

2SLGBTQIA+ Stories Matter

An Adaptable Mini-Unit Plan for
English or History Classrooms

MANITOBA CURRICULUM VERSION

THE **ARQUIVES**

Canada's LGBTQ2+ Archives

If you are an educator please give us feedback on these lessons
so we can improve this resource:

<https://forms.gle/iQddPwGVcYC4hRK4A>

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Overview of Guide

This collection of lessons can be used for either an **English Language Arts or Social Studies secondary school course** in Manitoba, Canada. Each lesson can be adapted for any of the following core courses: ELA10, ELA20, ELA30, ELA40, Canada in the Contemporary World 10 or History of Canada 30. It is recommended that you consult with your colleagues so you do not teach the same materials.

A summary of curriculum connections is provided on the following page and next to each proposed lesson.

This package includes all the materials necessary for each lesson.

OUTLINE

This package includes three 75-minute lessons

- Lesson 1:** Learning about language related to queerness
 - Lesson 2:** Learning about 2SLGBTQIA+ his/her/hirstories
 - Lesson 3:** Learning about 2SLGBTQIA+ icons
-

BIG IDEAS

- Thoughts about gender and sexuality have changed over time and across different contexts
- 2SLGBTQIA+ people were criminalized and pathologized in Canada and are still fighting for various rights in Canada and abroad
- 2SLGBTQIA+ people have used creative ways to resist, including through language and the arts

LEARNING OUTCOMES

By the end of the unit, students will ...	English Curriculum Connections	History Curriculum Connections
think about language in relation to 2SLGBTQIA+ identities	<p>ELA10, 20, 30, 40 (Gr. 9, 10, 11, 12)</p> <ul style="list-style-type: none"> <input type="checkbox"/> 2.2.1 Experience Various Texts <input type="checkbox"/> 2.2.2 Connect Self, Texts & Culture <input type="checkbox"/> 3.1.1 Use Personal Knowledge <input type="checkbox"/> 3.1.3 Participate in Group Inquiry <input type="checkbox"/> 3.2.4 Access information <input type="checkbox"/> 3.25 Make Sense of Information <input type="checkbox"/> 5.1.1 Cooperate with Others <input type="checkbox"/> 5.1.2 Work in Groups <input type="checkbox"/> 5.2.2 Relate Texts to Culture <input type="checkbox"/> 5.2.3 Appreciate Diversity 	<p>Canada in the Contemporary World 10 (Gr. 9)</p> <ul style="list-style-type: none"> <input type="checkbox"/> KI-019: Describe effects of stereotyping and discrimination on individuals, communities, and regions <input type="checkbox"/> KI-021: Describe ways in which identity, diversity, and culture are protected in Canada <input type="checkbox"/> K1-022: Analyze current issues surrounding Canadian culture and identity <input type="checkbox"/> KH-030: Describe social and cultural injustices in Canada's past <input type="checkbox"/> VH-008: Appreciate the efforts of Canadians who have helped to promote human rights
learn about some key historical dates for 2SLGBTQIA+ rights		
learn about different 2SLGBTQIA+ activists		<p>Canadian History (Gr. 11)</p> <ul style="list-style-type: none"> <input type="checkbox"/> 11.5.1 – Diversity Cluster: How has Canada been shaped by the Canadian Charter of Rights and Freedoms, cultural diversity, and demographic and technological change?

ASSESSMENT SUGGESTIONS

FORMATIVE ASSESSMENT SUGGESTIONS

- Class Take-Aways: Assessing Comprehension Throughout

SUMMATIVE

- Group/Individual Project: Evaluating Knowledge With Grades
 - Research a 2SLGBTQIA+ activist
 - PART A: Create a poster that summarizes who they were/are and what they do/did
 - PART B: Create a zine or series of buttons that engages with their visions of how the world should be
 - PART C: Share zine or button

Please invite your students to fill out this survey:

<https://forms.gle/JY1CaeFNgvrRddkb6>

Lesson 1

What does 'Queer'
really mean?

OVERVIEW

This 75-minute lesson focuses on language: how words have been used to oppress 2SLGBTIQA+ people and how they have also been used to resist.

In this lesson ...

- Students will learn about historical and current meanings of the word 'queer'
- Students will learn about identities that fall within the queer umbrella
- Students will learn about "the slurring speech" & "reclaimed speech act"
- Students will interact with primary sources (buttons)

The lesson is divided into four parts:

Time	Activity Description	Type of Activity	Materials Needed
20 minutes	An Intro Examination into the Word 'Queer'	Group, Participatory	- Student cellphones - Two pieces of paper with the word "queer" on them - Post-its
25 minutes	Learning About Modern Usages of the Term 'Queer'	Group, Participatory	- Video
20 minutes	Learning About the "Slurring Speech Act" v.s. "Reclaimed Speech Act"	Direct Instruction followed by Small Group Activity	- Google Slides Presentation - Cut-outs of buttons - Cut-outs of <i>Them</i> Article
5 minutes	Take-Aways	Formative Assessment	N/A

To get ready for this lesson ...

- Print the two pieces of paper with the word “queer” and tape them on opposite sides of your classroom
 - Print and cut up the buttons provided later in this package
 - Have this video (<https://www.youtube.com/watch?v=58od0RIBjY>) ready to project
 - Cut out excerpts from the *Them* Article
-

CURRICULUM LINKS

If you are an English teacher, note that this lesson addresses the curriculum expectations listed on the left. If you are a History teacher, this lesson addresses the curriculum expectations listed on the right.

If used in an English classroom ...	If used in a History classroom ...
<p>ELA10, 20, 30, 40 (Gr. 9, 10, 11, 12)</p> <ul style="list-style-type: none">✓ 2.2.1 Experience Various Texts✓ 2.2.2 Connect Self, Texts & Culture✓ 3.1.1 Use Personal Knowledge✓ 3.1.3 Participate in Group Inquiry✓ 3.2.4 Access information✓ 3.2.5 Make Sense of Information✓ 5.1.1 Cooperate with Others✓ 5.1.2 Work in Groups✓ 5.2.2 Relate Texts to Culture✓ 5.2.3 Appreciate Diversity	<p>Canada/Contemporary World 10 (Gr. 9)</p> <ul style="list-style-type: none">□ KI-019: Describe effects of stereotyping and discrimination on individuals, communities, and regions□ KI-021: Describe ways in which identity, diversity, and culture are protected in Canada□ K1-022: Analyze current issues surrounding Canadian culture and identity□ KH-030: Describe social and cultural injustices in Canada’s past <p>Canadian History (Gr. 11)</p> <ul style="list-style-type: none">□ 11.5.1 – Diversity Cluster: How has Canada been shaped by the Canadian Charter of Rights and Freedoms, cultural diversity, and demographic and technological change?

Activity 1:

TOPIC

An Intro Examination into the Word
'Queer'

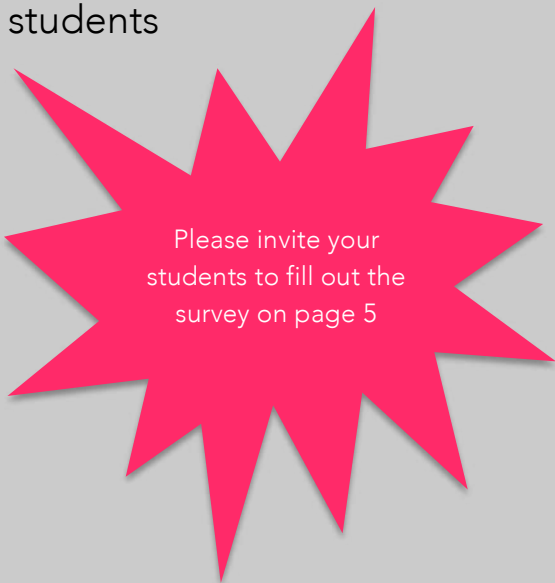
TIME

20 minutes

MATERIALS

Signs (on next page)
Student Cellphones
Post-its

Optional: Markers, pens for students
who need them



Please invite your
students to fill out the
survey on page 5

QUEER

Positive associations

QUEER

Negative associations

Introduction to the Term "Queer" (20 mins)

5 minutes

- You have set up the room so there are two posters on the opposite side of the class
- Explain the activity to your class:
 - Students will be looking up certain phrases in the Google search engine and see what sort of definitions and associations come up
 - They will then go stand next to the sign that best corresponds with what they found – they will decide whether or not they found is a positive or negative association with the word

