

Do you know
what your kids
are being
exposed to
in their
Canadian
K-12 Schools?

Ask to take a look.

"Hey, Red."

Eleanor ignored the girl's voice. She looked back at the street. What if somebody had heard her leave the house? What if Richie came after her? She stepped off the sidewalk into someone's yard. Behind a tree.

"Hey, Eleanor."

Eleanor looked around. She was standing in front of Steve's house. The garage door was mostly closed, propped open with a baseball bat. Eleanor could see someone moving inside, and Tina was walking down the driveway, holding a beer.

"Hey," Tina hissed. She looked as disgusted with Eleanor as ever. Eleanor thought about running again, but her legs felt weak.

"Your stepfather's been looking for you," Tina said. "He's been driving around the neighborhood all goddamn night."

"What did you tell him?" Eleanor said. *Did Tina do this? Is that how he knew?*

"I asked him if his **dick** was bigger than his truck," Tina said. "I didn't tell him anything."

"Did you tell him about Park?"

Tina narrowed her eyes. Then shook her head. "But somebody's going to."

He looked back at the book. He was going to think about this later, after she went home. He was going to think about Eleanor sitting in class, thinking about him, carefully writing his name someplace she thought only she would see.

And then he noticed something else. Written just as small, just as carefully, in all lowercase letters. *i know your a slut you smell like **cum***

"What," Eleanor said, trying to pull the book away.

Park held on to it. He felt the Bruce Banner blood rushing to his face. "Why didn't you tell me that this was still happening?"

"That what was still happening?"

He didn't want to say it, he didn't want to point to it. He didn't want their eyes on those words together.

Tina perched next to him on the arm of the couch and lit a cigarette. "We had quarters," she said. "We spent them on beer, remember?"

"Those weren't quarters," Steve said. "That was a ten."

Tina closed her eyes and blew smoke at the ceiling.

Eleanor closed her eyes, too. She tried to think about what she should do next, but nothing came to her. The music on the car radio switched from Sabbath to AC/DC to Zeppelin. Steve sang along; his voice was surprisingly light. "Hangman, hangman, turn your head awhile...."

Eleanor listened to Steve sing song after song over the wet hammer of her heartbeat. The beer can went warm in her hand.

*i know your a slut you smell like **cum***

She stood up. "I've got to get out of here."

"God," Tina said, "relax. He won't find you here. He's probably already at the Rail drinking it off."

"No," Eleanor said. "He's going to kill me."

It was true, she realized, even if it wasn't.

Tina's face was hard. "So, where you gonna go?"

"Away ... I have to tell Park."



to sexual intercourse—at any time and for any reason.

Sexual intercourse usually begins with two people touching, caressing, kissing, and hugging each other.

After a bit, a person's vagina becomes moist and slippery, and the clitoris becomes hard. After a bit, a person's penis becomes erect, stiff, and larger. Sometimes a bit of clear fluid that may contain a few sperm comes out of the tip of the penis and makes it wet. This is usually when two people begin to feel excited about each other.




But in fact, there are different kinds of sexual intercourse — vaginal intercourse, oral intercourse, and anal intercourse.

When a person with a female body and a person with a male body are having vaginal intercourse, the erect penis goes into and inside the vagina, which stretches in a way that fits around the penis. The wetness from the vagina makes it easier for the penis to go into the vagina.



Vaginal intercourse is also called vaginal sex. As the two people move back and forth in rhythm, the movement of the penis inside the vagina soon feels very good. They may hug



FOR THIS REASON, THOSE KINDS
OF NON-BINARY PEOPLE
PARTICULARLY ENJOY THINGS
LIKE ALIENS, ROBOTS,
AND OTHER NON-HUMAN
REPRESENTATIONS.

IT'S NOT UNCOMMON FOR TRANSGENDER
PEOPLE OF ALL TYPES TO IDENTIFY
WITH SOME NON-HUMAN AVATAR,
BUT IT'S PARTICULARLY COMMON FOR
YOUNGER NON-BINARY TRANS PEOPLE.

SEX IS A FUNNY WORD by Cory Silverberg and Fiona Smyth



Page	Content
40	But Sasha had surveyed the options- Men and Women- and walked back to the car. "There's no bathroom for me," they said, climbing into the backseat.
41	It was tough sometimes, watching Sasha navigate a world that didn't even have a category for them.
43	Sasha had been identifying as agender for almost a year by now, but they still dressed the same as they always had- like a boy.
46	One leaned out the window, "Let me suck your prick."
47	He didn't bother ruminating on why he'd been singled out, why the men had assumed he was gay.
48	1. I'm Sasha and I identify as agender. 2. It's important to respect people's preferred pronouns. 3. I'm petitioning the White House to recognize nonbinary gender. Anyone can start a petition on the We the People website at Whitehouse.gov , requesting that the federal government address a problem or change a policy. If a petition gets enough signatures within a thirty-day window, the White House will issue an official response. Sasha's petition reads as follows: Legal documents in the United States only recognize "male" and "female" as genders, leaving anyone who does not identify as one of these two genders with no option. Australia and New Zealand both allow an X in place of an M or an F on passports for this purpose, and the UK recognizes 'Mx' (pronounced "Mix") as a gender-neutral title. This petition asks the Obama administration to legally recognize genders outside of the male-female binary, and provide an option for these genders on all legal documents and records.
50	As they boxed up books and folders and unpinned words from the wall, Sasha noticed a pair of clipboards parents used to sign out their kids at the end of the day. One clipboard was marked Girls. The other was marked Boys. "What about the kids who aren't either one?" Sasha asked. "Which clipboard do they go on?"
51	Three years later, Karl's classroom included a boy who sometimes liked to dress as a princess and a girl who talked about maybe being a boy someday.
55	Nemo identifies as gender fluid.
56	"To me gender fluid means I have the potential to be anything, any gender at any time," Nemo explained. "I can be male, female, masculine, feminine, neither, both." Like Sasha, Nemo uses they/them pronouns. Sasha and Nemo knew each other from the school's Queer Club and had gone to see Les Misérables together the year before.
56	"And I'm asexual, so I don't do sexual relationships," Nemo says.
56	The fact that both of them identified as nonbinary wasn't the reason they were together, it was just another thing they had in common.
73	"I don't give a fuck about them flowers," the guy said. He didn't know who Lil' Jerry was. Just some guy in a puffy jacket. "Why you got to be like that? Just respect her flowers."

FILL OUT THE SURVEY!

my name is

I describe my gender identity as

my pronouns are

I think gender is...

The communities I'm a part of are

I experience gender in my communities as

What I think people don't realize is

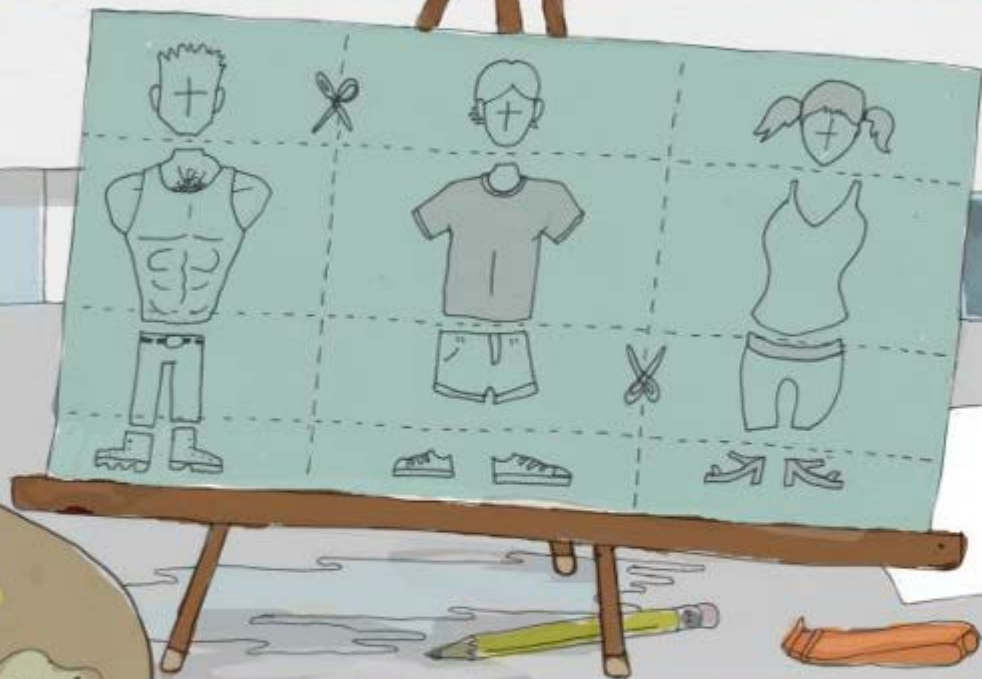
The question I would have on this survey is

My answer to that question is



These are the same questions we asked over 200 people to answer to help build this book. What would you say?

GENDER EXPRESSION

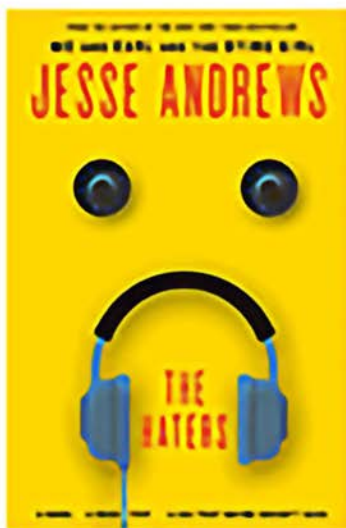


Vocal
Pitch

Word
Choice

Oh cool, I get it. Gender expression is about the ways I communicate my gender to other people. This includes my short hair, baseball cap, how I don't wear makeup, how I refer to myself, the way I talk, and even the activities I enjoy. Though the specifics change every time I get dressed, I notice I tend to use a consistently masculine palette overall. However, I might present a little differently depending on my mood that day, and the context - you know, whether I'm going to church with my grandma or a party with my friends. But that's just me. How do you wear your gender?

