more cisgender women than cisgender men thought it was important (87% important, 10% neutral, 2% not important for women vs. 81% important, 14% neutral 5% not important for men). FNMI educators were also more likely to indicate that it was important for them to address issues of gender expression

(90%) than White (85%) and racialized participants (84%). Respondents from secular schools were more likely to report that it is important for them to address this issue (86%) than educators from Catholic schools (79%).

COMFORT LEVEL IN DISCUSSING LGBTQ TOPICS WITH STUDENTS

If educators' practices mirrored their values, nearly all would be actively practicing LGBTQ-inclusive education, which is generally understood not to be the case. To probe the possible reasons for this disparity, we analyzed participants' responses to questions about how comfortable they felt discussing LGBTQ issues with their students. Nearly three-quarters (73%) either strongly agreed (44%) or somewhat agreed (29%) that they were comfortable in such discussions. Another 12% neither agreed nor disagreed with the statement, with 9% somewhat disagreeing and 6% strongly disagreeing. While the percentage who did feel comfortable was high, it was lower than the percentages reported above for approving of LGBTQ-inclusive education, seeing LGBTQ student safety and respect as their responsibility, and seeing LGBTQ rights as human rights. This opens but does not answer the question, "Why do some teachers who approve of LGBTQ inclusion not feel comfortable practicing it?" After all, almost all (99%) participants agreed "it is important for students to have someone to talk to" (96% strongly agreed and 3% somewhat agreed).

To further explore this question, we analyzed the comfort level reported by variously situated respondents (i.e., those with different professions, personal identities, types of school, and training).

Guidance counsellors were the most likely group to feel comfortable discussing LGBTQ issues with students (92%), followed by administrators and other non-teachers (76%) and then teachers (72%). There was little difference between the likelihood of LGBTQ respondents and CH participants feeling comfortable (75% vs. 73%). Participants from racialized groups were most likely to feel comfortable (79%), followed by White educators (73%); FNMI respondents were much less likely than either White or racialized participants to feel comfortable (54%). (Possible explanations could include the complexity of

discussing LGBTQ topics in communities that may see LGBTQ identities as non-Indigenous and may be more conservative in their religious views due to colonization.)

As shown in Figure 22, participants who were Pre-K to Grade 6 teachers were less likely to feel comfortable discussing LGBTQ issues with their students, than those who taught Grades 7 to 12, which may suggest that some early- and middle-years teachers who support LGBTQ-inclusive education saw it as a senior-years' responsibility. It is also possible that their lower result reflects a disproportionate focus on senior years in professional development opportunities and curriculum resources for LGBTQ-inclusive education.

Educators from Catholic schools were much less likely to feel comfortable discussing LGBTQ issues with their students (57%) than

FIGURE 22: TEACHERS' COMFORT IN DISCUSSING LGBTQ TOPICS (BY GRADE TAUGHT)

% of teachers who are comfortable
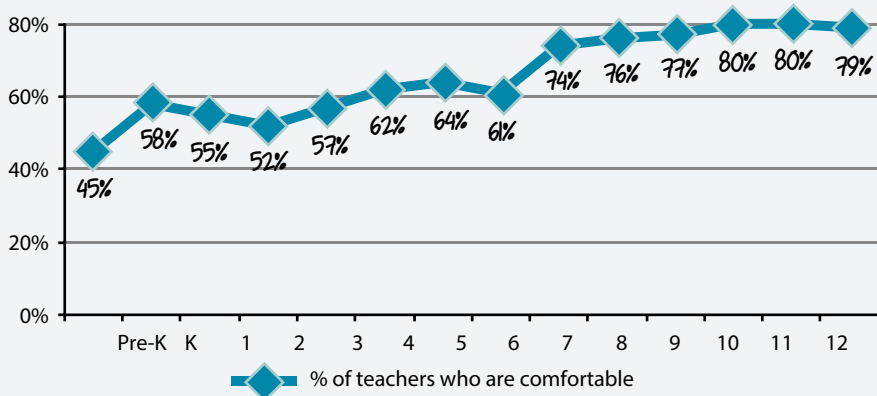
those from secular schools (76%), even though, as noted earlier, they were almost as likely to approve of LGBTQ-inclusive education (83% vs. 85%). This suggests that their discomfort has more to do with their school context than with their personal values. Educators' personal religious tradition may have bearing on their comfort level, however, as those who currently identified as Catholic were less likely to feel comfortable discussing LGBTQ issues with their students (62%) than those who were non-Catholic (77%).

Participants from larger schools reported higher levels of comfort in discussing LGBTQ issues with students. For instance, 63% of educators in schools with 250 or fewer students reported feeling comfortable, while educators from schools over 1000 students felt the most comfortable (86%), with those from schools of 251 to 500 students (73%) and 501 to 1000 students (74%) reporting little variation.

Community context also plays some part in educators' feelings of comfort as we found participants from schools located in cities or suburban areas more comfortable (76%) than those from small cities and non-remote towns (68%) or remote/rural/reserve/AFB schools (66%).

Regionally, educators from the Territories and Labrador showed the highest level of comfort discussing LGBTQ issues with students (80%), followed by British Columbia (77%) and the Atlantic provinces and Québec (76%), Ontario (69%), Manitoba (65%), and

Alberta and Saskatchewan (58%). This 22 point regional range is higher than for many other analyses in this report and could be attributable to differences in professional development. Overall, 86% of educators who were either required to attend training or were invited to attend and did agreed that they felt comfortable discussing LGBTQ issues with their students versus 69% of those who did not attend training.

Respondents from schools with specific homophobic harassment policies were somewhat more likely to feel comfortable (76%) than those from schools without such policies (71%). The difference is slightly larger for participants from schools with transphobic harassment policies (79% vs. 71%). Moreover, participants from schools with homophobic harassment policies who felt that they had been sufficiently or very well trained in the policies were the most likely to report being comfortable discussing LGBTQ issues with their students (79%), followed by 75% who believed they were somewhat trained but would have liked more, and 70% who were not trained or not trained sufficiently.

SUBJECT AREAS WHERE LGBTQ CONTENT APPLIES

One of the challenges faced by LGBTQ-inclusive educators is that, historically, LGBTQ content has often been considered to be relevant only in sex education classes with senior students, and then only in the context of preventing HIV infection. As one indicator of educators' perception of the purposes and scope of LGBTQ-inclusive education, we asked participants in which content areas they felt LGBTQ content applied. Significantly, only 2% of educators replied "none," though an equally slight 4% reported that it should be taught in all subject areas. Most commonly, educators reported that LGBTQ content was relevant to "health/family studies/human ecology" (86%), followed by "social studies (women's studies/civics)" (79%), "English/language arts" (78%), "social justice/law" (78%), "history" (63%), "religion" (59%), "visual and performing arts/music" (57%), French language arts (53%), "science" (46%), physical education (46%), and finally math (22%).

Catholic school educators were more likely to report "none" (4%) than educators working in secular schools (1%). Respondents working in Catholic schools were also more likely to report that LGBTQ content should be included in religion classes (79%), compared with 56% of those in secular schools. As well, Catholic school educators were only slightly less likely to report that LGBTQ content should be included in health/family studies/human ecology classes (80%) than those teaching in secular schools (87%).

PRACTICING LGBTQ-INCLUSIVE EDUCATION

This section turns from participants' *values* and *comfort level* with respect to LGBTQ-inclusive education to participants' *practices*.

School-level efforts

Only 37% of educators reported participating in LGBTQ-inclusive efforts at their school. Guidance counsellors were most likely to have participated in LGBTQ-inclusive efforts (80%), followed by administrators and other non-teachers (46%) and teachers (35%). Educators from Catholic schools were substantially less likely to have participated in any LGBTQ-inclusive efforts at their schools (19%) than respondents from secular schools (41%). Respondents from schools with specific homophobic harassment policies were also more likely to have participated in LGBTQ-inclusive efforts (43%) than those from schools without such policies (35%). Over half (54%) of LGBTQ educators reported participating in LGBTQ-inclusive efforts at their schools, compared to one-third of CH participants (33%). Over half (55%) of transgender respondents had participated in inclusive efforts, while 44% of cisgender men and 35% of cisgender women participated. Educators from racialized groups were also more likely to have participated in LGBTQ-inclusive efforts at their schools (46%) than White (37%) or FNMI (22%) respondents. There were substantial regional differences as well. Educators from Ontario and British

Columbia reported the highest levels of participation in LGBTQ-inclusive efforts (45% and 44% respectively), followed by the Atlantic provinces/Québec (37%), Manitoba (29%), the Territories/Labrador (20%), and Alberta/Saskatchewan (15%).

Educators from city or suburban area schools were far more likely to have participated in LGBTQ-inclusive efforts at their schools (46%) than those from small cities and non-remote towns (29%) or remote/rural/reserve/AFB schools (15%). Similarly, educators from larger schools were more likely to have participated in LGBTQ-inclusive efforts, with participants working at schools with over 1000 students reporting the highest participation (57%) followed by those from schools with 751 to 1000 students (54%), those from 501 to 750 student schools (44%), those from 251 to 500 student schools (27%), and finally those from 250 or fewer students (17%).

Similarly, the grade level at which educators worked affected the likelihood of their having participated in LGBTQ-inclusive efforts in their schools, with senior-years educators most likely to report participating in LGBTQ-inclusive efforts (47%) and middle-years (31%) and early-years (22%) educators decreasingly likely.

Participants working in English language schools were most likely to have participated in LGBTQ-inclusive efforts in their schools (40%), followed by educators from mixed language French-English schools (37%) and those from French language schools (23%).

Classroom practices

Teachers were asked in what specific ways they had included LGBTQ content in their curriculum. Over three-quarters of teachers (78%) reported they had included LGBTQ content some way (ranging from a once-only reference to multiple methods and occasions). Over half (53%) answered that they had challenged homophobia, which could range from a quick response to a student who said "that's so gay" in class, on the one hand, to undertaking a unit on homophobia, on the other. Similarly, 49% reported using inclusive language and examples, which could mean using gender-neutral terms such as "parents" rather than "mom and dad" or using more explicitly LGBTQ-inclusive examples such as "two moms." Other frequent ways in which teachers included LGBTQ content in their curriculum include: addressing topics in sexual health, family, and healthy relationship units (44%); including LGBTQ rights when talking about human rights (38%); critiquing gender conformity (28%); challenging transphobia (19%); including information about LGBTQ historical figures (18%); and including LGBTQ-themed stories/fiction (18%). Although the numbers were not as high, two-thirds (68%) of early-years teachers reported including LGBTQ issues in their curriculum (vs. 84% in senior years); the most common practice was addressing topics in sexual health, family, and healthy relationships (44% vs. 49%), followed by using inclusive language and examples (40% vs. 57%), challenging homophobia (40% vs. 66%),

and including LGBTQ rights when talking about human rights (32% vs. 44%).

> IN THE BEGINNING, WHEN I FIRST BROACHED THE SUBJECT WITH STUDENTS, THEY WERE RELUCTANT TO TALK ABOUT DIFFERENCES. BUT THEY ARE ALL OKAY WITH IT NOW AND OFTEN ASK TO TALK ABOUT SUBJECTS THAT HELP THEM TO UNDERSTAND PEOPLE'S DIFFERENCES.

Interestingly, educators from Catholic schools reported LGBTQ-inclusive practices at slightly lower levels than in secular schools. For instance, 63% of educators from Catholic schools reported having included LGBTQ content in their courses in some way, compared to 80% from secular schools. Among the given options, Catholic educators most commonly challenged homophobia (45% vs. 58% secular), used inclusive language and examples (37% vs. 54%), addressed LGBTQ topics in sexual health, family, and healthy relationships (32% vs. 48%), and included LGBTQ rights when talking about human rights (28% vs. 42%).

When it came to including LGBTQ content in their teaching in some way, we found generally high levels reported in Québec (87%), Nova Scotia (87%), BC (84%), Ontario (81%), Yukon (80%), and Nunavut (79%) with lower levels in Northwest Territories (71%), Newfoundland

and Labrador (66%), Saskatchewan (67%), and Manitoba (65%), and lowest in Alberta (59%) and PEI (49%). Specific classroom practices involved (participants were asked to "check all that apply"):

- ⇨ using inclusive language and examples (Nova Scotia 63%; BC 62%; Ontario 59%; Nunavut 54%; Québec 46%; Yukon 42%; PEI 41%; Northwest Territories 40%; Manitoba 39%; New Brunswick 38%; Newfoundland and Labrador 35%; Saskatchewan 35%; Alberta 31%),

- ⇨ addressing LGBTQ topics in sexual health, family, and healthy relationships areas (Yukon 63%; Nova Scotia 61%; Québec 51%; Nunavut 50%; BC 49%; Northwest Territories 49%; Ontario 47%; Newfoundland and Labrador 41%; Saskatchewan 35%; Manitoba 34%; New Brunswick 33%; PEI 31%; Alberta 31%),

- ⇨ including LGBTQ rights when talking about human rights (Ontario 47%; BC 43%; Nova Scotia 43%; Québec 39%; Nunavut 35%; Yukon 32%; Newfoundland and Labrador 31%; Manitoba 29%; Saskatchewan 29%; PEI 28%; Northwest Territories 26%; Alberta 23%; New Brunswick 21%),

- ⇨ challenging homophobia in their classrooms (Québec 63%; BC 62%; Ontario 59%; Nova Scotia 57%; Nunavut 50%; Northwest Territories 49%; Saskatchewan 39%; Yukon 37%; Alberta 37%; Manitoba 36%; New Brunswick 32%;

Newfoundland and Labrador 32%; PEI 28%), and

▷ critiquing gender conformity (Nunavut 39%; BC 37%; Ontario 37%; Nova Scotia 32%; Northwest Territories 23%; PEI 23%; Québec 22%; Yukon 20%; Manitoba 18%; Newfoundland and Labrador 18%; Alberta 17%; New Brunswick 14%; Saskatchewan 6%).

This difference suggests that specific provision for LGBTQ-inclusive curriculum is needed from provincial education ministries. Three provinces (Alberta, Manitoba, Ontario) now have legislation requiring schools to provide Gay-Straight Alliances (GSAs) when requested by students. The situation in Alberta, however, is quite interesting. From September 1, 2010 through March 18, 2015, teachers in Alberta were prohibited under section 11.1 of the *Alberta Human Rights Act* from dealing with sexuality or religion in the classroom without prior parental notification. This would be expected to have significantly negatively impacted the likelihood of finding LGBTQ-inclusive classroom practices in that province. This proscription has now been eliminated from human rights legislation as of March 2015, but it moved into the province's *Education Act* by effect of Bill 10. The impact of this requirement to continue to inhibit the possibility of Alberta classrooms being inclusive spaces for LGBTQ students—made even more noteworthy by the fact that the *Education Act*, also by effect of Bill 10, now requires schools in Alberta to provide

GSAs when requested by students—is certainly worthy of further study.

There was little difference between urban and rural context for educators including LGBTQ content in the curriculum (80% in city/suburban area, 73% in small city/non-remote town, 75% in remote/rural/reserve/AFB).

Restrictions on LGBTQ-related content in the classroom

When we asked about whether there were any restrictions on LGBTQ-related content in the classroom, 20% of respondents did not know; of those who did know, 14% said there were restrictions on what content could be addressed in the classroom and 86% said there were no restrictions on LGBTQ-related content. Regionally, we found that educators in British Columbia and the Atlantic provinces/Québec were the most likely to report there were no restrictions on LGBTQ-related content in the classroom (both 96%), followed closely by respondents in the Territories/Labrador (93%). Over 4 out of 5 (81%) educators in Manitoba and Ontario reported there were no restrictions on LGBTQ-content. Even though human rights legislation was in effect at the time of the survey requiring teachers to notify parents if teachers intended to discuss sexuality in their classes, 54% of Alberta educators reported that there were no restrictions. There was a dramatic difference between responses of Catholic school educators and secular school educators, with 58% of Catholic school respondents reporting there were restrictions on LGBTQ-related content in the classroom and only

7% of those from secular schools. Grade level also affected educators' likelihood of responding affirmatively for this question, with 20% of respondents from early years reporting there were restrictions, 15% of participants from middle years, and 10% of those from senior years.

Educators' personal identities and views contributed to their answers to this question as well, suggesting that responses may have just as much to do with perception of what was informally restricted in the classroom as with what was formally restricted. For instance, respondents who identified as LGBTQ were slightly more likely to answer yes to this question (18%) than CH respondents (12%). Educators who opposed LGBTQ-inclusive education were twice as likely to report restrictions on LGBTQ-related content in the classroom than those who approved (27% of those who opposed said yes, 24% neutral said yes, and only 13% of those who approved said yes). Similarly, educators who identified with a religion that opposed same-sex marriage were much more likely to answer yes (23%) than those who identified with a religion that had mixed views on same-sex marriage (12%) or those whose religion approved (8%). Further, educators from schools with homophobic harassment policies were less likely to answer that there were restrictions on LGBTQ-related content in the classroom (12% vs. 19% of those from schools without such policies); there was even more of a gap between educators from schools with transphobic harassment policies and those from schools without (10% with transphobic harassment policies vs. 21% without).

Overall, however, we are left with the perhaps surprising result that most educators across the country believed there were no formal restrictions on LGBTQ-related content in the classroom, which raises the question, What is it, then, that is holding teachers back from integrating such content more thoroughly? In the next section, we examine internal and external barriers to LGBTQ-inclusive education.

SUPPORTS AND BARRIERS

We now turn to participants' perceptions of supports and barriers to practicing LGBTQ-inclusive education: what helps educators to practice LGBTQ-inclusive education, and makes it more likely that they will? What holds them back?

INTERNAL FACTORS
Teacher efficacy
The literature on personal efficacy tells us that people are more likely to undertake challenging work if they believe they can do it successfully. As one indicator of participants' sense of personal efficacy in connection with LGBTQ inclusion, we asked them to indicate their agreement with the statement, "I can respond effectively when anti-LGBTQ incidents take place in my school." Over three-quarters (76%) of educators agreed (36% strongly agreed and 40% somewhat agreed), followed by 17% who were neutral, 5% who somewhat disagreed, and 2% who strongly

disagreed. Not surprisingly, substantially more LGBTQ educators agreed with the statement (88% vs. 73% of CH participants). Over 4 in 5 (88%) transgender respondents, 77% of cisgender men and 75% of cisgender women agreed. White educators (76%) were more likely to agree than racialized (69%) or FNMI educators (69%). Teachers were the least likely to agree (74%), and guidance counsellors the most likely (93%), followed by administrators and other non-teachers (87%). Not surprisingly, given the volatility of the issue of LGBTQ-inclusive education in the Roman Catholic school system, educators from Roman Catholic schools were somewhat less likely to agree (64%) than those from secular schools (78%). Participants from schools with homophobic harassment policies were also more likely to agree (81%) than educators from schools without such policies (70%).

The highest levels of agreement that they could respond effectively to anti-LGBTQ incidents was found among those educators from schools with homophobic and transphobic harassment policies, especially among those educators who felt very well trained on the policy. For instance, 94% of educators from schools with homophobic harassment policies who felt well trained on the policy reported that they could respond effectively to anti-LGBTQ incidents, compared to 81% who felt adequately prepared, 76% who felt prepared but would have liked more training, and 72% who either were not trained or felt that they had not received enough training. Similar results were found for respondents from schools with

transphobic harassment policies as 86% believed that they could respond effectively, compared to 72% of educators from schools without such policies. When probed further on training, 96% of participants from schools with transphobic harassment policies who felt very well prepared agreed that they could respond effectively when anti-LGBTQ incidents took place, compared to 86% who felt adequately trained, 82% who would have liked more training, and 79% who either were not trained or did not feel that they were trained sufficiently.

Participants who approved of LGBTQ-inclusive education were slightly more likely to agree that they could respond effectively to anti-LGBTQ incidents (78%), though 72% of educators who opposed also agreed. The lowest level of agreement came from educators who were neutral toward LGBTQ-inclusive education (60%).

Educators whose religion generally approved of same-sex marriage were most likely to agree that they could respond effectively to anti-LGBTQ incidents at their schools (90%), while those from religions with mixed views were much less likely to agree (73%) and those whose religions were generally opposed were the least likely to agree (68%). Educators with no formal religion (80%) were more likely to agree than those whose religion had a mixed or oppositional view, but less likely than those whose religion approved of same-sex marriage.

Catholic respondents were somewhat less likely to agree (69%) than non-Catholics (79%). Protestants were only slightly less likely to agree (73%) than non-Protestants (77%).