10 minutes

- Invite students to take out their phones
- Divide the class into four quadrants
 - Tell one quarter of the class to google "queer"
 - Tell one quarter of the class to google "queer definition"
 - Tell one quarter of the class to google "invention of the word queer"
 - Tell one quarter of the class to google "queer theory"
- Tell students to find a partner or group of three that is googling the same thing as them
- Give each pair/group of three a packet of post-its
- Tell students to write down key words and ideas that come from their google searches (invite them to click on different links and read things of interest)
- Remind students that these are just to investigate associations people have and that we need to be cautious about sources
- Then invite students to take their post-its and either put it on the side of the wall that has positive associations for queer or negative associations
- After each pair/group has put up their post-its, see if there are more positive or negative associations

5 minutes

- Invite pairs and groups to share if they were surprised by information they came across

2 minutes

- Invite students to go to the wall with the negative associations and rip them off the wall, crumple them up and put them in the garbage
- Tell them moving forward, we will be thinking about the positive meanings of the word and how it can create community and enable resistance

Activity 2:

TOPIC

Learning About Modern Usages of the Word
'Queer'

TIME


25 minutes

MATERIALS

Video:

<https://www.youtube.com/watch?v=58od0RIBjY>

Cut-outs of *Them* Article (see following pages)



Please invite your
students to fill out the
survey on page 5

VIDEO



<https://www.youtube.com/watch?v=58od0RIBjY>

CUT-OUTS FROM THEM ARTICLE

Excerpts taken from 9 LGBTQ+ People Explain How They Love, Hate & Understand the Word Queer

Source: <https://www.them.us/story/what-does-queer-mean>

Tai Farnsworth, writer (she/her)

Growing up, I identified as bisexual. While I'm still comfortable with that term, it doesn't encapsulate the nuance of my sexuality. "Queer" feels better for me, because what I truly am is bisexual and homoromantic.

Here's what that means. While I find cisgender men attractive, I am not authentically me when I date them. For me, "bisexual" means being sexually attracted to all genders and gender expressions, but "homoromantic" means I only have romantic feelings in queer relationships. Because this is a little complex, I just say "queer."

Steven "Z" Patton, community activist and public speaker (he/she/they)

"Identities are personal, but they are also how we advertise ourselves, so they are often very circumstantial, too. For example, I'm queer, trans, non-binary, and Mexican, and this is how I'd express myself to a partner. But when talking to someone with whom I have a rocky relationship, I'll simply be a "gay male."

I'm 33. When I was a kid, "queer" was a pejorative. The neighborhood kids played a game called "smear the queer." You'd toss a football back and forth, and whoever caught it was the "queer" for everyone to tackle. So yes, queer-bashing was literally a childhood ritual.

In middle school, kids followed me home calling me "queer," "fag," and more. As an adult, I've been harassed with these same slurs. So I understand why generations before me balk at the word.

That said, I know how empowering it feels to reclaim words that have been used to harm us, and I appreciate "queer" specifically because it has always carried a sense of undefined abstractness. Even as a slur, the word described those who exist outside of what society mandates, so it's fitting that the term now defies all restrictions of love and self that the world has placed on us."

Kristy Zoshak, "queer witch" (she/her)

"I'm a 40-year-old woman who identifies as queer. In middle school, I knew I was attracted to guys and girls. I dated a few women before marrying a man. The relationship was abusive, so I left and started dating a gender-nonconforming human.

At this stage in my life, given the experiences I've had, "queer" feels more inclusive to me. I know different people have different perspectives, but for me, it represents an inclusive umbrella term that speaks to me."

Daniel Reynolds, Social Media Editor at *The Advocate* (he/him)

“As a synonym for ‘not straight,’ ‘queer’ is a great umbrella word for a wide variety of people across a spectrum of sexual orientations and gender identities. I love the inclusivity of the term, but for myself, I prefer ‘gay’ for its specificity.

‘Gay’ clearly communicates that I am a man who is interested in other men. Moreover, my preference for ‘gay’ speaks to my age. I’m 33, and ‘queer’ wasn’t widely used when I was coming out. I think you’ll find an inverse correlation between age and comfort with the ‘queer’ label.

Previous generations have a strong aversion to the term. As *The Advocate*’s social media editor, I routinely observe a backlash to ‘queer’ (when it’s used in a headline, for example) from older gay men who only know the word as a slur. This is part of the term’s history — it was (and still is) a word used to hurt us that has been reclaimed.

Reclamation is powerful, but I also understand how those who lived through some of the darkest days of legal and societal discrimination are not comfortable using a slur that was sometimes used alongside physical violence in a celebratory way. Its usage, even in LGBTQ spaces, is triggering to some people.

Vonte Abrams, visual merchandising artist
(they/them)

“Growing up, ‘queer’ was not a term I heard weaponized — at least not as much as ‘faggot’ — so I recognize that I lack a certain emotional response associated with its use.

For me, queerness encompasses my sexual identity as someone uncomfortable with binary presentation. It also encompasses my rebuke of cisgender and heteronormative privilege and the intersection of these privileges with white privilege. LGBT+ labels tend to presume a binary origination, and their usage coincides with a social movement that seeks assimilation and erases the existence of non-binary identities. Using ‘queer’ as a catch-all umbrella term, whether intentionally or not, silences that important fringe voice.

My queerness encompasses that voice, my voice, as a Black, male-assigned, non-binary individual who harshly critiques the status quo. I embrace ‘non-binary’ because I am naturally androgynous — puberty gave me a physical and emotional blend of masculine and feminine traits. I’ve learned over time that navigating societal rules of binary presentation is always going to be a unique challenge for me. ‘Queer’ helps me face that challenge.”

Chris Donaghue, PhD, sex therapist and author
of *Rebel Love* (he/him)

“‘Queer’ challenges the assumed binary of sexual and gender identity. Many use the term as being synonymous with “gay”, but to me, that misses its meaning. ‘Queer’ is about non-normativity, creativity, and diversity far beyond homonormative culture.

The gay identity stereotypically comes with expectations around gender performance, politics, body standards, and sexual desires, and these feel oppressive to many people. For us, ‘queer’ allows for community-building with those who don’t subscribe to gay standards.

Queerness liberates me by showing me that living non-normatively (living outside the ideals of toxic masculinity, femme-phobia, being a top or a bottom, or solely dating cis men) is all healthy and valuable. I apply the lens of queerness to my work in psychology, where I “queer” all that psychology, culture, and media have told us about how to love, relate, express, and have sex.

Lear D., IT professional (he/him)

Seeing gay male friends reclaim “queer” makes me happy for them, but I’m still ambivalent about the term being “reclaimed” (acquired? co-opted? expanded?) by younger generations to mean anything they want it to mean.

On the one hand, I'm glad that younger people won't have to fight as hard as I did for inclusivity. On the other hand, I feel like I’m watching youngsters steal history from those who struggled and died for it and turn it into something that is, at times, both powerful and farcical.

I’m a trans man. When I was younger, I identified as “bisexual,” but now I identify as many things: transgender, transsexual (I’m both), and more. I came to grips with my gender identity when I was 38, began social transition in 2018, and began medical transition last January. At this point, I don't feel like any sexual entanglement I get into can be anything but “queer.”

Jason Orne, Asst. Professor of Sociology at Drexel University and author of *Boystown: Sex and Community in Chicago* (he/him)

First, there is “queer” as an umbrella term. Rather than use the alphabet soup of LGBTQQIIAAPSS+, “queer” encompasses any non-cisgender, non-heterosexual identity, relationship, behavior, or desire. I use “queer” this way because I think it includes a wide variety of ways people are non-cisgender and/or non-heterosexual.

That said, “queer” as an umbrella term does a lot of flattening, and this flattening is what certain people — namely those who identify with “queer” as a kind of leftist political stance of “identity-less non-definition” — take issue with. They don’t use “queer” as a term meaning “all definitions,” but rather as “no definition.” Since everyone is unique in their desires, behaviors, and communities, shouldn’t their identity be uniquely theirs?

NOTE: “alphabet soup” has been used by some people as a dogwhistle (way to signal homophobic and transphobic views) especially in the US. Jason could be using this in a reclaimed way or a dismissive way. Even though Jason is part of the 2SLGBTQIA+ community, his use of this word could be read as dismissive and problematic. People within the 2SLGBTQIA+ community use terms differently. Be sure to use the term alphabet soup with caution as it can be dismissive for many people.