THE HATERS



Young Adult

Summary of Concerns:

This book has sexually explicit language, sexual commentary and occasional profanity.

By Jesse Andrews

ISBN:978-1-4197-2018-9

OBJECTION RATING

4/5



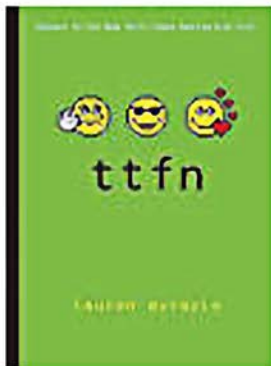
CONTENT WARNING

You are about to access material that has explicit content of an adult nature. These files may include pictures and materials that some parents find offensive. If you are under the age of 18 or if such material offends you, or if it is illegal for you to view these materials, please exit now.

Page	Content
101	It was definitely my boner. ...no one was awake to stare in disgust at the lurchy jailbreak of my sleep boner. ...still had the boner, masturbated in a brisk businesslike manner into the sink with the hotel conditioner...
102	well I don't know either but it looks like jizz ...wes, true or false: that's your jizz in our sink ...shut up about wes jizzing in the sink ...rinsing isn't always enough to get jizz all the way out of the sink. ...But I figured it wasn't just awkward because I had masturbated into the hotel sink.
115	...trying to make yourself okay with the idea that they will be furiously making out or, who knows, casually fingering each other...
169	...be awake because of the boner that you've had for the last three hours. At this point the boner has nothing to do with being sexually aroused. It's more of an athletic boner, if that makes any sense. It's more like your dick is seeing how many sit-ups it can do.
206	Then she reached over and grabbed my dick. I mean, she couldn't really get a handle on it, because it was in my pants and stuff. She more or less just grabbed a random handful of my crotch, and gave it a little squeeze, and let go, and the world as I knew it basically exploded.
208	ALTHOUGH I WAS ABLE TO GET SOME SLEEP AFTER MASTURBATING IN THE SINK AGAIN
263	...and she was literally smushing my dick under her thigh.
265	She guided me onto my back and pulled on the bottom of my briefs and I pushed them over my knees and feet and I was completely naked and not hard at all. She straddled me and pulled her top off and her breasts flopped out and I heard them more than saw them. She reached behind herself and kind of carefully took my not hard dick into one and pretty soon I couldn't really think about anything else and pretty soon after that I was hard and she took her hand away and I heard her opening some little crinkly package and I felt her put the cool plasticky middle of the condom snugly on the front of my dick like she was shrinkwrapping it and I felt her fingernails through the plastic like the legs of a crab fingernailing their way down my dick and she rose up a little and adjusted her panties and breathed harder and opened her mouth and her breath was like vegan fritters and farm animals and her eyes were dark and I saw them very clearly somehow and her hair was stiff with chlorine and itched like straw on my face. The moment she put me inside her I came. I mean the exact moment. FUCK, I said, and I curled up around her like a snail, and kept coming about a hundred times, and I said fuckfuckfuckfuck, until she said sssshhhhhh, and pushed me back down onto my back and just lay on top of me, and that was how it happened.
271	"No. Come on. You're fucking with me." "I wish I was. You got maybe ten steps out of my room, and then you stopped, and got down right in the middle of the floor and immediately started fucking." ..."The first time there was about thirty seconds of foreplay, she put a condom on you, and it was pretty much over before it started."

Page	Content
272	<p>"Oh yes you did. You guys went right back at it. You weren't even done coming. You were like, fuck, sorry, I came instantaneously, and she was like, well, you won't this time, and you guys just started making out and going at it again. You didn't even change condoms, which I have to tell you is gross. And defeats the purpose."</p> <p>"That's really not how I remember it."</p> <p>"Well, your memory is fucked up, because that's what happened. I was there. In the future you need to change condoms if you're going to have gross porny multiple-male-orgasm sex."</p>
273	<p>"...smoke a bowl before a third round of pain-fucking."</p> <p>"... You waited for exactly as long as it took you to speed smoke a bowl and then she basically tortured your dick. For a really long time. She was flipping you around and putting you in all these positions and you were like, ow, wait wait wait, time out. And she was like, no timeout, no stopping, just shut up and don't even think about stopping because I am a psycho."</p> <p>"Um, I did break it up the fourth time, and that's what you should be thanking me for."</p> <p>"There was no fourth time!"</p> <p>"Ohhh yes there was. You were half-asleep. You were just lying there murmuring. Please, no, and she was ordering you around in broken Spanish."</p> <p>"No. Come on."</p> <p>"Yeah. Finally I yelled, 'He wants to stop,' and she was like, 'Are you sure,' and I was like, 'Um, yeah.' And then I think you both fell asleep because I didn't hear anything."</p>
305	<p>...corey, can we talk oral sex technique a little</p> <p>...I'm never gonna improve without your feedback so please give it to me straight</p> <p>...you gotta slow it down and I mean way down</p> <p>...ok</p> <p>...just really simplify what you're doing. In general try to make circles with your tongue</p> <p>...got it, got it</p> <p>...and no matter what happens, you need to be out of there after five minutes, good or bac</p> <p>...there's nothing worse than knowing a guy is trying to get you to come, like he thinks your cooz is candy crush and he's trying to get three stars or some shit</p> <p>...wes you didn't go down on me but I think you'd be even worse at it</p> <p>...you'd just sit there completely still with your mouth open and hope that I would start fucking your face and you wouldn't have to do anything</p> <p>...actually yeah that sounds ideal</p> <p>...I listened to him have sex for more than an hour. He basically just lets himself be a sex prop</p> <p>...no no no here's wes going down on you: lick lick lick...."all right all right all right"</p> <p>...his finishing move is making a spaceship noise into your cooz and then asking you if he's getting an A</p>

TTFN



Summary of Concerns

Excess profanity, Excess sexual content, promotion of risky Behaviour.

Profanity Count

9 fuck 1 dick 8 ass 18 sex (sexcellent, sexy, sexual) 1 masturbate 1 pleasuring (masturbating) 1 stiffie 1 go down on him 1 you'll blow 2 blow job 3 give (me) head 2 boobs	12 nipple 1 threesome 1 handcuffs 2 horny 1 sperm 4 bitch 1 bastard 25 shit (shitty, bullshit, chickenshit) 1 Jesus (in vain) 35 God (in vain) 10 damn 1 pregnant 2 lingerie 1 pornographic	4 high (a state; on drugs) 35 pot 1 weed (ie drugs) 1 ganja (ie drugs) 1 doobage (ie drugs) 1 gank (ie drugs) 8 drunk 14 beer 5 slut (slutwear, slutty) 2 pissed
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Passage #4 from ttfn

Chapter "Wed, Nov 24, 4:30 PM E.S.T"

- zoegirl: yeah. sick.
- mad maddie: so u should be doubly glad u've got doug, that's all i'm saying.
- zoegirl: right, i am
- mad maddie: and that doug isn't pervy like mr. h
- mad maddie: or chase dickinson
- zoegirl: you know what else chase said? that he used to have this girl he "hung" with who gave him head for over an hour. is that possible?
- mad maddie: now that's just silly. blow jobs should not last over 30 minutes.
- zoegirl: ewww!
- mad maddie: ah, zoe, u still have a ways to go!

Thu, Jan 20, 4:04 PM P.S.T.

- SnowAngel: hey, zo. have u ever had wasabi cheese spread? It is sooooo good.
- zoegirl: isn't wasabi that super-spicy green stuff u get with sushi?
- SnowAngel: yeah, but this is a cheese spread with wasabi in it. it makes my mouth sting, but it's thoroughly addictive. *swipes last little bit up with cracker and smacks lips*
- zoegirl: mmm, you're making me hungry
- zoegirl: want to hear something sad? i saw mr. h hitting on cameron bryant—well, sitting really close to her in backwork—and maddie told me that cameron is his "special" student this year.
- SnowAngel: that's not sad. that's gross. he needs to go to a sex offenders' home.
- zoegirl: i know
- zoegirl: but the reason it's sad is because when maddie told me that, it made *me* feel sad.
- SnowAngel: WHY?

Passage #5 from ttfn

Chapter "Wed, Nov 24, 4:30 PM E.S.T"

mad maddie: huh?

mad maddie: well, this IS what's best for her—to realize she's flawed just like the rest of us.

mad maddie: and now, off for a celebratory glass of nestle quik. l8rs!

Wed, Jan 19, 5:05 PM E.S.T.

zoegirl: ok, mads, i did it. are you happy?

mad maddie: u did what?

mad maddie: no u didn't. ur lying.

zoegirl: i'm not. i told chase dickinson to shut the hell up!

mad maddie: bullshit!

zoegirl: he was talking to kurt manheim in french about all kinds of disgusting stuff, that's what started it. he was all, "my rep's getting pathetic because i haven't had sex in over a month." and "that's why i need a girlfriend, someone older who can teach me stuff. someone who'll give me head."

mad maddie: he said all this in french?

zoegirl: not "in" french, as in parlez-vous francais. but right there in the middle of class, yeah. he sits behind me.

mad maddie: he's such a scuz. no way ANY girl would have sex with him.

zoegirl: so kurt said, "dude, you're crazy," as in, "people can hear you," but chase was all, "chill, nobody's listening." kurt said, "what about her?" meaning me. chase laughed and said, "zoe? she doesn't even know what 'giving head' means." then he poked me in the back and goes, "do you, zoe? do you know what 'giving head' means?"

mad maddie: what a dick

zoegirl: so i turned around and looked him dead in the eye and said, "shut the hell up, chase."