Teacher efficacy scale

In the long version of the survey, we used a reduced version of the Hoy and Woolfolk (1993) Teacher Efficacy Scale, which is based on educators' level of agreement with a series of statements (originally, agreement was measured on a 6-point Likert scale, ranging from strongly agree to strongly disagree). As shown in Figure 23, participants reported high levels of confidence in their efficacy as educators.

FIGURE 23: TEACHER EFFICACY SCALE
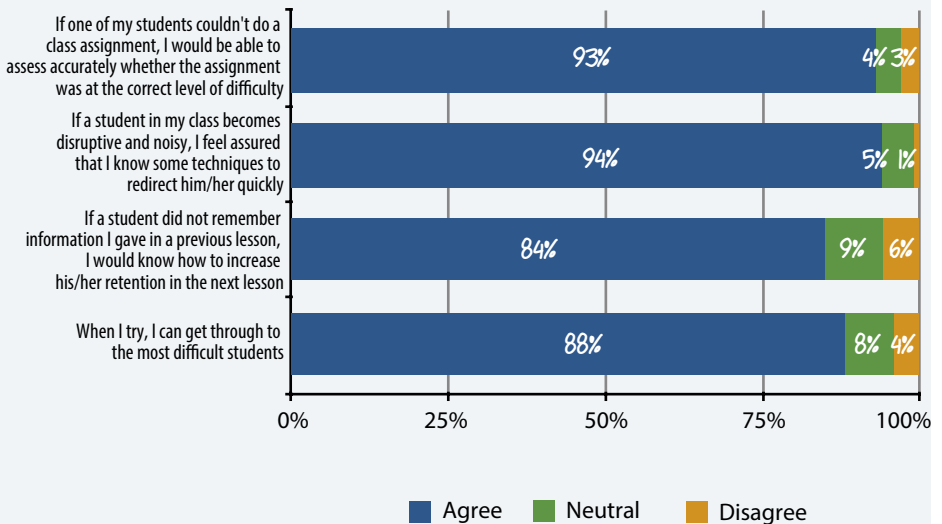
Additionally, there was no difference on the teaching efficacy scale between LGBTQ and CH teachers, nor were there any significant differences based on gender identity (cisgender women vs. cisgender men vs. transgender), suggesting that any marginalization LGBTQ teachers have experienced related to their sexual or gender identity has not had an impact on their sense of personal efficacy as teachers.

Racialized teachers scored significantly lower on the teacher efficacy scale than FNMI or White teachers (a half of a standard deviation unit (-.49) lower than the mean of zero, compared to White participants (mean=+.02) and FNMI respondents (mean=+.39))[2].

Teachers from schools with homophobic harassment policies scored higher on the teacher efficacy scale (mean=+.20) than respondents from schools without such policies (mean=-.21), which was a significant difference. Although the margin was not as wide, a similar significant result was found for teachers who worked in schools that have transphobic harassment policies (mean=+.20) compared with participants who worked in schools without such policies (mean=-.16).

Personal attributes affecting effectiveness

We asked participants to identify which of their personal attributes had an impact on their effectiveness as an educator and whether each attribute was an advantage, a disadvantage, or both. As shown in Figure 24, educators reported on attributes such as sex, race/ethnic identity, religious identity, gender expression, age, and sexual orientation. Respondents were most likely to report that their sexual identity (50%), age (also 50%), gender expression (49%), and religious identity (47%) were advantageous. However, across the categories, educators reported significant ambivalence about the benefit of each attribute. For instance, the highest levels

of ambivalence, with over half of respondents reporting an attribute was both an advantage and a disadvantage, were expressed for an educator's sex (62%) and race/ethnic identity (59%). Overall, educators were generally unlikely to rate particular attributes as solely disadvantageous in the classroom, which suggests, along with the high numbers of educators reporting ambivalence, that educators recognize that personal attributes were not by default positive or negative, but could be relevant, irrelevant or have different effects in different schools.

"Other" disadvantages specified by participants included factors such as physical appearance, cultural background, lack of training, and difficulties with their administration. "Other" advantages specified by teachers included personality traits (e.g., sense of humour, disposition, patience, intelligence), attitudes (e.g., respect for students, compassion/empathy, open-mindedness, outgoingness), factors related to their job (e.g., ongoing PD or education, involvement in extracurricular activities, experience/expertise), as well as attributes of parenthood and community connection.

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[2] Standard deviation is a statistical measure that is used to quantify the variation or dispersion within a set of data. Briefly, a negative number indicates a lower than average result and a positive number indicates above average (0 is average and the scale generally goes from +/-3 standard deviation).

FIGURE 24: ATTRIBUTES AFFECTING EFFECTIVENESS AS AN EDUCATOR

Attribute	Advantage	Both	Disadvantage
Sex	33%	62%	6%
Race/ethnic identity	35%	59%	6%
Religious identity	47%	46%	7%
Gender expression	49%	45%	6%
Age	50%	49%	2%
Sexual Orientation	50%	41%	10%
Other	61%	24%	15%

Advantage ■ Both ■ Disadvantage ■
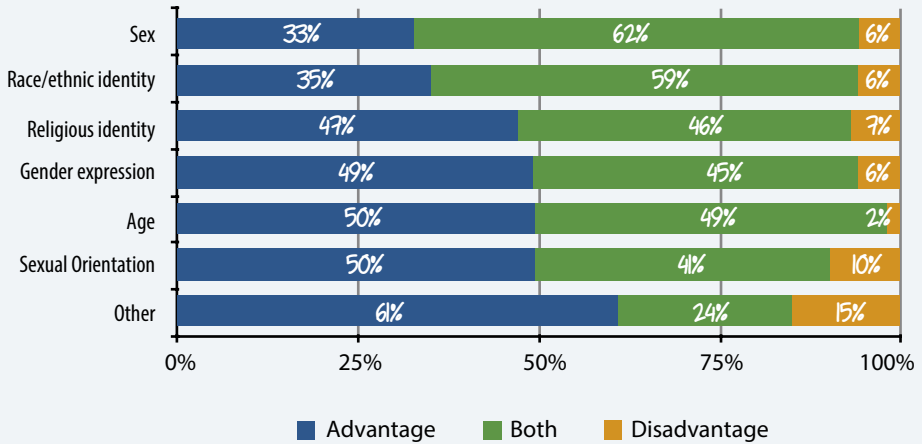
LGBTQ educators were less likely to feel that their gender expression was an advantage to their effectiveness (42%) than CH participants (57%). Cisgender men were more likely than cisgender women to believe that their gender expression was an advantage (57% vs. 46%). Cisgender men were also more likely than cisgender women to feel that their sex was an advantage in their effectiveness as an educator (53% vs. 24%).

Not surprisingly, LGBTQ educators were more likely to maintain that their sexual orientation was a disadvantage (18%) than CH participants (1%). Similarly, they were less likely to view their sexual orientation as an advantage (35%) than CH respondents

(66%), whose higher likelihood may reflect an awareness that heterosexual identity could shield them from accusations of "recruiting" or only caring because of their own sexual orientation when addressing LGBTQ issues. Transgender educators were more likely to view their sexual orientation as a disadvantage (32%), compared to cisgender men (12%) and cisgender women (7%). (Forty-three percent of transgender respondents also reported that their gender expression was a disadvantage.)
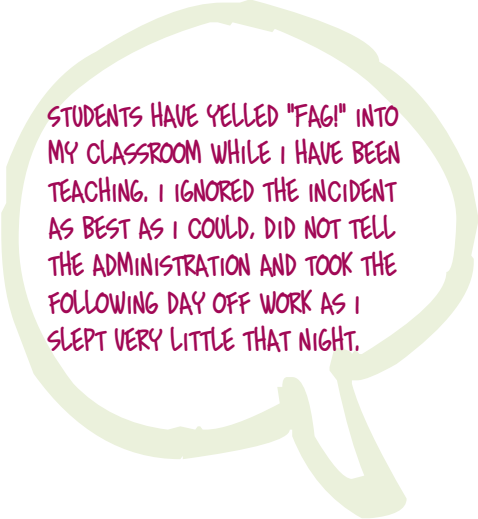
Younger respondents (under 30 years of age) were less likely to feel that their age was an advantage (28%), though, interestingly, educators between the ages of 40 and 49 were the most likely to report that their

age was an advantage (66%). Half (50%) of participants aged 50 and over felt that their age was an advantage, while 44% of respondents between 30 and 39 years old thought so.

Educators from a racialized group were less likely to view their race or ethnic identity as an advantage (14%), compared to FNMI respondents (30%) and White participants (38%). Additionally, participants from a racialized identity were also less likely to view their religious identity as an advantage, compared to 42% of FNMI respondents and 47% of White educators.

STUDENTS HAVE YELLED "FAG!" INTO MY CLASSROOM WHILE I HAVE BEEN TEACHING. I IGNORED THE INCIDENT AS BEST AS I COULD, DID NOT TELL THE ADMINISTRATION AND TOOK THE FOLLOWING DAY OFF WORK AS I SLEPT VERY LITTLE THAT NIGHT.

Inhibiting factors
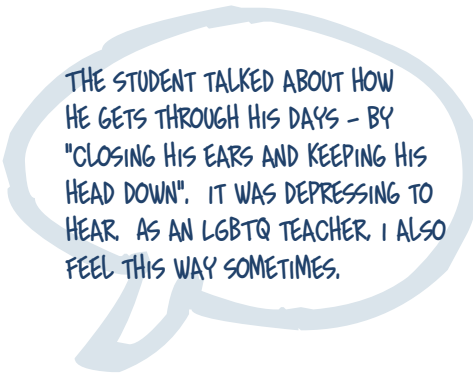
We asked educators what factors, if any, would prevent them from addressing LGBTQ issues. A third (31%) said no factors prevented them and a fifth (19%) said it was not an issue at their school. One-third (33%) gave lack of training (19%) and/or insufficient information on effective strategies and resources (29%) as barriers to addressing LGBTQ issues. Nearly a third (31%) gave student-based reasons, such as "my students are too young" (20%), "I don't want to embarrass LGBTQ students (10%), and/or "I might be harassed by students (4%). Participants from schools that had early-years grades (Pre-K to Grade 4) were more likely to feel that their students were too young (38% vs. 11% of educators from any school that included higher grades). Almost a quarter (23%) gave fear-based reasons from outside their

school environment. These included: "parents would be opposed" (16%), "I am concerned about legal implications" (8%), and/or "religious groups would be opposed" (6%). Some educators (14%) gave fear-based reasons stemming from within their school environments, such as "my school administration would be opposed" (6%), "my school trustees are opposed" (4%), "my colleagues would be opposed" (4%), "I don't have a permanent contract" (4%), and/or "I might be turned down for a promotion" (2%). Finally, only 12% gave belief-based reasons, such as "it's a private matter" (8%), "I have more important things to worry about" (3%), "I don't think it is a part of my job" (3%), and/or "homosexuality is contrary to my religious convictions" (2%).

Educators from Catholic schools were somewhat more likely to give a belief-based reason (17% vs. 11% for participants from secular schools), such as "homosexuality is contrary to my religious convictions" (5% vs. 1%). Catholic school educators were also much more likely to report that religious groups would be opposed (21% vs. 3%), parents would be opposed (24% vs. 15%), their school trustees would be opposed (17% vs. 2%), their school division would be opposed (16% vs. 2%), and/or their school administration would be opposed (15% vs. 5%). Finally, participants from Catholic schools were much more likely to give insufficient training (29%) as something that prevented them from addressing LGBTQ issues, compared to 17% of educators from secular schools.

> **THE STUDENT TALKED ABOUT HOW HE GETS THROUGH HIS DAYS – BY "CLOSING HIS EARS AND KEEPING HIS HEAD DOWN". IT WAS DEPRESSING TO HEAR. AS AN LGBTQ TEACHER, I ALSO FEEL THIS WAY SOMETIMES.**

LGBTQ educators were more likely to cite not having a permanent contract as a factor preventing them from addressing LGBTQ issues at their school (11% vs. 2% for CH participants). Similarly, they were more likely to be concerned that they might be turned down for promotion (6% vs. 1%). LGBTQ participants were also more likely to be concerned that they "might be harassed by students" (16% vs. <1%) and/or that "people might think I was LGBTQ" (5% vs. <1%). LGBTQ educators were also significantly more concerned about opposition from a variety of groups, including parents (25% vs. 14%) and school administration (9% vs. 5%). They were also slightly more likely to be concerned about legal implications (12% vs. 7%). Conversely, CH respondents were more likely to give insufficient training as a reason (21% vs. 13% for LGBTQ participants) and/or needing more information about effective strategies and resources (31% vs. 19%). They were also more likely to report that they did not want to embarrass LGBTQ students (12% vs. 6%) as a reason for not addressing LGBTQ issues.

Educators from schools with homophobic harassment policies were more likely to report that there was "nothing" preventing them from addressing LGBTQ issues (36% vs. 22% for participants from schools without homphobic harassment policies). They were also less likely to fear opposition from parents (15% vs. 21%), their school administration (5% vs. 10%), religious groups (4% vs. 9%), their school division (3% vs. 7%), their school trustees (3% vs. 7%), and/or colleagues (2% vs. 7%). They were, however, somewhat more likely to report that LGBTQ issues were a private matter (10% vs. 5%).

Mental health of educators

In order to allow us to assess the general well-being of educators with respect to LGTBQ identity and LGBTQ-inclusive education, we included a series of 14 questions from the Mental Health Continuum-Short Form (MHC-SF) (Keyes, 2002). One of the benefits of using the MHC-SF is that respondents can be categorized into three groups of positive mental health: those who are flourishing, those who are languishing, or those who have moderate mental health. Flourishing individuals possess both affective/hedonistic aspects (i.e., emotional well-being) and functional/eudemonic aspects (i.e., psychological and social well-being) of mental health. Put another way, they feel good about themselves and they function well in life. By contrast, languishing individuals have an absence of meaning, an absence of purpose, and/or an absence of positive life elements. Finally, individuals with moderate mental health are somewhere in-between (i.e., they are neither flourishing nor languishing in life) (Peter, Roberts, & Dengate, 2011).

Overall, nearly three-quarters (74%) of our participants were classified by this scale as flourishing in life, while 22% were moderately mentally healthy, and only 4% were languishing. These results parallel national data from the 2012 Canadian Community Health Survey-Mental Health (CCHS-MH) where 77% of Canadians were classified as flourishing, 22% had moderate mental health, and 2% were languishing (Gilmour, 2014).

However, LGBTQ educators were somewhat less likely to be flourishing than CH participants (67% vs. 78%). Transgender educators were only slightly less likely to be flourishing than cisgender men (65% and 68% respectively), while both groups were less likely to be flourishing than cisgender women (77%).

Educators who reported that they had been harassed as a minor were less likely to be flourishing (69%) than participants who indicated that they had not experienced any incidents of bullying (83%). Moreover, respondents who were bullied and reported that it had a severe impact on them that still distressed them were far less likely to be flourishing (41%), than were participants who reported that the bullying had a minimal impact (65%), a moderate impact (73%), or a severe impact but that they were over it now (77%). Similarly, respondents who were bullied and had not received support from their teachers (i.e., they did nothing or blamed them) or that their teachers had been their harassers were less likely to be flourishing (66%) than those who had received moderate or strong support from a teacher or other school staff (76%).

We found several protective structural factors for mental health. Educators who worked in schools with homophobic harassment policies were more likely to be flourishing (78%) than those working in environments without such policies (69%). A similar difference was found for respondents who worked in schools with transphobic harassment policies (81% vs. 72%). Educators who worked in schools that had a GSA were also more likely to be flourishing (82%) than respondents who worked in schools without GSAs (70%). These results were even more pronounced for educators who worked with senior-years students. For instance, 82% of senior-years educators who worked in schools with a GSA were flourishing, compared to 59% of senior-years educators who worked in schools without a GSA.

Childhood experiences with bullying

When we asked about educators' own experiences with bullying and harassment as K-12 students, over two-thirds (68%) reported that they themselves had been bullied or harassed. LGBTQ participants were more likely than CH ones to report being bullied (77% vs. 65%). Cisgender men were more likely to report that they had been bullied as a minor (83%) than transgender respondents (74%) or cisgender women (63%). FNMI participants were more likely to report having been bullied (80%) than White (69%) or racialized educators (54%). Two-thirds (66%) of these racialized respondents reported being harassed due to their ethnicity or race, but only 18% of FNMI respondents said this was the reason for their victimization.

For those respondents who disclosed they had been targetted as minors, we asked for possible reasons why they were bullied or harassed. Over a quarter (27%) of respondents gave multiple reasons, while 9% reported that they were not sure why they were targetted. As shown in Figure 25, the most common reasons respondents reported having been targetted were for the way they looked (45%), their academic success (39%), being perceived to be overweight (31%), and being perceived to be LGBTQ (25%). Notably, over twice as many participants reported being harassed for being perceived to be LGBTQ than for being LGBTQ (25% vs. 12%). Though not shown in the figure, participants also selected or specified other reasons for being targetted, including gender non-conformity in clothing (8%), poor academic performance (7%), being perceived to be underweight (7%), their religion (4%), sports hazing or initiation practices (4%), family perceived to be wealthy (3%), a disability (3%), or some other reason (2%).

FIGURE 25: REASONS WHY RESPONDENTS WERE HARASSED AS MINORS*

*Note: 27% of participants reported multiple reasons for being harassed.

Reason	Percent
Way I looked	45%
Excelled academically	39%
Perceived to be overweight	31%
Perceived to be LGBTQ	25%
Girl that acted too much like a boy	18%
Cheap/worn out clothing	17%
My gender	16%
Non-comformity in clothing	16%
Was LGBTQ	12%
Family was perceived to be poor	11%
Boy that acted too much like a girl	10%
Racial identity	10%

When asked about the type of harassment they experienced, nearly a third (30%) of respondents who were bullied gave multiple answers about how they were bullied. Almost all (96%) reported having been verbally harassed. Over half (53%) reported having experienced social exclusion, 44% having been victims of rumours or lies, 37% having experienced physical harassment, and 15% having had property damaged or stolen. One in ten (11%) had experienced sexual harassment and 5% had been sexually humiliated (such as wedgies, mockery, etc.). LGBTQ participants were more likely than CH participants to report having experienced physical harassment (47% vs. 31%), having

been the subject of rumours or lies (52% vs. 40%), having had property damaged or stolen (20% vs. 12%), and having been the victim of sexual humiliation (7% vs. 3%).

Cisgender men were the most likely to report having experienced physical harassment (56%) as minors, followed by transgender participants (42%) and cisgender women (26%). However, cisgender women were more likely to report having been sexually harassed (14%) than cisgender men (4%). Transgender participants were more likely to report having experienced social exclusion (84%) than cisgender women (58%) or cisgender men (41%). Transgender educators

were also more likely to have had rumours or lies spread about them (85%) than cisgender men (43%) or cisgender women (43%).

FNMI respondents were more likely to report experiencing both sexual harassment (22%) and sexual humiliation (13%) than White (10% and 4% respectively) and racialized participants (11% and 4% respectively). FNMI participants were also more likely to have been socially excluded (72%) than White (53%) or racialized (42%) participants, though racialized respondents were more likely to be the subject of rumours or lies (75%) than FNMI (56%) or White (42%) participants.

While all experiences of bullying and harassment have the potential to leave a lasting impact, we asked respondents to rate the severity of their experiences. Nearly a quarter (24%) reported that the victimization they experienced had a minimal impact on them, while 38% indicated that their experiences had a moderate impact on them. Over a quarter (28%) reported that it had a severe impact on them at the time, but that they were now unaffected by it. One in ten (10%) participants, however, reported that the victimization had a severe impact on them, to the extent that it still causes distress. LGBTQ respondents were more likely to report this (15%) than CH participants (7%).

When we consider the type of victimization experienced, we found that respondents who reported experiencing

sexual humiliation (28%), sexual harassment (22%), physical bullying (18%), and property damaged/stolen (25%) were the most likely to report that these experiences had such a severe impact on them that it still distressed them. While there was little difference between the severity of impact LGBTQ and CH respondents reported having experienced through sexual humiliation (26% vs. 23%, respectively), LGBTQ participants who had experienced sexual harassment were more likely to report that it still caused distress today (36% vs. 10% CH respondents). Compared to CH participants, LGBTQ respondents also reported that the harassment had a severe impact that still distressed them when the bullying involved incidents of graffiti (7% CH vs. 38% LGBTQ), property damaged or property being stolen (18% CH vs. 32% LGBTQ), social exclusion (11% CH vs. 23% LGBTQ), physical harassment (15% CH vs. 21% LGBTQ), or verbal harassment (7% CH vs. 16% LGBTQ).