Learning About Modern Usages of “Queer” from Various People (25 mins)

5 minutes

- Project this video onto your screen:
<https://www.youtube.com/watch?v=58od0RIBjY>
- Play video (2mins21seconds)
- Invite students to discuss what stood out to them from the video with the person next to them (prompts: did anything surprise you? any lingering questions?)

20 minutes

- Break your class into nine groups
- Give each group an excerpt from the *Them* article above (each group gets a small excerpt)
- Invite students to read the excerpt either individually or as a group and discuss what stood out to them
- Ask them to write their name, pronouns and what queer means to them now (following format of article)
- Optional: Create a board where you can display these personal meanings

Activity 3:

TOPIC

Learning about "Slurred Speech Acts" vs.
"Reclaimed Speech Acts"

TIME

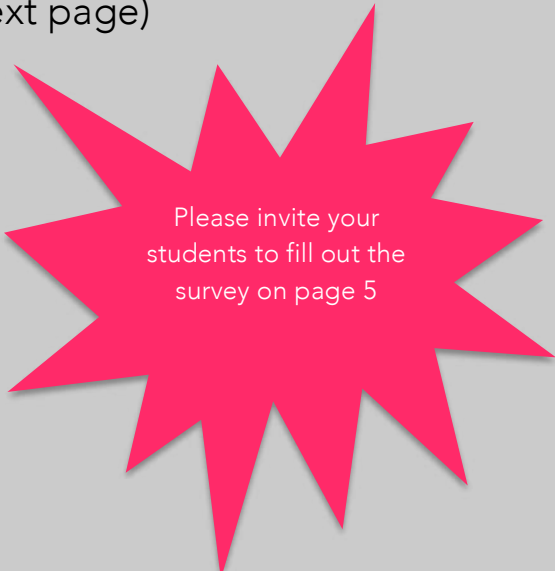
20 minutes

MATERIALS

Powerpoint:

https://docs.google.com/presentation/d/e/2PACX-1vQslmOj3vOGYyxf-mAdF6FP9E5vD-7nNGk6vmjaqr9i4DOc2Rdd3rZlec0W7QIS_NCMi4j_whyec_yV/pub?start=false&loop=false&delayms=3000

Cut-outs of buttons (see next page)



Please invite your
students to fill out the
survey on page 5

POWERPOINT FOR DIRECT INSTRUCTION



https://docs.google.com/presentation/d/e/2PACX-1vQslmOj3vOGYyxf-mAdF6FP9E5vD-7nNGk6vmjaqr9i4DOc2Rdd3rZlec0W7QIS_NCMi4j_whyec_yV/pub?start=false&loop=false&delayms=3000

INTERACTING WITH PRIMARY SOURCES: BUTTONS



2000s



1980s



1990s



1977



1980s



1990s



1980s



1990s



1980s



date unknown (2010s?)



1980s



1992

Introduction to “the Slurring Speech” & “Reclaimed Speech Act” (20 mins)

5 minutes

- Present the following slide deck to your class:
https://docs.google.com/presentation/d/e/2PACX-1vQslmOj3vOGYyxf-mAdF6FP9E5vD-7nNGk6vmjaqr9i4DOc2Rdd3rZlec0W7QIS_NCMi4j_whyec_yV/pub?start=false&loop=false&delayms=3000
- Explain the difference between using queer as a slur v.s. as a reclaimed term

15 minutes

- Either keeping your class in the same groups or changing them, give each small group an image of a button
- Get them to discuss whether or not their button is an example of a reclaimed speech act
- If you have time:
 - Get them to google what was happening in the time period for 2SLGBTQIA+ rights that the pin/button was made
 - Ask them to imagine wearing that pin during that time period and the kind of reaction they might get (thought experiment)
 - Ask them to share their thoughts with the group

Take-Away (5 mins)

5 minutes

- Ask students to share one take-away they have taken from the class (can be an exit slip: asking each student about what a key take-away they have from the class)

Lesson 2

Learning About
2SLGBTQIA+
His/Her/Hirstories

OVERVIEW

This 75-minute lesson builds off lesson one. It continues to ask students to think about language and also introduces students to significant dates, focusing on activist moments (mostly related to students and teachers). This connects with lesson 3, where students will learn more about queer icons.

In this lesson ...

- Students will learn that the term “heterosexual” used to be actually offensive at one time, and understand how modern understandings of “queerness” are connected to colonization and white supremacy
- Students will reflect on how people respond to gender and sexual non-conformity within their own school and life
- Students will learn about important historical dates for activist movements and reflect on how they have been socialized

The lesson is divided into four parts:

Time	Activity Description	Type of Activity	Materials Needed
10 minutes	The impact of colonization and whiteness on our modern conceptions of queerness	Direct instruction	- Google Slides Presentation into history of the word “heterosexual” and the association of “queerness” with “being uncivilized” and having a “sexual disability”
25 minutes	Historical Timeline	Participatory Group Activity	- Printed dates and events
20 minutes	Read anonymous letter by a BC trans student & Discuss	Can be individual or group	- Script (if you want to do a group reading)
20 minutes	Discussion & Your Gender & Sexuality Socialization	Group & Individual Activity	N/A

To get ready for this lesson ...

- Go over the powerpoint and make sure you understand key concepts
- Decide whether or not you want to do a group reading of the student letter or have students read it individually or in small groups (considerations: think about your class and if you have people who might feel very shy or self-conscious reading aloud)
- Print up the dates and events for the timeline (have them set aside with some tape), you might want to tape up the events in preparation for this activity or ask students to help you when you transition into this activity

CURRICULUM LINKS

If you are an English teacher, note that this lesson addresses the curriculum expectations listed on the left. If you are a History teacher, this lesson addresses the curriculum expectations listed on the right.

If used in an English classroom ...	If used in a History classroom ...
<p>ELA10, 20, 30, 40 (Gr. 9, 10, 11, 12)</p> <ul style="list-style-type: none"> ✓ 2.2.1 Experience Various Texts ✓ 2.2.2 Connect Self, Texts & Culture ✓ 3.1.1 Use Personal Knowledge ✓ 3.1.3 Participate in Group Inquiry ✓ 3.2.4 Access information ✓ 3.2.5 Make Sense of Information ✓ 5.1.1 Cooperate with Others ✓ 5.1.2 Work in Groups ✓ 5.2.2 Relate Texts to Culture ✓ 5.2.3 Appreciate Diversity 	<p>Canada in the Contemporary World 10 (Gr. 9)</p> <ul style="list-style-type: none"> ✓ KI-019: Describe effects of stereotyping and discrimination on individuals, communities, and regions ✓ KI-021: Describe ways in which identity, diversity, and culture are protected in Canada ✓ K1-022: Analyze current issues surrounding Canadian culture and identity ✓ KH-030: Describe social and cultural injustices in Canada’s past ✓ VH-008: Appreciate the efforts of Canadians who have helped to promote human rights <p>Canadian History (Gr. 11)</p> <ul style="list-style-type: none"> □ 11.5.1 – Diversity Cluster: How has Canada been shaped by the Canadian Charter of Rights and Freedoms, cultural diversity, and demographic and technological change?