YOLK



Young Adult

By Mary H.K. Choi

ISBN: 978-1-53444600-7



Summary of Concerns:

This book contains inflammatory racial commentary; references to sexual nudity; sexual activities; and frequent/excessive profanity.

3 / 5

Minor Restricted
BookLook Review Rating

Page	Content
10	"How is it privilege if it's a lottery? Nobody asks to be white. Especially nowadays." It genuinely pains me to rejoin this conversation. "It's a class issue, not a race issue. That's the scam. Why is it practically illegal for cis, her, white men to have any cultural relevance anymore?"
72	"Not to be a dick, but I've been meaning to ask. Did you smoke all the weed?..."
97	"Why do you worship white-people things?"
150	JAYNE IS A CHINK SLUT.
166	"Did you ever have that thing where, like, staying out late, drinking forties, breaking shit, or making out with people in public was, like white-kid shit."
269	All I could think while his hands groped my breasts was that I hoped he wouldn't go for my pants. I'd heard that you could contract tetanus in your cervix if you got fingered by a guy with dirty fingernails. I tried to check his nails, but it was dark, and when he switched from sucking on my neck to kissing my mouth again, I moaned in that way that every girl knows how even if they don't want to. It was surreal when he took my hand and guided it to his fly. I was shocked by how suddenly I was touching Holland Hint's penis. And how hot his penis felt. It was not unlike petting an unseeing hairless cat. When the spurt of feverish ooze landed on my hand, it glistened as it cooled. I couldn't tell if I was sick from giddiness or loathing. I knew that this part I wouldn't tell anybody about. I checked my own nails. They were clean.
295	I get it: Don't take your Johnson out and start whacking off in front of the ladies—pardon the vulgarity—but why wouldn't she take a position with a dear friend who can help her out?
300	"You're talking about my organs," she corrects. "I'm trying to tell you about things I want to accomplish." "Like sex." "Exactly." "How is that not talking about your organs?" "Fuck you," she says laughing.
301	"So I have to get D'd before then." "Yuck, June, God." I haven't had sex in months and I'm fucking relieved. Jeremy had one unvarying move. This numbing pneumatic thrusting that made me feel as though I was being drilled for oil. He also had the mortifying habit of talking dirty.
301	"Work people I can hate-fuck." I try not to envision my sister's naked body squirming rhythmically under some finance douche and fall.
305	"I want to get pregnant," she tells me once we're out of earshot. "Tonight?" "While I can." An odd squeak escapes my throat. "What— and those guys back there are your donors?" I glance at the table. "Essentially." "June." "I'm serious," she says, clutching my forearm with her talons. "Just to know what it feels like at least for a second." "If you were pregnant for a few days, it's just a few cells. It's like you at a corn nut. It's barely a shadow." "I haven't even taken the fucking morning-after pill." "It's no picnic," I retort, and looks at me for a beat. "Gross," she says, and then laughs. I sit sidesaddle on a stool watching her lean onto the gleaming wood bar, boobs hoisted, foot hitched to the brass railing underneath.

Page	Content
	"Why?" "May as well take the ol' equipment around the block." "Well, do you want to have a baby?" I ask her. "Not with any of these dipshits," she quips. Her smile dies when she sees my expression.
306	"I got to get knocked the fuck up right now." "Okay." I raise mine. "To you conceiving however briefly at you secret hysterectomy sex party." We clink glasses. "And to the science fiction horror show of me giving birth to my own fucking uterus and ovaries."
320	But having sex with strangers is fucking weird.
322	"You're kind of a fuckboy."
322	"I started hooking up with this grifter who moved into my apartment, and he fucked a whole bunch of other people right in my bedroom while I slept on the couch. So..." I feel him shift beside me. "Jesus. Guess you'd know a fuckboy when you see one," he says. "I'm like a truffle pig for fuckboys."

Profanity	Count
Ass	21
Bitch	7
Dick	7
Fuck	172
Piss	3
Shit	47

GENDER QUEER

A MEMOIR

MAIA KOBABE



What are . . . gender and sexuality?

Why do gender and sexuality seem so complicated? How do you learn about them? How do you ask people about their gender and sexuality? Do we think about these things differently today than we did in the past? And how do pronouns work?



What is . . . **masturbation?**

Why would you want to masturbate?
Is masturbation . . . okay? How do
you do it? How do you get good at it?

What is . . . sexting?

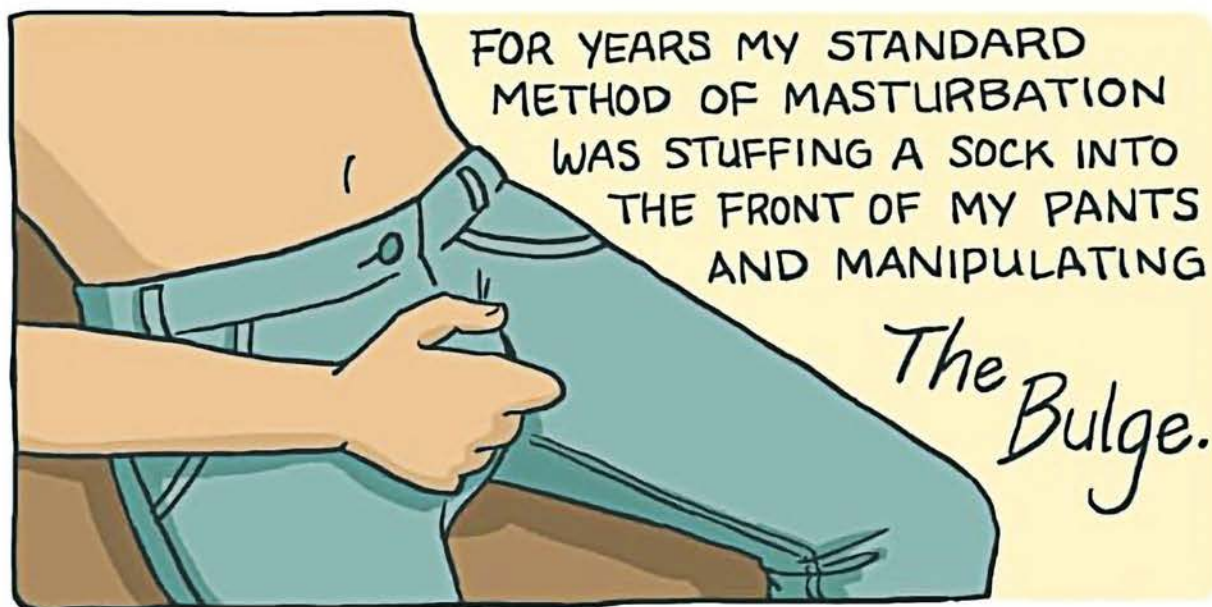
Do you just . . . send someone a photo? Do you ask first? How do you ask? What sort of ground rules do you establish? How do you deal with your photos potentially being shared?



What are . . . kinks, fantasies, and porn?

What even are these things? Why does your brain come up with kinks and fantasies? Why can't you avoid thinking about any of this altogether?





FOR YEARS MY STANDARD
METHOD OF MASTURBATION
WAS STUFFING A SOCK INTO
THE FRONT OF MY PANTS
AND MANIPULATING

The Bulge.

THIS WOULD
EVOLVE INTO
HIP-THRUSTING
WHILE THINKING
OF MY LASTEST
GAY SHIP ...