Further, we asked participants who experienced victimization as a minor how they would describe the support they received from teachers or school staff. Almost three-quarters (74%) replied that they had not received any support, mostly because teachers or school staff had not been aware of the behaviours (48%); however, 18% of respondents reported that teachers or school staff were aware of the bullying, but did not help or support them, 4% indicated that teachers or school staff were their harassers,

and 3% said that teachers or school staff were aware but blamed the student. One-quarter (26%) of respondents indicated that they received support from their teacher or school staff (16% reported minimal support, 3% moderate, 3% strong but ineffective, and 3% strong and effective support). LGBTQ participants were more likely than CH participants to report that teachers or school staff had not supported them, had been their harassers, or had blamed them for their own victimization (38% vs. 18%).

Not surprisingly, respondents who reported not having been supported by teachers or school staff were more likely to indicate that the bullying still had a distressing impact on them (27%), compared to participants who said that their teachers had not known about the situation (5%), that they had offered minimal support (5%), or that they had been very supportive regardless of whether the intervention was effective or not (2%). This speaks to the lasting impact of bullying and harassment when educators do not support students.

For respondents who reported that their teacher or other school staff had not supported them, had been their harassers, or had blamed them for their own harassment, we compared the type of harassment with its impact. When participants received no support from teachers or school staff, LGBTQ respondents were particularly affected and reported still being distressed by the incident when the bullying involved sexual harassment (62% vs. 39% for CH participants) or sexual humiliation (45% vs. 14% for CH participants). However, CH respondents were more likely to experience current distress from incidents involving physical harassment (41% vs. 27% for LGBTQ respondents) and having rumours or lies spread about them (35% vs. 24% for LGBTQ) when no teacher or staff member had offered support to them, had been their harassers, or had blamed them.

We asked respondents who their bullies or harassers had been, to which 30% gave multiple answers. Four out of five (80%) respondents reported that their harassers were male students, and two-thirds (67%) indicated that female students had been their bullies. Nearly a third (30%) reported that their bullies had been older students, while 4% said younger. Nearly 1 in 10 (9%) reported that family members or other relatives had been their bullies, and 13% indicated that they had been targetted by school staff. LGBTQ participants were more likely than CH respondents to report having been victimized by male students (85% vs. 78% CH respondents), older students (43% vs. 22%), and by family members or other relatives (14% vs. 6%). CH participants, however, were more likely than LGBTQ participants to report having been victimized by female students (71% vs. 60%). Not surprisingly, given that much bullying and harassment happens in gender-segregated places such as change

rooms and washrooms, cisgender men were more likely to report that their bullies had been male students (94% vs. 85% for transgender participants and 72% for cisgender women), while cisgender women were more likely to indicate that female students had been their bullies (85% vs. 52% for transgender participants and 33% for cisgender men).

Finally, when we asked if, as a minor, they had ever initiated or participated in bullying/harassing other students because they were LGBTQ or were perceived to be LGBTQ, 10% of participants admitted harassing or bullying others (1% initiated and 9% participated when another initiated). Cisgender men who had bullied were more likely than cisgender women who had bullied to report having bullied another student for being LGBTQ or being perceived to be LGBTQ (21% vs. 5%). LGBTQ respondents who had bullied were more likely than their CH counterparts to have done so (14% vs. 8%), with 30% of transgender respondents who had bullied reporting having participated in this type of bullying. The increased numbers for LGBTQ participants and cisgender men may be read as efforts to establish their own CH credentials, as signs of personal discomfort with their own identity at that point in their lives, or as a sign of greater willingness to admit to participating in these behaviours. Further, FNMI participants were more likely to report engaging in bullying fellow classmates because they were or were perceived to be LGBTQ (17%) than White respondents (9%) or racialized participants (7%).

Respondents who reported having been victimized themselves as minors were more likely to initiate or participate in bullying and harassment (13% vs. 4%), which is consistent with previous research (e.g., Nansel, Overpeck, Pilla, Ruan, Simons-Morton, & Scheidt, 2001). This number is even higher for respondents who reported being bullied because they were perceived to be LGBTQ (19%).

Educators in Catholic schools

Because religious faith is often represented as a moral barrier to LGBTQ-inclusive education, we did extensive comparisons of religiously affiliated and religiously unaffiliated educators to investigate the impact of religious affiliation on their attitudes and practices. (Note: To allow for mixed religious upbringings, affiliations, and faiths, participants were asked to "check all that apply" for select questions; hence, numbers will not always add up to 100%.)

Seventeen percent of educators who filled out our survey were from schools affiliated with a religion or a religious group, and all of these were from Christian-based schools. More specifically, the vast majority worked in Catholic schools (94% Roman Catholic and 1% Eastern Catholic), while 3% were from Protestant Anabaptist schools (e.g., Amish, Hutterite, Mennonite), and 2% were from a Christian non-denominational faith.

Given that the overwhelming majority of educators from faith-based schools worked in Catholic schools, the following analysis is based

on these responses only, and comparisons are made to educators who worked in secular schools. Unfortunately, the numbers were too low to do any type of a comparative analysis for educators who worked in other types of faith-based schools.

Educators from Catholic schools were only slightly less likely than those from secular schools to indicate that it was important for them to address LGBTQ issues (83% vs. 88%). Similarly, Catholic school educators were almost as likely as those from secular schools to approve of LGBTQ-inclusive education (83% vs. 85%; only 6% opposed vs. 4% from secular schools). Respondents from Catholic schools were only slightly less likely (85%) than those from secular schools (91%) to indicate that students should be free to express their gender any way they wanted.
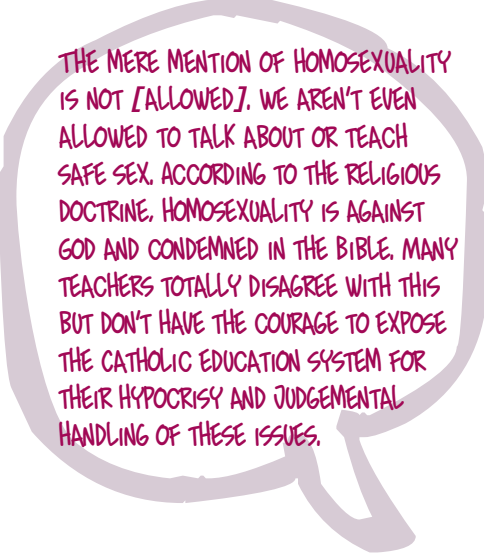
> OUR SCHOOL HAS A LONG HISTORY OF POSITIVE WORK WITH SEXUAL MINORITY YOUTH. OUR CHAPLAIN (CATHOLIC SCHOOL) IS THE DRIVING FORCE BEHIND THIS. TOGETHER WITH INTERESTED STAFF, THE CHAPLAIN HAS PROVIDED A SAFE SPACE FOR SEXUAL MINORITY YOUTH. NOT A SEXUAL MINORITY INDIVIDUAL BUT, TOGETHER WITH OTHER STAFF, IS PROVIDING ONGOING INFORMAL EDUCATION FOR STAFF LEADING TO A GROWING POSITIVE SPACE FOR SEXUAL MINORITY STUDENTS.

While values were similar, we found substantial differences between educators from Catholic schools and those from secular schools in the practice of LGBTQ education. For instance, only 57% of respondents from Catholic schools said they would feel comfortable discussing LGBTQ issues with students (compared with 76% of those from secular schools). Further, only 19% of Catholic school participants reported participating in LGBTQ-inclusive education efforts, which is less than half the rate of involvement of secular school participants (41%). One in ten (10%) Catholic school educators reported having a GSA (34% of educators from secular schools). To put this in perspective, 83% of Catholic school educators said it was important to them to address LGBTQ issues, but only 57% would be comfortable having such conversations, and only 19% reported having ever done it.

When asked why they did not practice LGBTQ-inclusive education, very few Catholic school educators cited their own religious beliefs. Their biggest reason for not practicing LGBTQ-inclusive education was insufficient training (29% vs. 17% from secular schools), followed by fear-based reasons concerning lack of leadership; for instance, Catholic educators were more likely than secular school educators to report fear-based reasons outside of the school, such as parent opposition, concern over legal issues, or opposition of religious groups (34% Catholic vs. 10%

secular), and fear-based reasons within the school system, such as the opposition of colleagues, administrators, division staff, or school trustees and lack of a permanent contract or fear of being passed over for a promotion (40% Catholic vs. 20% secular) as reasons for not addressing LGBTQ issues.

> THE MERE MENTION OF HOMOSEXUALITY IS NOT [ALLOWED]. WE AREN'T EVEN ALLOWED TO TALK ABOUT OR TEACH SAFE SEX. ACCORDING TO THE RELIGIOUS DOCTRINE, HOMOSEXUALITY IS AGAINST GOD AND CONDEMNED IN THE BIBLE. MANY TEACHERS TOTALLY DISAGREE WITH THIS BUT DON'T HAVE THE COURAGE TO EXPOSE THE CATHOLIC EDUCATION SYSTEM FOR THEIR HYPOCRISY AND JUDGEMENTAL HANDLING OF THESE ISSUES.

Overall, there were striking similarities between educators from Catholic schools and those from secular schools. For instance, as reported earlier, educators from Catholic schools were just as likely to be aware of all forms of harassment (e.g., verbal, physical, sexual harassment and humiliation, etc.) as educators from secular schools (e.g., aware of verbal harassment – 66% Catholic vs. 67% secular; and aware of physical harassment –

32% Catholic vs. 34% secular). Respondents from Catholic schools were just as likely to intervene when they heard "that's so gay" (86% responded always or frequently vs. 88% at secular schools) or other homophobic comments (87% Catholic vs. 85% secular). When asked if they felt teachers should be able to opt out of LGBTQ-inclusive education if their religion opposed it, educators from Catholic schools were only slightly more likely to support opt-out options (20%) than educators from secular schools (17%). Some of the differences between secular and Catholic school participants' responses offer reason to support LGBTQ-inclusive education in Catholic schools. For instance, educators in Catholic schools were more likely to hear homonegative language (54% vs. 49% secular school educators) or homophobic language (33% vs. 27% secular school educators) every day or each week in their schools. They were also slightly more likely to have received complaints about engaging in LGBTQ-inclusive education practices (22% Catholic vs. 18% secular). While Catholic school educators were much less likely to have participated in LGBTQ-inclusive education efforts in their schools, their reasons for not doing it stem from lack of leadership and training, not from lack of need for LGBTQ-inclusive education in Catholic schools.

Religious affiliation of participants
The vast majority of educators reported that they were raised in a Christian faith (85%),

while 9% indicated that they were either not raised in any religion or were raised in atheist households, 6% were raised in spiritual but not religious households, 2% in Jewish households, 2% in Islamic households, and 2% in homes that followed a First Nation spirituality. Most of the respondents raised Christian were from Roman Catholic households (57%), followed by Reformed (e.g., Calvinist, Methodist, Presbyterian, United Church) (15%), Anglican (12%), Christian non-denominational (7%), Evangelical (e.g., Alliance, Baptist, Pentecostal) (4%), and/or Lutheran (4%). Roughly 4% reported being raised in some other Christian faith. Of the educators raised in Judaism, 48% were raised in Reform Judaism (e.g., Liberal and Progressive Judaism), 46% in Conservative Judaism, 31% in Humanistic Judaism, and/or 4% in some other Jewish denomination. The majority of Islamic participants reported being raised in Sunni households (82%), in Quaranism (14%), and/or some other Islamic denomination (4%).

While 85% of respondents were raised in a Christian faith, only 48% indicated Christianity as their current religion. One in five (20%) said they were either atheist or of no religion, while a quarter (26%) were spiritual in a non-religious way, and 4% were agnostic. Of the educators who currently identify as Christian, 58% reported that they were Roman Catholic, while 13% were Christian non-denominational, 11% Reformed, 10%

Anglican, 5% Evangelical, and 9% another Christian faith. Further, 5% reported that their current religious affiliation was Buddhism, followed by First Nation spirituality (2%), Judaism (1%), and/or another religious faith (7%).

As previously mentioned, 6% of educators felt that opposition from a religious group was preventing them from addressing LGBTQ issues, and 2% also reported that it was contrary to their religious convictions. Christian participants were slightly more likely to point to their religious principles (4%). It is important, however, not to paint all those who believed in the Christian faith with the same brush. For instance, <1% of Protestant-Anglicans stated that it was against their religion as their reason, and contrary to official Church claims of doctrinal authority for opposing LGBTQ-inclusive education, only 3% of Roman Catholics cited their religious convictions as their reason for not addressing LGBTQ issues. However, 1 in 5 (20%) educators from a Protestant-Evangelical religious faith indicated that what prevented them from addressing LGBTQ issues was that doing so was contrary to their religion. Interestingly, even though only 3% of Roman Catholic educators reported that LGBTQ issues conflicted with their religious principles, they were far more likely than Protestant-Evangelicals to choose opposition by religious groups as a reason for inaction (10% vs. 3%).

We found similar results when we asked whether teachers should be able to opt out of LGBTQ-inclusive education if it were against their religion. Eighteen percent of educators agreed with the statement, with participants of a First Nation spirituality being the most likely to agree (48%), and 22% of Christians. Only 19% of Roman Catholic educators agreed with the statement, compared to 68% of Protestant-Evangelicals. Only 9% of respondents who either had no current religion or were atheists agreed that teachers should be able to opt out for religious reasons.

Regardless of religious affiliation, however, we found that agreement as to whether teachers should be able to opt out on the basis of religious belief increased with greater religious service attendance. For instance, fewer than 1 in 5 (18%) educators who attended services pertaining to their religion only a few times per year agreed that teachers should be able to opt out, but 52% of respondents who typically attended services more than once a week agreed.

Interestingly, as shown in Figure 26, the relationship between whether educators agreed that teachers should be able to

FIGURE 26: AGREEMENT THAT RELIGIOUSLY OPPOSED TEACHERS SHOULD BE ABLE TO OPT OUT OF LGBTQ-INCLUSIVE EDUCATION (BY RELIGIOUS SERVICE ATTENDNACE)
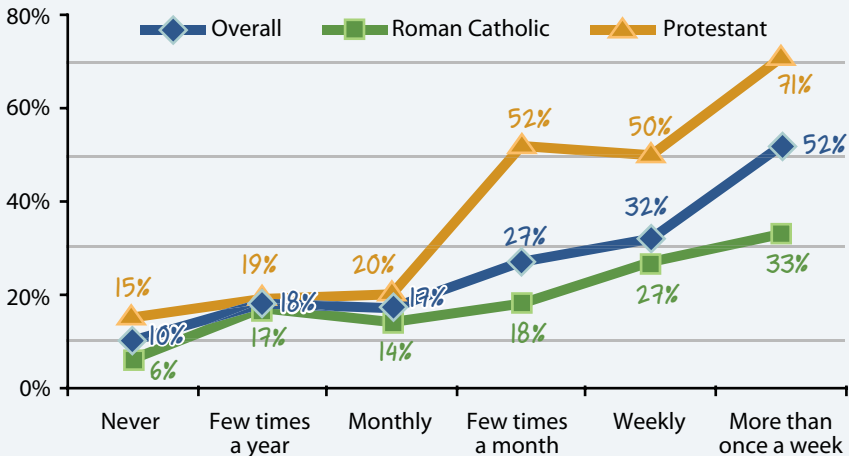
opt out on the basis of religious belief and frequency of religious service attendance was weakest among Roman Catholics and highest among respondents currently affiliated with a Protestant faith. For example, 71% of educators currently from a Protestant faith who typically attended church more than once a week agreed to the statement that teachers should be able to opt out of LGBTQ-inclusive education, while only a third (33%) of Catholic educators who attended church with the same frequency agreed to the statement.

We also found that educators who answered "yes," their religious or spiritual beliefs influenced their decisions about LGBTQ issues, were more likely to agree that teachers should be able to opt out of LGBTQ-inclusive education if it were against their religion. A third (32%) of participants who reported that their religious beliefs "strongly" influenced their decisions about LGBTQ issues thought that teachers should be able to opt out, compared to 22% who said "yes, somewhat" or "yes, a little," and 13% who reported that it did not at all.

LGBTQ educators' experiences

Based on unweighted data, in total, 473 participants (16%) identified as LGBTQ. Of these participants, 48% identified as "gay," 38% as "lesbian," 17% as "queer," 22% as "bisexual," and 4% as "questioning" in a "check all that apply" question. In addition, 81 participants (3%) identified as transgender (see "Analysis" above).

Most (73%) LGBTQ educators[3] reported that when they were hired, their sexual orientation or transgender identity was not known to the school administration, while 17% indicated that their administration had known. One in ten (10%) educators said that administration realized the educators were LGBTQ only after they had started their employment. Similarly, 76% of LGBTQ educators who had permanent contracts said their school administration did not know the educators were LGBTQ when they received their permanent contract. A third (34%) of LGBTQ educators had been advised not to come out at their school, with 59% of those educators reporting that the advice had been given by partners, friends, or family members, 56% by their classmate(s), 26% by their school administration, and 14% by an education professor.

Despite the fact that 34% of LGBTQ educators had been advised not to come out at their school and that the majority of participants reported that their school administration did not know participants were LGBTQ when they were hired (73%), most respondents indicated at least someone at their school was currently aware they were LGBTQ (88%). Almost all gay men (93%) and lesbian participants (94%) were out to at least

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[3] The rest of the analyses of LGBTQ participants in this report are based on weighted data.
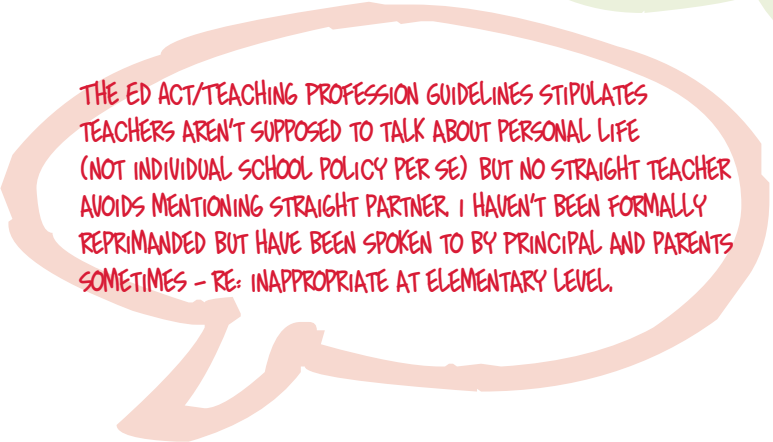
one person within their school community; however, only 3 out of 5 (61%) bisexual respondents reported being out to at least one person. (Note: Too few responses from transgender participants to analyze separately here.)

Almost half (49%) of LGBTQ respondents reported that many of their colleagues knew they were LGBTQ, and 42% indicated that most of their administrators were aware as well. For 29% of LGBTQ respondents, only select individuals at their school were aware, while 14% indicated that many students knew and 16% reported that their whole school community (including parents and students) were aware that they were LGBTQ and that this was their choice. Fewer than 1% of LGBTQ educators reported being outed against their wishes at their school.
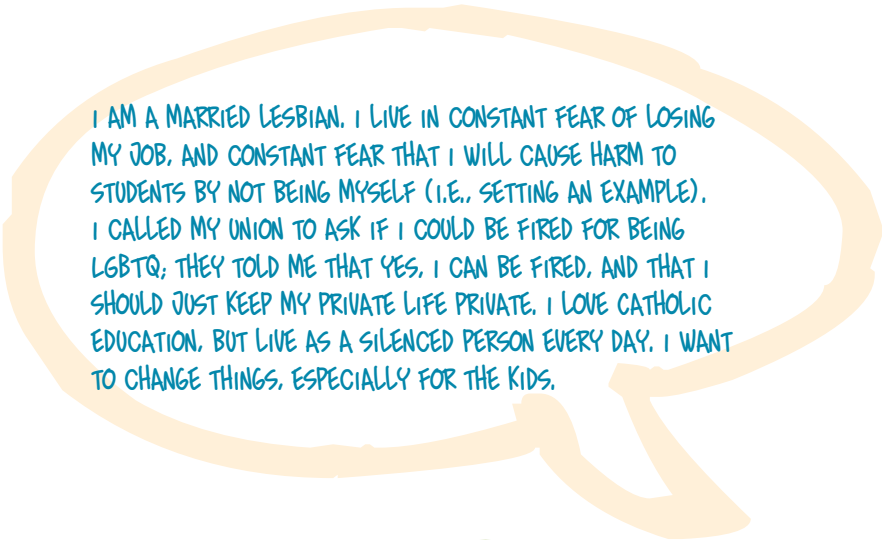
LGBTQ educators were, however, far less likely to have ever mentioned their spouses (or husbands/wives/partners/girlfriends/boyfriends) in conversation with students (59% said they discussed personal life) than CH participants (84%). This number was even lower for LGBTQ teachers in Catholic schools, with only 35% having mentioned their personal lives in conversations with students (while 86% of CH participants in Catholic schools reported they had mentioned their spouse in conversation with students).