Activity 1:

TOPIC

The Impact of Whiteness and Colonization on Our
Modern Concepts of “Queerness”

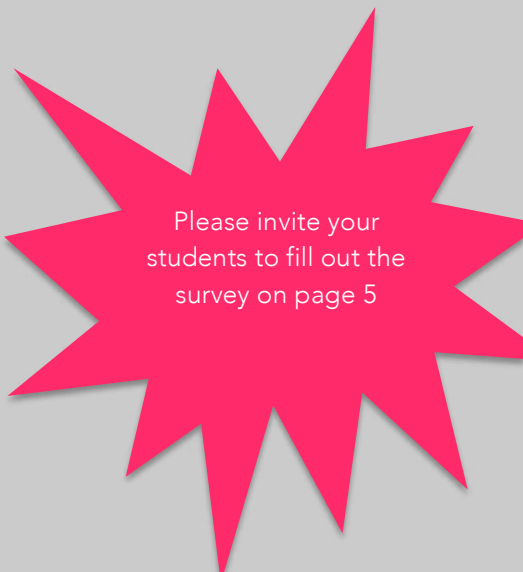
TIME

10

MATERIALS

Powerpoint:

https://docs.google.com/presentation/d/e/2PACX-1vT_iRIA5oRPbnLPxUCIO7dBU3j2REYBAaTnv4Q2vubJl8PQgSz48GC30VWvYPjBTScXxBvOUq_hdKCy/pub?start=false&loop=false&delayms=3000



Please invite your
students to fill out the
survey on page 5

The legacy of colonization & white supremacy on our understanding of gender and sexuality

https://docs.google.com/presentation/d/e/2PACX-1vT_iRIA5oRPbnLPxUCIO7dBU3j2REYBAaTnv4Q2vubJI8PQgSz48GC30VWvYPjBTScXxBvOUq_hdKCy/pub?start=false&loop=false&delayms=3000

Impact of Whiteness and Colonization on Modern Conceptions of "Queerness" (10 minutes)

- Go over the powerpoint yourself in advance
- Present the powerpoint to your students as a recap for last lesson and to introduce them to some key concepts

Activity 2:

TOPIC


Human Timeline

TIME

25 minutes

MATERIALS

Printed dates and events



Please invite your students to fill out the survey on page 5

1969

1970

1971

1973

1977

1978

1979

1980

1981

1982

1985

1987

1990

1995

1996

1998

1999

2002

2005

2006

2008

2011

2016

2017

**CUT OUT THE FOLLOWING EVENTS (DO NOT
INCLUDE DATES)**

[1969]

This is the year that C-150 passed, officially decriminalizing "homosexuality" in Canada. During the early colonial era, "homosexuality" was illegal and punishable by death. In 1861, the sentence was changed to prison for 10 years. These laws were almost exclusively targeted at men. Between 1948 – 1961, "homosexuals" were further criminalized with the label of "criminal sexual psychopath" and "dangerous sexual offender". This is the time when laws started to shift in the opposite direction.

[1970]

This is the year that about 95 people attended a gay dance held at the University of Toronto. This dance is believed to be the first public gay dance held in Toronto outside of a gay club.

[1971]

This is the year that over 100 people attended the first meeting of the Waterloo University's Gay Liberation Movement (WUGLM). This group remains the longest continuously running LGBTQ student organization in Canada. Today, the organization is known as the GLOW Centre for Sexual and Gender Diversity and they have assisted generations of LGBTQ+ people in their many years of providing support services to rainbow students. **This is also the year that the first known public protest of lesbians and gays in Canada happened in Canada, known as the We Demand March, which took place on Parliament Hill.**

[1973]

This is the year Gays for Equality sponsored Winnipeg's first Gay Pride Week. Events were scheduled around panel discussions, films, coffee house gatherings, musical performances and dancing. This Pride event was not officially recognized by the city.

[1977]

This is the year that the immigration ban against gay men was lifted. It was also the year that Quebec passed the Character of Human Rights and Freedoms, becoming the first jurisdiction (larger than a city or country) to prohibit discrimination based on sexual orientation in the public and private sectors.

[1978]

This is when The Manitoba Gay Coalition was formed: a political organization dedicated to advancing gay rights. This organization formed after a conference was held at the University of Winnipeg, where various groups, including Gays for Equality, came together.

[1979]

This is the year that the Saskatchewan division of the Canadian Union of Public Employees includes sexual orientation in their anti-discrimination policies.

[1980]

This is the year that the Ontario Secondary School Teacher's Federation amends its policies to include sexual orientation as a protected cause.

[1981]

This is the year that police violently raided several bath houses in Toronto. This was called **Operation Soap**. This resulted in 3,000 people taking to the street to march against police brutality and discrimination. The public response to these protests led to the establishment of the Lesbian and Gay Pride Day in Toronto.

[1982]

This is the year Canada adopted the Charter of Rights and Freedoms, which became the basis for many future equality decisions.

[1985]

This is the year that secondary teacher-librarian, Kenneth Zeller, is murdered in Toronto's High Park. The hate crime spurs the City of Toronto School Board to implement one of Canada's first programs to combat anti-gay discrimination and violence in its schools.

[1987]

This is the year that Winnipeg had its first recognized Gay Pride March. Approximately 250 people attended and gathered at the Manitoba Legislative Building to await Manitoba decision to include sexual orientation in the Manitoba Human Rights Code.

[1990]

This is the year that the term Two-Spirit was created. The term Two-Spirit, was introduced at the third annual international LGBT Native American gathering in 1990 in Beausejour Manitoba. Elder Myra Laramie suggested the term and it was collectively agreed upon.

[1995]

This is the year that some same sex couples were allowed to legally adopt in Ontario (soon followed by Alberta, B.C. and Nova Scotia).

[1996]

This is the year that the Supreme Court of Canada added sexual orientation to the Charter of Rights and Freedoms.

[1998]

This is the year that the first openly gay mayor was elected in Canada, in Winnipeg, MB.

[1999]

This is the year that Jeremy Dias, a secondary student at Sault Ste. Marie Ontario, becomes the target of bullying and decides to sue to the Algoma District School Board for not allowing him to form an LGBTQ+ club at his school.

After winning this case, he goes on to use the money awarded to found Jer's Vision: Canada's Youth Diversity Initiative, which in 2015 becomes the Canadian Centre for Gender & Sexual Diversity.

[2002]

This is the year that the Elementary Teacher's Federation of Ontario (ETFO) forms a LGBT Standing Committee. This is also the year that the Canadian Teacher's Federation begins producing supportive materials for educators.

[2005]

This is the year that same sex marriage becomes legal in Canada with the passing of **Bill C-38**. This makes Canada the fourth country in the world to allow same-sex marriage,

[2006]

This is the year that BC's K-12 curriculum is revised to ensure "respect for diversity with respect to sexual orientation." A Grade 12 social justice elective is developed and parents are not allowed to withdraw their children from classes that they find morally objectionable or offensive.

[2008]

This is the year that trans educator, Jan Buterman, is removed from the Greater St. Albert Catholic School Board's substitute teacher list because he is trans. He files a discrimination complaint and the school board wins the case. Buterman goes to the Alberta's Human Right Commission to appeal the case.

[2011]

This is the year that the first national survey against homophobia, biphobia and transphobia in secondary schools is published. This national study outlines the prevalence of discrimination in schools.

[2016]

This is the year that gender identity and expression are added to the **Canadian Human Rights Act**, meaning trans, gender non-conforming, non-binary, intersex, two-spirit people cannot be discriminated against again.

[2017]

This is the year the Prime Minister makes an apology for the ways in which 2SLGBTQIA+ were historically targeted, shamed, and forced from, or fired from public service and military jobs (and in some cases, imprisoned).

Human Timeline Activity

15 minutes

- Tell students you are now going to do an activity to guess important dates for 2SLGBTQIA+ people in Canada
- Tape dates around your classroom in a chronological order (if outside can tape to a tree or place on the ground)
- Give each student a description of an important event
- Tell them to take a guess of where their event fits (can either go one by one, or get them to all do at the same time)

10 minutes

- Discuss their placement/guesses at dates
- Reveal the correct order of dates (make sure to keep a copy with the dates for yourself)
- Discuss the actual dates: Were they surprised by what happened when? How do these events connect to their lives? Why do they think these events are significant?

Activity 3:

TOPIC

Read An Anonymous Letter By a Student


TIME

20 minutes

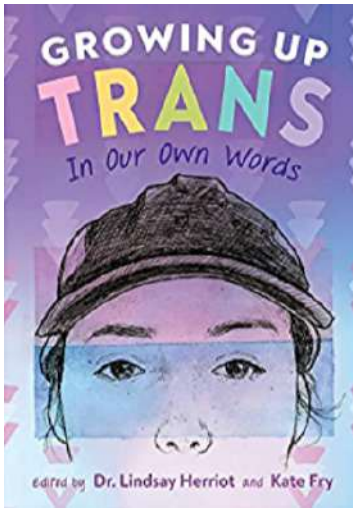
MATERIALS

Printed Letter

*Optional: Have copies for your students if reading aloud
as a class*



Please invite your
students to fill out the
survey on page 5



Letter from a student in regards to backlash on the SOGI curriculum

I don't want to be afraid to go to school. I don't want to have to tear down signs and notes stuck on my locker, I don't want to have to wear my headphones while I walk in the halls so I don't have to hear the things these kids say about me...