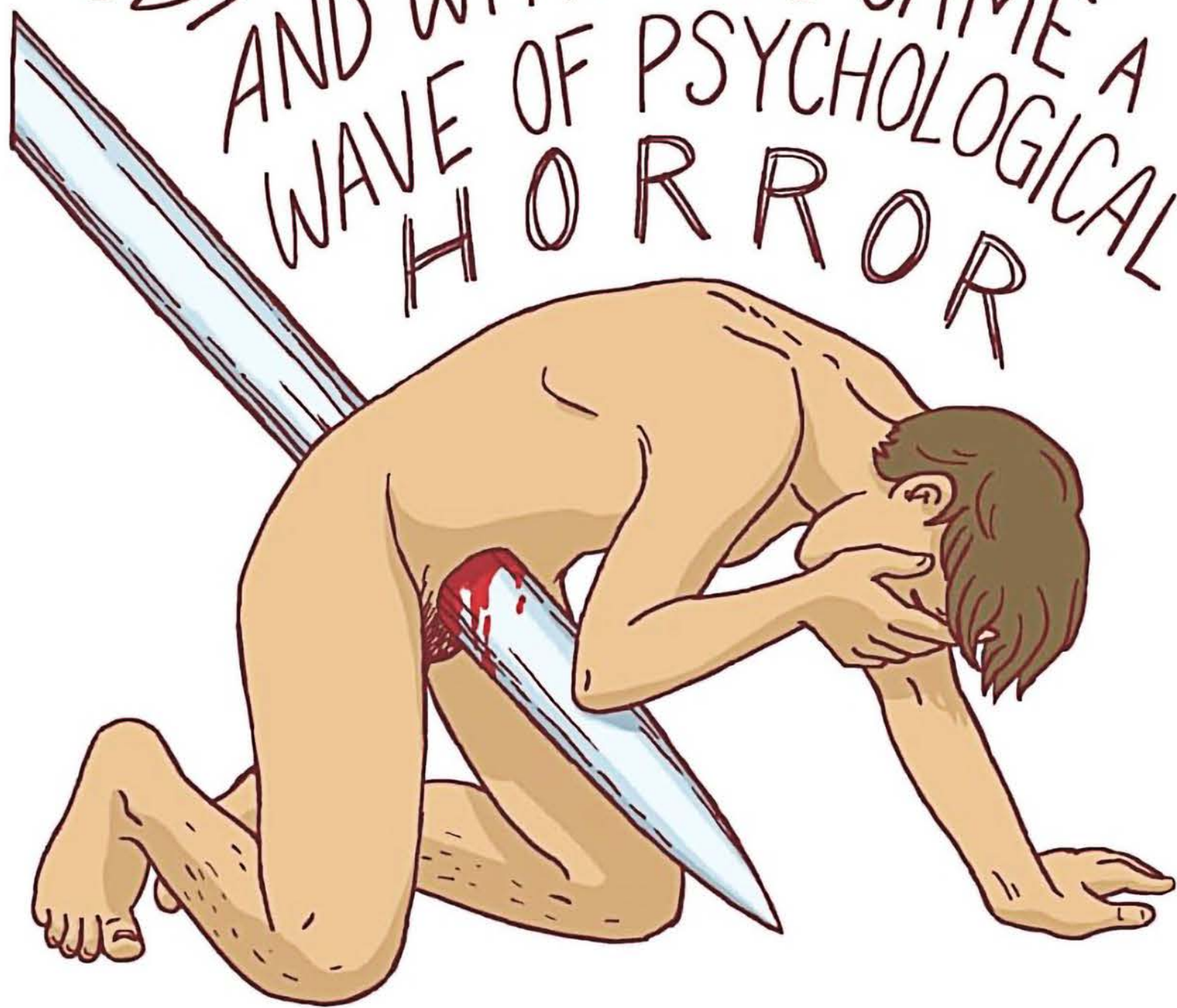
MEMORABLY,
I GOT OFF
ONCE WHILE
DRIVING JUST
BY RUBBING THE
FRONT OF MY
JEANS AND
IMAGINING
GETTING A

*Blow
JOB.**

* I PROMISE I'M A REALLY SAFE DRIVER.



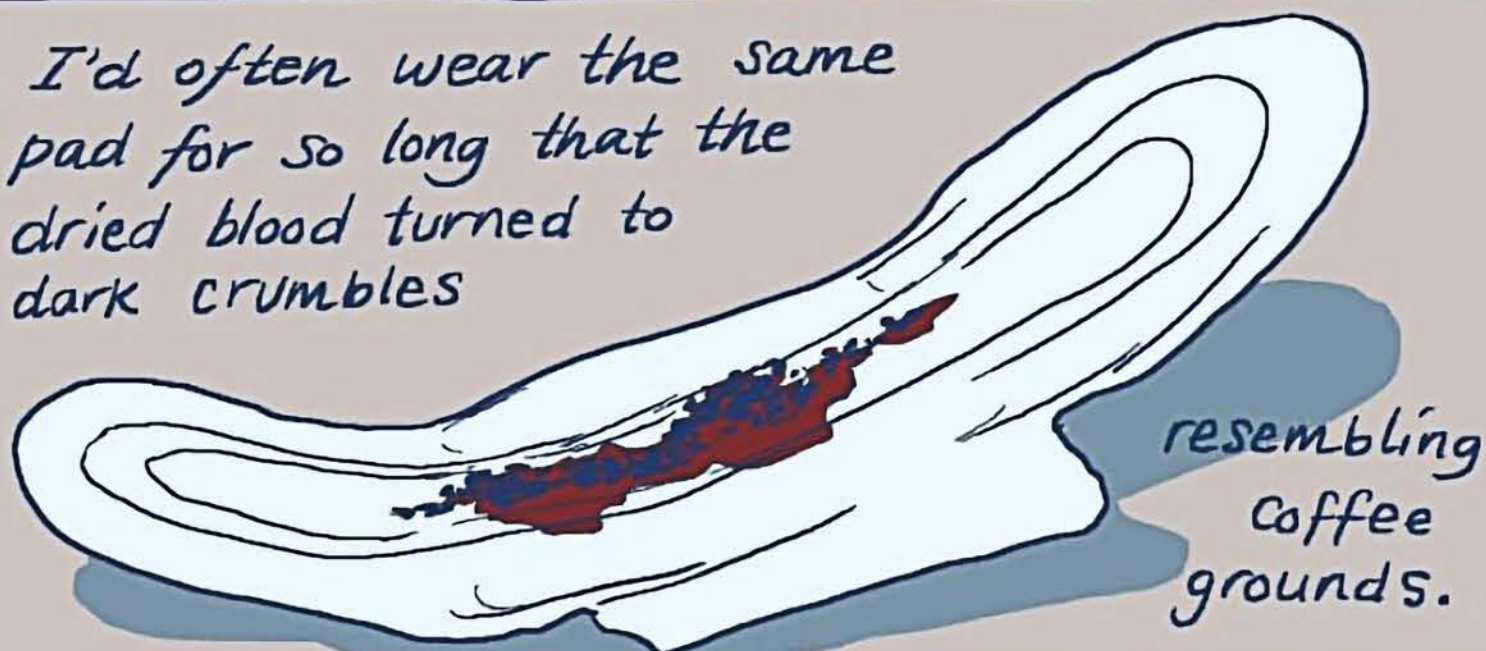
AS IF I FELT
BEEN AS IF I HAD
THROUGH MY STABBED
ENTIRE BODY
AND WITH THIS CAME A
WAVE OF PSYCHOLOGICAL
HORROR



AT THE REALIZATION THAT THINGS CAN
GO INSIDE MY BODY

HIDING MY PERIOD BECAME
EXTREMELY IMPORTANT TO ME.
FOR TWO ENTIRE SCHOOL YEARS I SUCCESSFULLY
AVOIDED EVER USING A SCHOOL BATHROOM.

I'd often wear the same
pad for so long that the
dried blood turned to
dark crumbles



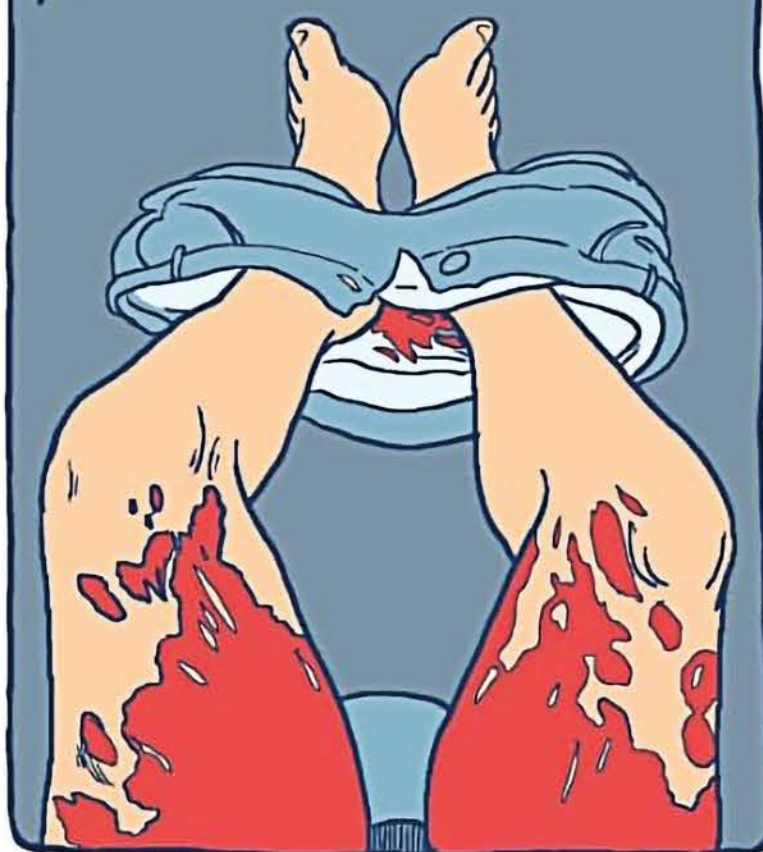
resembling
coffee
grounds.

TO THIS DAY A HUGE NUMBER OF MY
NIGHTMARES INVOLVE MENSTRUAL BLOOD.

I'll feel the familiar
sensation of hot blood
gushing from my body—



When I make it to the
bathroom I'll find my
legs smeared with blood
from waist to knees.



OF COURSE I NEVER HAVE A PAD OR CLEAN CLOTHES.



Often
I'm in a
bathroom
with no
stall doors.



Or the only
available toilet
is overflowing
with a soup of
blood and shit.



Or I'll
find a room
full of clean
toilets but
with no
privacy barriers
between them at all.

**The Teen's Guide
to Sex, Relationships,
and Being a Human**



LET'S TALK ABOUT IT



**Erika Moen
Matthew Nolan**





Ah, no, sorry, that came out wrong! I mean I, ah, I haven't done anything before? At all?? With anybody??? I've never even kissed anyone.