MY DAUGHTER IS GAY AND CURRENTLY WORKING FOR A CATHOLIC BOARD. SHE MUST KEEP HER RELATIONSHIP/MARRIAGE A SECRET FOR FEAR OF BEING BLACK BALLED.

THE ED ACT/TEACHING PROFESSION GUIDELINES STIPULATES TEACHERS AREN'T SUPPOSED TO TALK ABOUT PERSONAL LIFE (NOT INDIVIDUAL SCHOOL POLICY PER SE) BUT NO STRAIGHT TEACHER AVOIDS MENTIONING STRAIGHT PARTNER. I HAVEN'T BEEN FORMALLY REPRIMANDED BUT HAVE BEEN SPOKEN TO BY PRINCIPAL AND PARENTS SOMETIMES – RE: INAPPROPRIATE AT ELEMENTARY LEVEL.
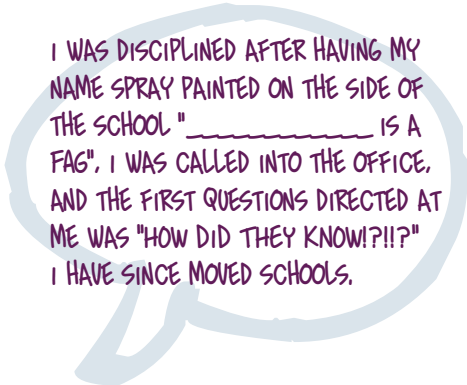
I AM A MARRIED LESBIAN. I LIVE IN CONSTANT FEAR OF LOSING MY JOB, AND CONSTANT FEAR THAT I WILL CAUSE HARM TO STUDENTS BY NOT BEING MYSELF (I.E., SETTING AN EXAMPLE). I CALLED MY UNION TO ASK IF I COULD BE FIRED FOR BEING LGBTQ; THEY TOLD ME THAT YES, I CAN BE FIRED, AND THAT I SHOULD JUST KEEP MY PRIVATE LIFE PRIVATE. I LOVE CATHOLIC EDUCATION, BUT LIVE AS A SILENCED PERSON EVERY DAY. I WANT TO CHANGE THINGS, ESPECIALLY FOR THE KIDS.

I HAVE HAD MY POSITIVE SPACE POSTERS RIPPED DOWN. I HAVE HAD "LESBIAN" WRITTEN ON MY OVERHEAD PROJECTOR. I'VE HAD STUDENTS TAUNT ME VERBALLY. I HAVE HAD KIDS GO HOME + SAY I TOUCHED THEM. FAMILIES CALLED [CHILD PROTECTION SERVICES].

Two-thirds (67%) of educators overall reported they were aware of a teacher being harassed by students because they were LGB or were perceived to be LGB, with 23% reporting that a teacher had been harassed because of their gender expression. LGBTQ participants were more likely to be aware of harassment of other teachers by students because they were or believed to be LGB (71% vs. 63% of CH educators). LGBTQ respondents were also more likely to be aware of students harassing other teachers because of their gender expression (28% vs. 18% CH educators).

> I WAS DISCIPLINED AFTER HAVING MY NAME SPRAY PAINTED ON THE SIDE OF THE SCHOOL "_____ IS A FAG", I WAS CALLED INTO THE OFFICE, AND THE FIRST QUESTIONS DIRECTED AT ME WAS "HOW DID THEY KNOW!?!!?" I HAVE SINCE MOVED SCHOOLS.

When asked about teachers being harassed by colleagues, a quarter (26%) of all respondents reported being aware of a teacher having been harassed by their colleagues because they were LGB or perceived to be LGB and 10% were aware of a teacher having been harassed for their gender expression.

LGBTQ educators were more likely than CH educators to be aware of other teachers being harassed by colleagues because they were or believed to be LGB (34% LGBTQ vs. 21% CH educators), though LGBTQ participants and CH educators were equally aware of teachers being harassed by colleagues because of their gender expression (9% LGBTQ vs. 9% CH educators). Finally, LGBTQ educators were slightly more likely to be aware of colleagues being excluded because they were or believed to be LGB (33%) than CH participants (28%). (Note: The survey's question about harassment as well as exclusion based on transgender identity had too few cases to analyze separately.)

Finally, we asked LGBTQ educators who were out to their whole school community how supported they felt at their school. Nearly half (47%) felt that their school community's response to them being openly LGBTQ at school was very supportive, followed by 48% who reported that it was generally supportive, and 4% who indicated that while the school was supportive, the surrounding community was not. Approximately 1 in 5 (21%) lesbians were out to their whole school community (including students and parents), while 15% of gay men were, followed by only 6% of bisexual participants. No transgender educators were out to their whole school community. Of the respondents who reported being out to their whole school community, nearly three-quarters (73%) of gay men felt very

supported (23% felt their school community was generally supportive), but only 1 in 5 (21%) lesbians felt very supported and 73% felt their school community was generally supportive.
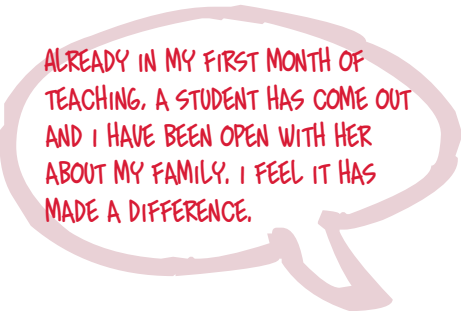
EXTERNAL FACTORS
Personal connection with LGBTQ individuals

Personal connections between educators and LGBTQ individuals outside the school is key to the discussion of LGBTQ-inclusive education in two ways. First, having such a connection is often instrumental in enabling others to overcome passively absorbed negative attitudes to LGBTQ people (Herek & Capitanio, 1996); second, participants told us (as reported above in "Comfort level in discussing LGBTQ topics with students") that they believed it was important for LGBTQ students to have someone to talk to.

Virtually all (99%) participants reported personally knowing someone who is LGBTQ. This may help to explain our findings of a very high level of support for LGBTQ-inclusive education. Nearly three-quarters (72%) indicated that they have an LGBTQ friend or acquaintance, 66% have a co-worker or colleague who is LGBTQ, 55% have a close friend, and 45% know of a student who is LGBTQ. Further, over a third (37%) reported having an LGBTQ extended family member (e.g., cousin, niece/nephew or sibling's child, grandparent, or in-law), 7% indicated having an LGBTQ sibling, and 4% have a child who identifies as LGBTQ.

However, only a third (35%) of educators reported that they have had a student talk to them about the student's being LGBTQ. Not surprisingly, LGBTQ participants were more likely to have had such a conversation with at least one student (54%) than CH educators (30%). Interestingly, cisgender men were significantly more likely to have had a student talk to them about being LGBTQ (46%) than cisgender women (31%) or transgender respondents (30%). Educators from racialized groups (38%) and White respondents (35%) were somewhat more likely than FNMI participants (28%) to report having had a student talk to them about being LGBTQ. Respondents from Catholic schools were less likely to have talked to a student about being LGBTQ (28%) than participants from secular schools (36%). Educators from schools with homophobic harassment policies (40%), were also more likely to have talked to a student about being LGBTQ than were those without such policies (33%); however, there was no difference between respondents from schools with transphobic harassment policies, with 38% of each reporting having had a student talk to them about being LGBTQ.

> ALREADY IN MY FIRST MONTH OF TEACHING, A STUDENT HAS COME OUT AND I HAVE BEEN OPEN WITH HER ABOUT MY FAMILY. I FEEL IT HAS MADE A DIFFERENCE.
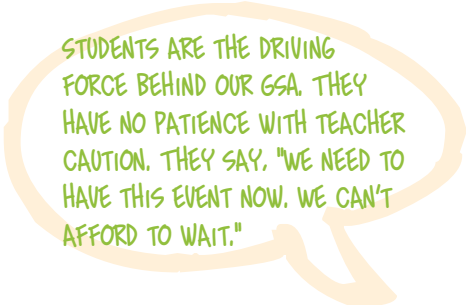
As mentioned previously, guidance counsellors were far more likely to have had a student talk with them about being LGBTQ (86%) than either teachers (33%) or administrators (29%). Further, we found that educators who approved of LGBTQ-inclusive education were more likely to have had a student speak with them (38%) than those who were either neutral (27%) or opposed (11%), which suggests that educators' attitudes are often apparent to LGBTQ students. Respondents who did not personally identify with any formal religion were most likely to have had a student speak with them about being LGBTQ (41%), followed by educators whose current religion generally approved of same-sex marriage (37%), those whose religion had a mixed perspective on same-sex marriage (35%), and those whose religion was opposed (25%).

Size of school also affected educators' likelihood of having had a student speak with them, with those from larger schools reporting higher likelihoods than those from smaller schools. For instance, only 1 in 5 (19%) educators from schools with 250 students or fewer reported students talking to them about being LGBTQ, followed by 23% from schools with 251 to 500 students, 35% from 501 to 750 student schools, 49% for 751 to 1000 student schools, and finally almost two-thirds (63%) from schools with over 1000 students.

Unsurprisingly, early-years educators were less likely to report having had a student talk to them about being LGBTQ (16%), followed by middle-years educators (29%) and senior-years educators (48%). However, 16% is still a substantial number and early-years educators need to be prepared.

Student support for LGBTQ peers

> STUDENTS ARE THE DRIVING FORCE BEHIND OUR GSA. THEY HAVE NO PATIENCE WITH TEACHER CAUTION. THEY SAY, "WE NEED TO HAVE THIS EVENT NOW. WE CAN'T AFFORD TO WAIT."

Nearly 3 in 5 (58%) educators agreed (31% strongly agreed and 27% somewhat agreed) that "there is a lot of untapped, potential support for LGBTQ students in the student body."

⇨ Guidance counsellors were more likely to agree with this statement (83%) than teachers (58%) or administrators or other non-teachers (51%).

⇨ While participants from secular schools were somewhat more likely to agree that there was potential support among students (60%), over half (52%) of educators from Catholic schools also agreed.

⇨ LGBTQ respondents were more likely to agree (74%) than CH educators (55%).

➡ White respondents (60%) and those from racialized groups (60%) were more likely to agree than FNMI educators (40%).

➡ Educators from schools with homophobic harassment policies were only slightly more likely to agree (61%) than respondents from schools without such policies (55%). There was even less of a difference when it came to participants from schools with transphobic harassment policies (61% vs. 58%).

➡ Educators who approved of LGBTQ-inclusive education were more than twice as likely to agree (63%) than those who were neutral (31%) or opposed (18%) to LGBTQ-inclusive education.

➡ Respondents whose religion was generally in favour of same-sex marriage were more likely to agree (63%) than those whose religion had a mixed perspective (56%) or opposed (51%). Participants with no formal religion were, however, most likely to agree (65%).

➡ Educators from larger schools were more likely to agree: 75% in schools with student population over 1000; 66% in schools with 751 to 1000 students; 64% in schools with 501 to 750; 52% in 251 to 500 student schools; and 47% for schools with 250 students or fewer.
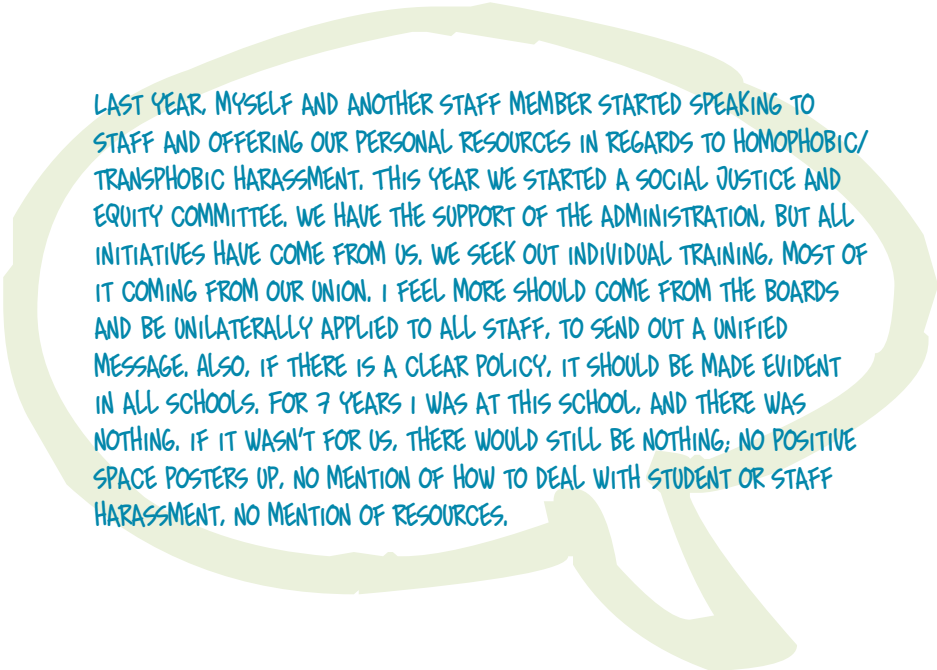
➡ While educators who worked with higher grades were more likely to agree that there was untapped solidarity, a substantial number of educators working with lower grade levels also agreed. There was a steady increase in agreement through early years—Pre-K (45%), K to Grade 2 (46%), Grades 3 to 6 (48%)—with a jump through the junior high middle-years grades—Grade 7 (56%), Grade 8 (59%)—followed by another leap into the senior-years grades—Grade 9 (65%), Grade 10 (66%), Grade 11 (67%), Grade 12 (66%).

The results of the student Climate Survey also suggested that there was significant potential support for LGBTQ students, with 58% of CH senior-years students saying they were distressed to some degree when they heard homophobic comments.

Leadership in LGBTQ-inclusive education

Participants were asked who demonstrated leadership with respect to the following forms of LGBTQ-inclusive education: curriculum, programming (e.g., forming GSAs), and safe schools or anti-harassment policies. Overall, we found that participants' perspectives on who shows leadership varied greatly with their own vantage point as teachers, counsellors, or administrators, which may suggest that educators were sometimes unaware of each other's efforts in the area of LGBTQ-inclusive education. What makes this situation notable is that LGBTQ-inclusive

education has been hampered by system-wide silences which can leave educators with an unduly pessimistic view of the degree of support for this work. Each area is discussed in turn below.

LAST YEAR, MYSELF AND ANOTHER STAFF MEMBER STARTED SPEAKING TO STAFF AND OFFERING OUR PERSONAL RESOURCES IN REGARDS TO HOMOPHOBIC/TRANSPHOBIC HARASSMENT. THIS YEAR WE STARTED A SOCIAL JUSTICE AND EQUITY COMMITTEE. WE HAVE THE SUPPORT OF THE ADMINISTRATION, BUT ALL INITIATIVES HAVE COME FROM US. WE SEEK OUT INDIVIDUAL TRAINING, MOST OF IT COMING FROM OUR UNION. I FEEL MORE SHOULD COME FROM THE BOARDS AND BE UNILATERALLY APPLIED TO ALL STAFF, TO SEND OUT A UNIFIED MESSAGE. ALSO, IF THERE IS A CLEAR POLICY, IT SHOULD BE MADE EVIDENT IN ALL SCHOOLS. FOR 7 YEARS I WAS AT THIS SCHOOL, AND THERE WAS NOTHING. IF IT WASN'T FOR US, THERE WOULD STILL BE NOTHING; NO POSITIVE SPACE POSTERS UP, NO MENTION OF HOW TO DEAL WITH STUDENT OR STAFF HARASSMENT, NO MENTION OF RESOURCES.

Curriculum:

⇨ Participants were most likely to see teachers as showing leadership in LGBTQ-inclusive curriculum. Fifty-nine percent of all participants reported that teachers showed leadership, followed by students (31%), guidance counsellors (27%), principals (23%), school board/trustees (18%), Ministry of Education (17%), and vice principals (16%). Nearly a quarter (23%) of educators indicated that no one at their school showed leadership in LGBTQ-inclusive education.

⇨ Guidance counsellors were even more likely than teachers themselves to report teachers' leadership in LGBTQ-inclusive curriculum (66% vs. 59%). They were also more likely than teachers or administrators to see themselves as leaders in this area (63% vs. 25% teachers vs. 39% administrators). Guidance counsellors were also more likely to see other groups as showing leadership in LGBTQ-inclusive curriculum:

   » students (53% vs. 30% teachers and 33% administrators);
   » principals (36% vs. 22% teachers and 33% administrators);
   » vice principals (36% vs. 15% teachers and 25% administrators); and
   » support staff (31% vs. 10% teachers and 15% administrators).

⇨ Administrators and other non-teachers were more likely (34%) than teachers (18%) or guidance counsellors (28%) to feel that school boards or trustees showed leadership in LGBTQ-inclusive curriculum.

⇨ Both administrators (21%) and guidance counsellors (21%) reported that such leadership came from their Ministry of Education, while only 17% of teachers agreed as much.

⇨ Educators from Catholic schools were more likely to report that no one

showed leadership (42% vs. 19% for participants from secular schools); however, they were slightly more likely to feel that their Ministry of Education showed leadership (20%) than respondents from secular schools (17%).

⇨ Participants from schools without homophobic harassment policies were more likely to feel that no one provided leadership in LGBTQ-inclusive curriculum (30% vs. 16% for educators from schools with such policies). A similar result was found for educators from schools without transphobic harassment policies (26% vs. 16%).

⇨ LGBTQ participants were less likely to report that no one at their school offered LGBTQ-inclusive curriculum leadership (14%) than CH educators (26%). They were also more likely to feel that teachers showed such leadership (73% vs. 56%).

Programming:

⇨ Over half (51%) of respondents felt that teachers also showed leadership in LGBTQ-inclusive programming (e.g., forming a GSA), followed by students (32%), guidance counsellors (23%), principals (18%), school board/trustees (14%), and vice principals (13%). Over a quarter (29%) felt that no one at their school showed leadership in LGBTQ-inclusive programming.

➪ Results were similar to curriculum leadership as guidance counsellors were more likely to feel that teachers showed leadership in programming (63% vs. 51% teachers and 48% administrators and other non-teachers) and that guidance counsellors showed leadership (55% vs. 21% teachers and 37% administrators). Guidance counsellors were much less likely to report no one showed leadership (9% vs. 30% teachers and 21% administrators), and much more likely to feel that students showed leadership (56% vs. 31% teachers and 39% administrators).

➪ Administrators were more likely to report that programming leadership came from principals (31% vs. 17% teachers and 28% guidance counsellors) or vice principals (25% vs. 12% teachers and 24% guidance counsellors). They were also more likely to report that such leadership came from their school board/trustees (22% vs. 13% teachers and 12% guidance counsellors) and their Ministry of Education (21% vs. 11% teachers and 10% guidance counsellors).

➪ Educators from Catholic schools were more likely to feel that no one showed leadership in LGBTQ-inclusive programming (48% vs. 25% for participants from secular schools); however, they were slightly more likely to report that such leadership came from their Ministry of Education (16% vs. 11%).

➪ Respondents were twice as likely to report that no one showed leadership in schools without relevant harassment policies as in schools with such policies. Specifically, 41% of respondents from schools without homophobic harassment policies felt that no one showed leadership, compared to only 19% of educators from schools with such a policy. Results were similar for participants from schools that had transphobic harassment policies (36% vs. 18%).

➪ White educators (30%) were more likely than FNMI (19%) or racialized (16%) participants to feel that no one showed leadership in LGBTQ-inclusive programming. Racialized participants (60%) were somewhat more likely than White (51%) or FNMI (59%) respondents to feel that such leadership came from teachers. Racialized participants (44%) were also more likely than White (32%) or FNMI (30%) participants to feel that leadership in LGBTQ-inclusive programming came from students. FNMI participants (27%) were more likely than White (14%) or racialized (9%) participants to report that leadership came from their school board/trustees. FNMI educators (26%) were also more likely than White (12%) or racialized (7%) participants to feel that leadership came from their Ministry of Education.