You say that you don't want the school experience to be ruined for your kids with teaching of [Sexual Orientation and Gender Identity], but my school experience has been forever tainted by the unkind things said and done by *those* kids. They tell me that a man I don't even know hates me, and that I'm going to Hell for being who I am; they tell me that I am disgusting and a disgrace. There are so many other words that they've said to me that have become ingrained in my mind so deeply that I was convinced that I didn't even deserve to be alive. The number of days I lay in bed terrified to go to school far outweigh the number of days that I'm not.

Do you know how it feels to be afraid to walk down the hallways, terrified that everyone around you is talking about you behind your back? To be terrified that someone might hurt you or shout at you? Do you know how it feels to walk up to your locker and see words scrawled across it, and papers pasted to it reading words that hurt more than any punch ever could? Every single day, I am terrified to go to school, to go to a place built on learning and love, but that's filled with hatred. I'm terrified to check my social media ever since someone posted a picture of me with a noose drawn around my neck. I'm terrified to live.

If students knew that I am no different than they are, maybe I wouldn't have to be so terrified. Maybe, I would be able to live my life carefree, like I did when I was a young child. If we could teach at a young age that being transgender, or being queer in general is okay, maybe I wouldn't have lost as many friends as I have. If we could teach children that it is okay to be themselves, think of how much happier they could be. When I was 10 years old and said that I liked people of

the same gender, I had two different responses from the people around me: they were either indifferent or they were violently grossed out and were quick to judge. I wish they didn't care. I wish I never had to hear people telling me that "that's not what God intended," or "that's a sin," or "that's gross." I was a young kid, no, I was a *child*.

People say that we are pushing our "agenda" onto kids, yet we see babies, and toddlers wearing clothing with slogans like "ladies' man" and "chick magnet" amongst many others, so it begs the question: whose alleged "agenda" is being forced on whom? We don't have an *agenda*. We just want to educate kids and teens to make them understand that it's okay to be "different". I wish that this was part of the curriculum when I was younger, I wish that I could have said "yes, I am transgender" without people asking me what "*turned me*" this way, or what "*made me feel like*" I had to be. Nothing made me *want* to be trans, nothing *made me want* to be "different", I just wanted to be **me**, and wanted to be accepted.

I'm lucky because I have family who support me; I'm lucky because I at least still have some friends who weren't appalled by my existence. Some kids aren't. I've lost friends who weren't accepted by their families, and peers to suicide. These deaths weren't because they weren't brave enough or strong enough like some may say. It was because they had to fight every day and they were in a place that they could not win. They were beaten, and bruised with words and fists and notes. They were disrespected and harassed by people around them and this group has the audacity to say that they don't tolerate hate? How dare you. How dare you let these kids suffer and lead themselves to destruction because you don't want your children to know that they exist? How dare you say that you won't tolerate hate, when it is the same people who attack me and my friends. How dare you say that you want what is best for the kids when the only kids you care about are the "normal" ones.

My teachers, counsellors, and the other staff at my school... they have done so much to support me, they have done so much to be inclusive and to be respectful to *all* students. We aren't asking for "special rights", we are just asking to be acknowledged and respected. We aren't asking for "more" we are asking for the same respect that all students deserve. We're asking to be treated like *people*. That's all I want. I just want to be treated like a *person*.

DISCUSSION QUESTIONS

- How did you feel after reading this student's letter?
- How have you heard people talk about queerness and 2SLGBTQIA+ people in school? Do you feel like your school is a safe place?
- Why do you think people act in ways that discriminate against others?
- What could be done differently?
- What are ways we can challenge the ways we speak and talk with one another? What are ways to intervene when we see people using language that is discriminatory and ignorant?

Read An Anonymous Letter by a Student

5 minutes

- Read the letter, either yourself or as a class

5 minutes

- Give students a few minutes to discuss the letter with the person next to them
- Invite them to share how they feel after reading the student's letter and their own experiences within school

10 minutes

- Discuss as a group the following questions
 - Why do you think people act in ways that discriminate against others ?
 - What could be done differently?
 - What are ways we can challenge the ways we speak and talk with one another? What are ways to intervene when we see people using language that is discriminatory and ignorant?
- Try to guide students to make connections to your early presentation

Activity 4:

TOPIC


Looking at Our Own Socialization

TIME

20 minutes

MATERIALS

N/A



Please invite your students to fill out the survey on page 5

Looking at Our Own Socialization

20 minutes

- Give students different writing prompts to reflect on their relationship with gender and sexuality
- You can either do structured writing prompts (where you give people designed writing time and sharing time or a large chunk of time where they write and then share)

PROMPTS

- What's the first memory you have of being aware of being a "girl," a "boy," or neither?
- In what ways are gender roles regulated? Have you ever been told to act more like a girl or more like a boy?
- Have you ever heard anyone using insults like "stop being a p@\$\$y", "you are such a girl", "stop being a f@g"? Why do you think people use this language?

Lesson 3

Learning About
2SLGBTQIA+ Icons

OVERVIEW

This 75-minute lesson builds off the idea that gender and sexuality is connected to various identities, and gives students an opportunity to learn about 2SLGBTQIA+ icons.

In this lesson ...

- Students will reflect on how femmephobia, racism, and ableism connect with gender and sexual policing
- Students will learn about various 2SLGBTQIA+ icons

The lesson is divided two parts

Time	Activity Description	Type of Activity	Materials Needed
50 minutes	Jigsaw Activity	Group, Participatory	- Links & discussion prompts - Pieces of paper for each group
25 minutes	Opportunity to start researching a 2SLGBTQIA+ icon	Individual activity	- Access to computers

To get ready for this lesson ...

- Have laptops or computers for your class (book laptops or go to the library)
 - Print out the prompts for the jigsaw groups to give to students so they know what they are doing (in materials)
-

CURRICULUM LINKS

If you are an English teacher, note that this lesson addresses the curriculum expectations listed on the left. If you are a History teacher, this lesson addresses the curriculum expectations listed on the right.

If used in an English classroom ...	If used in a History classroom ...
<p>ELA10, 20, 30, 40 (Gr. 9, 10, 11, 12)</p> <ul style="list-style-type: none"> ✓ 2.2.1 Experience Various Texts ✓ 2.2.2 Connect Self, Texts & Culture ✓ 3.1.1 Use Personal Knowledge ✓ 3.1.3 Participate in Group Inquiry ✓ 3.2.4 Access information ✓ 3.2.5 Make Sense of Information ✓ 5.1.1 Cooperate with Others ✓ 5.1.2 Work in Groups ✓ 5.2.2 Relate Texts to Culture ✓ 5.2.3 Appreciate Diversity 	<p>Canada in the Contemporary World 10 (Gr. 9)</p> <ul style="list-style-type: none"> ✓ KI-019: Describe effects of stereotyping and discrimination on individuals, communities, and regions ✓ KI-021: Describe ways in which identity, diversity, and culture are protected in Canada ✓ K1-022: Analyze current issues surrounding Canadian culture and identity ✓ KH-030: Describe social and cultural injustices in Canada's past ✓ VH-008: Appreciate the efforts of Canadians who have helped to promote human rights

Activity 1:

TOPIC

Jigsaw Activity

TIME


50 Minutes

MATERIALS

Prompts & Links

Laptops, Student Cellphones

Optional: Headphones



Please invite your students to fill out the survey on page 5

JIGSAW GROUP MATERIALS & PROMPTS (PRINT FOR STUDENTS)

GROUP 1

Reading/Viewing Materials:

- "Do I Have Boobs Now?"
 - o Video: <https://www.nfb.ca/film/do-i-have-boobs-now/>
- Optional English Reading: "These Bodies Will Undo Us" by Laura Price Steele

TASK: Watch Courtney Desmone's short video and read "These Bodies Will Undo Us" by Laura Price Steele if you have time/want to. Once you have finished watching Desmone's video and/or Steele's creative nonfiction piece, discuss the questions below.

Discussion Questions:

- What do you think Courtney Desmone was trying to assert about women and women's bodies through her campaign?
- Do you think it's fair that men and women can't show their bodies in the same way? Why do you think women's chests are sexualized when men's chests are not?
- How would non-binary or genderqueer people fit within this discussion?
- What is different about the experiences of Courtney versus K? How are they treated differently when they transition? How does misogyny play a part in both of their stories?