It sounds dumb, I know. And I mean, like, obviously I know it's sex when a penis goes inside a vagina. But what about all the other stuff? Like, oral sex? Or hand jobs and fingering? Do those things count as SEX or are they, I dunno, their own subcategory? What if you're rubbing someone's junk through their pants and they get off, but you never actually touched their skin. Is that sex or not? And what about kinky people who do these things that are TOTALLY sexual, but it's not, like, SEX-sex—like, uh, like spanking or being tied up with ropes and dangled from the ceiling???





We all get hung up on comparing ourselves to others at some point. No matter who you are, there will always be someone out there who you think has it better. But comparing yourself to them doesn't work.

It'll always be a bummer.

Instead of looking **outward** at other people, start looking **inward** and find the parts of yourself that **YOU** can love.



AH! And
noooooow
they're naked!

And looking
GOOD! All different!
All rockin' it! Lookit
all these badass
babes!



Bodies typically fall into one of two types,

depending on their anatomy, genetics, and hormones.

Testes historically label someone as "male," and lead to a testosterone-rich puberty. **Ovaries** historically label someone as "female," and lead to an estrogen-rich puberty. Some people have anatomy or genetics that don't exactly fit either of these two categories, which is called "intersex." Lots of people also

medically change their bodies to have the traits that are right for them; this includes cisgender, transgender, and nonbinary people.



When it comes to reproducing, the penis and the vagina can fit together to form the ultimate baby-making machine. Let's take a peek right now and see how—

WHOA, that's NOT safe for work!

Reproduction aside, **your genitals exist to let you feel pleasure** with yourself or others (no matter which genitals they may have). Sexual intimacy

is a powerful way to **feel good and bond with another person**, whether it's for a night or a lifetime.

Ahhhh.
I can't handle any more.

Our bodies are so incredible!!!

...Makes me wanna have some alone time with my bits.

Get outta here, Suri!

Shoo!



Things to Try!

Trail your fingers around and over your vulva.

Flutter your fingers lightly from place to place.

Tug, pull, and rub your labia.

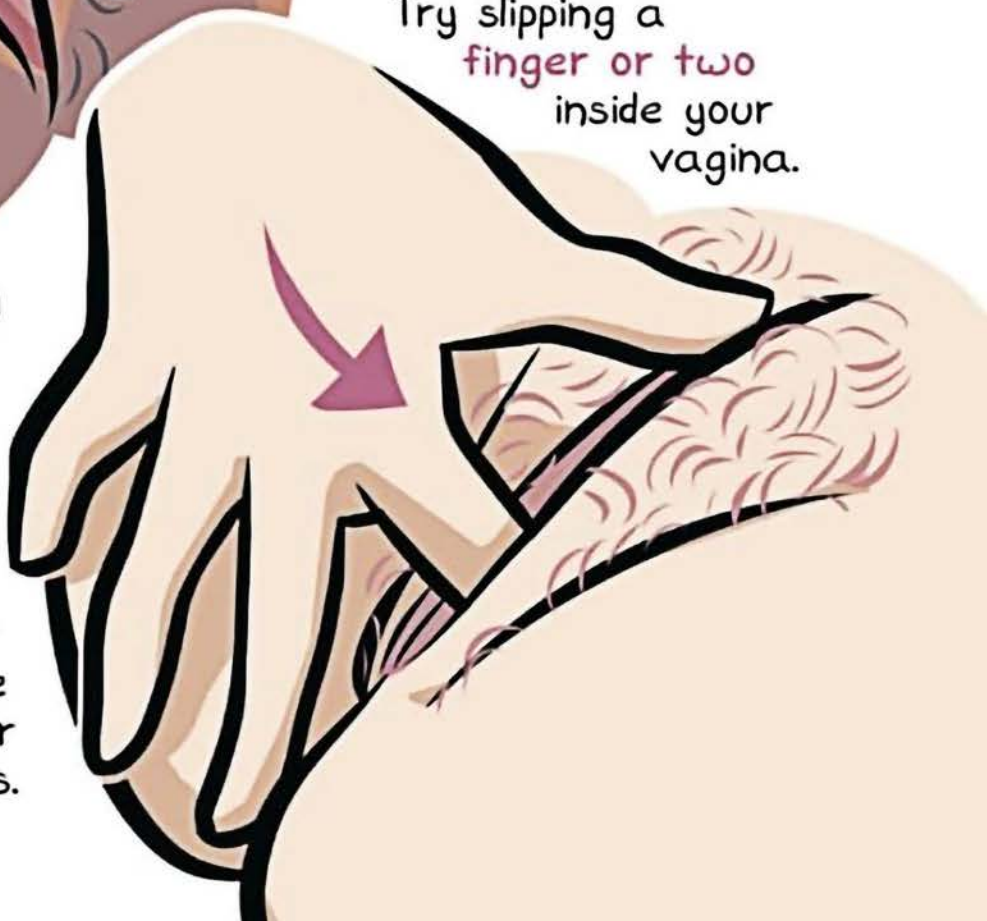


Circle your fingers around and over your clit. Do it a couple **quick** passes.

Press and pull on the skin around your vulva to make it taut.

Try slipping a **finger or two** inside your vagina.

Later on, try adding a **sex toy** to your masturbation! They can bring a completely new sensation that you can't experience with just your hands.



Things to Try!

Stroke the shaft of your penis with different pressures and speeds. Try mixing up your grip or switch hands.

Whack it against your palm or give it some gentle **bending pressure**.

FWAP!

Tug or squeeze on your balls.

If you have a foreskin, play with it! Slip a wet finger between it and the glans.

Switch things up and avoid constantly masturbating with a tight hard grip, as it can make it harder to climax in the future.

Try a **sex toy** for bonus fun. Vibes and strokers are awesome!

And don't forget—everybody's got a butt!

After the train has left the station (so to speak) and you've had a chance to wash up or douche back there, you can have an assload of fun with a healthy heaping of lube.

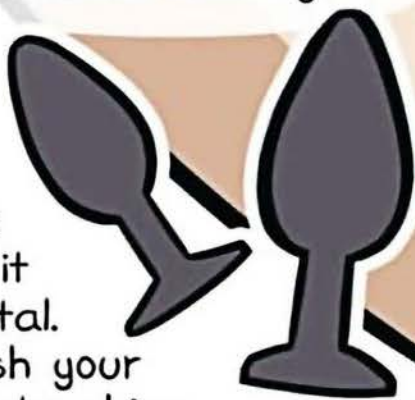
Apply **broad pressure** to the outside of the entrance.

Circle your butthole with your finger, pausing any time a spot feels extra good.

Dip just the tip of your finger inside. Let your anus pull it in when it's ready, instead of forcing it.

Dive deeper with your finger or a butt plug! Just make sure any objects you put up there have a flared base; otherwise, your hungry heinie can gobble it up and the only way to get it back out is a trip to the hospital.

Make sure to wash your hands before touching any of your other body parts, especially the vulva! Or wear latex gloves and toss 'em when you're done.



A great place to research fantasies and kinks safely is on the internet!

There are tons of people and communities out there who share your interests and have all kinds of advice.



The online world is also chockablock full of pornography: professionals and amateurs alike sharing their sexy adventures online.

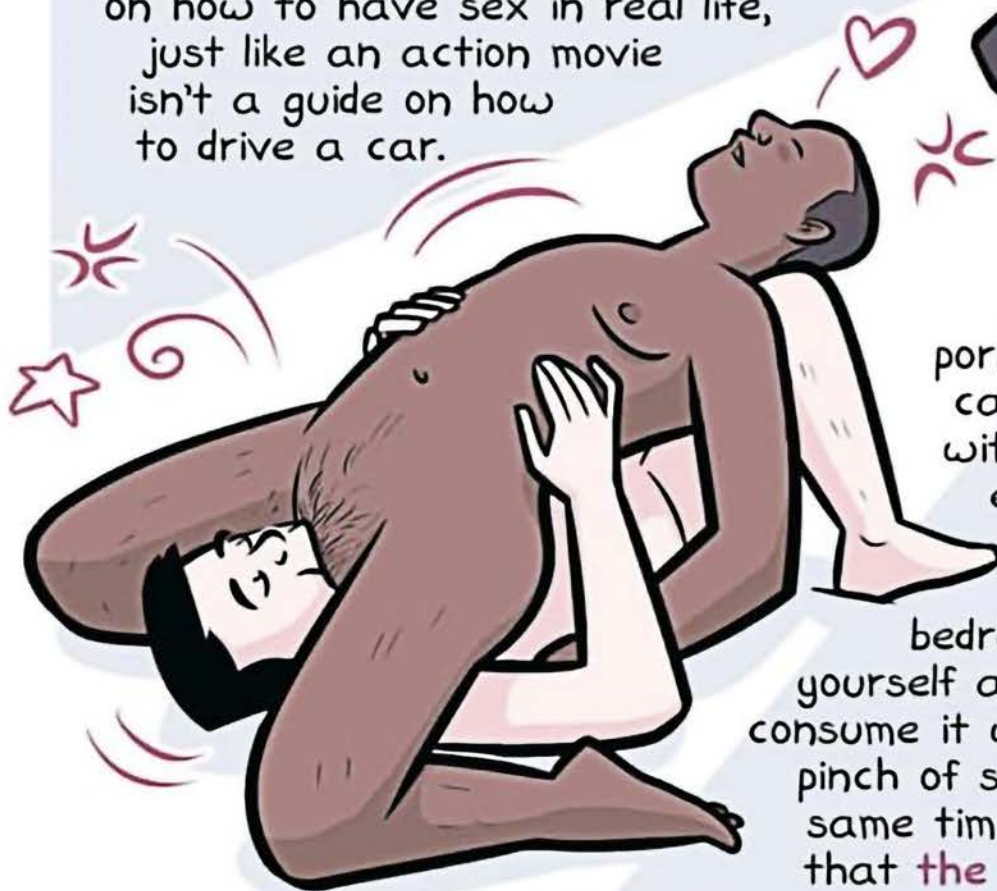
When consumed right, porn can help you discover new aspects of your sexuality, and help you safely explore kinks and fantasies.