> THE EDUCATION AND TRAINING NEEDS TO BEGIN AT THE ADMINISTRATIVE LEVEL SO THAT THEY BECOME STRONGER IN THEIR ABILITIES TO BACK STAFF UP WHEN THESE ISSUES ARE DEALT WITH OR BROUGHT TO THEIR ATTENTION. WITH KNOWLEDGE COMES COMFORT AND CONFIDENCE IN DEALING WITH ISSUES. I BELIEVE THAT PD IN THIS AREA SHOULD NOT BE VOLUNTARY. TOO MANY STUDENTS GO THROUGH THINGS IN SILENCE AND SHOULD NOT HAVE TO.

Safe school or anti-harassment policies:

⇨ While 18% of educators thought that no one at their school showed leadership in LGBTQ-inclusive safe school or anti-harassment policies, 56% felt that teachers did, followed by principals (47%), vice principals (32%), school boards/trustees (29%), students (27%), guidance counsellors (26%), and Ministry of Education (23%).

⇨ Not only were guidance counsellors (54%) more likely than teachers (24%) or administrators (35%) to select themselves as leaders when it came to leadership on inclusive safe school policies, they were also more likely to see others as showing leadership:

   » teachers (62% vs. 56% teachers and 51% administrators);
   » principals (59% vs. 46% teachers and 51% administrators);
   » vice principals (57% vs. 30% teachers and 43% administrators); and
   » students (36% vs. 26% teachers and 23% administrators).

⇨ Guidance counsellors (10%) were also somewhat less likely than teachers (19%) or administrators (12%) to feel that no one provided leadership. Administrators and other non-teachers (47%) were more likely than teachers (27%) or guidance counsellors (33%) to feel that leadership for safe school policies came from their school board/trustee. Administrators (29%) were also somewhat more likely than teachers (23%) or guidance counsellors (23%) to report that such leadership came from their Ministry of Education.

⇨ Among educators from Catholic schools, 36% felt that no one provided leadership on safe school policies (vs. 14% of participants from secular schools).

⇨ Participants from schools without homophobic harassment policies were more likely to feel that no one provided leadership (35%) than those from schools with such policies (9%). Similar results were found among educators from schools without transphobic harassment policies (28% reported no

one vs. 7% for respondents from schools with such policies).

⮕ LGBTQ participants were more optimistic in their perceptions of leadership in their schools. That is, they were less likely to report feeling that no one provided leadership toward LGBTQ-inclusive safe school policies (12% vs. 20% for CH educators). They were more likely to feel that leadership came from teachers (66% vs. 54%) and their school board/ trustees (38% vs. 25%), and as likely to report that leadership came from students (25% vs. 26%).
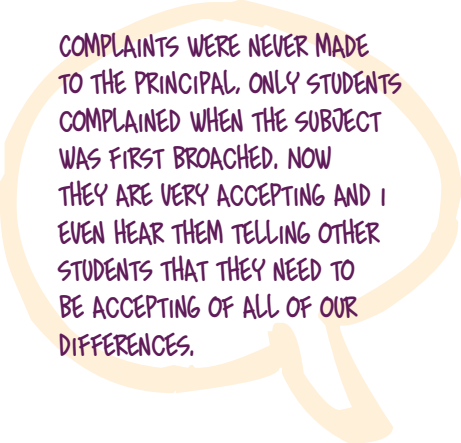
Experiences of complaints about practicing LGBTQ-inclusive education

We asked teachers who included LGBTQ content in their courses whether they had received any complaints for doing so. Only 1 in 5 (19%) teachers reported having received complaints for including LGBTQ content. LGBTQ teachers were more likely (28%) than CH teachers (14%) to have received complaints. Two in five (42%) transgender teachers indicated they had received a complaint when they included LGBTQ content, and slightly more cisgender women (20%) than cisgender men (15%) reported having received complaints. FNMI teachers (37%) and racialized teachers (25%) were more likely to report having received complaints than White teachers (17%). Slightly more teachers from Catholic schools

(22%) indicated having received complaints than teachers from secular schools (18%). Teachers from schools with homophobic harassment policies were only slightly less likely to report having received complaints (20%) than teachers from schools without such policies (23%); teachers from schools with transphobic harassment policies were also less likely to report having received complaints (18%) than teachers from schools without policies (27%).
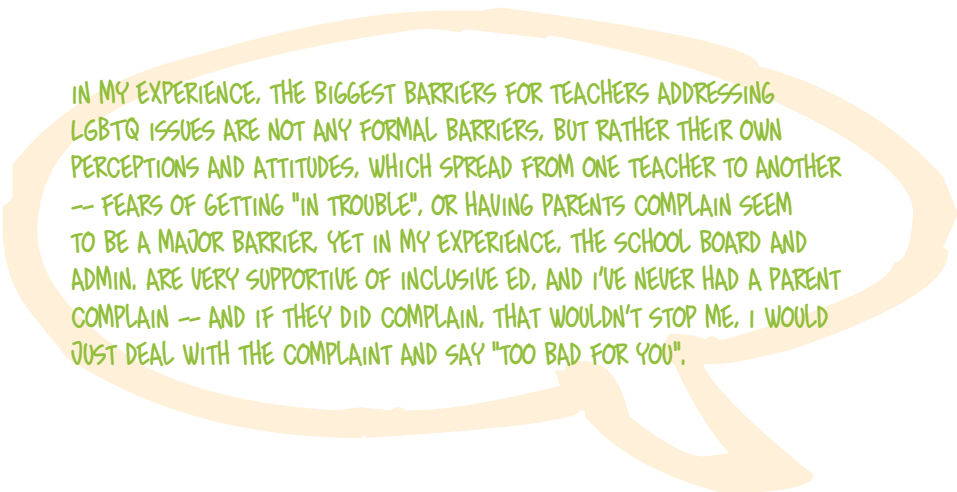
> FROM MY PRINCIPAL, [I HAD] NOT SO MUCH A COMPLAINT BUT A DIRECTIVE NOT TO HAVE A RAINBOW STICKER IN MY CLASS, AND NOT TO TALK ABOUT THESE ISSUES WHATSOEVER.

> COMPLAINTS WERE NEVER MADE TO THE PRINCIPAL, ONLY STUDENTS COMPLAINED WHEN THE SUBJECT WAS FIRST BROACHED. NOW THEY ARE VERY ACCEPTING AND I EVEN HEAR THEM TELLING OTHER STUDENTS THAT THEY NEED TO BE ACCEPTING OF ALL OF OUR DIFFERENCES.

Of the small number who had received complaints, over half (53%) reported that the complaints had come from parents; 47%, students; 26%, other teachers; and/or 13%, their administration. More LGBTQ teachers reported having received complaints from parents (66%) than CH teachers (47%). They were also much more likely to have received complaints from their school administration (22%) than their CH colleagues (6%); however, compared to LGBTQ teachers (41%), CH teachers were more likely to have received complaints from students (48%). Similarly, FNMI (77%) and racialized teachers (69%) were more likely to have received complaints from students than were White teachers (39%); however, White teachers (58%) reported being more likely to have received complaints from parents than were FNMI (27%) and racialized teachers (38%). Teachers from Catholic schools were also more likely to report that the complaints they received had come from parents (77% vs. 49% teachers from secular schools), but there was no difference in having received complaints from their school administration (both 13%), and they were somewhat less likely to report receiving complaints from students (36% vs. 49% teachers from secular schools) and from other teachers (14% vs. 27%, respectively). Finally, teachers from schools with homophobic harassment policies were more likely to receive complaints from parents (61%) than teachers from schools without such policies (39%), but they were less likely to report having received complaints from other teachers (21% vs. 41%). Similar results were found for teachers from schools with transphobic harassment policies regarding parents (60% vs. 43%) and other teachers (14% vs. 40%).
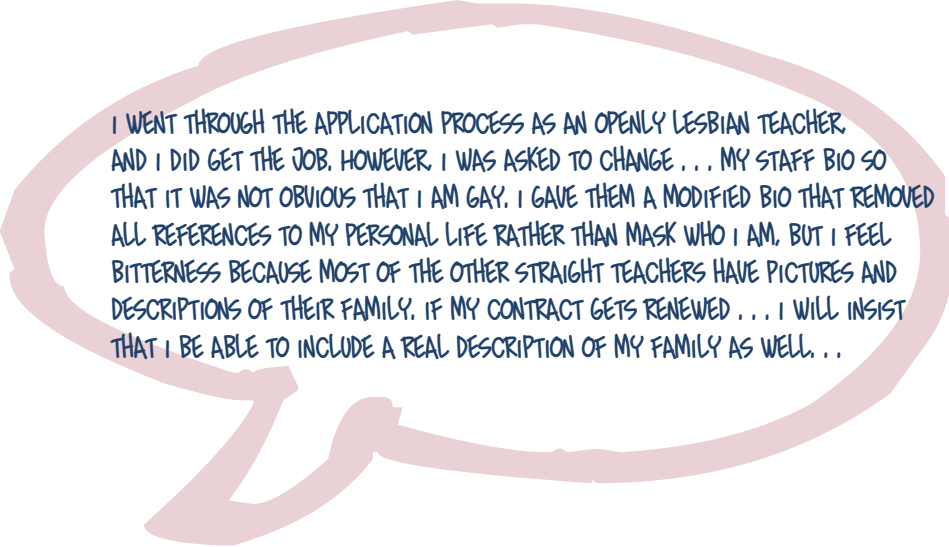
> IN MY EXPERIENCE, THE BIGGEST BARRIERS FOR TEACHERS ADDRESSING LGBTQ ISSUES ARE NOT ANY FORMAL BARRIERS, BUT RATHER THEIR OWN PERCEPTIONS AND ATTITUDES, WHICH SPREAD FROM ONE TEACHER TO ANOTHER -- FEARS OF GETTING "IN TROUBLE", OR HAVING PARENTS COMPLAIN SEEM TO BE A MAJOR BARRIER. YET IN MY EXPERIENCE, THE SCHOOL BOARD AND ADMIN. ARE VERY SUPPORTIVE OF INCLUSIVE ED, AND I'VE NEVER HAD A PARENT COMPLAIN -- AND IF THEY DID COMPLAIN, THAT WOULDN'T STOP ME. I WOULD JUST DEAL WITH THE COMPLAINT AND SAY "TOO BAD FOR YOU".

Of that small group of teachers who received complaints, 72% reported that their principal had supported them. Teachers who received complaints but worked in schools with homophobic harassment policies were more likely to report having been supported by their principal (84%) than teachers from schools without such policies (44%). Similar results were found for teach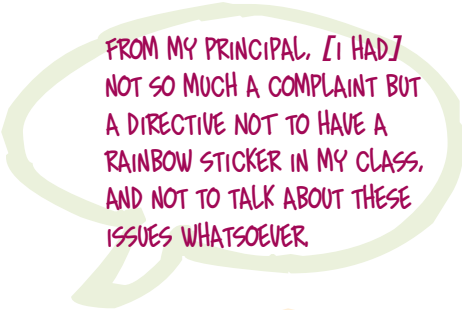ers from schools with transphobic harassment policies (84% vs. 58%). It is notable that 84% of teachers from religious schools who received complaints reported having been supported by their principal, compared to 70% of teachers from secular schools. Teachers in Catholic schools were most likely to report their principals supported them (88%). LGBTQ teachers were slightly more likely to report that their principals supported them than CH teachers (72% vs. 65%). All transgender teachers indicated that their principals supported them (100%). Teachers who were cisgender men were more likely to report their principal supported them (87%) than cisgender women (66%). Almost all FNMI teachers reported that their principals supported them (97%) and nearly three-quarters (74%) of White teachers reported they were supported, but less than one-third (31%) of racialized teachers indicated that they were supported.

For the 28% of teachers in this subgroup who reported not having received support, 65% reported that their principals did not support them when the complaints came from parents, 44% indicated that they were not supported when the complaints came from students, and 19% reported a lack of support when the complaints came from other teachers.

> I WENT THROUGH THE APPLICATION PROCESS AS AN OPENLY LESBIAN TEACHER, AND I DID GET THE JOB. HOWEVER, I WAS ASKED TO CHANGE . . . MY STAFF BIO SO THAT IT WAS NOT OBVIOUS THAT I AM GAY. I GAVE THEM A MODIFIED BIO THAT REMOVED ALL REFERENCES TO MY PERSONAL LIFE RATHER THAN MASK WHO I AM, BUT I FEEL BITTERNESS BECAUSE MOST OF THE OTHER STRAIGHT TEACHERS HAVE PICTURES AND DESCRIPTIONS OF THEIR FAMILY. IF MY CONTRACT GETS RENEWED . . . I WILL INSIST THAT I BE ABLE TO INCLUDE A REAL DESCRIPTION OF MY FAMILY AS WELL. . .

Job security and job status

Not surprisingly, when asked what would prevent them from addressing LGBTQ issues, educators on a term contract (36%) or those who were occasional/casual employees or substitute teachers (25%) were more likely to give fear-based reasons at their schools or at the level of the administration than participants with permanent contracts (11%). For example, 28% of educators on term contracts reported that not having a permanent contract prevented them from addressing LGBTQ issues. Teachers on term contracts were also more likely to indicate that they "have more important things to worry about" (7%) than participants with permanent contracts (3%) and occasional, casual, or substitute teachers (4%). Compared to respondents with permanent contracts (15%) and occasional, casual, or substitute teachers (7%), term contract teachers were also more likely to cite worrying that parents would be opposed as a reason preventing them from addressing LGBTQ issues (22%). Teachers with term contracts expressed a similar concern that their school administration would be opposed (10% vs. 5% for teachers with permanent contracts and 2% for occasional, casual, or substitute teachers).

In response to the statement "Discussing LGBTQ issues with my students would jeopardize my job," 62% of educators disagreed (with 48% strongly disagreeing). Even though a higher percentage of CH respondents strongly disagreed that their jobs would be in danger (52%), over 2 in 5 (41%) LGBTQ respondents also strongly disagreed their jobs would be in danger. Overall one-fifth (21%) of educators agreed that their jobs would be in jeopardy if they discussed LGBTQ issues with students. However, 34% of LGBTQ educators agreed that that their jobs would be endangered if they discussed LGBTQ issues with their students, compared to only 15% of CH educators. Interestingly, educators who opposed LGBTQ-inclusive education and those who approved of it were equally likely to agree that "Discussing LGBTQ issues with my students would jeopardize my job" (both opposed and approved reported 21% agreement, with neutral respondents slightly more likely to agree at 24%). As well, Catholic school educators were over three times more likely to feel that discussing LGBTQ issues with students would jeopardize their job (52% agree vs. 16% of secular school educators).

As shown in Figure 27, there was significant regional variation in educators' perspectives as to whether discussing LGBTQ issues with students would jeopardize their jobs, with respondents in British Columbia (74%) and the Atlantic provinces/Québec (73%) being most likely to be confident that their jobs would not be in danger, and educators in Alberta/Saskatchewan being least likely (44%). When we looked at those who agreed that their jobs would be jeopardized, we found that educators from

FIGURE 27: AGREEMENT THAT "DISCUSSING LGBTQ ISSUES WITH MY STUDENTS WOULD JEOPARDIZE MY JOB" (BY REGION)
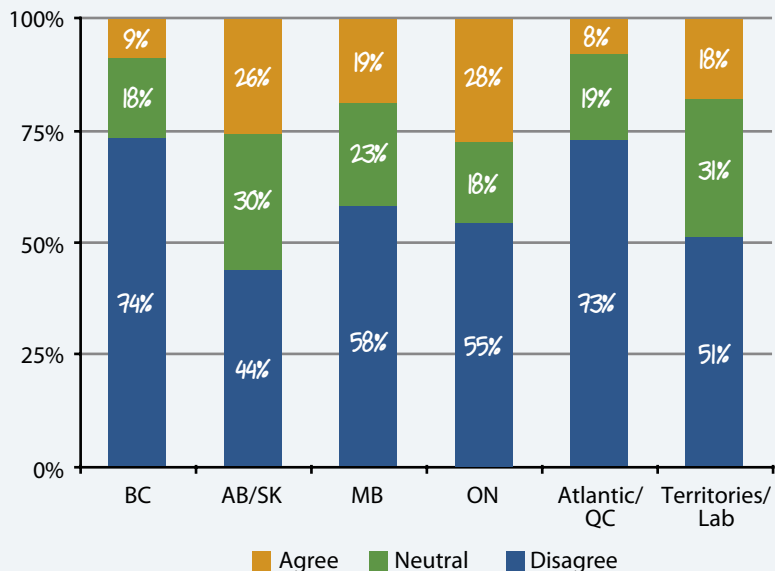
Alberta were most likely (39%), even more than those from Ontario (28%), to feel their jobs were endangered.

Alberta and Ontario are unique in Canada in having publicly funded Catholic school systems. Analyzing further, we found that participants from the Catholic school system were much more likely than those from secular schools to feel their job would be jeopardized: 55% Catholic versus 34% secular in Alberta, and 53% versus 20% in Ontario.

Anticipated support

As shown in Figure 28, the majority of teachers anticipated they would be supported if they wanted to address LGBTQ issues in their classrooms. They were most likely to indicate that their teacher organizations would support them (78% agreed; 57% strongly agreed and 21% somewhat agreed).

FIGURE 28: ANTICIPATED SUPPORT (BY SOURCE OF SUPPORT)
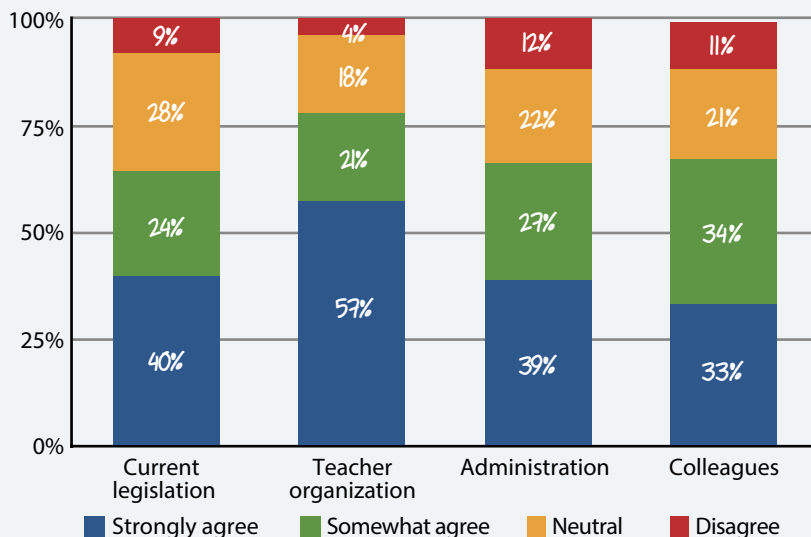
Support from teacher organizations

Educators who approved of LGBTQ-inclusive education were more likely to be confident of receiving the support of their teacher organizations (80%) than those who were neutral (72%) or opposed (55%). Racialized participants were most likely to agree that their teacher organizations would support them (86%), followed by White educators (77%) and FNMI educators (66%). Respondents from Catholic schools were substantially less likely to agree (56%; 27% strongly agreed and 28% somewhat agreed) than educators from secular schools (82%; 63% strongly agreed and 19% somewhat agreed)

that their teacher organizations would support them. Educators whose religion opposed same-sex marriage were less likely to feel that their teacher organizations would support them (69%) than respondents whose religion either approved of same-sex marriage or took a mixed view (both 82%) or respondents who had no formal religion (82%). LGBTQ participants were somewhat more likely to agree that their teacher organization would support them (85%; 67% strongly agreed and 18% somewhat agreed) than CH educators (76%; 55% strongly agreed and 21% somewhat agreed). Further, educators from English language schools were also more likely to

agree (80%), followed by participants who taught in mixed language English-French schools (79%), and two-thirds (65%) of those who taught in French language schools. Finally, participants from early-years schools and middle-years schools were slightly less likely to agree (74% and 75%, respectively) than those who worked with senior years (80%).