THESE BODIES WILL UNDO US

Laura Price Steele, published in *Ploughshares*

K and I had been married less than a year when we decided to hunt. Neither of us had ever hunted before. My parents were mostly vegetarian. And K's dad, even though he'd grown up in Montana, lacked the survivalist grit of previous generations. Hunting felt like the answer to some problem we hadn't been able to put words to. We were homesick of course. But there was something more. Something that could maybe be solved, we thought, by chasing down a wild thing and killing it.

Two weeks before the trip, K bought a knife with a gut hook and a book on how to field dress an animal. We flipped through the pages together, watching the soft belly of a cartoon elk split neatly open to reveal the intestines, stomach, bladder, heart, and lungs. I paid close attention to the cuts because K might pull the trigger, but I'd be the one with my hands in the blood. He wouldn't have the stomach for it. "If you nick the intestines, you spoil the meat," K said. "The bladder too."

I unsheathed the knife, let the weight settle in my palm. It did not feel heavy enough to do the sort of damage it was meant to do. "How are we going to carry an elk?" I asked. We had both deer tags and elk tags—K planned to kill whatever we came across first. A deer was maybe a hundred and fifty pounds before being bled and gutted, but an elk was closer to five hundred.

"We'll have to drag it," K said. Already it felt like we were kids in over our heads, like we'd forgotten to take into account the grisliness and heft of the real world. It hit me then that a fresh carcass would be wet with blood and mucus and bile, tough with gristle and bone. I worried that I would not be able to tell the difference between one slick organ and another. But I didn't say anything. I just studied the book for a while and then assured K that if he got a clean shot, I could split the body apart without spoiling the meat.

We were going back to Montana to hunt. We'd only been living in Salt Lake for a few months. K had come down in May. I'd followed with our things and the dog in September. Although the city seemed like a fine place to craft a life, moving away from Missoula had cut us off from our own history, and it ached like a phantom limb.

K was happy to be relieved of the weight of the past. I couldn't blame him. He'd had to live his whole life as someone he wasn't and now he could finally wrench himself free. The thing is: when K and I met we were both women.

We met in the leafy atrium of the student union on campus. The relationship bloomed quickly. Within a few months we'd moved into a house in Rattlesnake Canyon and adopted a husky. Occasionally, K brought up a vague body dissatisfaction, but I didn't think it much more urgent than the average human experience. He told me that as a teenager he'd looked into buying hormones from Mexico, but I figured he was simply revealing some version of the misguided soul-searching we all did in adolescence. An identity he'd tried on for a while and ultimately given up.

Cooper we picked up at the Humane Society. He was a stray, found on Highway 93 near Lolo with his tail tucked and hollows between his ribs. Cooper maybe looked like a wolf, but he spooked like a sheep. Not only had he been abused as a puppy, but he also had a bad case of canine epilepsy, which haunted him like a cruel ghost. We gave him meds to keep the seizures at bay, pills I wrapped in cheese and threw down his throat twice a day. But still he dropped into cycles that lasted so long we worried his heart might burst.

K and I knew that eventually we'd have to put Cooper down—the vet told us as much. Every time he kicked into a seizure, we wondered if this would be the unending bout that would force our hand. We agonized for days at a time, setting deadlines only to push them back once they arrived. "If he's not better by tonight," we said, "by tomorrow, within forty-eight hours." Neither one of us wanted to wield the power we had. But somehow Cooper always climbed out of it on his own. Without warning, the seizures would stop and we'd be out of the woods for a while.

The night before we left for Montana, Cooper fell into it again. He had one seizure after dinner and another at 2:30 in the morning. In the dark, I waited for his tags to stop jingling. Eventually, I could hear the thick rhythmic breathing of him trying to return to himself. It was a slow process, and it always felt as if he had to break back into his own body, reclaim it bit by bit from some other beast.

For the first few minutes after a seizure, Cooper was blind. I knew to keep my distance. At first I'd made it a habit to rush to his side and sink my hands into his fur, leaning close to the cave of his ear to whisper sweetly, "It's OK. I'm here." I should have figured out on my own just from the way his muscles roiled under my palms that it was not what he needed. Instead I had to have the vet tell me—the only way to help a seizing patient is to reduce stimuli. No sound, no light, no touch. It was hard giving up the ritual of soothing myself by pretending to soothe him.

I could hear K's breath next to me. The intimacy still unsettled me slightly, a body I didn't quite know so warm and vulnerable next to me.

"Is he OK?" K whispered. He smelled so different now. His old smell was gone completely.

"He will be, I think," I said.

We both listened to Cooper, waiting for him to get up. After almost every seizure, he would wander through the house drunkenly, wedging himself into corners, spaces much too small for the whole of him as if he'd forgotten that his head was attached to anything at all.

"Should we still go?" K asked. The truck was packed, bins of gear stacked neatly in the back. Two rifles tucked into their soft cases on the floor.

I listened to Cooper's tags rub against each other. "I don't think he knows the difference—whether we're here or there," I said.

"All right," K said, and I could hear in the gravel of his voice that maybe he thought me callous for saying it that way.

The drive took seven hours. We'd rented a Forest Service cabin outside Bozeman—the kind of cabin with a wood stove and a couple of cots. No electricity.

No running water. We could walk right out the front door with guns loaded. Cooper would sleep in through the mornings while we hunted, then hike with us in the afternoons.

Halfway through Idaho, Cooper nearly fell into a seizure. I saw his eyes unfocus and his neck go stiff, but I called to him loudly. "Cooper," I said. "Stay with us." And he did. That was the strange part. There seemed to be a little stitch of time when you could still bring him back, as if he paused for a moment at a fork in the trail and only had to be reminded which way led back home.

By the time we arrived at the cabin, Cooper was a glazed version of himself. K unloaded the car while I started a fire. Already, thin flecks of snow were swirling down from the sky. I crumpled pages from the phonebook and arranged them in the cold metal belly of the stove, broke twigs to lay on top as kindling. Since I was a kid, I've always loved starting campfires, the flames offering proof that anything can turn into magic, even if just for an instant. I lit the match, touching it to the paper in two places, watching the lists of names curl into themselves, darken. Soon I had a healthy flame and the front side of a split log was starting to catch.

"It'll warm up faster with that door closed," K said. He was right, but I hated closing up the stove. It felt like locking up a living thing.

"I don't want to snuff it out," I said.

He let out a little grunt sigh. It was a noise he had only recently started making. It was the sound of a man exasperated with his wife.

Cooper was deep into a bad streak. He had three seizures overnight. By morning he had retreated into himself so much he didn't recognize us. That happened sometimes. He looked at K and me as if we were strangers, as if his brain had wiped clean the whole twenty-thousand-year history between people and dogs.

"You think he's OK?" K asked. We were loading our packs, tying boots. Dawn hadn't yet broken. Cooper lay sprawled on the bottom bunk. Had a bear broken into the cabin right then, I don't think he would have gotten up.

"I don't know," I said.

"Should we leave him?" he asked.

"If you want to hunt."

We finished prepping in silence, buckling straps, pulling on hats and gloves. K unzipped a rifle from its case. I didn't grow up with guns; they still held an air of celebrity for me—something I'd seen almost exclusively on TV.

"Do you want to carry one?" K asked. "We can leave it unloaded for now."

"Sure," I said. I liked the idea of looking the part.

Outside, gray had begun to seep into the morning. The cottony layer of cloud cover meant there would not be much of a sunrise. We crossed the wide, flat opening of the valley and angled up toward the ridge. Almost immediately I regretted the second gun. I'd only considered it as a prop; I hadn't thought about how heavy it would be to carry or that the cold metal might sap the warmth right through my gloves.

We walked in silence, trying to take the weight out of our steps. The snow was not deep, but it had formed a cold crust overnight. I tried to listen to the landscape, but all I heard was the rush of my own breath and the wum-wum-wum of my own heartbeat. I could smell the cold pine—different from the summer when the cones bloom and the sap bleeds. In the winter there is just the sharp smell of the needles. And though the cold quieted things down, there was nothing peaceful about it. In the calm, I could feel the pent-up hunger of every curled-up plant, every burrowed insect, every hibernating beast ready to burst forth at the first sign of spring melt.