Buuuut, depending on your age and where you found it, porn can also be unethical or illegal to watch. **So do your research!** Look up interviews with your fave porn performers, go to the sites they recommend, and pay for your porn.



But here's a heads-up: **pornography is a performance**. It's not a blueprint on how to have sex in real life, just like an action movie isn't a guide on how to drive a car.



Watching porn uncritically can leave you with unrealistic expectations about what to do in the bedroom, so do yourself a favor and consume it with a hefty pinch of salt. At the same time, remember that **the people you see on camera are real human beings who deserve your respect.**



Ha, sometimes I worry I watch too much porn, you know?

Yeahhh, I know that worry! But there's nothing wrong with enjoying some porn; it's a **fun sugary treat!** Though if the amount of porn you're watching feels like it's impacting your life, then it's probably time to pull back and give it some thought.



SECTION 1 - SUPPORTING STUDENTS

Anti-Oppression Framework

Why an Anti-Oppression Framework?

We preface this entire text by highlighting an anti-oppression framework as it is an approach that helps to ensure that equity and human rights are foundational to our work as educators. This approach supports our roles as educators to work together in removing systemic barriers and identifying approaches for providing equitable and accessible services that lead to success and well-being in schools and workplaces. The anti-oppression framework encourages the practice of identifying, addressing and changing the values, structures, policies, attitudes and practices that result in discrimination against individuals or groups covered by the Ontario Human Rights Code, and beyond. Engaging from this framework leads us to understand how power, privilege and oppression operate within our institutions. It requires that we ally with marginalized individuals or groups, and that we acknowledge our own power and privilege in order to create an equitable organization. (Equity Action Plan YRDSB)

What are systems of oppression?

The term 'systems of oppression' refers to the ways in which institutional power and control function and are maintained across our society resulting in social inequity - perpetuating limited opportunities to some groups of people, and providing access, visibility and privilege to others based on their identities or experiences. Some examples of systems of oppression include: ableism, cissexism, classism, colonialism, heterosexism, racism. But there are many more.

We use 'systems of oppression' rather than simply 'oppression' or 'inequalities' to capture the ways that larger institutions (governments, social mores, or our schools) can replicate and perpetuate dominant patterns of thinking and behaviour, ways of knowing and understanding that function to exclude those who do not adhere to the strict limitations of acceptability. These systems become reified across time and in tradition and are embedded in all of the ways that our societies have been structured, like:

- In science, where medical research has historically ignored and under-studied the medical needs of women, Black, Indigenous and People of Colour (BIPOC) communities, and can often perpetuate the neglect and denigration of disabled people.
- Through law, by criminalizing particular behaviours across time and into today - like prohibiting expansive gender expressions or sexualities, carding or over-monitoring racialized neighborhoods.
- In schools, where students' behaviour has historically been monitored and met with punishment (a system that school boards like YRDSB are working to change every day!)

This is not an exhaustive list of social institutions that shape the world, and there are many more examples where science, schools, and laws have harmed and continue to harm marginalized communities.

Institutions and individuals can perpetuate these dominant, knowingly and unknowingly. These patterns of thinking and 'common sense', or obvious to us, based on our socialization. As such, that everyday behaviour, actions, or regulations can serve to groups of people.

As an example, in western society we are taught from a young age. We are taught that those two groups of people have inherent differences and behave in different ways. This becomes 'common sense' to us because of gender differences: which toys we give either girls or boys, what we see through media representation, or even putting 'girls' and 'boys' in different categories that our society often emphasizes between boys and girls, how we organize our lives! This common-sense knowledge results in the possibility that a student may not be a boy or a girl at all, or more flexible than we had been taught to know.

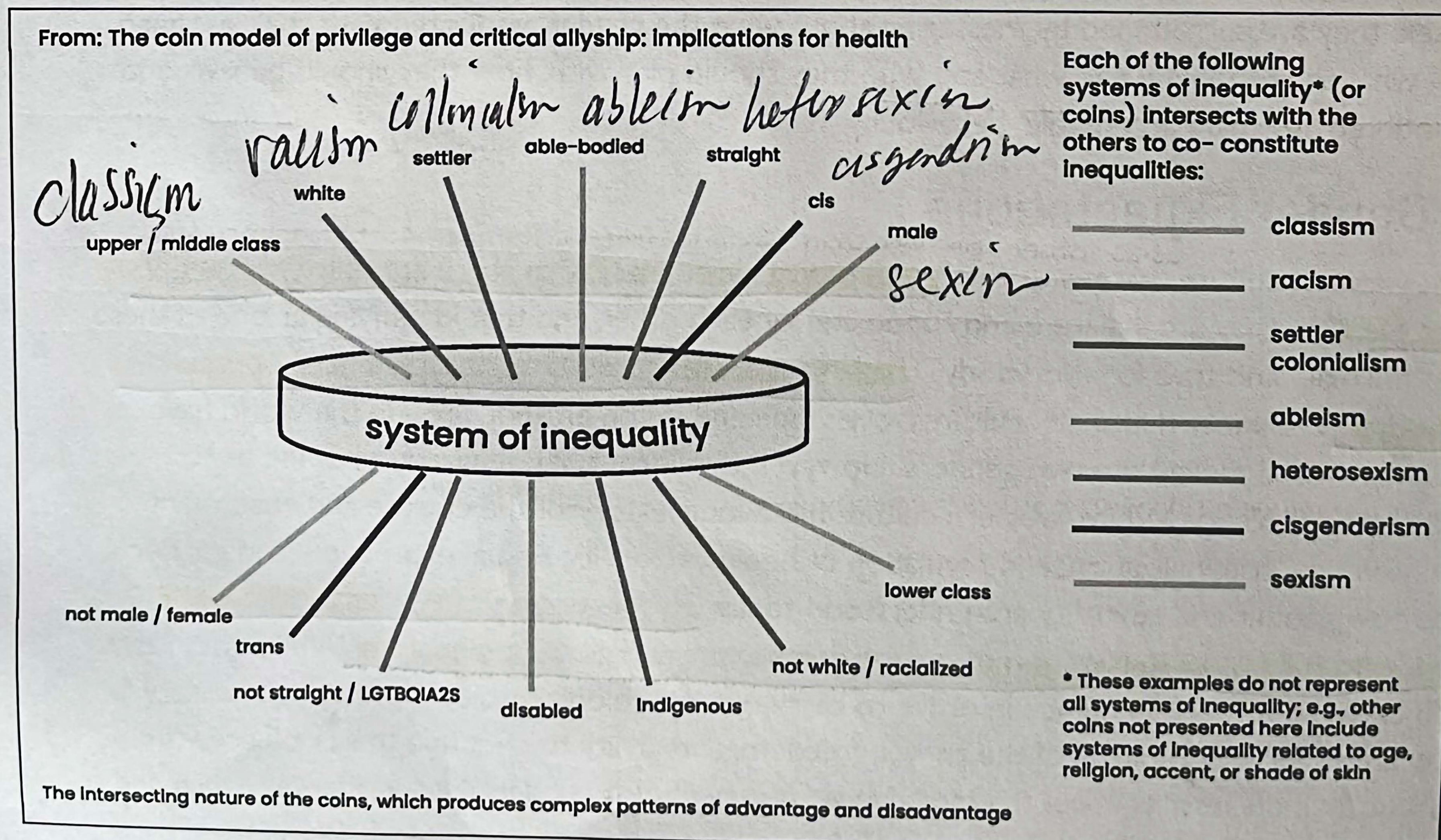
by multiple systems of oppression at the same time, resulting in complex experiences of violence and inequity - that one person doesn't experience an event as either 'a woman' or as 'a Black person' - but both. [Note: We use these examples because Crenshaw created this language specifically to unpack the particular forms of violence and systemic exclusion experienced by Black women - that Black women don't experience an incident of violence as either a white woman, or a Black man, might. Her work challenged the ways that feminist activism and Black community activism of the time were limited in the ways they advocated for issues based on one single identity.]

Individuals are not monolithic or one-dimensional. They can face multiple systems of oppression and their lived experience of marginalization can be very complex. A student who is gender diverse may also be racialized, living with disabilities, of low socio-economic status, gay and have to navigate many barriers arising from the interplay of cissexism, heterosexism, racism, ableism, etc. To be an effective advocate for gender diverse people, we need to challenge the various systems of oppression that impact them and be intentional about creating learning and working spaces that value all dimensions of their identities.

Web of Social Locations

Our social locations - our positions in the social hierarchy - determine how much power and privilege we hold in our society. The power and privilege we access can also change depending on the space that we find ourselves in. If we look at the graphic below, the closer our social locations are to the centre of the circle, the greater our access to status and advantages in society.

We encourage you to take the time and review the Web of Social Locations for yourself, and spend time reflecting on your own identity and experience.



Assigned Sex

→ nobody is assigned a sex

Most children are assigned a sex usually either male or female, appearance of their outward genitals. Some children are born in bodies that fall outside the strict male/female binary (Planned Parenthood). If assigned a sex, they are surrounded by messaging about what that sex means - what they should wear, what and who they should like, what is considered 'normal', 'acceptable' behaviour.