Support from legislation

Nearly two-thirds (64%; 40% strongly and 24% somewhat) of educators agreed that current legislation within their

jurisdiction would support them if they wanted to address LGBTQ issues in their school setting (see Figure 29). Legislative reforms, such as the *Accepting Schools Act* in Ontario, *The Public Schools Amendment Act (Safe and Inclusive Schools)* in Manitoba, the *Act to Prevent and Stop Bullying and Violence in Schools* in Québec, or the *Act to Amend the Alberta Bill of Rights to Protect Our Children* in Alberta, were either just coming into effect or were not yet introduced at the time of our survey. We expect that numbers would be higher if the survey were to be conducted again.
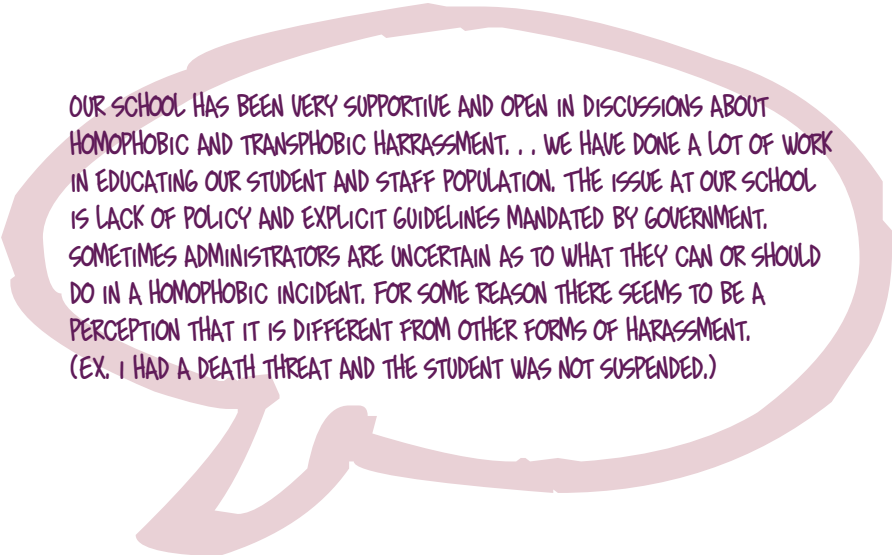
FIGURE 29: CONFIDENCE THAT CURRENT LEGISLATION WOULD BE SUPPORTIVE (BY PROVINCE/TERRITORY)

Strongly agree   Somewhat agree
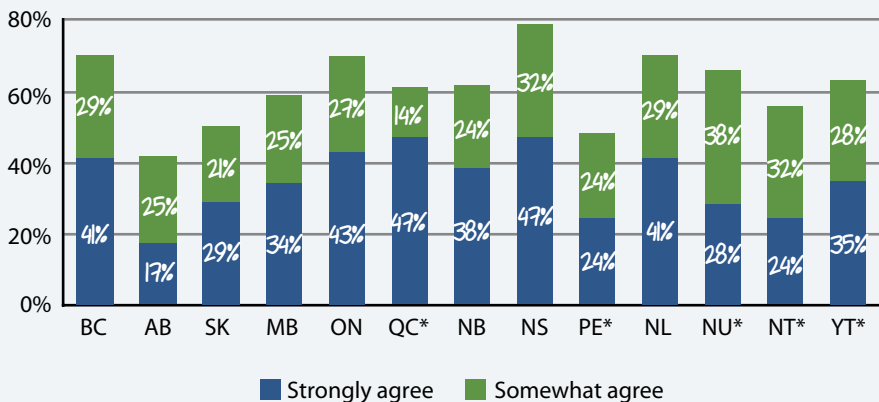
Calculations based on small sample size. Data are not weighted.

LGBTQ educators were more likely to agree (77%) than CH participants (61%) that current legislation within their jurisdiction would support them if they wanted to address LGBTQ issues in their school setting. Similarly, transgender participants (72%) and cisgender men (71%) were more likely to agree than cisgender women (61%). In terms of racial identity, FNMI educators were least likely to agree (43%), followed by White (64%) and racialized respondents (69%).

Catholic school educators were less likely to agree that current legislation within their jurisdication would support them if they wanted to address LGBTQ issues in their school setting (51% vs. 66% from participants who worked in secular schools). Respondents who identified with a religion that supported same-sex marriage were most likely to agree (73%), followed by those whose religion had mixed views (64%) and those whose religion was generally opposed (56%). Two-thirds (67%) of those with no formal religion agreed that current legislation would support them if they wanted to address LGBTQ issues.

> OUR SCHOOL HAS BEEN VERY SUPPORTIVE AND OPEN IN DISCUSSIONS ABOUT HOMOPHOBIC AND TRANSPHOBIC HARRASSMENT. . . WE HAVE DONE A LOT OF WORK IN EDUCATING OUR STUDENT AND STAFF POPULATION. THE ISSUE AT OUR SCHOOL IS LACK OF POLICY AND EXPLICIT GUIDELINES MANDATED BY GOVERNMENT. SOMETIMES ADMINISTRATORS ARE UNCERTAIN AS TO WHAT THEY CAN OR SHOULD DO IN A HOMOPHOBIC INCIDENT. FOR SOME REASON THERE SEEMS TO BE A PERCEPTION THAT IT IS DIFFERENT FROM OTHER FORMS OF HARASSMENT. (EX. I HAD A DEATH THREAT AND THE STUDENT WAS NOT SUSPENDED.)

Participants who approved of LGBTQ-inclusive education were also more likely to agree (67%) than those who were neutral (48%) and those opposed (38%). Educators working in French language schools were less likely to agree (54%) than those in English language schools (65%) or mixed language English-French schools (66%). Finally, those in higher grade levels were more likely to agree than those in lower levels, with two-thirds (67%) agreeing in senior years, 60% agreeing in middle years, and just over half (52%) agreeing in early years.

Support from colleagues

Two-thirds (67%) of educators agreed either strongly (33%) or somewhat (34%) that their colleagues would support them if they wanted to address LGBTQ issues at their school. Guidance counsellors were most likely to agree (87%), followed by administrators (71%) and teachers (67%). Those who approved of LGBTQ-inclusive education were more likely to agree that their colleagues would support them (71%), compared to 54% who were neutral on LGBTQ-inclusive education and 36% who were opposed. Educators who currently identified with a religion that generally opposed same-sex marriage were least likely to agree (55%), while respondents with no religion were the most likely to agree (76%; with 69% for those from religions with mixed views and 68% for those from religions that generally approved of same-sex marriage). School size and grade level also affected the likelihood of educators perceiving support from their colleagues, with larger schools and senior grade levels reporting the highest confidence in the support of their colleagues. Three in five educators (62%) from schools with 250 students or fewer were confident in the support of their colleagues, 63% from schools with 251 to 500 students, two-thirds (66%) from schools with 501 to 750 students, 73% from 751 to 1000 student schools, and 78% in schools with over 1000 students. Similarly, 62% of educators working in early years were confident in receiving the support of their colleagues if they wanted to address LGBTQ issues at their school, followed by 66% from those working in middle years, and 72% from senior years.

Similar to educators' confidence in the support of their colleagues, 66% of respondents agreed that their school administration would be supportive (39% strongly agreed and 27% somewhat agreed) if they wanted to include LGBTQ issues at their school. Again, guidance counsellors were more likely to agree (86%) than fellow administrators (75%) or teachers (65%). Respondents who approved of LGBTQ-inclusive education were most likely to agree that their administration would support them if they wanted to include LGBTQ issues (68%), followed by those who were neutral (58%) or opposed (42%). Educators who currently identified with a religion that generally opposed same-sex marriage were least likely to agree (52%), followed by those from a religion with mixed views on same-sex marriage (68%), those with no formal religion (73%), and those from a religion that generally approved of same-sex marriage, who were most likely to agree that their administration would support them (79%). School size was not reflected in a straightforward increase from smaller to larger schools, but educators from schools with over 1000 students were most likely to report confidence in the support of their administration (78%) and those from schools with 251-500 students least likely (59%; with 63% for those in schools of 250 students or fewer, 65% for 751-1000 student schools, and 69% for 501 to 750 students). Grade level provided steadier increases in the likelihood of educators perceiving support from their administration, with educators from senior years being most likely to report confidence in the support of their administration (72%), followed by educators from middle years (63%) and early years (59%).

WHEN WE DESIGNED ANTI-HOMOPHOBIA ACTIVITIES AS A GSA GROUP FOR TEACHERS TO IMPLEMENT, SEVERAL TEACHERS FLAT OUT REFUSED, WITHOUT ANY EXPLANATION — THEY JUST TRIED TO SLIP UNDER THE RADAR AND NOT DO IT — SO TEACHER ATTITUDES SEEMS TO BE THE BIGGEST BARRIER I HAVE ENCOUNTERED. TEACHERS ALSO SEEM TO BE VERY UNWILLING TO INTEGRATE LGBTQ VOICES INTO THEIR RESOURCES AND CURRICULUM, AND A LACK OF LEADERSHIP ON THIS MAKES THEM FEEL JUSTIFIED IN KEEPING THOSE VOICES SILENCED.
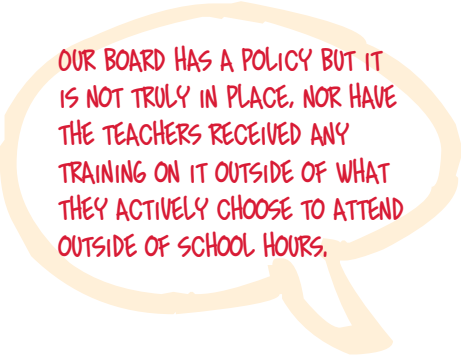
Participants from schools with homophobic harassment policies were more likely to agree that their colleagues would support them (73% agreed; 39% strongly agreed and 34% somewhat agreed) as well as their school administration (71% agreed; 46% strongly and 25% somewhat), compared to educators from schools without such policies (colleagues: 61% agreed; 26% strongly and 36% somewhat; & administration: 58% agreed; 26% strongly and 33% somewhat). A similar gap was found when we considered transphobic harassment policies. For example, 78% (45% strongly and 33% somewhat) of educators from schools with transphobic harassment policies agreed that their colleagues would be supportive, compared to 61% (26% strongly and 35% somewhat) of respondents from schools without policies. For support from administration, 77% of participants from schools with transphobic harassment policies agreed (53% strongly and 24% somewhat) versus 60% of educators from schools without policies (27% strongly and 33% somewhat).

Further, educators from Catholic schools were less likely to agree either that their colleagues (48%; 16% strongly and 33% somewhat) or their administration (36%; 14% strongly and 23% somewhat) would support them if they wanted to address LGBTQ issues in their school setting, compared to 71% (colleagues: 37% strongly agreed and 35% somewhat agreed) and 72% (administration:

43% strongly agree and 28% somewhat agree) of participants from secular schools.

Schools with homophobic harassment policies

While 20% of educators did not know whether their schools had homophobic harassment policies (i.e., policies that provided guidance to school staff on how to address incidents of harassment based on sexual orientation), of the large majority who did know, 72% indicated that their schools did have such policies and 28% that their schools did not. For those educators whose schools did have homophobic harassment policies, we asked whether they felt that they had been provided with sufficient training on the policy. In response, 18% answered that they felt very well prepared, followed by 34% who felt that they were adequately prepared, and 29% who would have liked more training. Only 18% reported that they did not feel prepared or that they had not received any training.

> OUR BOARD HAS A POLICY BUT IT IS NOT TRULY IN PLACE, NOR HAVE THE TEACHERS RECEIVED ANY TRAINING ON IT OUTSIDE OF WHAT THEY ACTIVELY CHOOSE TO ATTEND OUTSIDE OF SCHOOL HOURS.

Educators from schools with homophobic harassment policies were more likely to report feeling that their school responds effectively to incidents of HBTP harassment (38%) than respondents from schools without policies (14%). In fact, 45% of participants from schools without homophobic harassment policies believed that their schools did not respond effectively, compared to only 13% of educators from schools with such policies.

Moreover, when educators from schools with homophobic harassment policies were asked if they received sufficient training on the policy, 56% of participants who reported that they were very well or adequately prepared felt that their schools responded effectively to incidents of HBTP bullying, compared to 22% of those who felt they were somewhat trained but would have liked more, and only 7% of those who did not feel like they were adequately trained or who did not receive any training at all. Only 4% of participants from schools with homophobic harassment policies who felt adequately or very well prepared reported believing that their schools did not respond effectively to HBTP incidents, compared to 14% who felt somewhat prepared but would have liked more and 40% who did not receive any training or did not feel that the training was sufficient.

Participants from schools without homophobic harassment policies were more likely to report hearing comments like "that's so gay" at least weekly at school (57%) than educators from schools with such policies (48%). However, our results support the principle that policies are not as effective without proper training. For example, nearly two-thirds (65%) of educators who did not feel sufficiently trained in their schools' homophobic harassment policy reported hearing comments such as "that's so gay" at least weekly at school, compared to 54% of those who felt somewhat prepared but would have liked more training and only 26% of educators who felt adequately or very well prepared.

Schools with transphobic harassment policies

> I DON'T THINK A SEGMENT OF OUR POPULATION EVEN UNDERSTANDS THE TERM 'TRANSGENDER'.

Not surprisingly, educators from schools with homophobic harassment policies were significantly more likely to report that their school had transphobic harassment policies (i.e., policies that provided guidance to school staff on how to address incidents of harassment based on gender identity and gender expression) as well. Fewer educators reported that their schools had transphobic harassment policies (55% "yes" and 45% "no"), and slightly more were not sure (28%)

than for homophobic harassment policies; however, those from schools with such policies reported similar opinions about the training they had received as those from schools with homophobic harassment policies. Specifically, 20% answered yes, they felt very well prepared, followed by 35% who reported yes, they felt adequately prepared, 27% who said yes, but they would have liked more training, and 19% who received no training or insufficient training.

Educators from schools with transphobic harassment policies were less likely to report hearing negative remarks about boys acting "too much like a girl" (11%) than participants from schools without such policies (19%). Similar results were found for negative remarks about girls acting "too much like a boy," with only 5% of respondents from schools with transphobic harassment policies reporting hearing such remarks at least weekly, compared to 11% of educators from schools with no such policies.

Similar results were found for specific transphobic harassment policies, with 39% of educators from schools without policies reporting that their school did not effectively respond to incidents of harassment, compared to 9% of respondents from schools with such policies. When adequately trained, 61% of participants from schools with transphobic harassment policies reported that their school responds effectively to incidents of HBTP harassment, compared to

28% who felt they were somewhat trained but would have liked more and 11% who did not receive any training or did not feel that the training was enough. Further, only 3% of educators who were from schools with transphobic harassment policies *and* who felt that they were adequately or very well trained believed that their schools did not respond effectively to incidents of HBTP harassment, compared to 6% of educators who were trained but would have liked more and 30% who were not trained or who did not feel like they were sufficiently trained. These numbers suggest that policy is perceived as more effectively implemented in schools where it has been backed up by thorough staff training.

Safe schools policies

Safe school policies provide another possible intervention to provide safety for sexual and gender minority students and staff in schools. When asked who makes decisions about the implementation of safe school policies at their school, educators reported that principals were most likely to make these decisions (80%), followed by school board or district officials (70%). Safe school committees (37%) and teachers and guidance counsellors (27%) were much less likely to have a say in safe school policy implementation.

While the numbers for principals and school board or district officials making decisions on safe school policy were generally

consistent, safe school committees and the involvement of teachers and guidance counsellors in decision-making for safe school policies varied somewhat based on the presence of other policy. For instance, the presence of homophobic harassment policy in schools also increased the likelihood that safe school committees (49%) and teachers and guidance counsellors (31%) had a role in making decisions about safe school policies, compared to schools without homophobic harassment policy (20% for both committees and teachers/counsellors).

Those participants who reported that safe school committees were involved in relevant decision-making were asked who was on the committee. Almost all respondents (91%) reported that classroom teachers were represented on their safe school committees, followed closely by principals (86%) and vice-principals (63%), and then students (34%), parents (32%), guidance counsellors (27%), with smaller numbers indicating the involvement of community members (12%), the superintendent (11%), law enforcement officers (6%), religious leaders (5%), and coaches/physical education teachers (4%).

Training and professional development

In order to develop a picture about the type of training and professional development teachers receive on LGBTQ-inclusive education topics, we asked a series of questions focusing on Bachelor of Education (B.Ed.) and student teaching experiences, professional development workshops, and post-baccalaureate courses that included LGBTQ content.

B.Ed. or teacher education training

On average, respondents completed their B.Ed. or teacher education program 14 years ago, with a range of less than one year ago to 45 years ago. We asked those respondents who had completed their B.Ed. degree in the last 5 years (13% of the total) a range of questions about how prepared they felt to address issues pertaining to sexual and gender diversity in schools, what kind of preparation they received on these issues, and what kind of formal instruction and informal advice they received about addressing LGBTQ issues.

When we asked educators whether they felt that their B.Ed. program prepared them to address issues of sexual diversity in schools, 59% reported that it did not. Over a quarter of educators (26%) indicated they were prepared but would have liked further instruction, 8% felt they were adequately prepared, and only 7% believed they were very well prepared. Similarly, we asked educators whether they felt that their B.Ed. program prepared them to address issues of gender diversity in schools and found that 64% of participants felt that they were not prepared, followed by 20% who felt prepared but would have liked more, 2% who were

adequately prepared, and only 4% who felt very well prepared.

With almost two-thirds of educators not having been at all prepared for sexual and gender diversity education in their B.Ed. degrees, it is not surprising to see that educators reported that few courses, if any, incorporated various forms of LGBTQ content. As shown in Figure 30, educators were most likely to encounter content on homophobia in schools (62%, with only 22% reporting

this material appeared in more than one course). Educators were second most likely to encounter material on issues that LGBTQ students face (55%, with only 17% reporting this material appeared in more than one course). Over half of respondents reported that none of their courses incorporated LGBTQ content (except "Homophobia in schools," for which 38% of respondents reported none, and "Issues that LGBTQ students experience" where 45% indicated none).

FIGURE 30: NUMBER OF B.ED. COURSES WITH LGBTQ CONTENT

	None	Only 1 course	More than 1 course
Homophobia in schools	38%	40%	22%
Transphobia in schools	66%	23%	11%
LGBTQ student issues	45%	38%	17%
LGBTQ teacher issues	66%	21%	13%
LGBTQ-parented children	67%	20%	13%
Inclusive language / examples	60%	23%	17%
Using LGBTQ content	66%	21%	14%
LGB identity development	75%	16%	10%
Transgender identity development	77%	15%	8%
Theories of gender diversity	64%	20%	16%
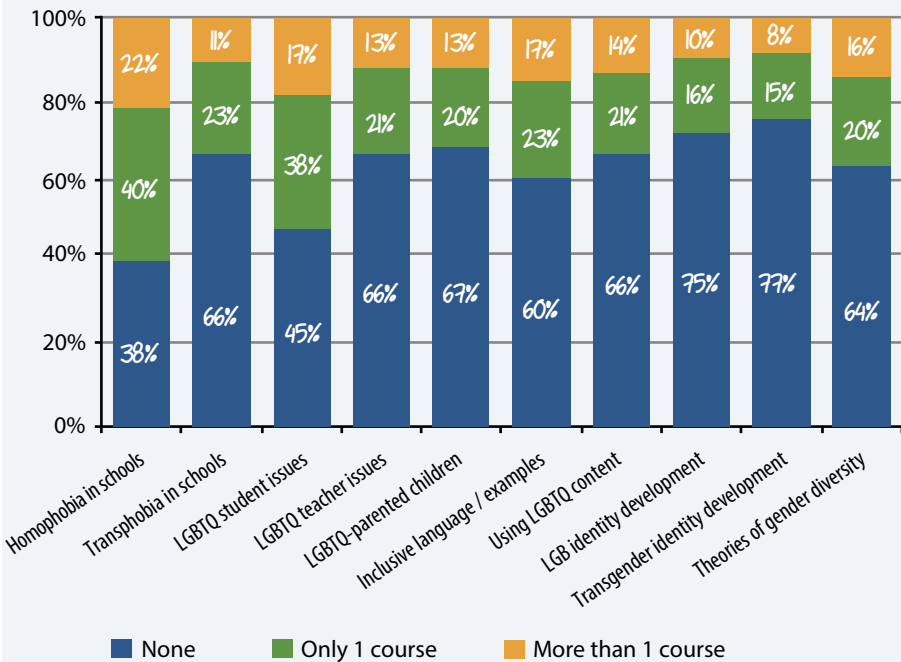
We also asked educators whether they had received formal instruction from their professors about whether to address LGBTQ issues in the classroom. Three-quarters (74%) reported that they had not received any formal instruction on whether to address LGBTQ issues. However, while 14% indicated that they had been formally instructed to address LGBTQ issues any chance they had, 11% were instructed to address LGBTQ issues only if they were brought up by a student, 3% were instructed not to bring up LGBTQ issues until they had a permanent contract, and 3% reported that they had been instructed not to bring up LGBTQ issues at all (note: because students have multiple professors who can give different advice, this was a "check all that apply" question).