K led us through the trees, finding a path over rotten logs and lichen-covered rocks. With no trail to follow, we had to test our footing with each step, being careful not to commit our weight too soon and risk falling—our hands were not free to catch us. When I didn't

agree with K's line, I didn't say anything; I just took my own way around. A couple times he eyed me for it, as if he thought maybe I was making some kind of point by doing so.

When K first told me he was going to start hormones, he was careful not to ask for permission from me. We both knew that permission for this was not mine to give. We talked for a long time about the doctors, the injections, about other people who'd gone through the process. In the end, we both made promises we would not be able to keep.

The transition itself was somehow both swift and endless. K's voice dropped. Hair sprouted on his chest, his chin, his back. Overnight his skin became leathery. His shoulders broadened and his jaw widened. In fact, the dimensions of his whole head changed, as if the skull itself was expanding. It felt every day as if some piece of K had shape-shifted so severely I couldn't remember its previous form. It was disorienting to witness. Maybe not unlike watching a child age—having a loved one sacrificed every day to some new version of themselves. As soon as I thought the transition was somehow complete, another thing would change—the way K picked up a fork, the weight of his steps, the speed of his eyelids. All these tiny things changed so that I did not know what exactly to hold onto.

Two years into the transition, after K changed the gender on his passport, we got married. We did it because we could. For so long it had been an impossibility for us, but suddenly we had the key to the door we thought we'd never get open. It seemed criminal not to use it. Being married gave us a taste of what it might be like to slip into some other story, but moving to Salt Lake let us start over. In Montana, the transition spread into both our lives like ink into cloth, spidering into everything. We had to find breaks in conversation to insert a confession so intimate and unwieldy—with our friends, but also with acquaintances and coworkers. People tripped over themselves to say how fine they were with it, how happy really; they thanked me for telling them as if I had a choice. But almost always I saw a little shield drop behind their eyes, and I knew that they were stumbling upon the reserve of reptilian hate that sits in everyone's gut like a puddle of tar. That was the worst part—being the one to remind them of their own darkness.

We felt flayed in Montana, the constant sour-skinned sensation of being overexposed. When K found the job in Utah, it was like discovering in midair a parachute on our backs. Both of us were intoxicated by the possibility of living simply as man and wife, having the option to reveal our history only if and when we saw fit. K wanted me to agree not to tell anyone at all, and I did, without a second thought. It was an easy promise to make.

At the top of the ridge, the ground flattened out some before dropping down into a shallow valley. Already the tips of my fingers stung. I tucked the gun into the crook of my arm, but it kept slipping. The clouds hadn't yet broken a stitch. High above us a hawk looped without flapping its wings. I watched its body quiver in the current. I've always

admired birds of prey—only ever touching earth with the sharpest parts of themselves.

On the way down the slope, we found tucked between the broad face of a boulder and a cliffy ledge the bed-down spot for a herd of something big. We could see the outlines their bodies had melted into snow.

“They were just here,” K whispered, smiling broadly.

I couldn't tap into the same giddiness. Seeing the evidence of their warmth—imagining the wet glisten of their noses, the knobs of their folded legs, the accidental rub of hides as they settled in for the night—it soured the joy of the hunt. A few paces away we saw piles of dark pellets. Elk scat.

We stopped for a while, settled into a little nook where K could rest the gun on stump and hope that something might wander by for him to shoot at. At first my eyes were trained on the landscape, ticking left and right for any hint of movement. But soon enough, the feeling drained from my face, I lost focus. My mind abandoned me altogether. I didn't feel crazy, just utterly empty of thought, as if the forest had leaked right into my body.

As agreed, neither of us told the new people we met in Salt Lake about K's transition. It surprised me just how much of myself I had to cut away to avoid the subject, how my new tentative friendships seemed drained of the lifeblood they required to survive. The more I spoke about myself, the more misshapen my life became. Just saying that I had moved to the city where my husband found a job felt deeply dishonest, as if I was tapping into to a long line of history that was not mine to claim.

Within weeks I could feel the presence of Man & Wife, a shadow couple that appeared suddenly in our new home. They lived beside us breath for breath, a constant reminder that there was a script for us now. In Montana the only ghosts we knocked into were the husks of our former selves, but Man & Wife were different. They were strangers looking for bodies to inhabit, trying to wind themselves into flesh. Sometimes these shadow people could speak right through our mouths it seemed.

I don't know how long we sat there waiting. It wasn't until K gave up and we got moving again that I understood that the peaceful hollowness I'd drifted into was nothing more than a mild case of hypothermia. The ground had been stealing my heat.

Even though we abandoned hope of making a kill, we stayed quiet on the walk back to the cabin. Out of habit I suppose. The magic of the early morning had burned off and the middle of the day clamped down onto the landscape. My steps felt heavier than they had on the way out.

From the top of the ridge, we could see all the way across the valley. When we looked,

both K and I got our gazes caught on the same thing. A pair of bright orange dots. Two people way off in the distance. We kept our eyes on them as we hiked, and it became clear that they were moving toward us as we moved toward them.

We gained an ounce of detail with every step. Their matchstick bodies came into view and we understood that the orange dots were their hats. Before we saw their weapons, we knew they were out here to kill something same as us. Two men with camouflage pants and jackets. One of the men had a rifle; the other carried a compound bow. They watched us just as we watched them. It took a long while to close the distance between us, and the whole time, I was wishing there was some other way around.

Finally, we were up on them. We all stopped, nodded hello, kept guns pointed at the sky.

"What are you after?" the taller one said. They both had goatees.

"We've got tags for elk and deer," K said.

Neither of the men looked at me. Not at all. "We got elk. He's got a moose and a bear too," the shorter one said. They were talking only to K. "We ain't seen nothing today. A deer track, but that's it," he said.

"We found some scat, but we haven't seen anything either," K said. I could see he was enjoying the exchange.

"I think they've all gotten chased out of here," the tall one said. "At this point in the season." They all looked out different directions as if verifying that everything had indeed been run off.

"I couldn't get my wife out here for nothing," the short one said. Still they did not look at me. I understood that ignoring me was their way of showing respect to K.

"Me neither," said the other one. "She'd divorce me if I ever tried."

"She was a little cold," K said as if I weren't standing right there holding a gun, same as him.

"I bet," the tall one said. "Mine's cold next to the fireplace." He laughed. Overhead a blackbird squawked.

"We're headed up over that way, got a camp about eight miles up," the short one said, pointing off to the right.

"We're heading back too," K said. "Just a couple miles."

The men nodded. We would not be in each other's crossfire.

"Good luck," the short man said. The tall one let out a chuckle. I saw him look at my boots. We all turned away from each other and began walking again.

I couldn't blame K for how men talked to each other or for the ways they turned women into symbols, but it didn't seem quite fair either that his maleness had to be propped up by my silence. I'd noticed the shift almost as soon as his voice dropped. Anywhere we went—restaurants, stores, doctors' offices—people spoke to him first. Even women. It was as if the world now had to come through him to get to me, and it felt like a death of a thousand cuts.

I never brought it up with K; I didn't know how. It was almost too subtle to put words to—the way a person's gaze settled upon us, the angle of their bodies. Plus, the doubt that flooded through me always seemed to dilute the anger. People I did not care to talk to were not talking to me. What was so terrible about that? Trying to grab onto the problem was like trying to hold a snake's tail—it was always slithering away.

Back at the cabin, Cooper had barely moved. I petted him on the haunch and he sniffed my hand without a glint of recognition. We dropped our packs, slid the guns back into their cases. For a while we napped, but we were restless before the sun went down. The cabin felt too small to contain us. K offered to take me out for some practice shots. I'd fired a .22 once, as a kid. I could remember the breathless satisfaction of knocking a tin can off a fence, the full-chested sensation of harnessing that power.

We pulled out the rifles and relaced our boots. Outside, the light had paled with the afternoon. K explained how to wedge the stock into the shoulder, how to pop the bolt into place and look down the sights. "Don't put your finger on the trigger until you're sure, until you're completely ready" he said. "Pull on the exhale." He lined up and shot a round. It caught the edge of a tree and splintered the bark. The boom echoed through my ribcage.

K took another shot. It missed the tree altogether. The sound elongated this time, tunneling into the distance—I don't know what finally stopped that bullet. K grimaced, his cheeks reddened, he did not turn to look at me. Instead he was already loading another round, taking aim. This one he landed just inside his first, deep into the tree.

K pivoted toward me as if he could bear my gaze again. "Ready?" he said. I liked the slide of the bolt, the flick of the safety. I even liked the kickback. My first shot went wide. I could feel the power of the gun reverberate through

my limbs. K smiled at the miss, good-naturedly, but also pleased. I steadied myself again, took three deep breaths and buried a shot near the middle of the tree. The next one was almost dead center. I felt a bloom of adrenaline, the worming under the ribs at having bested K in this unspoken competition.

"You probably killed that tree," K said as if it was a particularly careless thing to do.

I pointed the barrel at the ground, assessed the damage. The tree was splintered on one side, with deep scars poked into its meat. I hadn't even been thinking of it as a live thing, only a target to shoot at, a patch of bark at the end of the sight. I didn't know what a tree could survive, but suddenly I felt ashamed for making it endure anything more than it had to.

We hunted for two more days, but the closest we came to a wild animal that whole time was the bed-down spot we'd run across on day one. I could tell K was frustrated at leaving empty-handed, but I was relieved to go home with the knife in its sheath and the gut hook unused.

By the last day, Cooper still hadn't come out of the stupor. He was having seizures every few hours, and I thought this was probably the bad streak that would end it all. On that final morning, I watched him run square into the cabin wall and then collapse onto the floor. His eyes rolled around. I knew what we needed to do. There was poetry to it, being in Montana with him again, coming to the end of the road back where we'd started.

"We can't let him keep going like this," I said to K as we packed up the cabin.

"I know," he said.

"I think this is the end," I said. I knew I couldn't ask K to kill Cooper. But I thought he might get what I was hinting at. It seemed like maybe the best option—to walk Cooper into the woods and put him out of his misery—but there are limits on what one person can ask of another.

"I don't know," was all K would say.

I pushed a little more before we loaded the truck, but K didn't give any. When finally we hoisted Cooper onto the seat and buckled ourselves in, I felt a hot burst of anger in my chest. K should have to kill Cooper, I thought. It was what a man would do, and it was not fair for K to cherry pick the parts of being a man that suit him and leave the rest for me.

We pulled out onto the road, the cabin locked up and cold behind us. Cooper laid his head down at a strange angle. We drove for a while in silence, the hum of the tires filling

our ears. I watched the trees with their arms out, the silver green of their needles blurring as we picked up speed.

"I know what you wanted me to do," K said. "But I can't."

I watched fence posts tick by, barbed wire unspooling in the gaps. I thought about the cruel, cutting things I could say. But before I could speak, the absurdity of my plan hit me. I watched it scene by scene—the silent plodding walk into the woods. Cooper's head down, his nose nearly grazing the snow.

I could see the trees, the flesh of their bark nicked and torn from decades of wind and rain. I saw K and me walking, he with both hands on the gun. We would walk until we found some tucked-in corner behind a boulder or a stand of trees. Cooper would be panting. He might even lie down without us having to coax him. I saw K lifting the rifle, pointing the barrel behind Cooper's ear, Cooper turning to sniff the gun. K would cry. I probably wouldn't, not until after. But in the scene, I reached out, put my palm on K's forearm, let my hand guide the barrel down. I didn't want K to kill Cooper. I wanted K to set his finger on the trigger so that I could pull him back. As if I understood that my power as a woman lay only in my ability to save my husband from the brutality of being a man.

GROUP 2

Reading/Viewing Materials:

- Excerpts of "Picture This" Video: https://www.nfb.ca/film/picture_this/
(suitable for older ages, best for Gr. 11, 12), watch until 6:15
- Alternative video for Gr. 9, 10
(<https://www.youtube.com/watch?v=s24UtlmNDv4>)

TASK: View one or both of the videos and discuss the questions below. Note: The first video is quite long. Only watch until around 6:15. The second video is about the show "Special" on Netflix.

Discussion Questions:

- What disabilities are you aware of? Do you have a disability yourself?
- Do you think that disability is mentioned a lot in relation to gender and sexuality?
- What emotions came up for you while watching this video?
- Why do you think representation for disabled 2SLGBTQIA+ people is important?

GROUP 3

Reading/Viewing Material:

- "Queer (Self) Portraits: Syrus Marcus Ware" Video:
<https://www.youtube.com/watch?v=MMSr6ukWKBA>
- <https://syrusmarcusware.com/past-projects-exhibitions/activist-portrait-series/>

TASK: View Ware's video and visit their website. Look at the portraits of activists and discuss the questions below.

Discussion Questions:

- What do you think about the idea of recording stories that have not been told?
- What do you think about Ware's choice to make these into giant portraits?
- After going to Syrus' website to see their portraits, did you know any of the activists?
- Whose stories do you think are still missing and how do you think people can learn more about them?

GROUP 4

Reading/Viewing Material:

- Vivek Shraya's Video: https://www.youtube.com/watch?v=IL6OxkJL_XI
- Go to Vivek Shraya's website:
<https://vivekshraya.com/projects/visual/trisha/>

TASK: View Shraya's video and visit her website to see her photo series.

Discussion Questions:

- What did you think about Vivek's discussion of her gender identity and expression in relation to her Indian heritage?
- What did you think about her discussion about her mother and her mother's own fears about having a daughter?
- How do you think the experience of a white trans person would be different from South Asian trans person's experiences? What about other racialized people's experiences?
- What did you notice about Vivek's photos? Do you think this was reclaiming anything about her own narrative?

GROUP 5

Reading/Viewing Material:

- "I'm gay" <https://www.youtube.com/watch?v=qpipLfMiaYU>
- "Othered: The queer future of Asian American identity" - <https://www.youtube.com/watch?v=5KmcW5PLFe8>

TASK: View both videos and discuss the questions below.

Discussion Questions:

- How did you feel after watching "I'm gay"? What did it make you feel? What did it make you think of?
- What did you feel after watching "Othered"?
- How often have you seen Asian queer and trans representation?

Jigsaw Activity: Listening to Different 2SLGBTQIA+ Perspectives (50 mins)

10 minutes

- Create groups of 5 people
- Number off your class 1-5
- Tell all the 1s, 2s, 3s, 4s, and 5s to go together
- Explain the activity

20 minutes

- Each group will start off together and explore different texts to learn about different perspectives
- For approx. 20 minutes, they will read texts or watch videos learning about different perspectives

20 minutes

- Give each group a big piece of paper
- Tell each person to go back to their original group (each group should have a person who was numbered a 1,2,3,4 & 5)
- Tell students to go around 1 by 1 and summarize what they learned
- Also instruct students to write down questions that came up for them, including things they still don't understand/new words etc.
- If you have time, share as group
- Get students to hand in to you at the end of class as a form of formative assessment (to check their understandings and areas they are still unsure of)

Activity 2:

TOPIC


Research a 2SLGBTQIA+ Icon

TIME

25 minutes

MATERIALS

Laptops/Computers



Please invite your students to fill out the survey on page 5

Researching a 2SLGBTQIA+ Icon

This relates to a possible summative assessment, where students create a poster or zine related to a 2SLGBTQIA+. Give students some time to start deciding what icon they want to research.

25 minutes

- Explain to students that they will be choosing a 2SLGBTQIA+ icon to research
- They will need to create a poster with key information about this figure's life and their contributions to 2SLGBTQIA+ activism or art
- Students can pick any figure (artist, activist etc.)
- They just need to relate their figure to Canada's struggle for 2SLGBTQIA+ rights in some way (can relate it to the context and what was happening in Canada at the time if they were/are an American person)

Use this chunk of time to help students get started on this. Get them to start researching. Here are some suggestions for activists and artists:

- Syrus Marcus Ware
- Vivek Shraya
- Alok Vaid-Menon
- Loree Erickson
- bell hooks
- Kimberlé Crenshaw
- Tim McCaskell
- Richard Fung
- Billy-Ray Belcourt
- Kent Monkman
- Joshua Whitehead
- Melody McKiver
- Elliot Page
- Ivan Coyote
- Zena Sharman
- Tara Goldstein
- George Hislop
- Jim Egan
- Marsha P Johnson
- Sylvia Rivera
- Douglas Stewart



A great resource is the ArQuives National Portrait Series:

<https://digitalexhibitions.arquives.ca/exhibits/show/npc>

**Please click on the link
on the title page and
fill out the educator
feedback form. Please
also provide your
students with the link
to the student survey
listed on page 5. Your
feedback helps us make
better resources.**

Thank you!