Binary Gender Expectations

Our current western culture teaches us that gender exists in a male and female, that they are separate and "opposite" of each other, is "natural," "normal," and true for everybody. The language used is 'cisnormativity.' We know that many cultures, over time and space, have recognized and revered more than two genders. However, the dominant culture has normalized the gender binary. White, western culture has a long history of genocidal violence, criminalization, and regulation of bodies, systems that inform how gender and sexuality are understood today. T

Sexism also informs how we understand the gender binary. We are taught that men should be "masculine" - ie. "strong," "rational," "self-reliant" etc. Women are expected to be "feminine" - ie. "gentle," "emotional," "nurturing" and "calm." Femininity is often perceived as "weaker" than, or at the very least, the opposite to masculinity.

Again here, it is valuable to think about the interconnectedness of systems of oppression: colonialism, sexism, classism, ableism and cissexism, among other systems, all work to uphold this thing we understand to be the "gender binary" - what exists on either side of the binary, how it should look, and who can and cannot exist within it at all.

People who do not conform to these rigid definitions and expectations of gender, whether they are transgender, gender non-conforming, gender creative, or gender diverse, are often viewed as "abnormal," "undesirable," or their identities and experiences are pathologized as requiring "fixing," curing, or accommodating. These views are perpetuated through the media, some medical communities, and other social norms and societal expectations placed on young people.

It is rare for gender diversity to be considered "normal" and healthy, and rare for environments and institutions to truly take into account the ways that a cisnormative environment fails gender diverse people, and all people!

Youth Relationship to Gender & Perpetuation of Gender Norms

Children typically develop an awareness of their own gender development by the age of three years old. While some believe that children in elementary school are "too young" to understand gender, that understanding discounts this typical developmental milestone. Children's toys, media and marketing are a constant reinforcement of these rigid gendered expectations. Our classrooms and school systems, as well as curriculum resources do very little to challenge typical gender beliefs or to affirm gender diversity.

Much bullying in elementary and secondary schools involves the use of sexist, heteronormative and cisnormative language and teachers are uniquely positioned to interrupt the ways that children are exposed to heteronormativity and cisnormativity and encourage students to establish and celebrate their own identities. (The Gender Spectrum: What educators need to know). In EgaleCanada's 2021 'Still in Every Class in Every School: National Climate Survey on Homophobia, Biphobia, and Transphobia in Schools', 25% of trans student surveyed indicated that they had experienced sexual harassment in school, and 63% of trans students reported experiencing verbal harassment about their gender expression in the last year.

We must consider the impact of transphobia on how we talk about sex and gender. Gender diverse people are subject to exclusion and erasure due to a lack of safe, affirming spaces. As we work towards creating more inclusive environments, gender diverse people can become more visible and self-identify more safely. Not only does this disrupt cisnormativity, but those who are gender diverse are able to explore and better name the gender that fits them the best. As our gender diverse youth grow up with a more confident voice and are more welcomed to explore their true sense of self, they find and share new identities with the world and open our minds to a constantly evolving language.

Gender Creativity

Gender creative students are students who identify and express their gender in ways that differ from what others may expect. Gender creative students are also sometimes referred to as gender nonconforming, gender variant, gender independent, transgender, gender diverse and in the case of some Indigenous children, Two Spirit. Sometimes gender creative students grow up to identify with the spectrum of lesbian, gay, bisexual, trans, queer and Two Spirit communities... and sometimes they don't.

When unpacking gender diversity and the fluidity of gender, some people might ask: "if someone is a boy one day and a girl the next day, aren't they just choosing a different gender depending on the day?" Students who are gender fluid are not "choosing" which gender to express from day to day. They are "choosing" to honour how they experience the ever-changing nature of their own gender - which happens to be different from the experience of others. Assuming that gender fluid people "choose" a gender each day would be the same as assuming that cisgender students have "chosen" their own "static" genders. Work alongside gender-creative or gender fluid students to find a system that works for them in order to make sure their identities can be consistently respected.

Gender diversity is healthy and gender creative students deserve to be supported and affirmed in their families, schools, and communities (gendercreativekids.com).

Two Spirit Students & Contexts

Out Saskatoon provides this important context and history about Two Spirit identities:

"The contemporary term Two Spirit was first coined in 1990 at the 3rd annual Native American and Canadian Aboriginal LGBT people gathering in Winnipeg. In creating the term, the founding group wanted to reflect the historical acceptance of gender-variant peoples and diverse sexual identities within Indigenous communities in pre-contact times.

Two Spirit is used as an umbrella term to reference a multitude of identities across different Indigenous communities, each with their own relationship to sexuality, gender, spiritual and/or cultural roles. The term was created to highlight the importance that Two Spirit folks held prior to colonization. Specific teachings, roles, meanings, and language concerning Two Spirit people must come from the community - For example a Cree 'Two Spirit' person from the plains area could go by aayahkwew (roughly translates to "neither man nor woman") while a Mohawk 'Two Spirit' person could go by Onón:wat (I have the pattern of two spirits inside my body). Furthermore, the teachings, roles, and responsibilities for a Two Spirit person differs from community to community.

The identity term itself was introduced by the Elder Myra Lamee through a vision she had prior to the 1990 gathering in Winnipeg. Myra shared the vision she had of her Anishinaabemowin name of niizh manidoowag; which roughly translates to having the ability to be neutral through the lens of having both a feminine spirit and masculine spirit within one's body.

Being Two Spirit is a very fluid identity as each Nation and Indigenous person has their own understanding of what it means to live and be Two Spirit. One important element to note however is that the identity is specific to being Indigenous, in that the identity is a direct acknowledgement of the disruption of Two Spirit teachings that took place when first-contact between Indigenous peoples and settlers was made and the ongoing impact of colonization."

Two Spirit is used by some, not all, Indigenous people to describe their gender, sexual and/or spiritual identity. Some may identify as LGBTQ+ and not use the word Two Spirit. Today it may be understood as a placeholder term where Two Spirit is self-defined by the individual Indigenous person. It is a self-defined Indigenous identity and may be a fluid identity.

As an educator, it is your responsibility to learn about how the colonial imposition of the western gender binary impacted and continues to impact Indigenous communities - Two Spirit people in particular. It is also important to understand Two Spirit is not synonymous with non-binary, or any particular LGBTQ+ identity, though a Two Spirit student might use other terms in that acronym to describe themselves as well. Much of the language used to describe LGBTQ+ communities are still produced within a white, western paradigm, and as such, they are limited in their ability to encompass the multitudes of genders that have existed across the world since time immemorial.

You Can Help Gender Diverse Students!

It is not uncommon, as one begins to learn about gender diversity, to feel unsteady, confused about language and terminology, and maybe even uncomfortable. Most of us have grown up in cisnormative and even transphobic societies, and it is hard work to unlearn and re-learn internalized ideas about gender. Further, people may fear offending someone by using the wrong pronoun, not using or understanding most current language, or they may fear being called out for mistakes they will make. As we do this work, we must consider why information and understanding about gender diversity is not more widespread. How did understanding gender diversity become hidden knowledge? There is much to unlearn about what we were taught about gender so that we can move toward more expansive understandings of gender.

Quick Exercise:

Take 5 minutes to think (or write) about your own gender, being as descriptive and expansive as you can. What does it feel like for you, what are your attachments? How do you express your gender: do you make these decisions consciously? What feels affirming to you about your gender in your everyday life? What do you like about your gender, how might you celebrate or own your gender, fully?

Using Affirming Name & Gender Pronouns

Educators can create safer and more inclusive spaces for gender diverse students who socially transition by normalizing opportunities for all students to share their names and pronouns, and respecting these requests throughout the year. Staff are advised to contact Inclusive School and Community Services when they receive a request from a student for support in transitioning socially and if students are looking for support for medical transitions.

When we refuse to acknowledge or use someone's pronouns, we are telling them:

1. I know you better than you know yourself
2. I would rather hurt you than change the way I speak about you
3. Your sense of safety is not important to me
4. Your identity isn't real and shouldn't be acknowledged

5. I want to teach everyone around me to disrespect you
6. Offending you is fine if it makes me comfortable
7. I can hear you talking, but I'm not listening
8. Being who you truly are is an inconvenience to me
9. I would prefer it if you would stop being honest with me
10. I am not an ally, a friend, or someone you can trust

Using the name and pronouns a gender diverse person uses for themselves is a powerful act of affirmation of their gender. Choosing not to use someone's pronouns is not only hurtful and invalidating, but also a violation of their human rights as outlined in the OHRC.

What Do I Need to Ask Myself?

** 2017 Article
National Post.*

- What have I been taught to believe about gender?
- What are my cultural norms about gender? How do they show up in my everyday life? In my beliefs and life goals? Do I ever impose those beliefs and goals on others?
- How would my personal beliefs about gender impact my practice and the success of my students? How would they impact families and colleagues?
- Challenging cisnormativity is essential for the well-being of our gender diverse students, staff and community. How does interrupting this system also benefit cisgender students and staff?
- What are my assumptions about what transition might look like?