Since not all advice students receive occurs during formal instruction, participants were asked whether they had received informal advice from professors during their B.Ed. program about whether to address LGBTQ issues in the classroom. Nearly 3 out of 5 (59%) reported that they had not received any informal advice, while 20% were advised to address these issues any chance they had, 13% were informally instructed to address LGBTQ issues only if they were brought up by a student, 6% were told they should wait until they have a permanent contract, and 8% were advised not to bring up LGBTQ issues at all. LGBTQ educators were more likely to report that they received advice from their professors (46%) than CH

respondents (35%). Nearly 1 in 5 (18%) LGBTQ participants remembered being informally advised not to bring up LGBTQ issues at all (compared to none for CH respondents) and 13% of LGBTQ participants also indicated that they were informally advised by one of their professors not to bring up LGBTQ issues until they had a permanent contract (numbers for CH respondents were too low to report). However, the same number of LGBTQ and CH educators (19%) recalled receiving informal advice to bring up such issues any chance they.

Practicum and student teaching

Participants generally reported they had not received advice during their practica or student teaching experiences about whether to address LGBTQ issues in the classroom. The majority of respondents (ranging from 85% to 93%) reported they had received no advice regarding addressing LGBTQ issues during their practica from their field placement supervisor (93% reported no advice), other in-service teachers (89%), professors in their B.Ed. program (86%), cooperating teachers (90%), family members (85%), or other students in their B.Ed. program (86%). Any advice respondents received was in very small proportion (15% or less) to this overwhelming silence on the issue altogether.

However, in all instances, LGBTQ educators were more likely to have received advice and more likely to have been advised never to

bring LGBTQ issues up in class. For example, 24% of LGBTQ participants reported that they received advice from other students in their B.Ed. program, compared to 8% of CH respondents, with 8% of LGBTQ educators reporting that they were advised never to bring up LGBTQ issues, compared to less than 1% of CH participants. Further, 27% of LGBTQ respondents reported that they received advice from family members, but only 7% of CH educators received advice from their families, with 15% of LGBTQ educators reporting being advised by family members never to bring up LGBTQ issues (compared to only 1% of CH participants) and 6% being told only to bring up such issues when they had a permanent contract (compared to 1% of CH educators). Finally, 17% of LGBTQ participants received advice from a supervising teacher, compared to only 3% of CH respondents, with 5% of LGBTQ educators having been advised never to bring up LGBTQ issues (compared to 1% of CH participants) and 4% advised not to address LGBTQ issues until they had a permanent contract (compared to 1% for CH respondents).

Graduate courses that included LGBTQ content

For those educators who pursued graduate courses for specialist certification, we asked an additional series of questions about whether their courses incorporated LGBTQ issues. When we asked participants whether they had completed any post-B.Ed. courses that included LGBTQ content, 78% of respondents reported they had not. For those respondents who indicated that they had taken post-B.Ed. courses that included LGBTQ content (22%), we asked about the type of content incorporated.

As shown in Figure 31, educators were overall much more likely to encounter various LGBTQ content areas in their graduate courses than they had during their B.Ed. programs, perhaps because more recent courses are more likely to include LGBTQ content, and perhaps also because LGBTQ content is still seen as a specialist matter not essential to an overcrowded B.Ed. curriculum. For instance, only 14% of respondents indicated that none of their graduate courses had incorporated content on homophobia in schools, while 87% reported encountering it in one or more of their courses (43% in more than one course). Similarly, only 17% of respondents reported that none of their graduate courses included content addressing issues that LGBTQ students experience in schools, with 83% reporting encountering this topic in one or more of their courses. Notably, the content areas least likely to be incorporated are theories of transgender identity development (69% reported none of their courses included content), theories of sexual minority identity development (52% reported none), and working with children with LGBTQ parents (54% none).

FIGURE 31: NUMBER OF GRADUATE COURSES WITH LGBTQ CONTENT

Homophobia in schools: None 14%, Only 1 course 44%, More than 1 course 43%
Transphobia in schools: None 48%, Only 1 course 26%, More than 1 course 27%
LGBTQ student issues: None 17%, Only 1 course 40%, More than 1 course 43%
LGBTQ teacher issues: None 42%, Only 1 course 29%, More than 1 course 28%
LGBTQ-parented children: None 54%, Only 1 course 19%, More than 1 course 27%
Inclusive language/examples: None 38%, Only 1 course 24%, More than 1 course 28%
Using LGBTQ content: None 43%, Only 1 course 26%, More than 1 course 32%
LGB identity development: None 52%, Only 1 course 30%, More than 1 course 18%
Transgender identity development: None 69%, Only 1 course 16%, More than 1 course 15%
Theories of gender diversity: None 47%, Only 1 course 33%, More than 1 course 20%

Legend: ■ None ■ Only 1 course ■ More than 1 course

Professional development and resources offered by school or school district

When asked whether their school or school district/division offered any professional development workshops or training that addressed LGBTQ education, 13% of respondents did not know. Of those who did know, 58% reported that their school or school district had not offered any workshops or training on LGBTQ education, while 9% reported that their school or school district had

offered a mandatory workshop or training that they were required to attend. Almost one-quarter (24%) reported they had been invited to attend the workshop and did, while 8% said they were invited but unable to attend and 2% chose not to attend.

In total, then, 32% of respondents attended some kind of professional development workshop or training offered by their school or school district that addressed LGBTQ education, either because they were

required to attend or because they were invited and chose to attend. LGBTQ educators were more likely to have attended school or school district training on LGBTQ education (40%) than CH educators (28%). Transgender respondents were also more likely to have attended training (41%) than either cisgender men or cisgender women (34% and 32% respectively). Guidance counsellors were most likely to have attended (53%), followed closely by administrators (47%), while less than a third (31%) of teachers reported that they attended a workshop or training. Religious beliefs also affected the likelihood of educators attending workshops or training on LGBTQ education, with those identifying with a religion that approved of same-sex marriage being much more likely to attend (44%) than those from a religion with mixed views on same-sex marriage (25%) or those whose religion generally disapproved of same-sex marriage (18%); 43% of respondents with no formal religion reported attending.
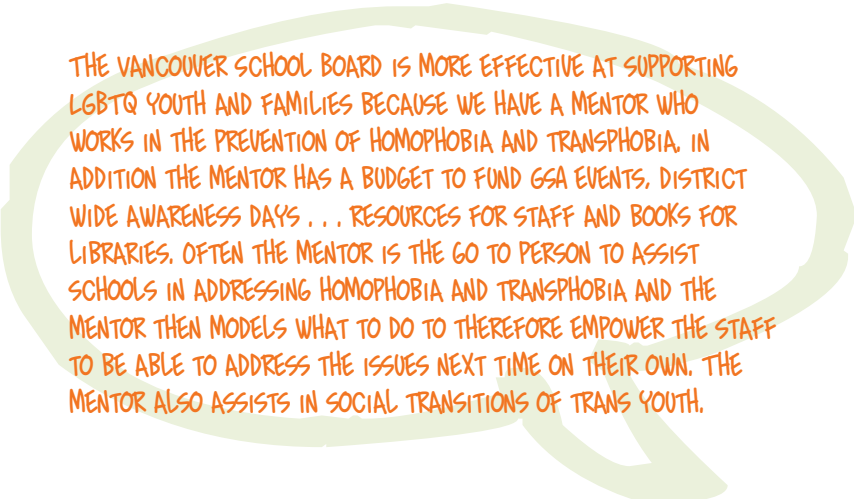
IT DEPENDS ON THE LEVEL OF AWARENESS BY THE STAFF ESPECIALLY THE ADMINISTRATORS. IN BC 20 OUT OF 60 DISTRICTS HAVE AN LGBTQ POLICY WHICH INCLUDES ADDRESSING HOMOPHOBIC AND TRANSPHOBIC HARASSMENT. IN MY DISTRICT WE TRY TO MITIGATE A LACK OF POLICY RESPONSE BY OFFERING SENSITIVITY TRAINING ON LGBTQ FOR ALL NEW TEACHERS EMPLOYED BY THE DISTRICT AS WELL AS WORKSHOPS FOR GSA SPONSORS, GSA MEMBERS, ADMINISTRATORS AND COUNSELLORS.

Our analysis of various school contexts identified further differences in the number of educators who reported having attended professional development on LGBTQ education offered by their school or school district. For instance, only 6% of educators from French language schools reported having attended, compared to 35% from English language schools and 34% from mixed French and English language schools. Respondents from schools with homophobic harassment policy were far more likely to have

attended (45%) than those from schools without homophobic harassment policy (14%). Similarly, educators from schools with transphobic harassment policy were much more likely to have attended workshops or training on LGBTQ education (47%) than those from schools without transphobic harassment policy (23%). Catholic school educators were much less likely to have attended school or school district workshops or training on LGBTQ education (20%) than secular school educators (35%).

Overall, respondents reported that school or school district training on LGBTQ education had taken place fairly recently, with 43% of educators reporting that the workshop or training had occurred within the last year. On average, workshops or training had been most recently offered within the past 2 years (average 1.8 years, median=1 year).

We also asked educators whether their school district had a resource person who specialized (at least in part) in LGBTQ issues. One in five (21%) did not know whether their district had such a resource person. Of the respondents who did know, 2 in 5 (41%) indicated that their district did not have a resource person specializing in LGBTQ issues. Over half (53%) reported that their school district did have such a resource person, but 31% reported that they had never consulted them, while 22% indicated that they had.

THE VANCOUVER SCHOOL BOARD IS MORE EFFECTIVE AT SUPPORTING LGBTQ YOUTH AND FAMILIES BECAUSE WE HAVE A MENTOR WHO WORKS IN THE PREVENTION OF HOMOPHOBIA AND TRANSPHOBIA. IN ADDITION THE MENTOR HAS A BUDGET TO FUND GSA EVENTS, DISTRICT WIDE AWARENESS DAYS . . . RESOURCES FOR STAFF AND BOOKS FOR LIBRARIES. OFTEN THE MENTOR IS THE GO TO PERSON TO ASSIST SCHOOLS IN ADDRESSING HOMOPHOBIA AND TRANSPHOBIA AND THE MENTOR THEN MODELS WHAT TO DO TO THEREFORE EMPOWER THE STAFF TO BE ABLE TO ADDRESS THE ISSUES NEXT TIME ON THEIR OWN. THE MENTOR ALSO ASSISTS IN SOCIAL TRANSITIONS OF TRANS YOUTH.

Two-thirds (67%) of respondents from schools with homophobic harassment policy and almost three-quarters (74%) of those from schools with transphobic harassment policy reported having a resource person specializing in LGBTQ issues (compared to 32% for those from schools without homophobic harassment policy and 34% without transphobic harassment policy). Educators from Catholic schools were far less likely to have a resource person available through their school district (15%) than those working in secular schools (59%).

Professional development and resources offered by teacher organizations

Teacher organizations offer support in various ways, including professional development workshops and training on LGBTQ content, action committees or cohorts dedicated to LGBTQ issues, and designated resource people and materials on LGBTQ content. In the long form of the survey, we asked educators about their teacher organization's offerings.

The majority (61%) of educators reported that their local or provincial/territorial teacher organization held professional development workshops or training that addressed LGBTQ education. Over half of those educators (32%) reported they had attended this training, while 16% were invited but unable to attend and 13% were invited but chose not to

attend. LGBTQ educators were somewhat more likely to be aware that their local or provincial/territorial teacher organization had held such training (66% vs. 59% of CH respondents) and far more likely to have attended it (46% vs. 25% CH). Transgender participants were much more likely to have attended a training session on LGBTQ education offered by their local or provincial/territorial teacher organization (70%) than either cisgender men (37%) or cisgender women (29%). Additionally, transgender participants were somewhat more likely (70%) to be aware of such training being offered by their teacher organization than either cisgender men (62%) or cisgender women (61%). Racialized educators were more likely to be aware that their teacher organization had a workshop or training session (74%) than either White (61%) or FNMI (55%) educators, but there was no significant difference on attendance rates based on racialized identity.

Educators whose current religion approves of same-sex marriage were more likely again to be aware that their teacher organization had held workshops or training on LGBTQ education (83%) and also more likely to have attended (53%). Those whose religion holds mixed views on same-sex marriage were somewhat less likely to be aware of training (68%) and far less likely to have attended (15%). While the number of educators whose religion is generally opposed to same-sex marriage is lower

when it comes to awareness of PD offered by their teacher organization (48%), one-third (34%) reported having attended a workshop or training session.

When we looked at the type of religious tradition with which educators identified, we found additional differences. For instance, while Catholic participants were less likely than those from Protestant traditions (49% vs. 66%) to report professional development workshops or training offered by their teacher organization, Catholic respondents were more likely to have attended (35% attended) than Protestant participants (17% attended). Further, we were able to compare the numbers from educators who worked in Catholic schools with those who worked in secular schools. Catholic school educators were less likely than secular school educators to report that their teacher organization offered professional development workshops or training (45% vs. 64%), though they were only slightly less likely to attend (29% vs. 32% attended).

When we asked educators if their teacher organization had committees or cohorts dedicated to LGBTQ issues, 22% of respondents did not know. Of those who knew, over one-third (36%) reported that their teacher organization did not have a committee on LGBTQ issues, while 64% indicated that it did (with 31% having consulted it, and 33% having not consulted it). Guidance counsellors were more likely to

be aware that teacher organizations had a committee or cohort on LGBTQ issues (80%) than either teachers (67%) or administrators (74%). Educators who worked in Catholic schools were much less likely to be aware of whether their teacher organization had a committee on LGBTQ issues (32%) than respondents working in secular schools (75%).

Educators whose current religion generally approved of same-sex marriage were more likely to report that their teacher organization had a committee or cohort focused on LGBTQ issues (85%) than respondents identifying with a religion that had mixed views on same-sex marriage (76%), those with no formal religion (75%), or those whose religion was generally opposed to same-sex marriage (50%).

As shown in Figure 32, regionally, educators in British Columbia were most likely to believe their teacher organization had committees or cohorts on LGBTQ issues (84%), followed by Ontario (73%), Saskatchewan (66%), Nova Scotia (65%), Manitoba (55%), New Brunswick (53%), Newfoundland & Labrador (44%), and Alberta (42%). (Note: Too few responses to report on Québec, PEI, Yukon, Northwest Territories, and Nunavut.)

We also asked respondents if their local or provincial/territorial teacher organization had a resource person or staff member specializing in LGBTQ issues (see Figure 33 for
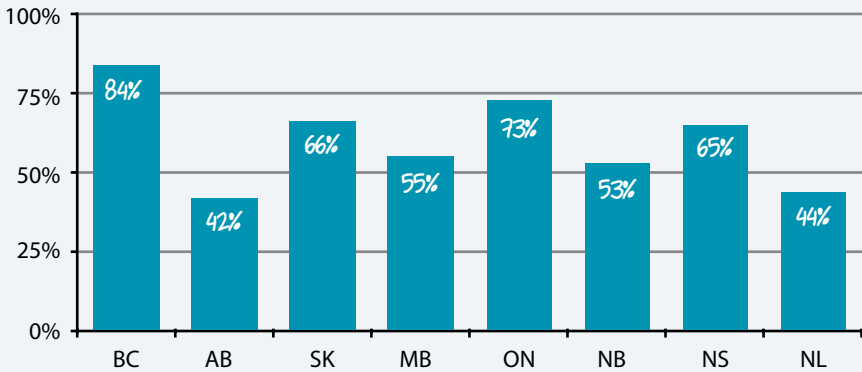
Note: Too few cases to report on Québec, PEI, Yukon, Northwest Territories, and Nunavut.

regional analysis). One in five (19%) educators did not know and, of those who did know, 64% reported that there was a person available (with 31% responding that they had consulted this resource person, and 33% indicating they had not).

Again, we found that educators from schools with homophobic harassment policies were more likely to be aware that their teacher organization had a resource person available (72% of those who knew) than those from a school without homophobic harassment policies (52%). Similarly, respondents from schools with transphobic harassment policy were more likely to be aware (76%) than those from schools without transphobic harassment policy (55%). As well, Catholic school educators were again less likely to report the availability of a teacher organization resource person specializing in LGBTQ issues, with only 32% reporting they knew of such a person, compared to 69% of educators from secular schools.

Other available resources

We also asked educators about other resources on LGBTQ education that they had access to and had used, whether these
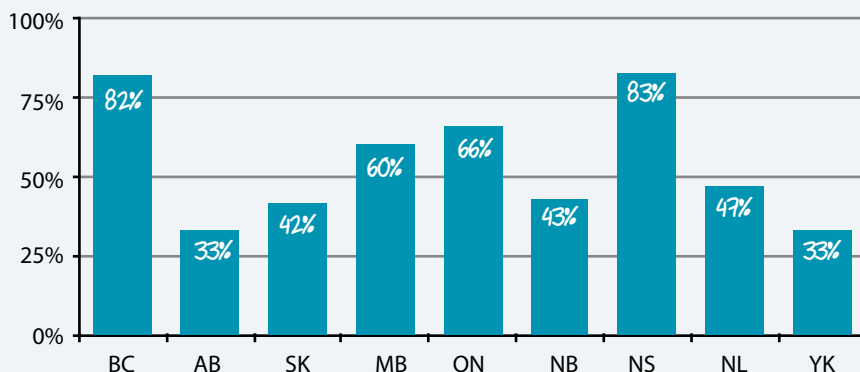
Note: Too few cases to report on Québec, PEI, Northwest Territories, and Nunavut.

resources were other experienced teachers, online or community resources, educators' networks, or simply library or curriculum materials. Roughly 1 in 5 educators (ranging from 15% to 22%) reported they did not know of these resources. The numbers presented in this section are based on the total number of respondents who did know of these resources.

As shown in Figure 34, educators were most likely to be aware of LGBTQ web resources (83%) and most likely to use them (45%). While respondents were less likely to be aware of other teachers with training in LGBTQ education (59%) than

LGBTQ educators' networks (67%) or LGBTQ community centres (60%), they were more likely to consult other teachers with training in LGBTQ education (31%) than they were to turn to educator networks (25%) or community centres (26%).

Educators from Catholic schools were less likely to be aware of resources or to use the resources available to them. For instance, while 64% of Catholic school educators were aware of LGBTQ web resources, only 29% reported having used them, compared to 87% of secular school educators being aware of LGBTQ web resources and 49% having used them. Similarly, 27% of Catholic

FIGURE 34: AWARENESS AND USE OF OTHER RESOURCES ON LGBTQ EDUCATION
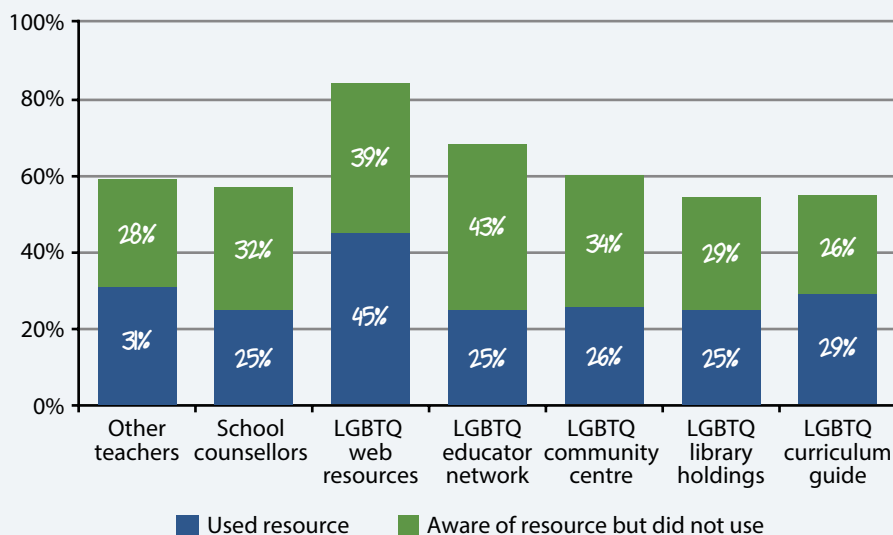
school educators were aware of a guidance counsellor with training in LGBTQ issues and 16% having consulted with them, compared to 62% of secular school educators and 26% having consulted them.

The numbers were similar for educators who worked with younger children, with educators working with early years being less likely to be aware of LGBTQ resources and less likely to use them. For instance, 72% of educators working with early years were aware of web-based resources (32% used them), compared to 82% of educators from middle years (42% used them) and 87% of senior-years educators (49% used them). Educators working with early years were also less likely to be aware of LGBTQ curriculum guides (50% aware, 25% used them) and LGBTQ library holdings (48% aware, 20% used them) than educators working in middle years (56% aware of curriculum guides, 30% used them; 52% aware of library holdings, 24% used them) and those working in senior years (55% aware of curriculum guides, 28% used them; 54% aware of library holdings, 24% used them).

Perceived value of school system interventions for LGBTQ students

When we asked educators what efforts would be helpful in creating safer schools for LGBTQ students, respondents indicated showing clear administrative and institutional support for LGBTQ inclusion would be the most helpful in creating safer schools. As shown in Figure 35, respondents reported that establishing safe spaces and having an ally on staff that students could talk to would be the most helpful (84% very helpful, 14% somewhat), followed by having a principal or superintendent who openly supports teachers who take action on LGBTQ issues (81% very helpful, 14% somewhat), respectful inclusion in schools (79% very helpful, 18% somewhat helpful) and respectful inclusion of LGBTQ content in the curriculum (78% very helpful, 18% somewhat helpful). In terms of inclusive efforts, educators showed the lowest levels of support for anti-transphobia curriculum (54% very helpful, 31% somewhat helpful), which suggests that there is a need for more awareness of the impact of transphobia on students. Interestingly, given the extent to which both interventions have been relied on in some regions, GSA clubs scored among the least helpful inclusive efforts (63% very helpful, 23% somewhat helpful), followed by zero-tolerance policies (68% very helpful, 19% somewhat helpful). This suggests that educators see more value in

broad-based interventions (and perhaps that some see GSAs as narrower in effect than they actually are).

According to participants, the most harmful efforts in attempting to create safer school environments for LGBTQ students involved the regulation of behaviour and security measures. For instance, three-quarters (74%) reported that enforcing conventional gender dress codes would be harmful, with only 12% reporting this helpful. Over a third (36%) reported that an increased emphasis on school security would be harmful (with 35% finding this effort potentially helpful). The one exception to this trend toward inclusion can be found in participants' strong support for the legal enforcement of punishment for criminal assaults (with 64% finding this effort very helpful and 25% somewhat helpful), though this is likely due to the extreme nature of these types of assaults.

LGBTQ respondents were much more likely than CH educators to see value in various efforts to make schools safer for LGBTQ students. Specifically, LGBTQ respondents reported the following actions would be "very helpful" in making schools safer at higher rates than CH respondents:

⇨ a principal and/or superintendent who supported teachers who took action on LGBTQ issues (92% vs. 75% of CH participants);

FIGURE 35: PERCEIVED VALUE OF SCHOOL SYSTEM INTERVENTIONS FOR LGBTQ STUDENTS

Legend:
- Very helpful (blue)
- Somewhat helpful (green)
- Neither helpful nor harmful (yellow)
- Harmful (red)

Intervention	Very helpful	Somewhat helpful	Neither helpful nor harmful	Harmful
School security	11%	24%	30%	36%
Enforcing gendered dress code	7%	5%	14%	74%
Legal enforcement of criminal assault	64%	25%	9%	2%
Zero tolerance policies	68%	19%	6%	8%
Anti-harassment/discrimination policies	69%	23%	7%	1%
Teacher training on LGBTQ harassment	77%	18%	4%	1%
LGBTQ-inclusive equity policies	66%	25%	7%	1%
Admin addresses LGBTQ student safety	75%	18%	6%	1%
Admin supports LGBTQ-inclusive teachers	81%	14%	4%	1%
GSA clubs	63%	23%	11%	3%
Respectful inclusion in school	79%	18%	3%	<1%
Respectful inclusion in curriculum	78%	18%	3%	1%
Social justice/anti-oppresion programs	74%	21%	4%	1%
Safe spaces / Ally availability	84%	14%	2%	<1%
Role model (LGBTQ staff)	67%	20%	11%	2%
LGBTQ-specific anti-harassment policy	62%	27%	11%	<1%
Anti-homophobia curriculum	67%	23%	7%	3%
Anti-transphobia curriculum	54%	31%	11%	4%

- a principal and/or superintendent who openly addressed safety issues for LGBTQ students (93% vs. 67% CH);

- respectful inclusion in the curriculum (92% vs. 71% CH);

- teacher training on dealing with LGBTQ harassment in schools (91% vs. 71% CH);

- respectful inclusion in the school community, school clubs, and events (90% vs. 74% CH);

- social justice or anti-oppression curriculum and programming (86% vs. 69% CH);

- role models such as LGBTQ staff members (85% vs. 60% CH);

- anti-harassment/anti-discrimination policies that protect LGBTQ students (84% vs. 63% CH);

- anti-homophobia curriculum (85% vs. 59% CH);

- LGBTQ-inclusive equity policies (80% vs. 60% CH);

- GSA clubs (77% vs. 57% CH);

- LGBTQ-specific anti-harassment policies (77% vs. 55% CH); and

- anti-transphobia curriculum (77% vs. only 43% of CH educators).

> I AM GAY AND WANT TO MAKE SURE I AM NOT ACCUSED OF 'PROMOTING' BUT I AM WILLING TO BE OUT; WOULD LIKE BETTER GUIDANCE ON HOW I CAN BE A POSITIVE OUT PRESENCE WITHOUT BEING PERCEIVED AS 'RECRUITING'...

Cisgender women were more likely to report that legal enforcement of criminal assaults was very helpful (68%) than cisgender men (55%) or transgender participants (58%). Similarly, 71% of cisgender women reported zero-tolerance bullying policies to be very helpful, followed by 62% of cisgender men and 46% of transgender participants.

There were some variations in the numbers based on the role of respondents in their schools. Specifically, teachers were more likely than guidance counsellors or administrators to feel that the following forms of curriculum would be very helpful in creating safer schools for LGBTQ students:

⇨ social justice or anti-oppression curriculum and programming (74% vs. 65% of guidance counsellors and 66% of administrators);

⇨ anti-homophobia curriculum (67% vs. 63% of guidance counsellors and 60% of administrators); and

⇨ anti-transphobia curriculum (55% vs. 53% of guidance counsellors and 46% of administrators).

Guidance counsellors were most likely to report that GSA clubs (82%) and LGBTQ-specific anti-harassment policies (70%) would be very helpful, compared to teachers (62% and 61% respectively) and administrators (71% and 55% respectively). When it came to teacher training dealing with LGBTQ harassment in schools, there was little difference between teachers, guidance counsellors, and administrators (78%, 75%, and 74% respectively), which indicates that no matter what their professional role, the majority of educators want this type of training.

Further, educators from schools with homophobic harassment policies were generally more likely to find inclusive efforts to be very helpful in creating safer schools for LGBTQ students. For instance, respondents from schools with homophobic harassment policies were more likely to find anti-harassment and anti-discrimination policies that protect LGBTQ students very helpful (72% vs. 63% from schools without policy), along with GSA clubs (70% vs. 56% from schools without policy) and respectful inclusion in the school community and school clubs and events (83% vs. 71% from schools without policy).

Similarly, educators from schools with transphobic harassment policies were generally more likely to find inclusive efforts helpful than those from schools without it. Whereas there was no difference between educators from schools with homophobic harassment policies and those without such policies, educators from schools with transphobic harassment policies were more likely than those from schools without such policies to recognize the importance of LGBTQ-inclusive equity policies (74% with policies vs. 61% without), possibly because

transgender issues were often ignored in more generic policies or because educators recognize the capability of policy to raise awareness and create safer schools. Similarly, educators from schools with transphobic harassment policies were also more likely to feel that respectful inclusion of LGBTQ students in the school community and its clubs and events would be helpful in creating a safer school environment for LGBTQ students (85% with policies vs. 73% without).

Not surprisingly, educators from schools that currently had a GSA were more likely to recognize the helpfulness of GSA clubs in creating safer schools for LGBTQ students (79% vs. 58% for those from schools without a GSA). Respondents from schools with GSAs were also more likely to find it helpful to have safe spaces or teacher/counsellor allies that students could talk to (91%) and to have role models, such as LGBTQ staff members (76%), than those from schools without GSAs (81% and 65% respectively). It seems that educators from schools with a GSA club were more aware of the role that safe spaces and sympathetic adult influences can have in creating safe schools for LGBTQ students.

Educators who were supportive of LGBTQ-inclusive education were consistently much more likely to report various efforts to be very helpful than those who were neutral or opposed to LGBTQ-inclusive education. For instance, 72% of those who approved of LGBTQ-inclusive education reported that

anti-harassment and anti-discrimination policies that protect LGBTQ students would be very helpful, compared to 29% of those who were neutral and only 15% of those opposed. Similarly, 82% of educators who approved of LGBTQ-inclusive education thought that it would be very helpful to have teacher training dealing with LGBTQ harassment in schools (compared to 21% of those who were neutral and <5 cases of those opposed) and 70% found it potentially very helpful to have LGBTQ-inclusive equity policies (compared to 21% neutral and <5 cases for those opposed).

Finally, there was little difference between what Catholic school educators considered to be very helpful efforts in creating safer schools for LGBTQ students and what educators from secular schools reported. For instance, Catholic school and secular school educators were similarly likely to report that the following efforts would be very helpful:

⇨ LGBTQ-inclusive equity policies (62% vs. 67% of secular school educators);

⇨ having a principal and/or superintendent who supports teachers taking action on LGBTQ issues (78% vs. 81% of secular school educators);

⇨ GSA clubs (65% vs. 63% of secular school educators);

⇨ respectful inclusion in the school community and school clubs and

events (79% vs. 79% of secular school educators);

⇨ respectful inclusion in the curriculum (73% vs. 79% of secular school educators);

⇨ safe spaces or a teacher/counsellor ally students could talk to (84% vs. 84% of secular school educators); and

⇨ LGBTQ-specific anti-harassment policies (63% vs. 61% of secular school educators).

The biggest difference between Catholic school educators and those from secular schools was in their likelihood of finding it helpful to enforce conventional gender dress codes (15% of Catholic school educators reported it would be very helpful vs. 6% of secular school educators); this difference may be due to the increased likelihood of Catholic school educators working in schools that already enforce a dress code, which may increase their assessment of its helpfulness. The lack of significant differences between educators in Catholic schools and those in secular schools shows that Catholic school educators are also looking for leadership on LGBTQ education and for opportunities to take part in efforts to create safer schools for LGBTQ students.

[CONCLUSION]

Teachers understand that safety requires inclusion. In some jurisdictions, especially in the past, school officials more narrowly focused system interventions on anti-harassment measures, or even on mere (often half-heartedly implemented) policy that equated safety with security and control of the school environment in which the students themselves were perceived as the greatest threat to school safety. In the late 1990s, following school shootings at Columbine in the United States and in Taber, Alberta, an emphasis on violent, criminal acts in discussions about school safety took root which ignored broader configurations of safety in which equity and inclusion could be given prominence. Conversations about school safety, then, became stalled in talk of extreme school violence and zero-tolerance policies.

Times have changed. Now it has become more common to find officials and politicians presenting student safety in terms of inclusion. For example, Manitoba's *Bill 18*, *The Public Schools Amendment Act (Safe and Inclusive Schools)*, uses the language of inclusion side by side with safety to signify that the two are mutually dependent. The tremendous support for the Every Teacher Project from teacher organizations shows that they support LGBTQ-inclusive education. The results of the Every Teacher Project demonstrate that a great many teachers across the country are supportive as well. One large challenge arising from this survey data is the question of what needs to be done to increase the level of LGBTQ-inclusive practices to match the level of educator approval for LGBTQ-inclusive education. What is holding educators back from acting on their LGBTQ-inclusive values, and how can we support them in their efforts?

Media characterization of LGBTQ-inclusive school efforts tends to portray a conflict between religious faith and LGBTQ inclusion, as though the two forces are always mutually opposed. School officials and legislators need to know that there is strong support for LGBTQ inclusion from Canada's teachers, including a great many teachers in Canada's Catholic schools. Teachers across the country have told the Every Teacher Project that they are ready for LGBTQ-inclusive education. They approve of it, they feel comfortable about doing it, and they know that it is much needed.

But they are being held back by fears that they will not be supported and lack the training to do it properly. What we have learned in the Every Teacher Project is that for most teachers, it is lack of training and fear of backlash that prevents them from doing their jobs, not, as is often assumed, religious belief or moral conflict. There has been great progress in recent years in many schools across the country, from big metropolitan cities to small remote towns, but a great many more have not even begun to address the exclusion of LGBTQ students and staff from safe and meaningful participation in everyday life at school. Lack of action on this issue is leaving far too many young people trapped in hostile school climates that run the gamut, as was shown in the First National Climate Survey on Homophobia, Biphobia and Transphobia in Canadian Schools, from demoralizing to deadly. The following recommendations arise from the findings of the Every Teacher Project. They address the work still needed to allay educators' fears and build much-needed system capacity to make all of Canada's schools inclusive and safe for every student.

RECOMMENDED ACTIONS

FOR GOVERNMENT AND SCHOOL DISTRICTS:

1. **Provide teachers and counsellors with clear, effectively communicated assurance of support for LGBTQ-inclusive education from every level of the school system,** including school officials, school district administration and the Ministry of Education. The results show that participants were not strongly confident that school system leadership would support them in the event of complaints, and many participants were not confident at all. Support for teacher-leaders who take the initiative to include LGBTQ-inclusive course content is particularly important.

2. **Develop LGBTQ-specific legislation and district policy that address both meaningful inclusion and personal safety.** We found that teachers strongly support LGBTQ-inclusive education and see school safety as requiring meaningful inclusion in school

life. A number of provinces (Alberta, Manitoba, Ontario) now have legislation requiring schools to provide GSAs when requested by students or teachers. We recommend that all provinces and territories amend their education statutes to include requirements for LGBTQ-inclusive education, that go beyond GSAs and anti-harassment policies, in all publicly funded schools.

3. **Develop appropriate curricular content at all grade levels and provide teachers with support to implement it. Make LGBTQ-inclusive content mandatory.**

4. **Develop and implement intervention policy to respond to teachers who contribute to a hostile school climate by making inaccurate and pejorative representations of LGBTQ people in public or in interactions with students.** These plans should detail the disciplinary consequences for continuing to make such comments.

5. **Provide curriculum resources from K through 12.** Teachers identified lack of knowledge and resources as an impediment to practicing LGBTQ-inclusive education. A great many resources created by publishers, school divisions, LGBTQ advocacy groups (Gay Lesbian Straight Education Network, Human Rights Campaign, Egale Canada Human Rights Trust, and Pride Education Network), and teacher organizations already exist, but our results show that many teachers are not aware of them.

6. **Provide LGBTQ-inclusive education professional development and pay particular attention to the situation of transgender students in all LGBTQ-inclusive professional development.** The student Climate Survey showed that transgender students are even more likely to be harassed and feel unsafe at school than LGB students; the Every Teacher survey showed that most teachers felt that transgender students would not feel safe in their schools.

7. **Develop legislation/school board policy to require all publicly funded schools to provide a Gay-Straight Alliance (or equivalent club) if requested by students and resource it at a level commensurate with other student clubs.** If there is no appropriate staff member to facilitate the club, professional development should be offered to some or all school staff to develop the requisite capacity.

FOR SCHOOL ADMINISTRATORS:

1. **Ensure that teachers, counsellors and administrators are aware of current legislation and school district policy, and receive thorough training in it.**

2. **Help students form a Gay-Straight Alliance on site.**

3. **Use inclusive language that communicates that LGBTQ staff and family members are welcome** and integrate them equitably into school life.

4. **Provide professional development opportunities on LGBTQ-inclusive education**, and especially on gender diversity and support for transitioning students.

5. **Make support for LGBTQ inclusion visible** by posting and updating displays (bulletin boards, library books, themed events), resources (books, posters, flyers, pamphlets), and policies.

6. **Create opportunities for teachers to dialogue.** While knowledge and resources are important, it is equally important for teachers to process any fears and misgivings they might have, overcome the traditional isolation of teachers doing this work, and develop courage from knowing that their colleagues approve of LGBTQ-inclusive education and would support them if there were complaints.

7. **Provide clear support for LGBTQ-inclusive classroom practices, including professional development and resources.**

FOR TEACHER ORGANIZATIONS:

Teacher organizations represent a broad-based national network that has the professional capacity to mobilize existing support among Canada's teachers, provide professional development to increase that support, and work with their membership to support LGBTQ-inclusive initiatives from school systems and government.

1. **Actively work with Ministries of Education to create and implement effective legislation supporting LGBTQ-inclusive education.** Teacher organization members have made it clear that they support this work but they need strong leadership to be demonstrated at all levels of the education system.

2. **Actively support school districts to create and implement effective policies supporting LGBTQ-inclusive education.**

3. **Do effective outreach to stakeholders to confirm and clarify their support (and any limits of support) for members who do this work and for LGBTQ educators in particular.** We found that even in provinces where teacher organizations are very strongly supportive, confidence in that support was around 70%.

4. **Develop and implement intervention plans to respond to teachers who contribute to a hostile school climate for LGBTQ staff and students.**

5. **Develop a GSA or equivalent for members.**

FOR TEACHER EDUCATION PROGRAMS:

1. **Ensure that student coursework has LGBTQ content** integrated throughout Bachelor of Education programs.

2. **Provide post-baccalaureate and graduate courses on LGBTQ-inclusive education for the benefit of educators already in the system.**

3. **Provide opportunities for faculty and field supervisors to learn and discuss how LGBTQ content can be incorporated in courses and field experiences.**

4. **Work with ministries, school districts, and teacher organizations to ensure provincial and territorial curriculum standards include gender and sexual diversity in all grades and content areas.**

5. **Provide leadership for local school districts and communities by publicly endorsing LGBTQ-inclusive education and new legislation.**

6. **Develop a GSA for Education students.**

FOR ALL SCHOOL SYSTEM EMPLOYERS:

1. **Build system capacity by identifying expertise in LGBTQ-inclusive education as an asset in candidates for educator and school official positions**, and actively encourage individuals with such expertise to apply.

2. **Include LGBTQ persons in the list of members of groups whose members are particularly encouraged to apply.** This would involve following the practice of including "LGBTQ persons" alongside women and visible minorities in advertisements for school system positions. It is important for LGBTQ students to have role models of successful, respected LGBTQ adults and for other students to see that successful, respected people are LGBTQ. Our results show that LGBTQ teachers were generally not "out" to school officials when they applied for their jobs and out to only a small number of trusted colleagues and administrators afterwards.

3. **Provide official support at every level for teachers' right to identify openly as LGBTQ** at work so that they can be role models for LGBTQ students and educate other students and colleagues. The situation reported by LGBTQ participants that they only knew a few individuals at their school who were LGBTQ sends the message that LGBTQ people are not fully welcome at school.

4. **Ensure that LGBTQ employees are treated equitably in all respects.** For example, provide full entitlement to spousal benefits for partners of LGBTQ employees at a level consistent with the terms and conditions of all other spousal benefits.

FOR RELIGIOUS ORGANIZATIONS:

1.   **Reconceptualize the common misconception of LGBTQ inclusion as a battle between religious faith and LGBTQ rights.** Many religious teachers, including many religious conservative teachers, not only support LGBTQ-inclusive education, but they practice it. Many others would like to do so.

2.   **Create opportunities for those teachers who oppose LGBTQ inclusion on religious grounds to realize that LGBTQ students have a right to a safe and inclusive education.** The fact that LGBTQ rights sometimes conflict with religious rights does not extinguish teachers' right to maintain personal religious beliefs that same-sex relationships and gender diversity are wrong, but neither does it extinguish LGBTQ students' right to be safe, respected and included at school.

3.   **Encourage religious leaders and other people of faith to be more outspoken about their support for LGBTQ-inclusive education.**

4.   **Provide support at every level for teachers' efforts to practice LGBTQ-inclusive education in publicly funded secular and religious schools.**

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⇨ Bill 44 legislation can be found here: http://www.assembly.ab.ca/ISYS/ LADDAR_files/docs/bills/bill/legislature_27/session_2/20090210_ bill-044.pdf ; Bill 10 legislation can be found here: http://www. assembly.ab.ca/ISYS/LADDAR_files/docs/bills/bill/legislature_28/ session_3/20141117_bill-010.pdf

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