Demonstrating Effective Allyship for Gender Diverse Students

- Do not make assumptions about your students' gender identities. Gender diverse students may be present in your classrooms, but not be able to express their gender. Gender diverse people may be in your staff rooms, but uncomfortable sharing that identity due to discrimination. Additionally, any assumption you make about a student's gender is inherently coloured by your own lens or understanding of gender - gender expression is individual and elastic - our personal understandings of 'masculinity', 'femininity', and everything outside of those categories change over time, locations, and cultures.
- Create the opportunity to share your pronouns and for others to share theirs. Sharing pronouns is something that we do in relationship to one another - it says 'this is how you can affirm my identity when you are speaking with me.' Do not only ask for pronouns selectively based on your own reading of a student's gender expression, and do not demand any student share that information with you if they are not comfortable.
- Use gender neutral pronouns in your classroom and work spaces when people have not had the opportunity to share the pronouns they use.
- Consider ways in which you can recognize, identify and disrupt cisnormativity. Understand that no space, including our classrooms, is neutral. Look for ways in which you can reframe your thinking to promote more gender inclusive spaces.
- Find ways to challenge the traditional gender binary by teaching and integrating language that reflects gender diversity and examples that showcase gender diverse people.

- Understand that your students are multi-dimensional. To be inclusive, you need to address the multiple ways they may experience oppression as individuals.
- Similarly, different students will have different needs when it comes to respecting their gender diversity. Some students might want announcements, some students might prefer privacy, some students may have fierce advocates as parents, some might require your discretion. Ask them.
- All students have a right to privacy; schools must keep a student's gender diverse status confidential. Therefore, school staff should not disclose a student's trans/gender diverse status to others that do not have access to the student's Ontario Student Record without explicit consent from the student (e.g., to fulfill a specific accommodation request).
- Some trans and gender diverse students are not out openly at home because of safety and or other reasons. A school should never disclose a student's gender diversity or trans status to the student's parent(s)/guardian(s), other students, staff or other parties without the student's explicit prior consent. When school staff contacts the home of a trans or gender diverse student, the student should be consulted first to determine an appropriate way to reference the student's gender identity. If students have first disclosed their gender diverse and/or trans status to staff, it is strongly suggested that staff privately ask trans or gender diverse students at the beginning of the school year how they want to be addressed in correspondence to the home or at meetings with the student's parent(s)/guardian(s).
- Find professional learning resources and participate in workshops related to gender diversity, including those written by gender diverse people.
- Listening and understanding the lived experiences, perspectives and knowledge of gender diverse people is the first step. Being an effective active ally is standing beside and behind gender diverse people, and not attempting to speak for someone or over them unless they invite you to do so.

lie to parents.

Gender-Affirming Classrooms

"The assumption that classrooms and training rooms are neutral spaces where teachers and learners are basically alike and equal is not valid. A far more realistic view is that teachers and learners are ranked in relation to one another, just as they are in the world outside the classroom. People are allocated or denied privileges based on where they are in the social hierarchy. We bring our long-held ideas about each other based on race, class, gender, sexual orientation, age, and physical ability into the classroom. Without consciously changing these ideas, relationships in this setting play out based on these identity categories as they do in every other setting."

~Cassandra Drennon~

It is widely accepted that schools are microcosm of the broader community which is founded on eurocentric, patriarchal, cisnormative values. Our classrooms will naturally reflect those values which cause harm and do not always speak to the lived experiences of marginalized students, staff and families. When creating inclusive learning environments, we must ensure that the diverse voices, stories, cultures, narratives and identities of students, families and communities are an integral part of all classrooms. This is important when affirming students who are gender diverse. It is imperative that these students see themselves reflected in their curriculum and their learning environment.

Who we are is how we teach. Our approaches and practices are informed and guided by the values, beliefs and experiences that are centred around our social locations. We need to examine our positions in the social hierarchy - who we are, where we hold privilege, where we are marginalized, and how our social locations shape our attitudes, beliefs and relationships. While we are largely unaware of our



NOT JUST THE TIP HANDBOOK

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***NOT JUST
THE TIP!***

DECENTERING YOURSELF



What does it mean to 'Decenter Myself'?

In order to begin our journey to more inclusive, more intersectional, and more inspiring sex ed teaching, we have to know where we're starting. It's an unavoidable truth that human beings have bias – such as, things we like, things we don't like, things we value, and things we devalue. Some of these biases are what give us our individual personality and even our own style as educators. It's definitely not all bad! But it is important to reflect on our experiences and biases in the process of becoming a more effective educator.

We worked with a team of experts to create Not Just the Tip, and when we asked them what 'decentering' yourself really means, they had some suggestions:

- Recognizing that our identities and experience influence the way we think about and discuss sexuality
- Examining our own learnings around sex, relationships, identities, and bodies
- Prioritizing key learnings and understanding effective instructional strategies



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- Prioritizing key learnings and understanding effective instructional strategies
- Letting go of the need to be an "expert" when it comes to sex-ed related issues impacting youth
- Understanding the variety of perspectives, attitudes and experiences of whom we are teaching and how that may be different from where we are
- Encouraging students to communicate and share their own experiences and opinions
- Fostering a safe(r) environment with open discussion

Keep this in mind as you go into the following activity.

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The Every Teacher Project has benefitted from the work of dedicated research assistants at various stages of the project, including, at The University of Winnipeg, Jared Adams (Film Studies), Amy Coulling (Education), Jamie Morales (Business), Jared Star (Social Work), Janelle Trenaman (Psychology), and Catherine Van Reenen (Communications and Religious Studies); and at the University of Manitoba, Tamara Edkins (Sociology), Stephen Myher (Law), Slade Rieger (Psychology), and Alexa Yakubovich (Psychology).



**The
Manitoba
Teachers'
Society**



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Human Rights Trust



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Research Council of Canada**

**Conseil de recherches en
sciences humaines du Canada**

Canada

THE EVERY TEACHER PROJECT

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



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The
Manitoba
Teachers'
Society

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.**

Attention: _____ School Board,

In line with the recent statement made by Ontario Minister of Education, Stephen Lecce, I am writing to request that the _____ School Board review its policies on parental involvement and consent particularly regarding gender identity for students. I ask that the _____ School Board's gender identity policies be revised to include parental consent for the use of preferred pronouns, alternate names, alternate sex, bathroom use, and alternate sex sports and extracurricular participation for students.

Education Minister Lecce was clear when he stated that "parents must be fully involved and fully aware of what's happening in the life of their children" and I agree. This board's policies, particularly regarding Gender Identity and the use of alternate names and pronouns for students, must reflect the transparency to parents regarding school curricula, classroom teachings and conversations, and third-party programs and information. As Education Minister Lecce emphasised on behalf himself and the Province of Ontario, "school boards need to be transparent with parents, they are the legal guardians, they love their kids..." and "... we would expect school boards to be transparent with parents...".

Lecce goes on to say that "often there are health implications". Social transition-- the changing of names, pronouns, washroom/changeroom use and opposite sex presentation-- is a serious psychological intervention and is the first step toward medical transition. Rainbow Health Ontario identifies the elements of social transitioning ([What does "social transition" mean? - Rainbow Health Ontario](#)), moving directly into the reader's surgical goals. I ask that social transition be recognized in school board policies as a serious psychological intervention-- very often followed by medical interventions with permanent and physically damaging effects-- and be recognized as a process beyond the school's scope of qualification and responsibility.

In his announcement, cited below, Ontario's Education Minister correctly stated that "... these can be life changing decisions...". School board policies must be revised to inform and gain consent from parents prior to participating in or initiating name changes, use of opposite sex or other pronouns, allowance for opposite sex washroom/changeroom use and any other measures taken toward the child's social transition.

In response to the concern for children's safety in the home, should his or her parent(s) disagree with the social and medical transitioning of minors, Stephen Lecce pointed out that there are already processes in place should harm be suspected to be occurring stating that, "... there are exceptional circumstances where there can be situations of potential harm to a child, educators are well versed on exactly what to do...". The vast majority of parents whose children are adopting gender identities are not abusive and school board policies need to reflect that rather than an accusatory position that paints parents in general with the same negative brush.

A recent article by the [Toronto Sun](#) explains that a "...new poll by the Angus Reid Institute showed that 78% of respondents across the country agreed that parents must be told before such changes are made." I ask that all school board policies reflect respect for parental rights and the best interest of the child in regard to social transition, ideological teachings, access to sexualized materials and participation in politicized and sexualized classroom discussions, assemblies, programs and events.

The political and ideological nature of the current school environment is unacceptable and must be examined and revised through school board policies that uphold, rather than undermine, parental rights. I/we ask that all _____ School Board policies that guide the day today interaction with students in the classroom and in extracurricular contexts are revised to reflect the biological sex of students unless explicit

parental consent has been given. I/we advise that Ontario's Education Minister's words, "I'm just affirming to you the Province's position on the matter quite clearly, which is parents have a right to know and we will respect parental rights and we think boards must do the same", be taken into great consideration and create an opportunity for this board's examination and revision of its gender identity policies.

References:

<https://torontosun.com/opinion/columnists/vast-majority-say-parents-must-know-about-school-gender-change>

<https://toronto.ctvnews.ca/parents-must-be-fully-involved-in-student-s-decision-to-change-pronouns-ontario-education-minister-says-1.6537959>

<https://www.rainbowhealthontario.ca/trans-health-knowledge-base/what-does-social-transition-mean/>

Additional Information:

(Add your comments, provide further information, or cite school/board policies here)

In Support of Parents Rights and the Best Interests of Their Children,



Notice of Absence

This is a notice that my child(ren) will not be attending school as a means of voicing my objection to the teaching of Gender Ideology, the lack of transparency with parents regarding the social transitioning of children (ie, names, pronouns, washroom/changeroom use), and the presence of sexualized materials and topics made available to my child without my knowledge or consent. Further, the political and ideological nature of the current school environment is unacceptable and requires examination and revision.

Student Name:

Parent/Guardian Name:

Date of Absence:

Additional Information:

