Institutionalized Heteronormativity: A Queer Look at the Curriculum in British Columbia

by

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BA, University of Toronto, 2011

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Supervisory Committee

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Abstract

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The primary objective of this thesis is to queerly analyze the Planning 10 curriculum of British Columbia, Canada. 'Queer' in this case means the destabilization of identities that are traditionally understood in terms of binaries, and normalized through discourse. The lead research question is: how British Columbia's Planning 10 curriculum (specifically it's health component) might serve to reinforce and naturalize heterosexuality in its students and by extension in society by utilizing a combination of both Queer and curriculum theories. By using such an analytical framework, this thesis seeks to provide a multi-theoretical analysis of how sex, sexuality and gender identities are maintained and reinforced by the sex education curriculum in BC, and as such, normalized. This work will complement the recent move within curriculum studies from a modernist, or 'black box' understanding of curriculum, with a general focus on goals and objectives, towards a post-modernist and hopefully queer(er) understanding. Through both semi-structured interviews with in-service Planning 10 teachers (and one external educator specializing in sex education), and document analysis of the Planning 10 Integrated Resource Package (last revised in 2007), this research will uncovered queer potential within the curriculum, as well as those discursive constraints that might limit challenge to the heteronormative order. This thesis found that although there is the potential to include queer concepts through silence towards identities within the curriculum, because sex education is not a "teachable subject" in teacher education and a lack of professional development opportunities, teachers are left feeling unqualified, underqualified, and generally uncomfortable with the subject matter. More over, the curriculum document provides an "Alternative Delivery Clause" that pushes sex education into the realm of "sensitive subject matter". This discomfort is further perpetuated by a number of binaries that remain rigid due to heteronormative discourse and other major narratives, while sex education exists in a grey area between private/public, child/adult, school/home, and state/family.

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Acknowledgments

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To Jarrod – who I met, befriended, fell in love, and married over the course of this thesis. Thank you for being my biggest fan and for being my rock of stability. I love you.

And Lily, for her companionship, cuddles, and wet kisses.

Dedication

To my father. My original social justice warrior. Although you won't be here at the end of this work I know you are with me always. I promise to hang on for you, for others, and above all, for myself.

To my mother. I owe everything to you. Your strength, courage, and commitment to the cause humbles me every day. Thank you for providing me with "home", no matter where we are.

I know this work will make you both proud.

Chapter 1: Introduction

General awareness and concern surrounding the inclusion of LGBTQ educational content in the context of schools has risen over the last decade (Bochenek & Brown, 2001; Kosciw et al., 2008; Kosciw et al., 2012; Taylor et al., 2011). This discourse has manifested itself into concern regarding bullying of LGBTQ youth, inclusivity of LGBTQ specific narratives in sex education, inclusivity of LGBTQ diversity, and general physical and discursive space provided to LGBTQ voices in schools. To determine a baseline of LGBTQ inclusion, this study analyzes a section of British Columbia's sex education curriculum, focusing on heterormativity and opportunities to challenge that discursive narrative. Heteronormativity by definition is the preference or normalization given to heterosexuality by structures and mechanisms that maintain order in a given society (Nielsen et al, 2000). It is dependent on an understanding of social order that humans exist in binarized categories: either male or female, masculine or feminine, gay or straight. These binaries are essential for establishing and maintaining hierarchies that construct order and power relations between individuals, and the ways in which they interact with one another. This thesis asks, "Does Planning 10 curriculum reinvest in the heteronormative order or utilize queer acts challenge it, and if so, what discursive strategies might be used to challenge these hierarchies?"

If homophobia and other discriminatory attitudes, based on preexisting stereotypes and generalizations, are learned through discourse, than curriculum as discourse has the potential to disrupt and challenge said attitudes. I believe that sex

education has the potential to serve a location for disruption, through the process of queering space, or queer acts (to be defined in the following chapter). This involves separating the subject from the identity; understanding the subject as ever-changing, temporalized, and fragmentized; and encouraging students to question hegemonic powers that police sex, gender, and sexuality through heteronormative attitudes and other assimilationist policies. The inclusion of these queer acts and more are essential to an equitable and democratic society for all individuals.

To understand how heterosexuality operates in one section of the sex education curricula, located within the Planning 10 health component of British Columbia, I have applied two theories utilizing post-structuralist lenses; queer theory and curriculum theory. A post-structuralist perspective is vital to this work for a number of reasons: (1) it serves to destabilize identities' status as natural and authentic; (2) it asserts that the human subject is a social construction enabled by language and does not exist naturally before language asserts "I"; and (3) it observes schools as one part of the social mechanism that serve to perpetuate master discursive narratives including, but not limited to heteronormativity. By using such an analytical framework, this thesis seeks to provide a multi-theoretical analysis of how sexual and gender identities are maintained and reinforced by the sex education curriculum in BC, and as such, normalized.

Inclusive policies and subsequent behavior (or lack thereof) are situated not only in the classroom, but existing in greater society as discursive narratives are not limited to one segment of social interactions. This study focuses on the classroom as a study-able,

spatially contained area of society, in which discursive change can challenge or alter ideologies surrounding socially constructed identities through curriculum reform.

Personal Inspiration

The inspiration for my work occurred four years ago in an undergraduate course entitled "Social Science of Sexuality" at the University of Toronto. During a class discussion, the professor asked what I perceived to be a profound question: "What was your sexual education experience like, and how do you think it shaped your perceptions of sexuality?" Years later, this question has continued to challenge me, whether it be self-reflection regarding my own world view, sexuality or my interactions with others, and has inspired me to undertake a Masters of Arts degree in Education. This has provided me with a voice, concentrating my focus on feminist and queer understandings of sexuality to inform my understanding of sexual education and its impact on the creation and maintenance of gender and sexuality binary identities, and heteronormativity more broadly.

Significance of This Work

The importance of curriculum theory

Curriculum has been conceptualized differently by academic sources: there is no one single theory that unifies all perspectives into a cohesive ideology. However, three strong movements that have been identified include: (1) Taylor's Social-Efficiency Movement, which critiqued the education system by arguing that curriculum served to prepare and funnel children into the capitalist workforce and prepare them for a particular niche in the labour market. This movement also noted a lack of social mobility amongst

the classes, and argued that curriculum served to maintain the status quo, limiting

individuals' ability to move from one class to another (Franklin, 1982); (2) The

Progressive Reform Movement, popularized by Dewey and Bowles, argued for student

based learning that was both democratic and experiential. Rather than the top-down

power structure of the previous mentioned movement, Progressive Reform argued for

bottom-up, placing the student at the center of curriculum (Bowles & Gintis, 1976); (3)

The Reconceptualization Movement, which gained notoriety through the works of

theorists including Pinar, who argued for an interdisciplinary look at curriculum,

including different perspectives such as gender, sexuality, race, and political (Pinar,

2013). This movement observes curriculum not as series of syllabi turned into classroom

practice, but as subject to multiple influences. The latter-mentioned movement ultimately

informs this thesis, as it is this movement that is by far the most post-structural in nature.

This wave of Curriculum Theory seeks to understand curriculum not as a written series of

educational goals, but rather as something that conveys a series of societal values that

may reinvest, inform, or challenge major discursive narratives.

The importance of a queer perspective

Queer theory specifically focuses on the formation and importance of identities

that are pivotal to the organization of any society. Through queer theory, identities are

seen as social constructions, built and reinforced by narratives that are promoted by

multiple discursive regimes (one of which is curriculum). By visualizing identities as

constructed and dependent on social interaction and language, rather than as fundamental

precursors to our existence, queer theory seeks to understand the formation and impact of

identities on a given society. According to queer theory, categorizing 'identity' serves not

only to divide individuals, but to define and constitute them as subjects. Without these categorizations, theorists such as Butler (2004) have argued that the subject is unintelligible and perhaps unimaginable. For example, individuals that either present themselves or are perceived as falling into neither or both identities within a binary are theoretically unintelligible. Examples include a queer individual that identifies with neither masculine nor feminine (nonbinary), or an individual who does not find either sex or gender sexually stimulating (asexual). This necessarily complicates social interactions such as in gendered pronoun use, or other heteronormative societal expectations (romantic coupling or reproduction).

Although queer theory can be used to understand and destabilize a number of social identities (see McRuer, 2006 for disability and Hennessy, 2000 for gender, race and nationality), for the purpose of this thesis, it will analyze gender, sex, and sexuality identities, of which LGBTQ identities are but a few. Queer theory unsettles binaries by challenging their 'naturalness' and intrinsic fundamentality. This is of particular importance in understanding how the naturalization of heteronormative identities, such as cisgender and heterosexual,[1] serves to 'other' LGBTQ individuals as 'amoral' or 'weird' (Butler, 2004).

The importance of incorporating multiple perspectives.

Similar to Saxe's (1872) parable of the six blind men and the elephant, my research seeks to utilize multiple perspectives to explore the complex social issue of the Planning 10 curriculum. Queer theory stands as one blind man. Feeling the elephant, the blind men

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[1]The term "cisgender" used here refers to an individual whose gender aligns to their sex assigns at birth

describe what it is that they feel: identity as discursively produced through social interaction, reinforced through texts, institutions, and traditions; identity as intrinsically unstable and dependent on the centrality of the subject, or the claiming of 'I'; and a man with a goal to trace the construction of these identities through their understanding of discourse. Curriculum theory stands as the second blind man. When this man feels the elephant, he feels a number of things, some similar to that of the first man, and some distinctively different. Like the first man, he feels discourse to be vital in understanding the construction of values and identities held to be fundamental and true to any given society. The second man does not see heteronormativity clearly, but he does provide tools to understand the context of the school system.

This thesis, like many others, serves as a jumping off point for any academic's interest in a single subject. Further time, reading, and experience in the field of identity-based research in education will provide additional questions on the topic, and will undoubtedly invite other blind men to come feel and describe the elephant. The following chapter will detail existing literature, providing a map of the research and theories that this thesis will utilize and build upon in order to best answer the research question.

Chapter 2: Literature Review

This chapter summarizes the research literature, including theoretical considerations and studies, as they pertain to my area of research. In order to illuminate how my own research is vital to academic understandings of heteronormativity in sex education, it is essential to provide an overview of existing literature that my work builds upon. This chapter discusses and critiques areas of curriculum and queer theory in the context of the classroom.

Understanding "Discourse"

Discourse describes communication that exists in the social realm: written, verbal, or other. It is what is spoken about within a given culture, and the actual speaking itself. It is through discourse that meaning is made (Hardy & Phillips, 2012). As Carlson writes, "all beliefs and values find expression in concrete acts of discourse between individual groups, and we may even go so far as to say that beliefs and values do not exist prior to their discursive constitution" (p. 34-35). It is through discourse that our social realities are formulated.

Hardy and Phillips (2004) provide an essential overview of the dynamic between actors, text, and power. They define discourse as "the structured collection of texts and associated practices of textual production, transmission and consumption located in a historical text and social context." Like Foucault, they acknowledge that texts can come in both verbal and written format, as well as any other kind of symbolic expression

requiring "a physical medium and permitting of permanent storage" (p. 300). However, Foucauldian thought would conclude that discursive texts need not even be physical. As displayed by figure 1, Hardy and Phillips argue that both discourse and actors shape texts, and are mutually constituted.
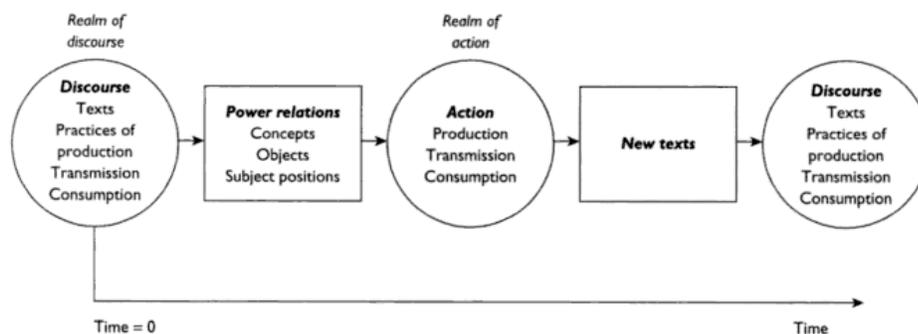
Figure 1. The relationship between power and discourse (Hardy & Phillips, 2012, p. 305)

Hardy and Phillips continue that a text's power is strengthened by its connection to other texts, offering intertextuality, as displayed in figure 1. For example, a country's pro-life stance on abortion would be strengthened by their public education system's stance on abstinence, use of religion and morality, and pro-life materials within their curriculum. Hardy and Phillips write that, "a text is more likely to influence discourse if it evokes other texts" (p. 308). They also add that the meanings of those texts are developed and shared within a community of practice, or interpretive communities, of which there are many at any given time. Individuals may also belong to multiple communities which can result in intersectionality of meaning making. For example, an individual who holds a pro-life stance might consider themselves as a social conservative, a Christian, hold conservative values instilled by older family members, or all three. Each community membership can contribute to their pro-life ideology, further reinforced by

the "texts" of each group.

Meaning making is also dependent on subject positions, or locations in social space within which agents act. Hardy and Phillips, using a post-structuralist analysis of modernity, add that subjects are socially produced as individuals though language, and take up a position within discourse. This school of thought regarding discourse sees subjects as inextricably linked to discourse, as meaning occurs in all social spaces. Through this rationale, all individuals are socially produced, and as such are bound to discourse and the meanings and values it produces (p. 302).
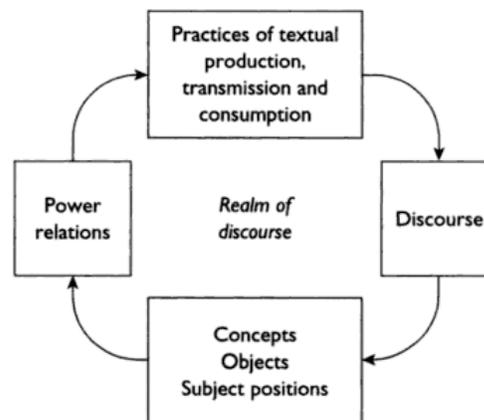
Figure 2. The relationship between discourse and power (Hardy & Phillips, 2012, p. 300)

Figure 2 is representative of Foucault's position central to this discussion and represents his understanding of the relationship between discourse and power as a circular and continual system. He also accounts for changes in discourse over time, where schisms in meaning may occur, where gaps exist, and new narratives are produced as a result. This provides an explanation as to why socially constructed meaning changes over time. An example of meaning that changes over time can be found in the Christian faith.

The introduction of different texts, different individuals in multiple subject positions over time and location have led to many different understandings of one original concept (the life, death, and resurrection of Jesus Christ). Although all Christian faiths revolve in some way or another around a central canon, different interpretations have evolved and multiplied in numerous different ways – just as different discourses regarding how to teach sex education have evolved.

Heteronormativity, Gender Roles, and Heterosexism

Heteronormativity can be understood as society's prioritization, valuing, or preference of the heterosexual identity over other sexual identities, privileging it as "normal," "moral," and "natural" (Butler, 2004). This prioritization is engrained and reproduced constantly by different discourses that constitute individual societies (Hardy & Phillips, 2012). For example, heterosexuality is presumed in much of today's mainstreaming wedding culture, as heterosexual couples are represented predominantly everywhere from television, wedding magazines, to cake toppers for wedding cakes. One of the most blatant display of heteronormativity is the act of "coming out," which is commonly associated with assuming a LGBTQ identity in Western culture. The act itself presumes that all individuals are heterosexual until declare otherwise, naturalizing heterosexual identity and "othering" anything that stands to counter it. Heterosexual individuals are not expected to announce their sexual preference at any point, or "come out" as homosexuals are. As a society, we have come to assume that all individuals are born 'straight', unless they tell us otherwise.

The naturalization of heterosexuality by a society is also heavily dependent on the

existence of homosexuality to serve as the "abnormal," "immoral," and "unnatural" alternative to heterosexuality's preferred status. Binary distinctions therefore become indispensable to meaning making, placing hetero-homo as either inside or outside the line of social acceptance (Luhman, 1998). Jackson (2006) proposes heteronormativity as a "double sided regulation", regulating both those within its boundaries and those outside. Similarly, heteronormativity regulates the behaviour of heterosexual or 'straight' individuals, in that they are resigned to masculine or feminine gender presentations from which they must not stray, and are expected to develop and maintain legitimate coupling through marriage, the expected result being procreation. It is through this "otherness" of homosexuality, and the "naturalization" of heterosexuality, that simultaneously marginalizes homosexuality and normalizes heterosexuality (Røthing, 2008). Birden (2005) argues that it is heteronormativity and the expected or compulsory subscription to "normal" binary identities that are responsible for identity-based violence against LGBTQ individuals. They continue that heteronormativity sets the stage for anti-lesbian and gay prejudice by normalizing sexual complementary, sharply dividing the world according to biological sex, and requiring continual announcement of that division (Birden, 2005).

Heteronormativity should be understood as not simply dependent on the sexual attraction between two members of different genders and the pairing of those individuals into units by which we group individuals for social purposes (legal, economic, social), but as implicitly dependent on the regulation of those two genders in distinct and separate binaries. As Butler (2004) writes, "regulation of gender has always been part of the work

of heterosexist normativity" (p. 186). Butler's understanding of heteronormativity as dependent on regulation of both gender and sexuality binary identities is reiterated in the work of Jackson (2006), who writes, "the analysis of heteronormativity needs to be rethought in terms of what is subject to regulation on both sides of the normatively prescribed boundaries of heterosexuality: both sexuality and gender" (p. 185). We adhere to gender binaries on a daily basis, rarely stopping to question their role or impact on our lives, how these pre-negotiated categories have extreme impact on how we behave, how we treat one another, how we define our relationships with others, and what opportunities we may be afforded. Jackson highlights the ultimate impact of gender, stating: "[Gender] forms the foundation for the ways in which we locate ourselves within a gendered sexual order and make sense of ourselves as embodied, gendered and sexual being" (p. 116). Gender is understood by the post-structural community as a performed, negotiated, and social construct that is the result of constant reproductions of a culturally produced ideal of either femininity or masculinity (Rich, 1980; Renold, 2002).

With few exceptions, gender identity is paired with the anatomy of the sex organs; individuals born with a penis and testes are expected to behave and perform the male gender, while individuals born with a vulva are expected to behave and perform the female gender. Gender is not chosen by an individual, but branded on them by societal regulations based on this anatomy. It is only through great struggle that an individual may be able to transgress their 'assigned' gender.

In her seminal essay entitled "Compulsory Heterosexuality and the Lesbian

Experience", Adrienne Rich explores how heterosexuality has been made obligatory by a number of texts through the course of history. She argues that heterosexuality is not necessarily natural, but has been made compulsory in order for men to have emotional, physical, and economic access to women: this is men's only innate desire. Patriarchy is the vehicle that this access has been enabled and denying women their own sexuality, raping women, and the ownership of women through marriage are all examples. As such, heterosexuality is a political institution that works to confine women. The "Lesbian Experience", Rich proposes, is considered an extension of feminism, a deviance from the heterosexual norm, and a political act (Rich, 1980).

Butler (1990) explores the interconnectivity behind these binary identities in *Gender Trouble*. In this work, she introduces the idea of the "heterosexual matrix" in which gender and sexuality are indivisibly linked - a regulatory mechanism enabling gender and identification. Building on the works of Wittig (1992), whose work on the "valued sexual subject will be explored later, and Rich's (1980) notion of "compulsory heterosexuality", Butler worked to:

> characterise a hegemonic discursive/epistemic model of gender intelligibility that assumes that for bodies to cohere and make sense there must be a stable sex expressed through a stable gender (masculine expresses male, feminine expresses female) that is oppositionally and hierarchically defined through the compulsory practice of heterosexuality (Butler, 1990, p. 151).

The goal of the heterosexual matrix is to produce stable identities, and the identities we place upon each other to fully encapsulate ourselves is the matrix's weapon of choice.

Both gender and sex have been constructed socially into binarized identities, existing in opposition to one another, but whose existence as such is vital to the other's existence (boys are boys because they're not girls, and vice versa). As Ruffolo (2006) writes, "assuming an identity position, rather, is subscription to pre-existing norms and dominant ideologies that continuously police the borders and boundaries that collectively determine and confine what it means to participate in an identity category" (p. 2). Stepping into an identity position involves taking on a pre-fabricated category with certain rules and constraints that are not necessarily challenged or altered by those who exist with such an identity today. Adherence to gender rules and constraints are policed by society on a regular basis, both through implicit and explicit means. Boys and girls are constantly encouraged not to stray too far from the traditional manuscript of their own gender. For example, insults against men commonly liken them to the "opposite" gender, questioning their masculinity, ridiculing them with the threat of the feminine. Common insults for men include "bitch" or "pussy," which ultimately calls their masculinity into question. Women too are encouraged to avoid the masculine, performing the feminine in the appropriate way as determined by society. These insults reinforce the concept of gender as a binary, each existing in opposition with one another, mutually reinforcing one another's existence.

These discussions regarding how masculinity is socially produced is essential to

academic work regarding masculinity. Although perhaps not as mainstream as feminist or gender theory, masculinity scholars work to move away from understandings of male domination as a simple picture. Rather, as articulated by Mac an Ghaill, gender relations "are multidimensional and differentially experienced" differing in "specific historical contexts and social locations". As such, a more "complex view of power" in conjunction with a critical focus on the social subject is recommended to better understand gender and sexual relations (Mac an Ghaill, 1996, p. 1). The field also situates the construction of masculinity in the context of schools. Haywood and Mac an Ghaill write on the topic in their 1996 piece entitled "Schooling Masculinities". They note that the gendered nature of schools allows for "masculinity-making" through the use of language both by teachers and pupils. It is through these relationships that masculinities are reiterated, reinforced, and strengthened, specifically in the site of the schools (Haywood & Mac an Ghaill, 1996). Haywood and Mac an Ghaill maintain that "in order to understand the complex articulation between schooling, young people's cultural formations and masculinity, it is necessary to reconceptualize masculinities as situational, relational and dynamic, being constituted by and constituting various arenas within the school" (Haywood & Mac an Ghaill, 1996, p. 6). Taking a post-structural position towards curriculum theory, the two conclude that school should be understood as discourse, and an important site for the construction and maintenance of gender and sexual identities.

Donn Short, in his 2013 work entitled "Don't Be So Gay", furthers this argument, writing that:

From one perspective, hegemonic masculinity imbues male with power and

prestige at the expense of 'others', but it is a weapon against both. The codes of

hegemonic masculinity are intolerant of those who reject or fail to live up to the

demands of gender, boys or girls, and in schools are almost always intolerant of

non-heterosexuality. These codes not only bestow upon boys a power to act but

also demand that they do so. These codes are a social burden for everyone, as

hegemonic masculinity regulates the lives of all students. (p. 119)

It further explains the fear and denigration of the effeminate male, as well as bullying of

those who challenge gender roles such as the butch lesbian – whether or not this identity

is simply perceived or claimed by the individual in question is ultimately irrelevant to this

argument. Queer theory works as a subversive force against this conceptualization of

gender as a natural social organization that exists as a dividing and defining binary.

The school system is only one discursive area of society in which dominant

ideologies and values are transmitted. Birden (2005) locates heterosexist ideology as

perpetuated by a number of social organizations including the education system (both

formal and informal), but also extending to family members, religious institutions, peer

groups, and the media. While Birden's theory is ultimately queer in nature in that it

destabilizes values and identities as social constructs, the challenge she brings to

heterosexist-based discrimination in fact relies upon traditional binaries, ultimately

reinforcing their existence (Birden, 2005).

Norwegian academic Ase Røthing wrote on the topic of heteronormativity in the context of school curriculum twice: first in 2008 and again in 2010 (working together with Svendson). Her 2008 project appears similar to mine, although as she was focusing on the Norwegian context, there is a natural divergence from my own work. Røthing primarily focused on the perceived Norwegian discourse of "homotolerance" that undergirds the sexual education curriculum there, and argued that, "even though education on homosexuality may create increased homotolerance, the very same education also does the same to marginalize and stigmatize homosexuality as well as reproduce binary and heteronormative concepts of sexuality" (Røthing, 2008, p. 259). In other words, the exposure of homosexuality, and sexual diversity more broadly in sexual education, may be intended to promote equality between genders, sexes, and sexual orientations, but in fact reinforces sexual and gender binaries leading to othering and the naturalization of the heteronormative identity. Røthing argued that Norway's sexual education curriculum presented homosexuality in such a way that presumes its students are heterosexual, and encourages them to be tolerant of the other, understanding how difficult it is to live and identify one's self as anything other than the 'norm.' Røthing concluded that there is a relatively high level of homotolerance in Norway, and that tolerance of sexual diversity has been intertwined within the Norwegian national identity. Similar conclusions can be made concerning Canadian national attitudes, according to such surveys as the Pew Global survey that begged the question "should society accept homosexuality?" (Kohut, 2013). This study found Canada amongst the highest declared national acceptance, tied third with the Czech Republic, after Spain and Germany (of the 39 countries surveyed). The study found that 80% of Canadians interviewed believed that

homosexuality should be accepted by society, compared 14% who did not, up from 70% in 2007 (Kohut, 2013).

Røthing writes that homotolerance, defined as the tolerance of the existence of homosexuality, is commonly linked to Norwegian national identity. She continues that this national value is often cited as one of the major perceived differences between Norwegians and immigrants from more conservative countries (namely from the Middle East) -- perceived, although not justified through theory or research (Røthing, 2008). My work, similar in theoretical grounding (queer theory, although I additionally utilize curriculum theory), is instead inspired around a national discursive shift in education for inclusion of diverse identities. My intended goal, paralleling Røthing's who argues that Norway's homotolerance sexual education in actuality reproduces binary and heteronormative concepts of sexuality, is to analyze whether sexual education curriculum reinforces and reproduces the ideologies behind discriminatory behaviour, the same behaviour which anti-discrimination policies aim to combat, or if it provides opportunities for queer challenge to dominant discourse. Unfortunately, the research project that the 2008 article is based upon, and as such the detailed methodology and interview sample questions, is not available in English and can only be found in Norwegian. Therefore, only Røthing's article that provides a brief overview of the actual study can provide theoretical background for my research, as expanded upon in the literature review. Lack of access to detailed methodology unfortunately poses limited use of her work.

Røthing published again in 2010 in collaboration with Svendson to further discuss homotolerance and its correlation with heteronormativity in the context of schooling. It is in this work that the authors make an important conclusion on the effect of homotolerance as a nationwide discourse. They write, "The argument that Norway is basically homotolerant supposes that lack of equality and tolerance is not a structural problem that belongs to the nation but a problem with the people who have 'negative' attitudes" (Røthing & Svendson, 2010, p. 155). This argument may be similarly applied to the Canadian context: curriculum has the opportunity to challenge grand narratives such as heteronormativity through queer methods. The focus should not be placed solely on individuals with "negative" attitudes, such as bullies of LGBTQ youth, but instead on the ways in which curriculum and other structures in society engrain the narratives that inspire those attitudes at the most basic level.

In her study of LGBTQ youth, Blackburn (2007) concluded, "peers enforce gender rules and regulations through isolated, verbal harassment and physical abuse" (p. 43). In other words, bullying (both physical and verbal) works as both an effect of, and an enforcer of heteronormative discourse. Blackburn's study locates gender rules and regulations (a central aspect of heterosexism) in the site of the school. Her work also illustrates a strong interrelatedness between gender rules and regulations with heterosexism and homophobia (p. 34). Within her samples of focus groups with queer identifying students, Blackburn provides the following example: "Jared, PJ and Zoe described being advised by counselors and principals to try and be more low-key, thus enforcing gender rules and regulations…" (p. 46). She found that the group of queer

youth she spoke to identified two distinct ways to challenge or remake gender rules and

regulations in their schools, either through (1) violence, or through (2) peer and adult

authorities (p. 45).

Donn Short (2013) provides a number of narratives in his examination of bullying

and school safety for what he refers to as "sexual-minority" students in the context of the

Toronto District School Board. He delves into anti-bullying policies as well as the

disconnection that appears to exist between policy and practice, leaving

heteronormativity unaddressed. He argues that "programs designed to address the

bullying of sexual-minority students in schools must include an understanding of the

ways that our education system would be served by an approach to safety that

conceptualizes safety in terms of doing equality" (Short, 2013, p. 109). In other words,

these policies address behaviour, but fail to criticize and investigate how grand narratives

such as heteronormativity are constructed as valued knowledge in schools.

Short promotes an understanding of bullying not as a "discrete, researchable,

well-defined phenomenon", ultimately focusing on the behaviour to be combated with a

strong focus on safety policies, "where safety has been conceived in terms of security

measurements and control of students". Rather, Short argues for bullying to be

understood in terms of equity and social justice, and ultimately discursively produced

through larger narratives of heteronormativity at large in the school community.

Heteronormativity and its subsequent gender and sexuality "scripts" are valued and

privileged by the daily process of schooling (p. 108). Short furthers this point by arguing

that schools are "cultural sites where dominant gender roles and heterosexist norms are continually vouched for and privileged" (p. 112).

One example provided by Short in the context of the Toronto District School Board was that unlike homosexuality, heterosexuality was not a topic of conversation in the classroom, as it was considered the norm, normal, or natural, and as such as not something to be acknowledged. He found this hegemony to be simply regarded as "the way things are", leaving sexual minorities as the other, silenced sexuality (Short, 2013, p. 116). He continues that heteronormativity is considered as part of a "normal high school environment" by many administrators, students, teachers and parents, with little consideration how this hierarchy leaves sexual minority students feeling unsafe (Short, 2013).

The Reconceptualization of Curriculum Theory

Pinar provides a comprehensive breakdown of the field of curriculum study's recent transition over the last 100 years, from a field of work (curriculum development) to a theoretical concept, understanding curriculum as a value-laden and political discourse. What is included in curriculum is determined by powerholders, developed by a governing power to disseminate the dominant values of a given society.

Pinar labels the first wave of thought as that of the "traditional curricularist," between 1920 and 1977 inclusively. He argues that this period was indicative of field-based and teacher-centric curriculum development, in which the majority of curriculum practitioners were former schoolteachers and administrative staff with sub-cultural ties to

current ones. Primary loyalty and concern was given to the practical considerations of

school personnel with an emphasis placed on linear improvement and acceptance of

current structure (Pinar in Flinders and Thornton, 2013, p. 169). Curriculum theorists in

this period understood curriculum as existing in a vacuum, with less interest in basic

research, theory development, or interdisciplinary work. Pinar ultimately categorizes the

work during the traditional period as "journalistic," driven by a motive to seek "quick

answers to pressing, practical problems" (Pinar, 2013, p. 170).

Pinar details a second school of thought in curriculum studies, that of the

"conceptual-empiricists." Both this group and the following (that of the reconceptualists)

came into fruition due to their determination that traditional curriculum field had been

declared "terminally ill" or "already deceased by several influential observers" (Pinar,

2013). Pinar argues that the "conceptual-empiricist" school began in the 1960's, resulting

from a movement that began outside of the field with academics involved in the social

sciences more broadly. In other words, education became understood as an area to be

studied by researchers, rather than an idea to be developed technically by those within the

profession. Pinar effectively summarizes the driving force behind this school of thought

as the view that "education is not a discipline in itself but an area to be studied by the

disciplines" of academic research with a theoretical focus on developing hypotheses to be

tested and the methodological treatment of data (collection and interpretation) (Pinar,

2013).

The third and final school of thought, that of reconceptualists, is not independent

of the "conceptual-empiricist" era, but rather builds upon it. Curriculum is still understood as an area of research, but instead works to constitute curriculum as a discourse, a site for the transmission of knowledge and values that are central to the society by which it is created. As Short (2013) articulates, "schools were viewed as cultural vehicles conveying the necessary values and ethics of a so-called moral education – the ultimate goal of which was to promote a student who was likely to contribute to the greater good of society" (p. 112). It is therefore post-structuralist in nature, comprehending curriculum as "value-laden," and political in intent. Pinar argues that the reconceptualist school of thought "tends to see research as an inescapable political as well as intellectual act. As such, it works to suppress, or to liberate, not only those who conduct the research, and those upon whom it is conducted, but as well as those outside the academic subculture" (Pinar, 2013). It is emancipatory in nature, refusing to accept the social order as it is, accompanied by a "conscious abandonment of the 'technician's mentality,'" and a resistance to thinking of children as a "technical problem" (Pinar, 2013, p. 173). Education is understood as a tool of social change, if democratic and progressive in nature, with the potential to influence psychological and social development.

As implied by its understanding of the human experience as multiple and exponential in possibilities, the reconceptualist movement serves as an umbrella for a number of theorists. Pam Whitty and Luigi Iannacci (2009) write of how curriculum development and implementation has shifted its focus to invite educators to "act in ways that are responsive to children's and educators' socio-cultural contexts" (p. 10). One

example of reconceptualist thought is a move away from "norm" driven education that focuses on grades and deficits and encourages hierarchies and divisions between learners. Speaking specifically to early childhood education, Whitty and Iannacci propose a focus not on children as an analogous group, but as individuals whose differences should be celebrated, not ignored (Whitty & Iannaci, 2009).

Sherry Rose's (2009) article entitled "Lion and Landscaper: Embracing Multiplicities Inside Schooled Spaces" further adds to the reconceptualist literature regarding school curricula. She conceptualizes the diverse experiences of individuals as "stories" that are "created, told, and recounted," as they place an essential role in "producing and altering our identities" (p. 167). Her point is furthered through metissage of experiences as told through narratives, providing metaphors for the student experience. She continues that failure to tell these stories results in "messy, hard to resolve issues of freedom, democracy, and difference," ultimately contradicting the nature of teaching and learning as something standardizable and uniform across multiple contexts (Rose, 2009, p. 167).

Conflict and Change in the Sex Ed Curriculum

Just as there have been multiple ideological shifts in the study of curriculum, there is also a struggle between multiple schools of thought within sex education more specifically. In his chapter entitled "Ideological Conflict and Change in Sexuality Curriculum," Carlson (1992) argues through an extensive historical discourse analysis that there have been four major ideologies that have impacted the teaching of the subject. They include: (1) the traditionalist ideology; (2) the progressive ideology; (3) the radical

Freudian ideology; and (4) the libertarian ideology. He writes, "While each of these ideologies emerged within a particular historical period, each has continued to influence the discourse in sexuality education to a greater or lesser degree" (Carlson, 1992, p. 34). Although one could argue that the Planning 10 curriculum in British Columbia aims to support its teachings through a libertarian ideology (by rejecting dichotomized understandings of sexuality as either vice or virtue, normal or perverse), Carlson states that modern teachings of sex education represent an ongoing struggle between traditional and progressive ideologies (Carlson, 1992, p. 34).

The traditionalist ideology represents the moralistic conception of sexuality that is reinforced first by Judeo-Christian teachings, and later through "scientific" theory or data. Sex was first and foremost for the purpose of bearing children, and was to occur only within the confines of marriage. Religious teachings served not only to attach morality to the topic, but also to remove all sense of pleasure from the act. They also served to restrict non-procreative sex, such as sodomy or homosexuality (Campos, 1992). Campos notes that this narrative became particularly predominant in the 1930's. There was a general focus in this time to remove discussions of sex for pleasure, with a sole focus on reproduction and teaching girls how to be good mothers. Similarly, there was a general emphasis on modesty, as well as general social values and ideals. This drive for "wholesome attitudes" brought the weight of teaching sex education back on the shoulders of public school educators, as parents were not deemed trustworthy, and might be ill-informed (Campos, 1992, p. 73).

The spread and subsequent fear of venereal disease became of concern at the turn of the 20th century, a concern that was echoed in educational reform. While society was fraught with terror at the implications of such an outbreak, educators strategized to maintain purity of its children, both hygienically and morally. Sex education was valued as a mechanism to both protect and reinforce the purity of youth, influenced by both a bio-medical model and religious morality. Writing on the topic of sexual hygiene, Egan and Hawkes (2010) maintain that education on sexual purity had another important consequence, deploying and control a child's sexuality could "forecast the future of individual children in the hope of making society and its inhabitants more predictable" (p. 390). At this time, the state, parents, and other "adult protectors" were charged with the task of maintaining said purity of the child. Egan and Hawkes regard this concern with childhood sexuality as representative of larger social insecurity (specifically urbanization, racial purity, and the institution of marriage). They continue that:

> By tethering sexuality, desire and subjectivity to a model of exosomatic response as opposed to an experience shaped at the nexus of cultural norms and individual biography, one that is punctuated by moments of resistance, inequality and complicity, children's sexuality remains marginalized and in need of management, regulation and normalization. (p. 393)

As such, if the behaviour of the child is deemed abhorrent by societal standards constructed by adults, it is considered the fault of "others" rather than that of adults charged with physical and discursive guardianship.

Religious organizations and societies also influenced sex education when it came to social purity. Young men and women were encouraged to take a pledge of purity, traced back to the 1880's in the United States, back by organizations like the "White Cross" societies. These groups became commonly known as "White Shield" societies due to their drive to protect and separate the white race from all others, maintaining both a purity of the individual as well as of the race itself (Shah, 2015). Whiteness became associated with purity, with each identity reliant on the other, as perpetuated by such sexual education.

The 1940's saw a surge in moral-based teachings of sex education. According to Campos, this era saw sex and accompanying urges as a normal part of life, however students were to be taught to "control and order" these urges (i.e. masturbation) (p. 80). Teachers were encouraged to teach students sex through facts and appropriate conduct, coupled with an additional focus on mental and emotional well-being. During this era, students were taught about the destructive and negative consequences of sex through a moral framework, seeking to deter the spread of venereal disease, divorce, illegitimate children, and general vulgarity (Campos, 1992). The 1960's and 70's saw a continued attack on sex education by conservative Christian organizations who argued that sex education was an attack on nuclear traditional families. This period was also influenced by fear of the communist left, with critics arguing that sex education was a communist ploy aimed at destroying American values and morality (Campos, 1992).

Carlson adds that "an interrelated network of patriarchal authority structures in various institutions, including the family, the church, and the state" worked to shore up support for religious traditionalism's vision on sexuality (Carlson, 1992, p. 36). He adds that the works of Freud and his levels of development, along with a strong link between sin and sickness, served to validate the moral-laden values of this ideology, as is still seen today in the association between the sin of homosexuality and the sickness of AIDS. It should be mentioned that the AIDS crisis was integral for a push on negative consequences of sex before marriage, this time with a focus on bisexual and homosexual encounters, and as such taught as amoral behaviour (Carlson, 1992).

The second ideology, progressive ideology, is "proudly secular" in nature, providing a modern, rational, and scientific approach to social problems surrounding sexuality. Carlson writes that this ideology is "less condemning" and "more therapeutic" than the aforementioned and competing ideology (p. 40). Modernist in nature, the progressive school of thought is social utilitarian, understanding issues in a linear sense, and seeing what works in regards to issues such as contraception, sex, and abortion. For example, proponents of this theory have argued that individuals will find access to abortions (illegally), regardless of church or state interventions. Therefore, it is in the best interest of those in power to focus on the social implications of ignoring these possibilities (p. 43). Carlson adds, "progressives were enamored of the idea that the modern state could help solve social problems through rational planning and policy making" (p. 41). Campos' work provides a further example of the progressive influence behind modern sex education. He writes that the backbone for sex education in public

schools was founded on preventing venereal disease. Sex education was proposed as a mechanism in the 1910's to warn soldiers of the risks of sexually transmitted diseases they could procure if they had unprotected sex with prostitutes, a behaviour that was considered rampant. This preventative ideology remains central to sex education up to current times (Campos, 2002).

The 1980's encouraged a focus on providing youth with the tools to develop good decision making skills. This saw a focus on puberty, sexually transmitted diseases and parental responsibilities, not coupled, however, with an increase in education about masturbation, abortion, gynecological exams, and homosexuality (Campos, 1992, p. 95). It was thought that if educators could provide youth with accurate, scientifically backed information regarding sex, then youth could make responsible decisions based on that information.

While the aforementioned ideologies center their focus on maintaining social order and limiting deviations from sexual norms, the radical Freudian and libertarian ideologies are described by Carlson as post-structural and "libertine." Despite being considered "marginalized discourses," both these ideologies have had considerable influence over academic interpretations of human sexuality over the last few decades (Carlson, 1992, p. 46).

The radical Freudian ideology, drawn primarily from the works of Wilhelm Reich and Herbert Marcuse, which is Marxist in nature, observes the role of class on sexuality.

Reich concluded that morality is a social construction that ebbs and flows to repress and control the working class by the ruling class. Carlson details, "Reich argued that the ruling class maintains its control over the working class at least partially through sexual repression" (Carlson, 1992, p. 46). As a Marxist, Reich also ties sexuality to the socialist state, arguing that the working class would be required to reject bourgeois sexual morals as part of the revolution. Marcuse argues that sexual repression and sublimation was necessary for the construction of the socialist state, during a time where the body was essential for the development of basic material needs, and the establishment of mechanisms required to sustain these developments. Carlson breaks down Marcuse's primary suggestion as follows:

> Once the technological means of production and methods of distribution of goods in a society reach a certain point of development (as Marcuse believed they had by the mid-20th century), humankind as a whole had the capacity to meet its basic material needs without imposing on individuals the necessity of a life of alienated labor and repression (Carlson, 1992, p. 49).

Then, Marcuse argued, the body would no longer be an instrument of alienated labor, and could be resexualized, and could become an instrument of pleasure. Carlson holds that while this ideology is representative of counter-culture attitudes of the 1960s, it has had little influence on sexuality curriculum. He attributes it to the nature of the ideology – begging those involved in its development to question power relations integral to

sexuality, including teachers, administrators, government, and society more broadly (Carlson, 1992).

Similarly post structural in nature, the libertarian ideology at its core rejects the view of sexuality in binary terms of "vice and virtue" and "normality and perversion," or what Carlson refers to as "the hallmarks of the traditional and progressive ideologies" (Carlson, 1992, p. 50). This ideology attempts to free understandings of sexuality from morals, seen as a socially constructed concept, instead celebrating diversity in defiance of these morals -- "laissez-faire" in nature, however not at the expense of any individual. Drawing on the works of Alfred Kinsey, Carlson states that sexual freedom does not mean individuals should disregard consent. Instead "sexually it implies letting consenting adults (rather than the church, the state, or the psychiatric establishment) decide what is good for them". Only when force or intimidation is used to secure sexual relations should society step in to intervene (Carlson, 1992, p. 51). At the time of his writing, Carlson argues that the libertarian ideology had had moderate impact on college-level texts, with "educators feeling freer to speak of sexual desire and fulfillment in positive terms and to emphasize the 'open' negotiation of sexual roles and relations" (Carlson, 1992, p. 55). However, sexual libertarianism had yet to have had impact on sexuality curriculum in public education which still placed strong emphasis on 'family values' and 'sexual roles'. "Furthermore", Carlson writes, "the sexual rights of consenting adults is viewed as inappropriate for adolescents who have no such rights" (Carlson, 1992, p. 55).

Egan and Hawkes' 2010 work promotes the notion of children as agents in their own lives, and that sexual education should reflect this understanding. Regarding children as "socially viable sexual subjects" might be uncomfortable notion for some, but they conclude that with the creation of cultural content such as curriculum, educational policy, or health organizations that regards them as such, change is made possible (Egan & Hawkes, 2010, p. 395). This calls for an understanding of children as "knowers," capable of a level of reflexivity that is afforded only to adults in society. Our current top-down understanding of adults as being responsible for imparting wisdom to children is reliant on a hierarchical structure that renders children "illegitimate social subjects" (p. 395). Understanding children in this way has implications for sexual abuse, and other exploitations of children. On the contrary, reimagining children as "socially viable sexual subjects," and locating discussions in public context rather than banishing them to the private sphere challenges fundamental concepts around "normative" and "deviant" identity categories that narratives such a heteronormativity are reliant upon.

Egan and Hawkes (2010) explore the modern history of the purity movement, and how an understanding of this discourse can aid in the navigation of the modern panic surrounding the sexualization of underage girls. Historically the sexualization of young children, particularly girls, is understood as damaging to society as a whole. Drawing upon the history of the purity movement, Egan and Hawkes conclude that society has come to fear the effects of sexualizaton as "promiscuity, mental health problems, cognitive damage and self-destructive behaviour" (Egan & Hawkes, 2012, p. 275). Educating the youth is considered the responsibility of adults, who must protect children

from deviant outside influences. Egan and Hawkes argue that sexualization exists in polarity against innocence, the valued and marking characteristic of youth. Conversations regarding the problem of sexualiation of youth are often "beset by emotionally charged rhetoric," contrary to the authors' suggested discourse analysis, with the goal of rendering "visible the longstanding, and deeply problematic, assumptions of childhood, gender and class at work in current concerns on sexualisation" (Egan & Hawkes, 2012, p. 269). Current discussions surrounding this issue at hand risk using traditional rhetoric and hyperbole, ultimately pathologizing the sexualization of youth in terms of sexual behaviour, rather than bringing critical challenge to sexist culture.

Mulholland (2010) explores the concept of "pornification" as it pertains to "young people's" experiences. Through this example, she examines how said negotiation provides an example of the cultural fear and rejection of children as sexual beings, as expressed in the work of Egan and Hawkes (2012). She notes that although there is substantial public panic surrounding the issue of access and permeation of pornography into every day, public life, there is little academic research on how young people have negotiated this issue. The panic, she continues, is essentially reliant on Anglo-European's historical discomfort of "children", "sex" and "risk," embodied by a vigilant regulation of children's sexuality and a sense of urgency to keep "illicit" subject matter secret, and subsequently private (Mulholland, 2015, p. 321). Filling the gap found in academic research, Mulholland undertakes a discourse analysis of observations in public classrooms in Southern Australia. By providing children a voice, Mulholland's research portrays children as capable of participating in public debate, a concept she advocates for.

Challenging "adultcentric panics", critically engaging young people in discussions of "pornification" indeed shows that increased access has in fact not led to the normalization of the trend, as were the prolific adult fears (Mulholland, 2015, p. 333).

Herriot and Hiseler's (2005) article provides yet another example of cultural panic surrounding the perceived sexualization of (specifically female) children, by examining documentaries that discuss this sexualization but inevitably rely on slut-shaming and victim-blaming tactics in their approach. They expose the ways in which concerns may appear modern in nature, but in fact can be long lasting narratives that have taken new form in terms of increased access to mature content through the internet and the sexualized marketing of items to younger consumers. The panic surrounding the maintenance of young women's purity, visible in educational literature, can be dated back over 150 years. The authors observe the medium of documentary films as a means for maintaining dominant values of a society while educating the public on potential risks to the status quo. While new documentaries have attempted to portray the public fear as a modern phenomenon, Herriot and Hiseer challenge this notion, arguing that it is a new form of an age-old concern with the "problem" of girls' sexuality. In their queer and feminist analysis of the social problem, Herriot and Hiseler expose its gendered foundations where: girls are regarded as vulnerable while 'boy's will be boys'; its intersection with socio-economic status, race, and ability; as well as its dependence on the notion of childhood as entangled with notions of purity, where 'childhood' is "overvalued and perpetually surveilled" (Herriot & Hiseler, 2015, p. 290). The push for sex education as a means of combatting this sexualization is representative of a "heavy

emphasis on expounding adult anxieties about girls' sexuality", ultimately leading to the omission and distortion of "the lived realities of youth sexuality" as something integral to heathy human development (p. 291). Additionally, it presents children and sexuality as the antithesis of one another, resulting in a socially constructed dichotomy, reinforcing the myth "that children are naturally and universally asexual," as well as much of the critique of their sexualization being heteronormative (p. 293). They add that discussions of children's sexuality, a taboo topic in itself, would greatly benefit from a gendered perspective that challenges and redefines masculinity, as well as an inclusion of children's voices for a variety of views and perspectives on the topic.

Renold et al. explore the historical conceptualization of childhood in Anglophone Western culture (2015). A modern relic, they claim, childhood is essential to the measurement of social success or failure. Existing in two polarities -- the innocent or sexually endangered child, and the erotic or sexually knowing child -- the authors suggest that adults utilize the current condition of childhood as a "signal of impeding societal doom or as a utopian possibility for reshaping the future as well as a site for social intervention" (Renold et al., 2015, p. 3). Despite the fact that both archetypes are imagined figures, Renold et al's argument further exposes why regulation, education, instruction, and "normalization" of childhood sexuality through sex education is integral to societal success more broadly as well as the sexual behaviour and attitudes of adults (Renold et al., 2015).

Sex-Education as Bio-Power

Queer theory has an additional point to make regarding the importance of

understanding curriculum as discourse. Foucault (1990) first introduces the concept of "bio-power" as the disciplinary mechanisms that manage body, time, and space. Like other forms of discourse, bio-power is not simply text or spoken discourse, but can also be non-verbal and spatial. For example, the rows of desks that students sit in can be understood as a form of bio-power, delineating the submissive and dominant relationship between students and teachers respectively. Students are contained in desks, discouraging their ability move about, whereas teachers often take a standing position at the head of the class, reinforcing the idea that they are the knowledge holders.

Although the concept of bio-power may be utilized to understand different discourses within society (such as capitalism, governmentality, or racism) Foucault's focus is on sexuality. In his analysis, he separates bio-power into two separate lenses: "Body as Machine," or the anatomopolitics of the individual body; and the "Species Body," or the population. Foucault argues that the "Body as Machine" affects the "Species Body." In the case of sexuality, the lack of discipline of the individual body will be felt by the entire species. Foucault provides four distinct narratives regarding human sexuality, all discursively produced, which illustrate his point regarding bio-power. They are as follows: (1) the hysterical woman; (2) the masturbating child; (3) the Malthusian couple; and (4) the perverse adult (Foucault, 1978). Specifically looking at the second category, Foucault theorizes how the sexualization and auto-eroticism of a child's body and behaviour conflicts with societal expectations for behaviour within the nuclear family. It is ultimately of concern for individual families, and of the state's control over its members, as the resulting effects of individual behaviour will be felt by the population

in total. The ultimately fear here, as determined by Foucault, is over-population, loss of discipline of the individual, and perverse or gratuitous behaviour.

Multiple authors following Foucault's work have also identified how the deployment of sex education is the deployment of bio-power. What is taught to and received by children in schools on an individual level is felt by the entire "Species Body." Sears argues that the hidden curriculum of sex education is political in nature. In her work, she is referring to sex education's placement in the United States to the discipline of health or science curriculum. She writes, "sexual ideology is more than the observance of certain sexual moves or the expression of particular sexual beliefs; sexual ideology reflects the hegemonic power that dominant social groups have to control the body politic, and also reflects the limits of this power" (Sears, 1992, p. 15). In other words, sex education's bio-power is the reproduction of heteronormative order. She adds that schools are only one of many important agents that serve to transmit sexual values to a society. Others include religious institutions, the family unit, and the medical and scientific community (Sears, 1992). MacIntosh (2007) adds that if heteronormativity goes unquestioned in the curriculum, the assumption of students and teachers as heterosexual goes unchecked and unchallenged. Further, if examples provided for students are heterosexual in nature, continuing a heterosexual narrative that relies on gender norms, "non-normative sexualities are 'inadvertently' excluded from curricular agendas and various social justice reforms", leaving queer identities out of the discourse, and subjugating this content as the "other" (p. 35-36).

Neil Postman, in his 1994 work entitled "The Disappearance of Childhood," addresses a similar point. He explores how the idea of childhood and indeed the label of "child" itself as social ideas, not biological categories. These markers delineating stages in life are given social validity and weight at this time in history, but this has not always been the case. Specifically, we have taken "the word *children* to mean a special class of people somewhere between the ages of seven and, say, seventeen, requiring special forms of nurturing and protection, and believed to be qualitatively different from adults," however, "there is ample evidence that children have existed for less than four hundred years" (Postman, 1994, p. xi). He begins from a post-modernist interrogation of the concept, he ultimately ends at the conclusion that the concept of childhood is slowly disappearing. Referring to childhood as a period of "pseudo-adulthood," "painful" and "embarrassing," in which children are "degraded and then transmogrified" (p. xiii).

One important feature that accompanied the "invention" of childhood is what Postman regards to be an investment into the discipline and organization of children through schooling. Through schools, adults maintained control over the socialization of children which included regulation and discipline over their bodies: sitting quietly and still in desks, organizing themselves into lines, obeying bells for period changes. Bodily functions were also regulated which was done by drawing a line between public and privately acceptable behaviour. Shame and morality were tools of choice, and adults kept a series of secrets abreast, thought to be too mature for the minds of the young, such as sexual behaviour, money, violence, illness and death (Postman, 1994, p. 48-49). One marker of adulthood is the maturity and intellect to manage such 'indecent' knowledge,

unfit for the young, and ultimately kept from them for the greater good.

Using a post-modernist understanding of education as discourse, and as a means by which societal values are impressed upon the individual, theorists have pointed out multiple narratives visible in sex education. Sears points out a particularly modernist world view, stating "the dispensing of sexual knowledge as a prophylactic for unwelcome consequences of freewheeling sexual behaviour is the cornerstone of modern sexuality education" (Sears, 1992, p. 17). This is particularly indicative of modernist ideology, as there is a general focus on the scientific, the linear progression of time, and cause and effect. This focus is contrary to an ideology such as Ars Erotica that focuses on sensuality and pleasure - (Foucault, 1990).

A similar theory is found in Wagener's (1998) line of argument. She found that there was a general movement within the sex education curriculum of Milwaukee towards "technological modes of production" or "industriousness, efficiency and social engineering" (p. 147). The concerns of the city at this time also represented a modernist ideology. There were general concerns for the spread of venereal disease and the high rate of teen pregnancy if teens were given too much free time. Wagener argues that the curriculum's themes represented an "overarching presupposition that sex instruction could provide an order to social living" (Wagener, 1998, p. 151). Wagener proposes a similar theme to "the hysterical woman", as introduced by Foucault: the "dangerous teen". Long hours of leisure made this group a particular threat, the effects of teen pregnancy and disease would of course be felt by the entire population, as was argued by

Foucault's theory of bio-power. This particular threat could also be viewed as intersectional in nature; Wagener suggests that young women were considered to be more of a problem than young men, as they were more impulsive, were sexually active at a younger age, and tended to leave school before their male counterparts. Similarly, lower class students were an additional threat, as they were more expected to be infected by the twin diseases of syphilis and gonorrhea, and they too tended to leave school earlier, and before the age in which sex education was introduced (Wagener, 1998).

Understanding Curriculum as Discourse

If curriculum is understood as discourse, it can be utilized as a lens through which we may understand our society's central values. In the case of the sex education curriculum in British Columbia, opinions guarding gender, sex, and sexuality binaries can be understood as both reflexive and reflected in society. Although dated, the writings of Wagener in the 1998 chapter entitled "The Construction of the Body Through Sex Education" addresses this point. She concludes that the content of sex education plays an important role in the historical constructions and reconstructions of "normal sexuality", a process that she refers to as "social administration". She writes that this is furthered through the application and administration of curriculum, a discursive process, as the "continual and micro-management of the individual behaviours" (Wagener, 1998, p. 145). This visualizes sex education curriculum as vital to the construction of "truths" regarding human sexuality, gender, and sex.

Using Hardy and Phillips' (2012) theory on discourse, curriculum is seen as more than written text passed down from administration to teachers who uniformly disseminate

knowledge. Instead, curriculum theory understands teachers as individual actors who enact curriculum, bringing it to life, thus having dramatic impact on how curriculum is actually taught and received. Teachers and students are not stagnant subjects. According to curriculum theorist William Pinar, curriculum theory divides curriculum into three sections: written, lived, and hidden (Pinar, 1998). This demonstrates a post-modernist understanding of discourse, that knowledge and values are disseminated not only through what is explicitly said, but how it is said, what is omitted and how space is constructed: discourse is everything that surrounds us through which meaning is made.

Michael Apple (2013), employing a gendered Marxist perspective, writes on the "de-skilling of teachers". This process is defined as the loss of autonomy of individual teachers over control in their labor process, combined with a general decline in positions with gross levels of autonomy. From a Marxist perspective, this is not a surprise, and is defined as "Proletarianization." He writes that the process of "de-skilling" is due to the "encroachment of technical control procedures into the curriculum in schools". He defines this as the integration of "management systems, reductive behaviourally based curricula, pre-specified teaching "competencies" and procedures and student responses, and pre- and post-testing", ultimately leading to a loss of control of teachers as autonomous, and separating "conception from execution" (p. 169). This process is the result of an increase of state involvement and intervention, standardization of teaching outcomes, and the new low cost of curricula provided by the state. Teacher training is intensified for the sake of professionalism and efficiency. Apple examines the way in which the teacher workforce, which is predominantly female, straddles two classes: the

working class and the bourgeoisie. He calls for attention into the way in which this process results in a complex relationship between patriarchical control (seen as managerial control) and curricular development has shaped the role of the teacher. As such there is a deficit of control by the individual, and the control of the state over the curriculum. He ultimately argues against the process of "Proletarianization", calling for teachers to better understand the connection between work, class and gender in order to respond to their current situation (Apple, 2013).

The reconceptualist school of curricular thought does not see teacher and text as synonymous, instead as two separate entities that have the potential to impact one another different across multiple contexts. Theorists such as Luhmann (1998), and Aoki (1989) utilize a three-tiered approach to understand curriculum. The aforementioned three tiers are as follows: written curriculum, lived curriculum, and hidden curriculum (sometimes alternatively known as written, explicit and overt, or alternatively program-policy, suprapersonal-social and physical-architectural respectively (Chesir-Teran, 2003, p. 268). This method is indicative of a post-structuralist approach, and a general understanding that information is transmitted through multiple discourses that are dependent on context and actors.

Written curriculum includes the physical text that teachers are provided, which lists the number of topics and goals students must display adequate grasp of by the end of the term in order to pass the course. Public school curriculums in British Columbia currently provide PLOs, or Prescribed Learning Outcomes, to set the standard of learning

across the province. The British Columbian Ministry of Education describes PLOs in the following way:

> The prescribed learning outcomes set the learning standards for the provincial K-to-12 education system and form the prescribed curriculum for British Columbia. They are statements of what students are expected to know and do at the end of an indicated grade or course. Schools have the responsibility to ensure that all prescribed learning outcomes in each IRP are met; however, schools have flexibility in determining how delivery of the prescribed learning outcomes can best take place (British Columbia Ministry of Education, 2011, www2.gov.bc.ca/assets/gov/education/kindergarten-to-grade-12/teach/pdfs/curriculum/healthcareer/2007planning10.pdf).

This statement acknowledges that different learners might require different teaching strategies in order to retain the same knowledge as their peers, but that all students must be able to demonstrate the same knowledge in a sufficient way in order to pass courses. It should be mentioned however, that curriculum documents are scheduled to change beginning in 2017, and PLOs will no longer be used. However, in order to track change over time in curriculum, it is essential to undergo studies such as these in order to take society's temperature at different moments in time.

Lived curriculum is the culmination of the interactions between individual teacher

and text, teacher and student, administration and teacher, or even society and school. Simply put, it is what the teacher actually teaches, and how students interact with the knowledge, values, and behaviours presented to them. Aoki first introducing the term in 1978 (reissued again in Aoki, 1989), to better allow curriculum researchers to experience curriculum as a phemenological activity. It ultimately leads to an acknowledgement of the tension between "curriculum as planned" and "curriculum as lived", providing a situational praxis. Between these two areas lives an understanding of actors as interpersonal beings, and the curricula as multiple. As stated before, if research focuses solely on curriculum text, researchers risk missing the larger picture that is created when subjects (teachers, students, administration, government, community) are perceived as individual actors. The lived curriculum fills this gap.

Aoki's accomplishments have been integral to academic research into curricula over the past decades. Joseph (2007) examined the journals of a series of teachers. These journals provided a narrative of how perceptions of curriculum changes over time and in a variety of educational settings. She found a number of factors to be critical in the flux and flow of teacher experiences, including socio-cultural influences such as political climate, as well as teachers' own critical consciousness and reflexivity on their own teaching practices (Joseph, 2007). Tilley and Taylor (2012) similarly use Aoki's praxis in their 2012 research to understand how multiple influences can impact and influence how curriculum evolves. Influences included the multiplicity of identities such as racial, cultural and ethnic, leading to multiple experiences of both students and teachers. The researchers also investigated how curriculum might be better adapted in different

situations to better reflect the lives of those in the classroom.

Hidden curriculum often, though not always, displays the ideologically driven agenda of curriculum as beyond text, beyond actors, beyond words, and beyond PLOs. The term, first coined in 1968 by Philip Jackson, was intended to incorporate the "unpublicised features of school life" into academic discussions regarding curriculum (Jackson, 1968, p. 17). The purpose behind this framework was to investigate the disconnect between what pupils were taught, and what they actually learned. Incorporating hidden curriculum provides another component to this study, observing to procure an understanding of unspoken or non-verbal discourses. Hidden curriculum may include what is left out of the curriculum, and is thus posited as unimportant. However, failing to include certain subject matter posts those subjects as devalued by a given society, ultimately representing that which is abnormal or excessive. In reality, the hidden curriculum is responsible for the inscription and reinscription of normative ideologies of power-holders. For example, it may include the structure of the desks and their placement, and where the teacher sits or stands. It may include the segregation of students by gender identification into two separate groups, for example single-gender physical education classes, health classes, or washrooms (Jackson, 1968).

These phenomena lead to the implicit transfer of values that leads to the construction of truths. Take, for instance, the segregated health classes: one result of when girls and boys are separated by gender into different classrooms to discuss anatomy and sexuality is that they are being implicitly taught that they are not only fundamentally

different from one another, but that individuals can only fall into one category or another. Intersex, multisexed, transgender, two-spirit, and queer identifying students' existence is nullified in the process. The segregation of students by gender identity is also reliant upon a general presumption of heterosexuality: boys and girls cannot be in the same classroom as they are by nature distracting to one another due to this presumed attraction. Bisexual, gay, asexual, and queer kids are rendered discursively invisible. Sears, in his theoretical dissection of American Sex Education curriculum, provides multiple examples of hidden curriculum. He describes various states' curriculums as providing an "overemphasis on rational decision making and the failure to explore the eroticism associated with sexuality and the language of intimate sexual communication" (Sears, 1992, p. 13).

Smith (2015) examines how the hidden curriculum of Britain's "Sex and Relationship Education" curriculum has further entrenched gender roles as well as further marginalizing LGBT+[2] students. Although she did not conduct her own research in classrooms, through her cross reference of literature on the topic with prior research on student experiences with the SRE curriculum, Smith concluded that hidden curriculum did exist within those classrooms. Furthermore, she concluded that "in order to reduce the transmission of negative and less progressive values through the hidden curriculum, the formal and planned curriculum itself needs to be more diverse and inclusive", linking all three curricular lenses together (p. 44). Some examples of exclusion found in the hidden curriculum were narratives with individuals in traditional gender roles, exclusion of

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[2] The author uses a different acronym here, but should be taken as a synonym for LGBTQ (as used in the rest of this thesis).

LGBT+ issues in the SRE curriculum, and the status of SRE as a non-compulsory subject.

Hilliard and Liben's (2010) study on gender salience in the classroom provides an example of how language used by teachers can have discursive impact through a hidden curriculum. Beginning with predictions derived from developmental intergroup theory "that making gender more salient in the classroom would lead first, to stronger gender stereotypes and second, to stronger intergroup biases in preschool children," they collected data from 57 children ranging from 3 to 5 years (p. 1791). Students were tested on their willingness to interact with other children of a different gender group before and after researchers asked teachers to emphasize gender in their everyday teaching practices (or to remain the same, providing a control group for comparison). Teachers who were told to increase gender salience did so in the following ways: frequent use of gender through (1) physical separation (e.g. boys and girls line up separately); (2) classroom organization; and (3) the use of gender specific language. Children's "endorsements of cultural gender stereotypes" were assessed both before and after the period of intervention" (p. 1791). The findings of this study, that children in classrooms in which gender was made salient expressed significantly more highly stereotyped attitudes at posttest than they had at pretest, are significant as they indicate the "consequences of sorting people into groups and how one's sense of identity towards a group influences intergroup relations" (p. 1789). In other words, behaviour and language used by both teachers and students has discursive impact on how pupils treat one another.

What is Queer Theory?: Queer as a Verb (Queer Act) vs. a Noun (LGBTQ)

Queer theory, which is an aspect of the post-modernist movement, aims to "displace the fixed subjects of both modernist and critical theorizing; that is, both the notion of (a) the individual as constituting a unified subject… and (b) bodies of knowledge…" (Bryson & De Castell, 1993, p. 296). In other words, queer theory's primary goal is to problematize the authenticity of identities as 'truths'. Queer theorists often point out that these identities are socially constructed through discourse, and are only made possible through the use of language. Rather than observing individuals as knowable, unified subjects, queer theory concludes that identities are simply an endless chain of significations, constructed through limitless signifiers and the signified (Britzman, 1995, p. 153). In other words, the signifying words we use to describe ourselves as unified subjects are only knowable through language, which requires other signifying words to understand the original words. This results in an endless chain of signifying words, without ever being able to reach an origin. Following this argument, queer theory argues that the concept of "truth" or "natural identities" such as the identity formations that divide the LGBTQ population from the rest of individuals for being 'immoral' or 'unnatural', are founded in social constructions that are weak and fallible rather than fundamental truths.

Queer theory also provides insight into the way in which certain identities are prioritized or valued by society over others. This is often through the formation of binarized identities that work to mutually reinforce one another through their existence (for example, homosexuality reinforces the existence of heterosexuality through its

presumed opposite state). The naming of identities additionally enables their subjection to

relations of power circulating within the discursive matrices that frame a

particular context. Such a naming joins a citational chain that inevitably inscribes

hierarchical binary relations. These citational chains not only act to constitute the

identity named, they also constitute the identity that is the silent partner in the

dichotomy (Youdell, 2005, p. 252).

Judith Butler's (2003) work, for example, theorizes that every identity is

stabilized by its alternative copy (or binary). She observes that heterosexuality is set up as

the original identity: natural, singular, true, and absolute. It is upon this identity that our

culture places value. This status and prioritization is ultimately dependent on

homosexuality to stand as its 'bad copy'. There can be no 'original' without deviants, and

the two become mutually dependent on one another (Butler, 2003).

Queer theorists have attempted to discern their work both from "queer" as an

identity, and "queer" as a derogatory term aimed at individuals who have been identified

as homosexual. Instead, the "queer" in queer theory is understood as a verb rather than a

noun (Britzman, 1995). Queer as a noun works to categorize individuals under a single

identifier: unifying individuals in a uniform group producing an "other" category that

exists in opposition to the "normal", or the heterosexual. As a verb, queer serves to

destabilize the entire identification process, arguing instead for the absurdity of the

process. To "queer" an identity pushes the multiplicity of identities and the uncontainable

nature of the individual into a single identity into the forefront of discussion. The normalizing of binary labels in which individuals are placed, queer theory concludes, is based on the modern obsession with the subject, which is in turn dependent on language. As language is entirely a socially produced construction in itself, queer theory criticizes the naturalness of the very truth of identities. Queer theory concludes that identities themselves are fallible and incapable of encapsulating individuals entirely. Individuals cannot be contained by regimented identities; therefore, the intention of queer theory is the attempt to decentralize the subject, and to interrupt and re-narrate the heterosexual category (Deluse & Guatteri, 2004). Sumara and Davis argue we must:

> Understand 'queer' as a collecting signifier for the notion that, just as knowledge cannot be in control of itself, experiences of sex and expressions of sexuality cannot be in control of themselves. They are always more than can be captured by the language used to describe them (Sumara & Davis, 1999, p. 197).

In regards to queer theory's criticism of sexual identities and heteronormativity more broadly, Luhman writes, "Queer as a term, signals not only the disruption of the binary of heterosexual normalcy on the one hand and homosexual defiance on the other, but desires "to bring the hetero/homo opposition to the point of collapse" (Luhman, 1998, p. 145). Queer theory suggests an alternative to identification provided by the dominant cultural code, and in turn opposes "sex-policing, gender-policing, heteronormativity and assimilationist politics" (Morris, 1998, p. 227). Other queer theorists such as Youdell (2005) motion for a more moderate reaction to socially constructed identities rather than

throwing them out and abandoning them all together. Youdell argued instead that:

> The interpellation of such identities constitutes the subject and that it is their
> simultaneous constitutive force and equivocacy that opens up the possibility for
> the subject's discursive agency. Understanding these performative names as
> bearing equivocal meanings suggests that they are open to strategic reinscription –
> they can take on non-ordinary meanings and they can function in contexts where
> they have not belonged. (Youdell, 2005, p. 252-253)

In other words, one practical application of queer theory is not the abandonment of categories altogether (this is perhaps impossible because as social beings we seek to categorize one another in order to interact with each other), but to understand the power relations tied to them (resulting in hierarchical order and prioritization of one at the expense of the other), and to understand intrinsic meanings, opening up the potential to "non-ordinary meanings."

So why should curriculum include queer identities? Ruffolo (2006) writes on the necessity of challenging entrenched identity binaries, claiming that dominant discourses such as heteronormativity can prohibit the "realization of identificatory fluidity and mobility amongst classroom participants. In doing so, the individual becomes subject and identity becomes identification" (p. 1). He essentially argues that the process will lead to a more equitable and democratic future for individuals in the school system. In this passage Ruffolo points out the constraints imposed on individuals by pre-formulated

identities that we all step into innately, beginning with our first uses of language. He suggests that the process of queering identities through the lens of queer theory requires the separation of subject and identity, in order to understand that identification exists as a precursor to the individual. Not all queer theorists would agree on this process, such as Deleuze and Guattari who would argue that rather than understanding individuals on the molar level (large identifications that are both internally and externally imposed on us), we should challenge ourselves to understand one another on the molecular level (a lack of singular identification, nomadic and ever changing, temporalized and fragmentized) (Deleuze & Guattari, 2004).

Modern Valued Sexual Subject

Beginning with Lacan's (1997) symbolic order, queer theorists argue that individuals became preoccupied with the self, which was possible only through the use of language with enables us to claim 'I', articulating ourselves as individuals independent from one another, creating our own narratives in practice and in action. This situates ourselves at the center of our comprehension, understanding all others in relation to ourselves. All of this identification and categorization has resulted in the prioritization of some identities over others, or what has become known as the "modern valued sexual subject" (Wittig, 1992). McLaren adds,

> post-structuralist theory has advanced our understanding of the relationship between language and gender formation by asserting that identity is constituted through the retroactive effect of naming itself. Naming is a process through which our reality becomes socially constructed (McLaren in Sears, 1992, p. xi).

Naming and placing individuals into different categorical labels organizes our world and establishes the way we interact with one another.

Monique Wittig (1992), feminist and queer theorist, argues that during the modern period, a single valued sexual subject has emerged, which is the heterosexual being. This value is produced as "truth," which is ultimately the outcome of discursive texts over time, constituted by "experts" that are enabled to read and produce such texts, and as such are responsible for their legitimation. This valued sexual subject is reinforced by multiple discourses, the legal system, the school system, and religion to name a few. Røthing demonstrates how Norwegian classrooms reinforce this valued heterosexual identity, observing that there was a common understanding that "to be attracted to someone of the same sex is implicitly presented as something the students are expected to fear rather than desire, and thus something less desirable than heterosexuality" (Røthing, 2008, p. 263). Reading into this one step further, reinforcing homosexual identity fits less squarely with the values of Norwegian society, and as such is more difficult for those who identify as homosexual, heterosexuality's status as the valued sexual subject is preserved.

In her discourse analysis of Milwaukee's sex education curriculum over the past 100 years, Wagener (1998) argues that the sex education curriculum is one such discursive text that serves to legitimize and naturalize certain identities, and impose certain boundaries and restrictions around the bodies to which they are subjected. The

emphasis on hygiene standards, for example, "represent particular social and moral standards" which become the norm for the pupils to what it is taught (Wagener, 1998, p. 156). She continues that:

> Underlying these standards is a political economy of the body in which the body is defined in its social unity. The relationship of posture to economic and social status, for example, indicates an underlying concern for social status beyond the threat of ill health (p. 156).

In other words, the hygiene standards imposed on individuals serve not only to define sanitary guidelines, but also to define who belongs in which social status, and which class is valued above the other. Another example is found in how the curriculum introduces (heterosexual) dating, which Wagener found to be a "transcendent and universal construct" while "its underlying historical, social, and economic geography is veiled" (Wagener, 1998, p. 156). It is represented in curriculum documents as a 'normal' developmental milestone of all adolescents. She argues that these milestones provide standards to which individuals can measure and judge their own patterns as either "normal" or "abnormal". This categorization is both a format of social administration, but serves to organize individuals into those that fit proper development, and those who have failed to meet the mark. Further punctuating her argument, she adds:

> The notion of 'normal' sex life cannot be taken out of the context of 'normal' social behaviour. In other words, the appropriateness and normalcy of sex,

gender, and sexuality identities are directly reflected by their acceptance and

functioning within society's structure and organization (Wagener, 1998, p. 155).

Those individuals who establish lasting, heterosexual, monogamous relationships that

lead to reproduction ultimately fit into society as valued, contributing members.

Queer Theory in Educational Research

Multiple theorists have worked to combine queer theory and curriculum theory,

with a goal of understanding pedagogy as gendered and sexualized (specifically

heterosexualized). This bridging of two theories is representative of a growing authorship

in Canada and worldwide.

Sumara and Davis' work in particular asks the following questions: 'how is

sexuality understood as a necessary companion to all knowing?' (Sumara & Davis, 1999,

p. 203). The authors argue through their work that all curriculum contributes to the

naturalization and prioritization of one identity over another, and as such can either

contribute to heteronormative discourse, or has the potential to disrupt it. Sumara and

Davis refer to this prioritization as the "heterosexual closet". This concept juxtaposes the

"homosexual closet" with that of the "heterosexual", displaying normalcy of the

heterosexual identity in that individuals are born straight at birth until self-declared

otherwise, coming out of the metaphorical "closet." Sumara and Davis argue that the

homosexual closet itself is responsible for affirming the normalcy of the heterosexual

purely by its existence.

Sumara and Davis continue that heteronormative culture is constantly reinforced by "straight" language. They claim that individuals learn to "see," "read," and "think" straight over the course of their lives, internalized by the individual through surrounding heteronormative discourses, of which education is one (Sumara & Davis, 1999, p. 202). Curriculum theory can serve as a lens, in this case to understand how exactly curriculum may be understood as a discourse that disseminates values such as heteronormativity and serves to naturalize binarized identities, as well as other socially created truths, which are taken as fundamental. Curriculum theory serves to reiterate post-structuralist Foucauldian thought that claims that discourse need not be limited to verbal communication, but also non-verbal and spatial.

As explored previously in this chapter, reconceptualist thought in curriculum theory views curriculum as a discourse understood through its separation into three categories: written, lived, and hidden. Queer theory, and its post-structuralist understanding of discourse as not only written or spoken, but contextual and structural, parallels curriculum theory's categorization. Specifically, queer theory understands silences as responsible for discursively produced truths that validate identities. For example, De Lauretis writes on the importance of both the silence and noise for the construction of these truths: "Queer theory conveys a double emphasis on the conceptual and speculative work involved in discursive production, and on the necessary critical work of deconstructing our own discourses and their constructed silences" (de Lauretis, 1991, p. iv).

Lee Airton's 2013 article effectively provides a Canadian example of a queer theorist working in education. Airton encourages curriculum writers and those involved in pedagogy to explore the difference between making space for "queerness" as opposed to making space for "queers". Queerness here is defined as:

the possibilities and excesses of sexuality, where sexuality is the unstructured flow of desire that tends to organize and become identifiable as *sexualities* through relationships, the forms of which are contextually determined… Queerness rather exceeds the form and content of all sexualities – and perhaps even 'sexuality' altogether – including those of queer people in queer communities (Airton, 2013, p. 540-541).

Airton continues that queerness does not necessarily act as a contradiction to heterosexuality, operating as an openness that "only differs in content." They argue that the needs of queer children differ from those that fit into the heteronormative profile, which have ultimately gone unmet by Canadian school systems. However, making space for "queerness" while leaving queer kids alone is offered as a conceptual intervention to challenge homophobia in schools (p. 533). This queer understanding of identity combined with a reconceptualist framework leads Airton to a conclusion that top-down policies may gloss over local contexts, and may not necessarily be effective tools when used in isolation.

Lori MacIntosh provides another example of a queer theorist working in

education. In her 2007 publication she examines the possibilities behind the inclusion of anti-homophobia discourse in classrooms and in teacher education. Rather, she proposes an interrogation of the heteronormative order, challenging the view that similarity, resistance, agency and difference are static. Instead, queer disruptions to heteronormative curriculum exposes these positionings as fiction, resulting in heterosexuality as "normal," and homosexuality as the "other" (MacIntosh, 2007). She continues that as a frequent guest speaker in schools on the subject of anti-homophobia, she concludes that these "one-off" discussions can be damaging if isolated from the rest of the curricula, or MacIntosh refers to as a "partially integrated curricula" (MacIntosh, 2007, p. 33).

Elanor Formby (2015) provides a queer perspective regarding the attention the bullying of LGBT students[3] has received in the UK. In her 2015 article entitled "Limitations of focusing on homophobic, biphobic and transphobic 'bullying' to understand and address LGBT young people's experiences within and beyond school", Formby examines how issues can remain overlooked when schools focus solely on bullying in their efforts to better the lives of their queer students. She argues that existing efforts to combat the bullying issue commonly portrays queer students as "at risk" and "vulnerable." This has resulted in a focus on "individual/group pathology", rather than an examination of the heteronormative order at play in schools. Building on Airton's (2013) work, Formby continues that "presenting LGBT youth as inherently in need of protection continues to mark them out as fundamentally different from their heterosexual and/or cisgendered peers, which may not be helpful in the long term" (p. 627). The focus on

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[3] the use of LGBT here reflects the author's terminological preference

bullying behaviour also entrenches the dichotomy of "bully" and "victim", failing to address the greater narratives at play behind the driving homophobic ideologies (Formby, 2015).

Tonya Callaghan (2015) examines the possibilities for queer leadership in Catholic schools. Here, Callaghan examines an environment that does not provide inclusive content of queer issues within its curricula, and may not acknowledge queer voices within its classrooms. Drawing from discussions with 13 students, many who experiences religiously inspired homophobia and bullying, Callaghan found that a number of them used their experience and agency to instill positive change in their schools through their own actions. Callaghan also draws on curriculum literature, regarding the "null curriculum" (or hidden curriculum) as systemically heteronormative in its failure to provide content that reflects the lives of queer youth, an experience students described as leaving them feeling isolated and lost (p. 272). Callaghan relies extensively on queer authorship, including Foucault's work to understand the Vatican's control on Catholic schools and their regulation of sexual behaviour of its pupils. While the narratives provide stories of systemic homophobia and heteronormative policing, she ultimately recommends for antihomophobia efforts to be more inclusive of Catholic schools and their students who hold the potential for resistance, just as students in non-Catholic schools do.

Karleen Pendleton Jiménez explores the concept of queer resistance in elementary schools in their 2009 article. Bridging both queer and curriculum theories, Jiménez

details four "queer stories" in North America, providing an understanding that teachers and students have the opportunity to alter curriculum on the ground through their decisions and interactions. Jiménez discusses the possibility for queer disruption enacted by students and teachers as "not only their sexual identities (three of the four identifying as gay or lesbian) that queer their classrooms, but also their refusal to proceed with business as usual" (p. 172). These interventions serve to destabilize heteronormative identities, and provide potential for greater inclusivity in the classrooms. Concluding, Jiménez seeks to co-opt the concept of "care" that is integral to teaching ideologies. Drawing on the morality of those involved, appealing to their sense of professional obligation, Jiménez asks: "What if I could convince elementary educators that unless they queer education, they are unable to live up to their professional identity/responsibility of care?" They continue, "school standards of silence, omission, and the lack of curricular representations of LGBT lives are institutional failures to care" (p. 175). Here, they draw on curriculum theory's concept of hidden curriculum as ultimately perpetuating heteronormativity.

Liza Loutzenheiser's 2015 work undertakes a queer investigation into school board-level policies in British Columbia regarding queer youth. She utilizes a queer lens to better understand the two policies intended to address safety concerns and protect LGBTQ students. Acknowledging the very real concern of homophobia and subsequent behaviour, she concludes that the policies themselves are reliant upon stagnant and fixed conceptualizations of identity. Instead, she suggests, policies would benefit from a queer perspective that questions the normatives on which said identities rely. She adds that by

addressing LGBTQ bodies as those in need of toleration, policies risk producing them as

the "ambiguous other in need of protection" (Loutzenheiser, 2015, p. 112). Loutzenheiser

concludes that success of policies is measured by the ability of LGBTQ students to

become 'like' other students. "rather than being supported in their difference (but not

Otherness) in productive ways" (Loutzenheiser, 2015, p. 112).

Why Investigate Schools?

The following thesis attempts to local heteronormativity in the context of the

classroom for the following reasons. First, schools provide an enclosed, easily studied

space in the sense that classrooms provide a group of students and teachers that typically

remain constant for at least a semester, and can be compared at the same age level across

the province (however, this does not equate accessibility to researchers). Secondly, post-

structuralist theory understands school systems as a form of discourse, in which valued

knowledge is transmitted to individuals on a mass level, in a somewhat uniform format

for a single region[4]. Indeed, Youdell (2005), in her observation of enduring discourses of

heterosexuality and femininity in the context of schools, argues that "the school is a key

site for the proliferation, modification and incessant inscription of these

[heteronormative] discourses and, therefore, the production and reproduction of

'compulsory heterosexuality' (p. 253). Curriculum as discourse can therefore be

understood as the transmission of a community's values as determined by the Ministry of

Education. Birden (2005) argues that schools are a "method of transmission" for

heterosexist ideology in particular. Renold (2002) agrees, stating that schools are a "key

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[4] The presumption of a uniform delivery of content is assumed by the Ministry of Education, however this concept will be critiqued in later chapters through the concept of lived curriculum and participant responses.

area for the production and regulation of sexual discourses, practices and identities" (p.

135).

Schools are not, however, the only site from which to analyze compulsory

heterosexuality, nor is the message perfectly uniform given that all teachers are

individuals, and the reception of the knowledge will vary from student to student.[5] This

process ultimately requires contextual understanding of the particular site of learning

(Birden, 2005). The following thesis will focus on the written component and practical

application of sex education curricula in an urban region of British Columbia. Because

British Columbia does not have a specific Sexual Education curriculum, the study will

critically analyze Planning 10, one location within curriculum that addresses sexuality,

sex, and identity (another being Health and Career Education 9).

If the education system (and curriculum specifically) is therefore understood as a

site for the transmission of valued knowledge, unveiling and dissecting this knowledge

sheds light on how different identities (gender, sexuality) become constructed as subjects.

What teachers discuss, what is left out, and what is constructed as opposing or negative to

valued identities creates hierarchies of identities that impact the way in which we

function as a society and how we interact with one another. In her observation of various

Sexual Education classrooms in Norway, Røthing found that teachers focus on tolerance

of homosexuality while failing to discuss the privilege that is permitted to those that

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[5] This stands in contrast to understanding of a lived curriculum as a social process, and instead speaks to
what Apple refers to as the "deskilling of teachers" through the process of proletarianization (Apple, 2013).

identify at heterosexuals, which naturalizes heterosexuality's existence as the 'normal' or 'natural' sexuality. This was further emphasized when Røthing asked a teacher what would happen if she had one group talk about heterosexuality in the same way she had them discuss homosexuality. Røthing states that the teacher returned her question with a blank and confused stare. She concluded that "to this teacher heterosexuality didn't seem to be a 'subject' or a 'theme' it was possible to talk about, criticize or express any attitudes about" (p. 261). The idea that taking a critical observation towards heterosexuality appeared confusing, further reinforcing queer theory's conception that heterosexuality is considered the "norm" from which all other identities differ from, and as such, not an identity to be critical of.

MacIntosh's (2007) work adds further insight into this concept. She writes that although early-career teachers may intend to teach inclusion and diversity, heteronormativity may still remain unquestioned. The logic behind this, she continues, is that if one works hard enough to educate others, homophobia language and behaviour will cease to exist in the classroom. MacIntosh writes:

> Although good intent seems to be a significant motivating factor for many educators and students, at its utopian best it serves as an excuse not to address homophobia and heterosexism more directly. There is a denial of the normalcy embedded in the construction of knowledge and a desire to believe that homophobia is simply a matter of ignorance. We subsequently assume that it is

homophobia that must be understood, leaving heteronormativity as a live

incendiary device— and curriculum its tripwire (p. 36).

Building on Røthing's discovery behind inclusive sex education failing to self-examine

heterosexuality, MacIntosh adds that this lack of reflexivity furthers the heteronormative

order, despite intentions for inclusivity.

Summary

As previously noted, the term "queer" can be used as either a noun (representing

identities), or as a verb (representing the theory used to destabilize identities). Therefore,

curriculum can either be queer (noun), or queered (verb). This distinction represents the

difference between curriculums that hold queer content, mentioning the multiple different

sexual and gender identities that are commonly held under the umbrella of LGBTQ, and

queered content, curriculum that speaks to the fluidity of gender and sexuality identity,

and the inability for binary identities to fully capture this experience. Røthing (2008)

perhaps best summarizes the debate vis-à-vis curriculum for queers, or about queers.

Røthing writes:

First, to teach for or about the other, it is necessary to identify 'them', but who are

'they'? Are the ones identified as 'the other' necessarily representative for

'them'? Who are in positions to define who 'the others' are and what marks they

have? Secondly, teaching about 'the others' may contribute to essentialist ideas of

them and to reproduce binary concepts of 'us' versus 'them'. Thirdly, these two

approaches do not focus on concepts of normalcy and the privileges of the

majority. That might contribute to stabilize and reproduce the norms and the

privileges of the majority, as well as produce the idea that 'the others' are

themselves responsible for their otherness. (p. 259)

Birden (2005) notes that silence or omission of LGBTQ identities in school

curriculum speaks loudly in terms of its discursive impact on a society. This silence or

omission is understood in curriculum theory as null curriculum (Birden, p. 2). Failure to

name these identities has consequences. Curriculum writers aware of how and when to

explicitly name identities, as their location within the discourse may further their othering

within the social order. The when placed in polarity to one another, writers run the risk of

distinguishing certain identities as "alternative" or "other", and in turn reproducing the

modern valued sexual subject, or heteronormativity. Luhmann refers to this process as

"othering through identification" and notes that it is common in assimilationist strategies

that serve to naturalize LGBTQ identities in curriculum (Luhmann, 1998, p. 143).

Bryson and De Castell ultimately summarize the goal of queering curriculum:

to discover how to conceptualize/materialize new and 'politically articulate'

relations within classroom discourse and relations, by reflecting critically on and

making fundamental changes in, conceptualizations about both discursive

categories of… and actual lived practices and social relations circulating in

pedagogical practices and relations between and within subjects (Bryson & De

Castell, 1993, p. 296).

Curriculum has the potential to either challenge or reinvest in any social order. What this thesis seeks to do is to investigate which routes the sex education curriculum in British Columbia takes, operating on the understanding that bullying is dependent on the hierarchies that exist between different identities. It is the heteronormative social order that this research will compare and contrast this sex education curriculum against.

Chapter 3: Methodology and Methods

Methodology

The ontological perspective that informed this research is from a constructivist standpoint. This position stands contrary to the realist perspective that sees reality as a shared experience that is knowable and can be organized into pre-existing categories. Occurrences in the world, from a realist perspective, may be studied and discovered in objective terms, and knowledge that we possess consists of the descriptions of these happenings. For constructivists, the role of perception is key in understanding behaviour. As such, studying occurrences without consideration of human interaction misses an influencing factor. Rather, our worlds are dependent on our own perceptions that are a result of our experiences, social situations and the identities we are assigned by others and to ourselves. Knowledge is subjective, and truths are produced as a result of our perspectives. Constructivists are primarily concerned with changing meaning over time and context, and the multiplicity of realities constructed by different individuals and groups of people (Oulasvirta et. al, 2005).

Epistemology, or how we know what we know, is deeply rooted in our ontological assumptions. The epistemological view of this research is that of the phenomenological school of thought. Phenomenology holds that the observations of human behaviour cannot lead to fundamental truths about reality, because our own interpretations and subjective views influence these observations (Furlong & Marsh,

2002). Therefore, it is impossible to separate ourselves as researchers from objective reality, as we as social beings are making our own interpretations in different contexts, forcing ourselves to find meaning in these interpretations based on particular social conceptions and chords. In our effort to understand human behaviour, we must take into account that humans themselves are actively perceiving and attempting to make sense of their world, are ascribing meaning to behaviour, and are in turn affected by these meanings. Phenomenologists are primarily concerned with perceptions of reality, because reality itself differs from individual to individual, and it is these perceptions that constitute our reality (Furlong & Marsh, 2002).

Phenomenological views require the researcher to be reflexive. Understanding one's role and the influence of one's presence in data collection, as well as the following perception and interpretation of data collected is essential. Responses given by participants are dependent on their perception of reality, but also on their perceptions of the researcher which might be shaped by their age, race, gender, or other factors. This concept is referred to as "standpoint" and is commonly used in feminist research methodologies (Furlong & Marsh, 2002). Additionally, setting and research environment may affect their responses. All of these considerations and more need to be taken into account in both the planning for data collection, as well as the following interpretations derived from the literature review.

Due to the ontological and epistemological stances proposed, I have used qualitative research methods to gather data: document analysis and semi-structured

interviews. A qualitative approach is essential to these approaches, as these methods

allow people to use their own words, constructing their realities within their own context.

Methods

This research project used two different methods of data collection, reflecting two

of the three categories of curriculum, as explored during the literature review: (1)

document analysis representing written curriculum; and (2) semi-structured interviews

with teachers representing lived curriculum. Combining these methods represents an

understanding that although written curriculum is uniform and singular (a single

document provided by the ministry of education exists), the experience of individual

teachers with the curriculum has the potential to be infinite.

Method 1: Document Analysis

The first method, document analysis, had the potential to uncover themes and

discursive narratives found in the *written curriculum*. The raw data that was analyzed was

the Planning 10 curriculum document, written in 2007 and made available to the public

online through the BC government's website. This curriculum document lists overt and

explicit requirements, goals to be achieved, and prescribed learning outcomes (PLOs) for

student achievement. I used the method of Directed Content Analysis, uncovering codes

from both preliminary reading of the raw data (the Planning 10 curriculum document),

and from literature pertaining to the area of research. This method is defined by Berg and

Lune as "the use of more analytic codes and categories derived from existing theories and

explanations relevant to the research focus. In this case, the investigator will immerse

[themselves] in the raw data, using themes and those that may emerge from the data itself" (Berg & Lune, 2012, p. 352). The literature, listed and summarized in the literature review, includes academic studies and theories on the topics of discourse and identity creation. Codes derived from the document reflect both manifest and latent content. Through sorting the "Integrated Resource Package" (here on out referred to as the IRP) into these codes, relationships, commonalities, disparities and patterns were identified. Meaningful patterns were then isolated by identifying the frequency of each code as well how frequently they interacted with one another, which enabled me to make a set of generalizations and inferences based on previous research and theories, otherwise known as Inductive Reasoning: "a form of theory development in which the analyst seeks to discover the crucial patterns that can best explain the data" (Berg & Lune 2012, p. 369). For example, I isolated and identified phrases that mention "diversity," phrases that are physical and countable. I determined this method was the best for my research design and to answer my research questions as it enabled me to use existing theories (listed and explored in the literature review) and develop findings within my own research based on both deductive and inductive reasoning.

Other codes that were derived directly through reading the document itself included "valued skills and goals." After a preliminary reading of the document it became evident that there was a strong emphasis placed on attainable skills that could help students achieve goals. Following what was attained in the literature view, these skills can be understood as representative of our society's values. As such, they are necessary for financial success within it, and for the successful transition from childhood into

adulthood.

I also isolated and identified phrases that talk about the role of the parent or guardians in the teaching of "sensitive information" within the health segment of the curriculum. I interpreted this section as conveying latent meaning: that topics of sex, gender, and sexuality are issues for the private and personal domain, rather than the public. This code was derived from curricular, feminist, and queer theories mentioned during the literature review.

Codes that were developed from queer theory focus attention on ideas of diversity of identity and personal relationships. There was a recurring theme of "safety" in the curriculum document, a focus on personal responsibility for one's own actions, as well as a recognition of the connection between those actions and the outcome and wellbeing of others (driven by a linear conception of time and an understanding of cause and effect). This can also be interpreted through queer theory as bio-power (a Foucauldian concept) in which an individual's actions are felt by the entire population (Foucault, 1990). Queer theory was also essential in uncovering the category of "private information", the notion that some content was sensitive due to its "personal nature," and as such belonged in the private sphere (specifically the family household).

Following the development of the codes, the document was re-read, and phrases pertaining to those codes were underlined and identified within the text. Through this sorting, relationships, commonalities, disparities, and patterns were identified.

Meaningful patterns were then isolated and enabled me to make a set of generalizations and inferences based on previous research and theories (Berg & Lune, 2012).

Furthermore, the codes and categories (and the subsequent generalizations made from the analysis) developed from the Planning 10 curriculum document informed the direction I took in the interviews with teacher-participants. For example, I asked questions regarding a certain theme, such as the participants' experiences teaching that topic, including difficulties and resistance they have received from school administration or community members. The document analysis allowed me to go into the interviews with a greater knowledge of the intended PLOs (prescribed learning outcomes), and I was then able to assess them in terms of their lived applications. For example, my use of document analysis provided an understanding of unprotected sex and the spread of STIs as risky to the health and safety of the community as a whole. During the interviews, I was able to see how the topic of safe sex is framed, where identity is introduced and how it is addressed, and whether its introduction is directed differently towards different students such as women, men, or transgendered individuals, and would ultimately serve to reinforce difference between the two.

Method 2: Interviews

The interview portion of the data collection required the participation of 5 individuals involved with teaching the Planning 10 curriculum: four were in-service teachers and one was a regional sex educator brought in to classrooms to administer workshops that subsidized the health component of the curriculum. In order to qualify for participation in the study, teachers needed to be currently in service, have been working

within a school district in Greater Victoria, and must have taught Planning 10 at least one time in the last year. The fifth participant, the external educator, was included in the study due to their extensive experience with the curriculum, and because they had worked with hundreds of Planning 10 teachers over the last 10 years (and could, to some extent, speak to the experience of these teachers from an observational perspective – this would have taken a me a great more amount of time to compile data comparable to this on an individual interview basis). The external educator was thus a great asset to the study.

Table 1

Participant profiles

Pseudonym	Pronoun	Time teaching Planning 10	Teachable Subject	Classroom/Online	School
Morgan	She/Her	13 years	Local sexpert working in community education	Classroom. Online resources available	n/a
Devon	He/Him	3 years	Computers/Vice Principal	Online	School A
Alex	He/Him	2 years	Physical Education	Classroom	School A
Charlie	She/Her	2 semesters	Science	Classroom	School B
Taylor	He/Him	3 years	Multi-disciplinary	Classroom	School B

Note. The four in-service teachers, at the time of the interview, taught in two different schools within the district: Charlie and Taylor taught in the same school (the largest in the district) and Alex and Devon taught together (the smallest).

While the researcher focused on finding participants who have taught the subject matter of sex education, preliminary and unrecorded discussions were had with members of the administrative staff in the district. This included a vice principal and a counsellor. They were contacted because of their ability to shed light on who is chosen to teach sex education, and what tools they may or may not have been given to do so. Informal discussions with these staff members also informed several questions that were used by the researcher for the semi-structured interviews. They also connected the researcher to many potential participants, some of whom became actual participants in the final study. Other participants were found through both cold calling (cold emailing) or through personal connections.

Due to my enrolment in an MA program within the department of education at the University of Victoria, I have had classes with a number of teachers who are currently working in the district of interest. Some of those teachers were the first point of contact, and were asked to forward the call of invitation to potential participants, known as snowball sampling. None of the primary connections were potential subjects (none taught Planning 10 so they did not qualify), and therefore I did not know any of the subjects personally.

The initial contact with potential participants (facilitated either by the administrative staff or through aforementioned personal contact) included a brief summary of the project detailed through a letter of invitation (Appendix A). Also attached was a letter of consent that the participants would later sign at the time of the

interview, but could read in advance to ensure they knew what would be asked of them, and how their anonymity would be protected through the researcher's actions (Appendix B). The letter of invitation detailed the nature of the study, an approximate time I would need them for interviews, and what would be done with the findings. I also stated that the primary focus of the study was the health component of the curriculum, particularly the time spent on sex education. Although there was no way of ensuring that participants had thoroughly read this letter of invitation, I did mention general themes that would be discussed in the interviews, so participants could think about their experiencing before our meetings.

The method of semi-structured interviews uncovered themes found in the *lived curriculum.* This method flowed from an understanding that curriculum is a social discourse, one that is influenced by those that enact it, and those whose reception is critical to its practical existence. Semi-structured interviews, ranging from around twenty minutes to a full hour, were recorded by audiotape which I then transcribed. The purpose of the interview was to enable an analysis of the curriculum beyond the physical document itself. The interviews detailed the experience of those who actually teach the course, in their own words. The questions which I provided during conversations with participants facilitated discussion on the difficulties and barriers they may have come across, as well as the opportunities for the exploration of alternative identities within the sex education courses (Appendix C).

Over a two-month period, in 2016, five participants were interviewed regarding their experience and involvement with teaching the Planning 10 curriculum. Four of these individuals were in-service teachers, who had taught the course at least once in the last year. The fifth individual was a local sex educator, or community expert, who worked provided workshops on the topic of sexual health, some of which were tailored to address the "Provided Learning Outcomes" (here on out referred to as PLOs) of the Planning 10 IRP. Morgan, external to the school, spoke to students only on the topic of sexual health, and had no other relationship with students during class time (this research cannot speak to whether or not students followed up with the external educator outside of class time). Morgan was often brought in by Planning 10 teachers, if asked, to subsidize the health component of the IRP that addressed some topics of sexual health. They identified Planning 10 as one of the major areas in high school curriculum where sexual health is addressed, so they therefore had great involvement in Planning 10 specific workshops and knew the IRP extensively.

The data collected from interviews underwent the same method of content analysis as the curriculum document, mentioned above. Codes were also developed through preliminary readings of the data, as well as from themes and theories developed in the literature, detailed in the literature review. Again, the data was coded for both manifest and latent content. For example, manifest content included the number of times the participant mentioned "gender diversity" or "STIs". Latent content included the deeper, structural meaning that is conveyed within the semi-structured interviews

Semi-Structured Questions

My semi-structured multiple interviews were focused on my original research question, asking whether or not the Planning 10 curriculum of British Columbia offers opportunities for alternative conceptions of sex, gender and sexuality to be explored, and if so, in what ways? By allowing the question to direct the conversations with my participants, I attempted to investigate ways in which the curriculum reinvested in a heteronormative social order which resulted in the maintenance and legitimization of current positions of dominance, and ways in which it enabled those involved (students, teachers etc.) to challenge that order.

Enabled by the semi-structured format, I allowed the direction of the conversations to guide which questions were asked; these questions were ultimately used as prompts to encourage all areas of my interests to be covered. Participants were notified well in advance that my primary area of interest would be the Health component of the Planning 10 curriculum, particularly sex education. The questions/prompts can be seen to reflect that interests. Examples of these include:

- Describe your first-year teaching Planning 10.

- What other subjects do you teach?

- What was your major at University?

- Have you ever received training/advice on how to teach Planning 10?

- How comfortable are you with discussing sex education with your students?

- Do you ever cover the topic of pleasure? Why or why not?

- Do you ever organize with other Planning 10 teachers?

- Do you employ the use of an external education in the health component?

- Do you ever divide students into groups for group work? Describe this process.

- How do you think sex is framed? For example: a social issue, a health issue, a legal issue, a moral issue.

- What do you know about the future of sex education in schools as the imminent changes to curriculum occur?

A more exhaustive list may be found in Appendix C.

The following analysis of the transcriptions, the document version of the oral interviews, will attempt to bridge the theories provided by the literature review and the document analysis with the professional experiences of the participants. This will enable me to provide an argument reasoned through evidence, thus answering the provided research question more thoroughly in the discussion chapter.

Ethics and Relevance

I followed a specific protocol to minimize any potential risk to the participants, which has been deemed minimal by the UVic Department of Ethics. The participants were not asked about their own gender identities but expressed their own identities on their own through verbal interactions, email communication, and presentation based on appearance, grooming, dress and pronoun use. This study did not seek to "out" the sexuality any individuals, and as such did not pose risk to individual privacy based on this concern. There was no challenge to the participants' practice at any point or time.

This allows for anonymity of the participants. No physical description of the individuals was being recorded (appearance, demeanor etc.), in order to further ensure their anonymity as participants in the study. Sexual orientation, romantic orientation, or sex was not discussed at any time during the initial contact, during the interviews, or in any follow up communication.

Sarah J. Tracy (2010) provides a thorough list of criteria that is essential for excellent qualitative research. Her list is as follows: (1) worthy topic, (2) rich rigor, (3) sincerity, (4) credibility, (5) resonance, (6) significant contribution, (7) ethics, and (8) meaningful coherence (Tracy, 2010, p. 840). Chapter 1 has covered the relevancy and significance of the topic chosen. The literature review provided in chapter 2 ensured that all theoretical constructs were explained and context has been provided. The detail of methods and methodology in this chapter has added ensured that sincerity and credibility of the research has been illuminated for the reader. Findings discussed in both chapter 4 and 5, and the subsequent analysis in chapter 6 provide transferable findings to other contexts and future studies. Chapter 7 details how the research provides a significant contribution to both curriculum and queer areas of research. Ethical considerations listed in this chapter account for how I undertook both procedural and situational ethical considerations. And finally, throughout the study in its entirety, there is a concentrated effort to ensure the research question has been addressed through original research and the literature review, methods and procedures used appropriately to answer said question, and there is interconnectivity throughout all chapters (Tracy, 2010).

I chose to interview multiple participants in multiple sites as it provided a more robust set of data to interpret. Interviews took place in a non-disruptive way, outside of the class time that the participants were encouraged to examine their own practices in. The following section will review subjective biases and standpoints. This research more broadly has come from a place of transparency and authenticity regarding methods and challenges. As I had no invested interest in terms of personal relationships or professional relationships with any of the participants or with the locations of the interviews, my credibility was not challenged at any point. As a researcher, I had no personal or professional investment in the outcome of the study. Data was read and reread on multiple occasions, and original recordings were re-accessed to verify responses following transcriptions. Other than guidance from committee members, no other individual had involvement in the transcription or interpretation of data. Such guidance was essential, encouraging reflexivity of my own findings, which were undeniably influenced by my standpoint.

Researcher Standpoint

The importance of discussing researcher standpoint is twofold. First, understanding who I am is relevant to understanding my subjectivity. It will provide insight into how interpretation of data is ultimately subjective, and where I begin from determines where I might end up. Secondly, understanding how I present myself tells a story about how my participants may have received me. This is essential specifically when it comes to interviews. The standpoint of the researcher, constructed as someone that fits into traditional identity boundaries, or as someone who challenges them, can have dramatic effect on how participants receive them and as such, how they respond to questions.

Although not a teacher by profession, it should be noted that I could undoubtedly pass as one (given the way I present myself through clothing, language, and other forms of physical and social presentation). For example, my body and the way in which I present myself did not leave me out of place in a high school. Real or perceived, my identity is presented as a cisgender female, and although my sexuality was not mentioned in any capacity throughout the interview process, there was nothing about my behaviour that would contradict the assumption that I am heterosexual. I am making the assumption that all participants saw me as someone that fits inside the heteronormative order, and as an insider. When I say insider here, I mean that my approach was not to bring any challenge to the teaching of the participants, and spoke to them in a way that made conversations comfortable and casual. My age was similar to all participants, and I am of able body. I am perceivably white, as I perceived all the participants to also be. Positioning myself as a graduate of post-secondary education, and further a master's candidate, participants spoke to me as if I had inside information on all jargon regarding curriculum proper, and curriculum in practice.

It is difficult to hypothesize how the interviews could have differed if I had departed from a different standpoint. As the human condition goes, we can empathize or try and put ourselves in the shoes of others, but we only have access to our own experiences. Perhaps their responses would have been the same, but it is difficult to imagine this had I been someone who's body and presentation challenged the heteronormative order.

Chapter 4: Findings from Document

The Planning 10 Integrated Resource Package (IRP) is a document that was developed in 2007 by the British Columbia Ministry of Education, and is publicly available via their website. The document is a written curriculum and includes the following components: introduction to the Planning 10 course; detailed rationale for its implementation; considerations for program delivery; list of the "prescribed learning outcomes"; indicators to measure student achievement; a list of learning resources; and a glossary of key terms. The intended audience is in-service high school teachers. This IRP is critical to this study as it is one of the few formal locations of sex education within the high school in British Columbia, the other being Health and Career 9.

The IRP is the written document, outline the curriculum of the course, and is additionally important in the context of this research as it is the singular document provided to every Planning 10 teacher, with the goal of providing standardized material across the province. While every teacher will have a different experience with the course due to a variety of factors (personal education, makeup of classroom, resources etc.), i.e., the lived curriculum of individual classrooms, the IRP stands as a singular document and acts as the common factor for every experience. This analysis focuses on the document as a whole, although special consideration will be paid to the health component. I acknowledge that the health component does not exist in isolation, and could be taught in conjunction with other subject matter, and has been incorporated into the larger course heading of Planning 10.

The location of sex ed is scheduled to change over the next few years, combining with Physical Education, which appears to take a more holistic approach to health with a focus on mental, physical, and social well-being. When this occurs, Planning 10 will no longer exist. According to the BC Ministry of Education, the change in curriculum indicates a shift away from Prescribed Learning Outcomes to a more learner-centered and flexible approach. In doing so, the general focus will be on literacy and numeracy, by supporting what the Ministry of Education refer to as "deeper learning" through "concept-based and competency-driven approaches" (British Columbia Ministry of Education, https://curriculum.gov.bc.ca/curriculum-updates). As the replacement curriculum documents are only available to the public in draft form, it is difficult to say how this shift will affect how sex education, gender, and sexual identities will be addressed.

In addition to all other content, the IRP also provides the list of authors, describing them as the "Planning 10 IRP Writing and Resource Evaluation Team," in 2004, of which there are six (Shelley Greene, Phil Imrie, Marijke Merrick, April Obersteiner, Mike Phelan, and Rosalie Williams), all of whom are based in urban BC settings. The document notes that its existence is the result of the contribution of many unnamed individuals, but names the original project 2004 co-ordinators as Kristin Mimick and Leslie Thompson. It is important to note that contributions of the "Writing and Evaluation Team" have been restricted by the pre-established structure of both classroom and written curriculum. There is an assumed level of uniformity across

different classrooms in that all teachers will have students of the high school age and will be teaching in a classroom setting. While there is room in each classroom for interpretation of materials and dissemination based on a number of factors (local resources available to them, the makeup of student body and interest etc.), as explored in chapter 5, it is reasonable to assume that each participant utilized the same written curriculum, and with students they taught. This IRP follows the same structure as all other high school IRPs in all subjects, provided by the British Columbia Ministry of Education, and similarly available to the public on their website.

Intended Audience

The IRP is publicly available by the British Columbia Ministry of Education through their website. While anyone can access the document, the language used as well as the organization of the document indicates that the intended audience is primarily Planning 10 teachers, followed by parents and/or guardians of Planning 10 students. Students can certainly access the document, although the rationale for the course provided by the IRP is worded in such a way that the target audience appears to be for their parents. This is an important distinction to make according to the work of Postman who juxtaposes adolescence against adulthood as two distinct social constructions (Postman, 1994). The introduction chapter of the document includes sections such as "Rationale" and "Planning 10: At a Glance" which could be aimed at either audience. A teacher might use these sections for time management planning of the course, or for parents to understand why the course is necessary within the broader picture of their child's education. The nature of the language, mature and authoritative in tone is significant as it appears to direct its content towards two audiences: (1) the teachers who

will disseminate the information, and (2) the parents whose children will receive and internalize the message of the course. It explains the purpose of the content, presents the content, and then provides teachers with consideration for delivering the content, in addition to giving parents information on the rights of all parties involved – an aspect of particular significance for documents that include an "Alternative Delivery Policy" (to be explored further in this section)

Although teachers are the target audience for the document, those employing the curriculum may have little to no experience with delivering sex education content, as there are no sex education courses in teacher education programs in British Columbia. This means that a teacher assigned to teach Planning 10 may never have seen the material included in the document before that moment of teaching assignment. Contrasted to teachers assigned to Math 10, who would have had to have post-secondary math requirements in order for it to be considered their teachable course, this is not expected for those implementing Planning 10. Although the district may offer some professional development pertaining to teaching sex education (or sensitivity to gender, sexuality, or other identity diversity) it was later discovered through interviews done with participants that these opportunities were not compulsory, and teachers may have to go out of their way to access such resources.

There is also a significant section within the IRP entitled "Alternative Delivery Policy" which sets the Planning 10 IRP aside from all other IRPs (the only other documents that contain this section are Career and Health, as both this and Planning 10

contain health components). The intended audience of this section are both teachers and/or guardians to indicate that a student's family is entitled to withdraw their child from this section of the course to provide their own "alternative delivery" of the material. It is important to note that youth cannot opt in or out themselves. Because this clause is only found in curricula with health components, it indicates that the Ministry of Education visualizes health as positioned as a "private" topic, rather than say, the "public" topic of math or English. It also acknowledges that topics of health might be laden with values and morals that a family might feel the right and obligation to impart in their children, rather than placed in the hands of the school community. This indicates that there is something intrinsically moral and sensitive about the topic of sex education that is not necessarily found in any other area of primary or secondary education, and that while students are still adolescents, their adult caretakers still have the final say regarding their choices (Postman, 1994).

An extract of this section follows, explaining why the Ministry would allow for alternative delivery for "private" content:

> The policy recognizes the family as the primary educator in the development of children's attitudes, standards, and values, but the policy still requires all Prescribed Learning Outcomes be addressed and assessed in the agreed-upon alternative manner of delivery.

The family is the primary educator in the development of students' attitudes and values. The school plays a supportive role by focusing on the Prescribed Learning Outcomes in the Planning 10 curriculum. Parents and guardians can support, enrich, and extend the curriculum at home. (p. 11)

This interpretation is further strengthened by the curriculum's inclusion of another section entitled "Sensitive Content." It notes that students, and parents and/or guardians might find topics within the health component as "sensitive," in contrast to other areas of the Planning 10 curriculum. It provides a list of guidelines for teachers to assist parents/guardians any concerns pertaining to these "sensitive" topics (without ever defining what "sensitive" means, or providing examples of "sensitive" topics), including:

Inform students and parents (e.g., a letter home) before addressing topics that could be considered sensitive. Some students may choose to opt for alternative delivery of these sensitive topics. Ministry of Education policy allows for alternative delivery of sensitive topics in the Health curriculum organizer of this course (e.g. substance misuse, sexual decision making). Districts are expected to have local policies and guidelines in support of this ministry policy. Note that this option is only available for topics that are part of the Health curriculum organizer). (p. 12)

This section of the document will be critically analyzed to better understand how sex education is viewed by society and consider the question of whether this area of

knowledge falls into public or private domain. It appears that the topic straddles the line

between the public and private domain. Giving individual families the option of

removing their children suggests that sex education (and the sexuality of children more

specifically) is viewed as private rather than public knowledge. The fact that this clause is

applicable only to the health segment indicates that as a society, we view this knowledge

as private and as such belonging in their homes, if we are to understand public school

curricula as reflective of larger societal values. Parents may choose whether or not to

teach their own children about sex education, accentuating the notion that knowledge of

sex exists in a grey area, somewhere between the two areas of our society (private and

public). The document does note that if parents choose to conduct the education their

children at home, they must include all areas of knowledge determined by the Ministry of

Education to be essential, and as such are represented in the document. This shows that

there is some knowledge in regards to sex that every individual has the right to access,

and must have to succeed in our society as healthy, functioning and contributing

members. Drawing on Foucault's concept of Bio-Power, this can be understood as

focusing on the actions of the individual for the benefit of society as a whole. For

example, Bio-Power would have us understand the Ministry of Education's focus on

promoting safe sex as a mechanism to limit unplanned pregnancies and STI outbreaks,

beneficial to the greater population of the community, as these events could be seen to

drain public resources.

It is this section that distinguishes this IRP different from all other IRPs offered

by the British Columbia Ministry of Education. The only other documents that include

this section are those that, like Planning 10, have a health component. IRPs that include this section can be understood to address subject matter that may be perceived as "sensitive" or "private" content. Accordingly, the British Columbia Ministry of Education includes these sections to let parents know that they are permitted, by law, to withdraw their children from the classroom – if only to teach them the information personally. Parents that choose to withdraw their children must ensure that all required knowledge is addressed, however how this would be determined is not indicated within the IRP.

Purpose of the Document

The IRP is written to provide the public of British Columbia with the expectations of what will be taught in a Planning 10 classroom. Although it is a publically accessible document, it is reasonable to believe that the main audience of the document is teachers, the secondary being the parents with children enrolled at the high school level. It sets expectations for comprehension, overview of material, and provides goals for the semester in that course. For teachers, it provides a uniform set of requirements from which they must develop strategies for that semester and the tools in which they will impart knowledge to their students. By providing a single curriculum document for each course, the British Columbia Ministry of Education aims to have each student, regardless of where they are located within the province, able to access the same knowledge, tools, and skill that Planning 10 developers have determined to be essential.

On a descriptive level, the Planning 10 curriculum was written to provide students with the knowledge of four specific subject areas. Evidence for this is that the document

is divided into four separate organizers: (1) Graduation Program, (2) Education and Careers, (3) Health, and (4) Finances. The overall theme of Planning 10 is preparing students for life beyond secondary education, and their transition into adulthood. Perhaps the strongest evidence for this is its title, *Planning* 10. These four domains have been determined by the curriculum developers to be essential areas of knowledge for fully functioning, autonomous individuals. These particular areas of subject matter essentially suggest what as a society we value, and how individuals can best achieve success in our current world. In other words, this curriculum document can be read as modern discourse and as insight into discursive narratives that drive our social world.

The Prescribed Learning Outcomes (PLOs) included in the document delineate the reasons why the document has been written. PLOs for the Health segment pertaining to sex education include a student's ability to "evaluate the potential effects of an individual's health-related decisions on self, family, and community; analyse practices that promote healthy sexual decision making (e.g., recognizing influences, accessing accurate information, applying informed decision-making skills)' and analyze practices associated with the prevention of HIV/AIDS" (p. 20). Topics that are notably absent in the IRP are discussions of identity, supplemented with a focus on physical specifically, and that of consent and pleasure, something that will be explored further through curriculum and queer theory in the following chapter.

Coding the Document

As explored during the former chapter, the IRP was read for both latent and manifest content, directly through a preliminary reading of the document and again keeping queer

and curriculum theories explored in the literature review in mind. The resulting codes included a particular word ("diversity"), a theme ("critical thinking"), or a concept ("safety").

Table 2

Codes found in IRP and frequency of which they appear

Code	Frequency
Diversity	22
Critical thinking	18
(Planning) for transition into adulthood	42
Valued skills/goals	52
Graduation requirements (standards)	23
Financial literacy	45
Personal relationships	8
Sensitive information	26
Decision making	21
Safety	73

The IRP is divided into four components: Graduation Program, Education and Careers, Health, and Finances. The authors of the IRP approximate 115 hours of class time to be spent on Planning 10, and divide such an amount to each component in the following fractions:

Table 3

Investment of time recommended by IRP for each component

IRP Component	Recommended Class Time	Percentage
Graduation Program	15 hours	13%
Education and Careers	44 hours	38%
Health	36 hours	31%
Finances	20 hours	17%

Note. Percentages were developed by the author by dividing the recommended class time provided by the IRP by the total hours provided for the course (115).

The percentages indicate how much of class time should be allocated to each component. It is plausible then, that the curriculum authors rank each component from most to least important as Education and Careers, Health, Finances, then Graduation Program. Although each code can be found dispersed throughout the entire IRP, certain codes are concentrated more heavily in some sections over others. The Education and Careers section holds a heavy concentration of prose relating to critical thinking, planning for adulthood, and those skills and goals that are valued for such a transition, such as obtaining and maintaining good financial credit, and road safety for vehicle operation. The Health section has been heavily coded for sensitive information, personal relationships, and diversity. The Finances section is dense with codes for financial literacy and decision-making. And finally, the Graduation Program section was mainly coded for graduation requirements and decision-making. Perhaps more distinct in some sections over others, the code for safety is found scattered throughout the entire IRP,

continually reminding the reader of consequences for actions in all areas of human interaction (whether it be on the job, when operating a vehicle, or engaging in sexual activity). Easy to measure and identify, the IRP focuses on bodily safety while paying little attention to the emotional and psychological safety of the students – especially when it comes to the realm of sexual behavior. This enables educators to focus on cause and effect of actions, while removing social elements from the equation such as emotion or other psychological components that appear less tangible or knowable.

Understanding the current context.

This IRP currently stands on the precipice of transition. There is scheduled to be an overhaul of school curriculum by the British Columbia Ministry of Education over the next few years. The ministry has stated that the intended purpose of this shift is to focus on student-based initiatives to inspire learning, with an emphasis on critical thinking, communication, and collaboration. This will also usher in a new age of curriculum without Prescribed Learning Outcomes. Within the current IRP there is a general focus on information presented as facts and scientific knowledge (e.g. Sexually Transmitted Infections, or STIs), and cause and effect of actions (e.g. road safety, STIs, job place safety). This is representative of a modernist understanding of the human experience as linear, wherein truths may be discoverable through scientific methods dependent on a true/false binary.

Although the final IRP document has not been released, one of the most dramatic differences pertaining to this thesis is the location of health. Planning 10 has replaced by 'Career Life Education' and 'Career Life Connections', and health has been paired with

physical education, leaving career education to stand on its own. This is significant for multiple reasons. First, it places the role of teaching sex education (as well as all other areas of health) into the hands of physical education teachers. As discussed in the interviews, the participants with a professional focus in physical education expressed a general sense of preparedness to teach students topics of health because of their knowledge of human anatomy through their post-secondary training. As such, there is a group of educators departing from this standpoint, understanding the human experience from a Cartesian perspective, where the immaterial mind stands distinctly in contrast to the material body, and physical behavior is the result of human thought. This stands in contrast to the Queer understanding of the individual as multiple, complex, and uncontained as described by Deluse and Guatteri in the literature review. Secondly, while physical education has been traditionally gender segregated by many schools, we may see health taught in segregated classrooms over the coming years. Segregating students by gender poses a number of theoretical problems to challenging heteronormative discourse. It is based upon the assumption that students fall into one of two categories, and operates to provide single-sex classrooms for discussing "sensitive" health issues. If policy makers aim to provide safe spaces for students to discuss gender, sexual and sexuality through dividing students, their argument rests on the assumption that all students are heterosexual. This is a clear example of what Airton described as a top-down policy that can gloss over or disregard local context, or that each classroom is fundamentally different than the next because of the makeup of its members (Airton, 2013). However, because this curriculum has not yet been rolled out in full, this is still a time of speculation and wondering.

Regardless of what the future holds for sex education in British Columbia public schools, Planning 10 still stands as a near-retired concept. However, because we are approaching a period of transition, it is essential to examine it in its final year, in order to provide a baseline of practice that can then be meaningfully compared to that of the new curriculum in the coming years.

Relationships, Commonalities, Disparities and Patterns

The two codes most commonly found together throughout the IRP, and specifically within the health component, are critical thinking and safety. The frequency of these codes, in addition to their theoretical commonalities, can be viewed as responsibility (categorized as legal responsibility when individuals become adult in age). Responsibility and acknowledgement of how one's personal actions have personal implications and can affect others. This is representative of the Cartesian Mind-Body Split, or Dualism, that observes humans as rational, responsible individuals, whose independent and presumably logical decision-making (mind) affects the health of themselves and of others (body) (Cregan, 2012). This ontology is similarly reliant on an understanding of morality, that occurrences within the social world can be categorized into binaries of good and bad, right and wrong, as determined by cultural norms. The IRP follows this narrative as it has students focus on healthy decisions, looking at "immediate and long-term effects of health decisions" as well as "effects of health decisions on self and others" (p. 38). The narrative is also found in other sections when it comes to safety in the work place, and in creating goals and planning for adulthood while still in high school.

As the title of the course and subsequent IRP suggest, the purpose of Planning 10 is to prepare students for adulthood. The IRP provides rationale for this course as the development of "skills [students] need to become self-directed individuals who set goals, make thoughtful decisions, and take responsibility for pursuing their goals throughout life" (http://www2.gov.bc.ca/assets/gov/education/kindergarten-to-grade-12/teach/pdfs/curriculum/healthcareer/2007planning10.pdf, p. 3). The common relationship between all the codes found in the IRP is that they each speak to what skills curriculum developers and British Columbia more broadly value as necessary skills for life as an adult. Each code reflects that students must prepare themselves for life within a capitalist society, where the individual is organized into 'traditional' family units. This perception of the tools required for success in society is individualistic nature. It fails to understand our communities as collectives of diverse individuals, with multiple moving pieces that members must negotiate. This IRP is therefore a curriculum that sees students as individuals disconnected from their communities through reinvesting in the dominant discourse of neoliberalism and individual responsibility . Students are made aware that any decisions they make as an adult will ultimately have consequences on themselves, as well as their community. And as such, consequences are either positive are negative, relying on the binary of good/bad that determines whether actions and their outcomes are valued by society as a whole – failing to address the complexity of life and the existence of pleasure as a potential outcome of one's actions. This narrative is in keeping with the neoliberal understanding that one's success is the direct outcome of one's actions, just as one's failure, is the direct outcome of ones action (or inaction). The IRP's line of thinking

is reflective of an understanding of adolescence as the antithesis to adulthood, as shown by the IRP's lessons regarding legal responsibility. Adolescence is understood here as a prepatory time to learn the rules and restrictions of behavior for the next phase of life.

This is also reflected in sections on building and maintaining good financial credit, as well as sections regarding health and consequences of STIs. In every aspect of the individual's life, both private and public, students are encouraged through Planning 10 to use critical thinking in order to maximize their success as adults, defined by the IRP as having a plan for after high school graduation, finding a career, progressing financially, and general good health and wellbeing – all of which enable individual independence while maximizing benefits to society collectively. Of course, how any individual or group choses to measure success is entirely subjective and narrow. By focusing on a specific list of successes, the IRP details those that have been institutionalized over centuries of discourse, determined to be essential for the success of any one individual in our society. Interpreting these codes as fundamentally value laden is reflective of Pinar's Reconceptualist school of thought that envisions curriculum as a site for the transference of values of a given society (Pinar, 2013).

The content of the IRP has been viewed here through a lens introduced through curriculum theory, as explored in Chapter 2. This lens looks for written and hidden content, or what is said, and what is left out of the curriculum. The IRP makes several mentions of "diversity", "several viewpoints" and "discussion and debate" (p. 13). One strategy utilized by educators is to bring in outside resource people into the classroom,

local experts in an expert field. These individuals will be known as "External Educators" throughout this thesis, as they cannot be defined as in-service teachers, but are educators on a specific topic (sex education) none-the-less. The use of such an expert lends a sense of flexibility to the course, specifically to the health component which is worded more openly than the other curricular organizers. These methods might provide teachers with the ability to tailor the course to the needs of a specific community, and even to the students within their classroom, if there is certain subject matter they would like to see addressed. This flexibility has the potential to encourage a learner-based model for teaching rather than a top-down lecturing model through the workshops the external educator implements. Alternatively, the open-worded nature of the health component also lends itself to a lack of accountability that teachers address the health component for the required amount of time, or even address it at all. This finding is representative of an overall lack of direction for teachers when it comes to discussions within the health component (combined with a lack of preparedness through teacher education as discussed in the next chapter).

By not explicitly naming identities or even identification categories (such as gender, sex, and sexuality), the IRP leaves the potential for teachers to challenge the heteronormative order and its subsequent social hierarchical structure. This stands in contrast to Røthing and Svendson's findings in their 2010 study that found Norway's teachers presenting homosexuality through a "tolerance" perspective. The unintended consequence of this educational effort, Røthing and Svendson claimed, was that it created a desire to not be someone who identified as the "other" (homosexual), and relied on the

general populace's tolerance in order to be accepted (Røthing & Svendson, 2010, p. 152). By using concepts such as "tolerance" and "intolerance", this strategy doesn't use morality, but that it is more desirable for the sake of social acceptance to be heterosexual rather than homosexual within Norwegian society. There is also a presumption that the student is heterosexual when asking them to be tolerant of the other, and not in need of tolerance.

By remaining silent on identification categories, the IRP does not explicitly direct or attach value to any one identity, leaving the treatment of identities up to the teachers who put the IRP to action in their individual classrooms. On the other hand, IRP does provide teachers the opportunity to identify and challenge the hierarchical power structure that is the result of heteronormativity into order. However, this strategy is neither encouraged nor mentioned, nor is the actual discursive narrative named nor questioned. Through its failure to mention or encourage the discussion of alternative identificatory categories, the IRP falls into the category of documents Rich argues as making heterosexuality compulsory over the course of history (Rich, 1980).

If the IRP is understood as representative of societal values and truths, then it is this silence regarding sexual and gender diversity that must be analyzed – at least in regards to avoiding potentially uncomfortable conversations with children, but possibly to continue the hegemonic power of heteronormative discourse. Without providing curricular space for "alternative" identities to be explored, or professional development opportunities for teachers, the hidden curriculum entrenches heterosexuality's primacy

over alternative conceptions of being. By not naming diversity, identities are further "othered", conveniently erased, or invisibilized by our education system, despite being a platform for dissidence if pursued.

In her chapter published in 1998, Wagener argues that the sex education curriculum serves as a discursive text to legitimize and naturalize certain identities over others, supporting the heteronormative social order and subsequent hierarchies (Waegner, p. 159). Although Wagener's work observes the written curriculum as a discursive text, she does not account for the lived and hidden curriculum that exist in conjunction to the written format, or IRP in the case of Planning 10. Due to the open-worded nature of this particular IRP, it is essential to observe how teachers as individual actors interpret the curriculum document to better understand how the curriculum in action is indeed a discursive text in its own right. While this thesis argues that certain topics are missing (specifically LGBTQ topics, conversations around pleasure, psychological implications of behavior rather than just bodily implications), findings and analysis in chapters 5 and 6 will explore how teachers contribute missing content to their lived curriculum.

Summary

IRPs are provided by the Ministry of Education under the presumption that teachers will disseminate the content in a uniform manner across the province, so each student, regardless of their location within British Columbia, will be given the same opportunities to acquire valued skills and information. However, what teachers do with the provided IRPs, how they choose to employ it, and how they interact with their students is subject to multiple variables across any given area. It should be noted that

although the written curriculum is singular, the lived curriculum is exponentially multiple. As such, this document is only one piece of a much bigger exploration.

Although this document provides a snapshot of what the Planning 10 curriculum, and its subsequent components, looked like in a particular period of time, it cannot account for the social element that is essential to understand how the curriculum was actually employed. Understanding of teachers as individuals, and their interaction with other teachers, their school, their community, and their students, is essential to understanding Planning 10 in practice. Continuing to build upon the influence of the Reconceptualist school of thought (Pinar, 2013), this research challenges the idea that the IRP has dogmatic qualities, instead seeing text and teacher as reliant on one another but ultimately independent entities.

Chapter 5: Findings from Interviews

Participants' Profiles

The educators, all who have been provided pseudonyms to protect their anonymity, will be known as Alex, Charlie, Taylor, Devon, and Morgan. This section will expand on the chart provided in the methodology section of chapter 4. Alex was the newest teacher, having taught for only 2 years in their current high school. This was the first year they had taught Planning 10, and their other courses were in Physical Education. They also had additional professional development and were qualified to teach Special Education.

Devon was a seasoned teacher, currently serving as a Vice Principal in their school. They had taught Planning 10 earlier in their career, but this year they had developed the online model for the course, using 'Google Classrooms'. Their school had both the online and the in-class versions of the course, and students could opt for either to receive the same credit. The entire course could be done online, with no classroom time and all assignments received and submitted by students online. Workshop attendance for these students was optional. Devon's background was as a computer teacher.

Charlie was a relatively new teacher, having taught for a few years. It was Charlie's first year teaching Planning 10, having taught one class the first semester, and

two during the second. Their background was in Physical Education, and they had also taught some Science classes.

Taylor had been teaching for a few years, and was currently employed at their second high school since the start of their career. Taylor had taught Planning 10 in the school they were formally employed at, as well as their current school of employment. They were currently teaching in the "Flexible Program" within their school, which was a structured, inquiry-based model for learning which encouraged engagement of students with their peers, teachers, community and environment. This program allowed for a non-traditional structure of classroom and curriculum, and Taylor taught multiple subject areas within it.

Morgan was the external educator. Morgan worked out of a sexual health organization that ran a not-for-profit clinic and community education. They are intricately involved in the design and creation of the workshops that they employed, which aimed to target the PLOs provided by the IRPs (in this case the health component of the Planning 10 IRP). They had been a community educator for the last 13 years. Throughout this time, Morgan fostered relationships with numerous in-service teachers and other administrators within the local school districts (of which there are 3). Morgan had been called into the classrooms of Taylor and Charlie, enabled by the professional relationships they had fostered, and had worked with the two more than once. Morgan had also done a course-wide workshop for the schools of Alex and Devon through the administration's efforts.

As mentioned in Chapter 3, the participants were contacted either through a mutual connection, or through word of mouth through their school's administration. Morgan was contacted through their organization's website, which publically listed their contact information. All were willing participants who gave up time out of their personal schedule to meet with the researcher. All were interviewed at their place of work, after work hours.

School Profiles

The participants had worked in a range of schools across the district, which is in a large, socially diverse urban community. Currently two participants taught in a small school in the district (Alex and Devon), and two in a much larger school (Charlie and Taylor). Both schools are located in the same school district. When asked, participants had different answers about how the size of their school fostered an inclusive community. Both sets of participants voiced that their school fostered a sense of inclusion for its students. Both sets also cited the size of their school as contributing to their community's attitudes of inclusivity for all its members.

Devon spoke to the size of their school being regarding as having a spirit of inclusion:

Our enrollment is 530. So, we don't see a ton of [bullying] here. I'm not saying it's the digital citizenship policy that's the reason, but we, as a school, we really preach the love and make sure that we take care of each other. That's a big part of

our culture – small school, teachers know each other personally. It's the smallest,

population-wise in [the city].

They then continued that in a smaller school, students were less likely to engage in

harassment-driven behavior due to an attitude of closeness fostered by the school's

administration and community oriented environment. Devon argued that students were

encouraged to get to know each other personally through extra-curricular activities and

smaller class sizes, and as such were less likely to use abusive language or behavior

towards one another.

Alex's response, like Devon's, found the school to have an inclusive environment.

However, they did not attribute this sense of inclusivity to visibility of LGBTQ students:

There's definitely an awareness within the school that we're aware of that

community, and that it's obviously unacceptable to show discrimination against

them. Verbally, emotionally, physically, whatever it is. It's not something

personally I subscribe to, myself. I think that's an understanding amongst the

students. It's not a huge percentage of the population at [our school], but that

population, I feel, doesn't see any discrimination.

Here Alex makes an evaluative claim based on their perception of the student

population's demographic makeup, as well how they had seen students interacting with

one another. He has made major assumptions around occurrences of discrimination based

on what they have seen. However, it is important to note that teacher and administrative

interactions with students are only one component to the student experiences, which can be influenced by student body makeup including socio-economic status, diversity of identities, media and popular culture, etc. Although Alex's observations are important, they should not be taken as fundamental to the student experience, as student perspectives were not addressed first hand by this study.

During an informal conversation with an administrator at Charlie and Taylor's school, they argued that the large nature of their school enabled students of any identity to find like-minded members. That administrator also stated that their "zero tolerance" policy regarding bullying at their school, combined with the diversity of its pupils, had actually resulted in a number of transfer students from other schools to enroll in their high school. However, another administrator from a different school who had previously worked in the former administrator's school argued that bullying was in fact an issue in that school.

Categories

After a preliminary reading of the transcripts, five categories emerged. The first included conversations around further education for teachers, allowing them to feel qualified for teaching topics of health, specifically sex education. This could include classes and coursework in post-secondary education, or in-service education such as professional development days or conferences. It might also include collaboration with other teachers regarding this subject matter, the goal of which is often confidence of delivery or uniformity of message or content.

The second category included conversations regarding discomfort felt by the participants, derived from feeling unqualified, underqualified, or generally uncomfortable with addressing topics of sex education with their students. This was a primary reason that many gave to employ the use of a guest speaker, someone who was viewed as a local expert on the topic. While many suggested that their use of a speaker would not be the only discussion around sexual health, the external educator interviewed mentioned that they were confident that many educators employing their service likely did not carry on conversations beyond their visit to the school or classroom. By extension, this category includes conversations about a lack of accountability to cover the health component of the curriculum (likely because it was deemed less important or too uncomfortable to include).

The third category that emerged was that of student and parental discomfort. This was derived both from the transcripts and from the document analysis of the physical Planning 10 IRP. Because the IRP noted that any inclusion of discussions of health could be considered "sensitive" subject matter, and as such enabled parents to withdraw their children from the course on the particular day when the content would emerge, this indicated an underlying assumption there is something about the nature of health, particularly relating to sex, that might encourage a sense of discomfort to those in the classrooms, or their parents/guardians.

The fourth category, perhaps one that is tied to all aforementioned, is the use of an external expert to cover sex education. This includes details provided by all participants,

including the external educator, regarding their engagements with one another. This could include, for example, what the in-service teachers were able to take away from the experience, or whether or not they chose to attend the workshop themselves. The interview with the external educator was by far the longest in time and in content, and includes information about their engagement with multiple teachers over the last 13 years.

The last category is the perceived opportunity to "queer space". I did not explicitly use this term in my interviews with the participants, but instead alluded to it through conversations about the opportunity for students or teachers (any participant in the social discourse) to discuss or embody identities that challenge traditional binaries. The concept of space here is understood as the discursive domain and all social interactions – verbal or non-verbal. Challenges to traditional binaries might include an identity that sits outside the heteronormative order, or a rejection of binarized identities all together. A few participants discussed being bound by curriculum to discuss certain topics at the expense of others (i.e. STIs over discussions of pleasure), noting that opting for a student-centered approach where students lead discussion was one way that topics outside the IRP could be mentioned. This category holds the most amount of content as a large portion of my questions were related to concepts that could be considered queer acts, such as discussing alternate identities, exploring asexuality, or challenging patriarchy as a discursive narrative.

Ensuring teachers are better prepared to teach sex education.

During interviews and informal conversations that took place prior to our meetings, participants and administrative staff mentioned how Planning 10 is commonly taught by "greener" teachers, at the beginning of their careers as in-service teachers. It may have been assigned to them, or they might have picked it up as it was one of the few remaining postings that year. One administrator mentioned that the Planning 10 teachers currently in session at their high school were the woodworking and metalworking teachers who were assigned the class in order to maintain their status as full time employees. Two participants expressed their eagerness to teach the course, driven by a sense of confidence due to their background as physical education teachers, and their understanding of anatomy and physical wellbeing. Another administrator noted that it was not common for teachers in their school to teach the class more than two years in a row.

The partipants that were interviewed as well as the informal discussions with administrative staff mentioned that Planning 10 is commonly taught by newer teachers, and Planning 10 was not typically taught concurrently by the same teaching staff. One reason for this might be that Planning 10 is not taught as a teachable subject in post-secondary education. Three participants discussed their post-secondary degrees, and how they believed that experience had prepared them to teach sex education. Charlie was one participant who described how their post-secondary and in-service experience inspired their decision to teach the course.

This was my first year of teaching Planning 10. It was just a job posted. I felt with my background teaching physical education, I could be as well qualified as I possibly could be to teach it… it's very common for the Planning teachers to not technically be qualified in teaching Planning as a course.

In my undergrad we learned how to talk about addictions and substance abuse, and also looking at mindfulness practices through different forms of physical activity. And with that comes a need for sleep, so I've practiced and I've done some projects in my undergrad on nutrition and health. So that's where I could use that component for Planning, where I felt I was confident enough to teach it.

Alex described a similar sense of confidence, also inspired by their expertise as a physical education teacher, but added that sexual health was not an area within the health component that they felt comfortable with.

My background is in physical education… I mean, minus human anatomy, learning about the basic structures of the body, the focus of the 'phys ed' program is more motor development and skill acquisition versus, you know, sexuality.

They added that they had initially stumbled upon the job posting for Planning 10, but saw value in the career discussions included in the IRP:

That block wasn't being picked up by other teachers, and kept rolling over. It's actually a class I really enjoy teaching. I think there's quite a few teachers who don't see the value in it. I personally enjoy it because I get to talk about careers, and planning for your future. But I kind of stumbled into it because it was a posting that hadn't been filled, that needed filling.

Taylor expressed that they had received mentoring regarding Planning 10 delivery from a veteran teacher who had moved to a counselling position. Taylor stated that they found the focus of the course was dictated predominately by the teacher, rather than the content, and as such, did not use lesson plans provided by past teachers, and instead was driven to make the teaching of the course their own:

I started to see that Planning was very much related to who the teacher was, and not the content. So it was hard to teach their content when it was based around them. So they were very helpful, but it was probably my first experience with knowing that teaching is not just the content.

They continued to say that taking time to collaborate with other Planning 10 teachers had been an initial strategy for them to ensure that they were covering all the PLOs, however this strategy soon took a backseat to their own teaching styles:

I think most of the collaboration would have been going to teachers that had been doing it for years to make sure I was covering all the right content, as far as what

they believe is important… As far as collaborating now, I find it challenging to collaborate in any course. My style doesn't go along with everybody else's style… But I did share one neat project I had, and I kind of got confused looks. So that was the end of sharing my ideas. So content, yes, my own style, not so much.

In addition to questions surrounding what they had taken away from any guest speaker workshops they had utilized in their Planning 10 classrooms for the health component, participants were asked to discuss any opportunities for professional development they had engaged in (regarding skills and methods used to teach sex education or other inclusive teaching strategies). However, the participants were more likely to express their desire for professional development, coupled with their inability to access it freely.

Charlie discussed their relationship with other Planning 10 teachers, many of whom felt ill prepared to teach the health component: "I know a few came to me saying 'I have no idea what to teach' and 'I just don't have a background in this'. Some, with religion as a concern for themselves. Their own religion." Charlie continued, because there was a lack of professional development opportunities provided to these teachers, they sought out the advice of each other in order to determine what should be addressed in the classroom.

When it came to learning "how" to teach sex education, Charlie remarked that they had taken it upon themselves to research methods and strategies prior to their first

class of Planning 10: "I kind of took it upon myself to research online". With this combined with their specialization in physical education and biology, they found that "more of the Planning 10 teachers came to me for resources, than me to them". They added that they would be more than willing to engage in professional development opportunities, but felt not enough of these were being offered to them readily.

Morgan stated that there was a general lack of opportunities for sex education teachers, and many asked them for advice in an informal manner, using them as a personal connection:

> We haven't had lots of professional development opportunities. Typically, there haven't been tons because it has been this idea that we just call someone in to do it. Certainly, I've done professional development with teachers, one-on-one, who contacted me and said 'do you have resources?

They continued that some teachers had asked them for lesson plan examples, because they did not have time to develop their own, of felt overwhelmingly underprepared to address the subject matter.

Taylor noted that they had learned strategies for inclusion from having an external educator in their classroom, but not through their own participation in any professional development when it came to teaching sex education. Instead, the student-centered

learning program they taught in had enabled an inclusive environment, due to the collaboration between teachers that taught in it:

> When you come down to this program, not everyone, but the majority are comfortable speaking to all topics [regarding gender, sex, and sexuality diversity]. So to learn from that environment that's being created by my co-teachers, there's four of us, and we have this little hallway to ourselves. So, it's very secluded but also, it's a really positive place. So, I guess, learning from an experience put together by everyone that works. And my outlook on inclusion can go more broad than I had tested.

They did not know of any major professional development opportunities and instead had reached out to the external educator and some more senior teachers earlier on in their career.

Overwhelmingly, the in-service teachers maintained that any professional development they had engaged in had been on a voluntary basis. Alex spoke about a student-run district-wide conference regarding identity diversity that had taken place in their school. They stated, "there's a conference that's held here at [our school] for the last two years", but added, "I went last year, I didn't go this year". When asked if they felt comfortable seeking advice from a counsellor as to what strategies they might use to teach sex education, Alex responded: "Definitely in passing, I'll talk with the counsellor. I think it's something that was more taken care of by guest presenters. Because that's

more what they do… If they have questions for me I answer them to the best of my ability, or give them information on how to seek out counsellors".

Morgan, as the external expert, expressed their views that professional development is necessary for teachers to be able to follow up on external educator workshops. This strategy works to continue on conversations pertaining to issues that may have been raised during Morgan's visit, as Morgan felt many teachers used their workshop in substitution for their own sex education classes. Morgan argued, "it's not just about us but about developing their comfort around this topic. Because if you think about it, even if they ask us to come in and address one session, they need to be comfortable to be able to follow up, if follow up is needed". Morgan continued that many students might want to ask questions to their teachers specifically, or may have come up with questions following their departure, something teachers need to be prepared for. Morgan concluded, "there needs to be way more pro-d. Anyone that's doing any kind of teaching, especially around a topic that's so personal like sexuality, really needs to be constantly evaluating their own attitudes and reassessing it".

Teacher discomfort and a lack of accountability.

Alex expressed a great enthusiasm over the career component of the Planning 10 curriculum, citing a desire to prepare students for life after high school, and as fiscally responsible adults. Despite the IRP mandated 36 (of 115 total) hours to be spent on health, participant responses indicated there was a great amount of leeway to dedicate whatever they felt the appropriate amount of time to whichever component. When asked about their experience with the health component, Alex responded

I think we definitely did more of a career focus… a big focus on career skills, so we went through how to build a resume, how to do a cover letter… we did a lot of emphasis on that, a lot of practical use. We tried to make it as realistic as possible.

Speaking more specifically to their comfort level addressing gender, sex and sexuality diversity, Alex added that they felt prepared through their own education and personal awareness of the community, "I know [my school] does have a Gender Sexuality Alliance, used to be called Gay Straight Alliance. And that works to promote an understanding, obviously, of the LGBTQ community. Inclusiveness that way. I've attended workshops to do that".

In contrast, when Charlie was asked about their time spent on the health component, they responded that they had provided 6 weeks to the topic. This indicated that different teachers could provide different focuses, depending on their interest and comfort level with the topic, potentially combined with their desire to make Planning 10 meaningful to those in their class.

Taylor admitted they were more likely to call in an external educator for the health component than any other piece of Planning 10, potentially attributing the decision to their discomfort with that particular topic over other components in the IRP.

Sexual health for sure because I'm not sure how to approach it myself, as in what topics necessarily to cover. And I can't decide if that's my discomfort or something else. I haven't addressed that one because I have a great resource over at [the sexual health clinic].

Taylor described using the external educator, not as a singular discussion of sex education for the whole IRP, but to open up conversations after their departure.

[They] do an amazing job talking to kids. And [they] open up a lot of conversations because [they] do such a great job talking about anything. And so that would be my one go-to, to break the ice and it's very important to do so.

Although the decision to bring in Morgan may have been motivated by feelings of discomfort of a lack of preparedness with topics of sex education, the workshop served not as a one-time discussion of the topics, but enabled further discussions to be had following Morgan's departure.

Morgan described the process that enabled them to enter a particular classroom as "highly relationship based", which was perhaps typical of the subject matter. They said, "You have to trust the person that's coming in, and you need to know that they're connected to solid resources for their students". They continued that an ongoing relationship with a particular school or teacher could enable a workshop that was tailored to their particular needs, although this was not a typical relationship, referring to it as the

"platinum standard". They attempt to bridge this gap by leaving teachers with follow up questions and activities at the end of their workshop.

Morgan describes frequently held conversations with educators, following the workshop, saying, "If you want to talk about this, or here's another lesson plan if you want to follow up with this' or 'this seems to have come up a lot, this might be interesting'. For sure, some of them may be super keen to do it, or others not as much. It just depends."

Planning 10 understood as unpopular.

Devon's account of Planning 10 as an online option (a route some schools have taken with certain courses for a number of reasons including time constraints, competitive sports programs taking up students' time, and last minute course requirements for graduation), can be viewed as representing a lack of accountability to cover all PLOs on the part of both the students and the teachers. Within Devon's particular school, both online and in-class models for the Planning 10 curriculum were available, with another teacher creating the course outline to be taught in the classroom, and Devon responsible for moderating and developing the complimentary online option. Devon contributed that the popularity of the online model to the reputation that Planning 10 is "not a super popular interest by any means". Many students in their school chose to take it in either grade 11 or 12, as grades 9 and 10 tended to be the busiest in terms of course loads.

Grade 11 and 12 have a lot more ability to open up and take different credits. And

by grade 12 they only have to take one mandatory class which is grade 12

English. So, a lot of kids wait to grade 12 to do planning. They're not always that

interested in it by then. [But] all together I think we've had better completion

rates going with an online model that is truly online. Previous years it was just the

assignments that we posted online, but they still had to hand in paper copies…

Now you can do almost the entire thing online: assignments online, submitting

online. So that being said, I think it has gone okay, but still not a great buy in

from kids.

In their interview, Devon details that the main goal of introducing an online model is

completion rates, but admits it is at the expense of student-teacher interaction, as well as

peer-to-peer interaction – the social component of learning. They note that students in

that model are able to attend guest speaker workshops, but unlike those who are in the in-

class section, their attendance is not mandatory.

It's not the best. I think it's stronger to have it inside a classroom. I feel that way,

but I mean, distributed learning (online learning) is popular in certain classes,

Planning 10 being one of them. Kids don't want to give up precious time in a day,

and if they have an online version, they'd rather do it online than in a classroom.

Because this stuff doesn't mean a ton to them. Unfortunately.

Although their school did not offer an online option for Planning 10, Taylor echoed Devon's sentiments that the course carried the stigma of being "useless" amongst many of the students:

> It's been calling Planning 10 so you get students that are sort of driven to take it then. And then they hear they can take it in grade 11, so there's sort of a mix. But [at my school] they actually suggest you take it in grade 11, and I think that's been beneficial. Grade 12 might be the most beneficial, but because there's the stigma around it that it's a pointless course, they probably won't deem it valuable in grade 12.

When addressing the student-teacher interaction within their online model, Devon argued that although it was possible, it was neither compulsory nor consistent. Through the program "Google Classroom", students were able to pose questions to their teacher, and could communicate with their peers, but it was rare that they would do so. Instead, the teacher's role was more that of a moderator, checking whose work was done and whose was not, with the ultimate goal of 100% completion rate of assignments. Rather than a social experience, the online model was an independent learning experience: "the online model does a lot of teaching", Devon stated, "you teach yourself a lot of it… if they're doing it online, they're doing it from home".

The assumption of student and parental discomfort.

When asked if they had ever encountered a parent who opted for "alternative delivery", an option presented by the IRP (and discussed in document analysis), none of

the participants could recall of any specific circumstance they had encountered in their own practice. Charlie did, however, feel the need to contact parents prior to beginning their sexual health component of the curriculum. They attributed this compulsion to the "heavier" nature of these topics.

> On the course outline I give a blurb to parents on what we're covering, and I give my email. And I tell them I'll let them know when maybe those heavier subjects are coming. So, I email them before we have any guest speakers. So that they know. [Charlie later specified that the heavier topics they referred to were found in the health component, topics falling in the "private" realm of life].

When asked about the "alternative delivery" clause of the IRP, Morgan noted that it provides opportunity for teachers to communicate with the parents of the children in their classes -- something less common surrounding other subject material taught in schools. Morgan argued that this was an opportunity for parents to have conversations surrounding sex education at home. Rather than the "alternative delivery" option enabling parents to remove their children from the classroom, this line of communication opened by teachers could involve parents in the process occurring in the classroom. "I think it's so important for parents to know what their youth are being exposed to, but also to contextualize it within their own value system and beliefs, and to have these conversations at home." They continued that in the context to their own teaching, within their community, they had not had much experience with parents wishing to withdraw

their kids: "We rarely hear from parents who are not happy with what's being said. If we do, it's usually not what we've said, but what's been filtered through."

Morgan argued that encouraging this parental involvement could bring conversations around sex education into the community, rather than keeping it isolated or stigmatized within private life:

> Ideally, I'd like the parents to be more involved, so they can have the opportunity for many conversations like this. Because they're important, and the youth want to hear from their parents… and in the anonymous question box, in the last three years, I've had more questions about 'how do I get my parents to talk to me?' and I feel like I should be seeing 'how can I get my parents to stop talking to me about this?' When I see a youth asking how they can talk to their parents, how can they get their parents to talk to them, as adults, we're failing them.

Morgan, the external educator, noted that this categorization of the topic might be responsible for encouraging the use of guest speakers, likely because it takes the responsibility off teachers, who are present in the daily lives of the student, placing it on an external educator who can position themselves as experts on the 'sensitive stuff'.

> Sexual health education is one of the subjects that they call a sensitive subject, so when it's delivered through health and career education it's up to the particular school and particular educator as to how that's delivered. I know nothing about

the students. I'm going in and introducing myself, and in some ways, I'm having to forge this relationship of trust about this subject that is pretty sensitive. So, I think that's what students want. Someone from the outside that they didn't have to see every day, someone they could ask questions do, who didn't know anything about them who could give them information. [Morgan is defining sex education as "information" here].

By positioning themselves as an outsider, Morgan argued, they had an advantage that teachers might not have, given the traditional nature of a student-teacher relationship (only taking part in each other's public lives). "I don't know their handwriting, but their teacher might. I tell them they're just for me, and the teacher won't see them. I think that gives them another layer of confidentiality and privacy." Morgan argued that because sex, and sex education by extension, exist in the private lives of members of society, students asked to speak on the topic of sex might be more likely to speak freely if they feel like their responses will be kept private. This requires keeping these discussions separate from the public (school, teachers, administration etc.).

Employing an external 'sexpert' for workshops.

Morgan, who has had 13 years working with Planning 10 teachers, and other in-service teachers who deal with sex education curricula, notes that there is a spectrum of delivery.

It varies, depending on school to school, teacher to teacher, how it's delivered… most schools, and you know, no judgment, but it's mostly 'one-stop-shop'. And it

might be because there are other priorities, they might not have enough time,

they're doing online planning, bringing kids in the gymnasium to talk about

sexual health. [Morgan is implying that their workshop is often the only class time

allocated for the health component for the duration of the Planning 10 course in

some classrooms].

Morgan continued that this is not always the case, and some schools allocate more

time and resources for the discussions around sex education. They compared the

aforementioned experience to one school in particular where they've worked together

with teachers and students over the last 8 years to develop a workshop that can cover all

the PLOs, but remain relevant to the students and promote a positive space that

encourages diversity.

I've worked tightly with these teachers and that Planning department to develop a

5-day curriculum, and to change it, and to tweak it, and to involve the students in

it and take it beyond the classroom time, which is so important. So, they do a lead

up, and then a follow-up which certainly I would say is the platinum standard.

This involvement of students, allowing them to have a say and participate in the

conversations, was a recurring theme that will be touched on later in this section, as a

method of queering space within the classroom. Morgan added that it was uncommon for

teachers, even those delivering the sex education portion of the IRP, to have a

background in gender, queer, or feminist theory, "It's rare. Certainly, I have had a couple of TOCs (teachers on call), not someone who has a typical role".

When asked about the development of their own workshops, tailored to different IRPs, Morgan detailed their process:

I develop [the workshops] by looking at the specific learning outcomes. So, like grade 9, you're talking about sexual decision-making, healthy relationships, reducing the negative consequences of sexual activity, so basically, we look at the learning outcomes and build a workshop based on that.

They added that they do have a sense of space to interpret the IRP in certain areas, as it is often worded open-endedly depending on the subject matter:

Now, they are pretty broad, like if you talk about negative consequences, well that could be anything from an unintentional pregnancy, to a sexually transmitted infection. The outcomes are usually more specific about sexually transmitted infections than they are about pregnancy or the emotional side of things.

Morgan stated that if there were relationships made with local districts, they were more often than not initiated and cultivated through teachers, rather than the district or administrations. Regarding their organization's relationship with districts, they stated:

And with any organization, as a non-profit, we certainly would have a relationship with the school district, but not as strong as we do with the schools and individual educators themselves. And that's partly because, as you know, sexual health education is one of the subjects that they call a sensitive subject, so when it's delivered through health and career education it's up to the particular school and particular educator as to how it's delivered. We have a positive relationship [with the school districts], but it's probably, not 'hands off', but a different level, and a different context than with the actual educators.

Teachers are responsible for contacting Morgan to come into classrooms, but Morgan has some ongoing relationships with schools that had solidified the relationship over many years of using the workshop. Subject matter can be treated differently, interpreted differently, or be given different weight when it comes to different schools or school districts as shown by the diversity of responses/experiences of all the participants. Despite having a singular written curriculum, the lived and hidden curriculums of a single curriculum area can be vastly different.

Of the four in-service teachers interviewed, each had brought in an external expert to talk to their students about sex education at some time or another. For some, this had been an individual initiative, for which they were required to reach out of the local sexual health clinic that is responsible for running workshops, and for others, this was something organized by the administration of their school.

For Alex, the external educator's visit had been organized by the school counsellor:

> They had an educator come in. [They] did a 2-hour presentation. To the planning 10 class. So then, follow up discussions, a mini assignment. But didn't go in super depth with that. It's kind of outside my area of expertise.

This stands in stark contrast to other curricular areas, where teachers would not be able to leave out portions of the IRP due to lack of familiarity or comfort with the subject matter (imagine a math teachers leaving our algebra for the same reasons). Alex also decided to leave the room for parts of the presentation, because they were told that the students would provide a more 'authentic' response if they had not been present. This could also be attributed to their general sense of discomfort, citing that they did not feel comfortable speaking to students of the a gender other than their own regarding their options for contraception later in their interview. They continued that they did do a follow-up to the external educators visit, but felt the most comfortable directing their students' questions back to the educator, due to the subject matter (either due to their lack of comfort with particular topics or their inability to provide definitive answers).

In contrast, Charlie had been responsible for organizing an external educator's visit to their own class. They also made the decision to remain present during the workshop, and was able to internalize some of the external educator's practices to reflect on their own:

When I saw [their] workshop in the first semester, it allowed me to reflect on my own teachings. Because what I would do is I would start by introducing, more just the sexual reproduction and just overall fertilization. And then look at the human body parts around sexual activity. So just in general the biology behind it – I have a biology major so I felt comfortable doing that. But one thing I really learned from [them], is that I changed a little more of my wording. Instead of saying 'female reproductive system', which you would in biology, because in your biology class that's the anatomical term for it. But I decide to refer to it as both -- after I had discussed with [them]. So, I said "from an anatomical point of view it's the female reproductive system, but during our sexual health unit we're going to refer to it as a 'person with a vagina' or a 'person with a penis'". And I actually really like that language because it allowed me to say those words out loud as well, quite often, so for the students to hear those words in the proper terminology you should be using to call those parts, what they are, and so yeah. I really liked that part. And I think the students were really like 'yeah, right.' Because they're really well aware of creating safer schools, and safer environments and being inclusive. They get it, more than I think us adults, because they're growing up with it. So that was just something where I was like "oh yeah, that's something I could easily do" and it can open doors for different discussions.

Charlie continued that through their participation in the external educator's workshop, they had learned new teaching strategies for overall inclusion that they were able to carry on into other teaching areas.

Taylor described using the external educator, not as a singular discussion of sex education for the whole IRP, but to open up conversations after their departure. As such, Taylor used the workshop as a tool to start conversations that they would be better equipped to engage in following Morgan's departure. It is therefore important that teachers be present for sex education workshops so that they can follow up appropriately.

[Morgan] does an amazing job talking to kids. And [they] open up a lot of conversations because [they] do such a great job talking about anything. And so that would be my one go-to to break the ice and it's very important to do so.

Taylor commented that discussions around gender, sex, and sexuality, or anything else for that matter, could and should be carried on throughout the semester and beyond – and should not be isolated within a one time, sex education workshop:

I mean any conversation can take place any point throughout the semester. I think kids are just so used to being thrown through units, so it's tough to revisit sometimes. But I definitely remind them that those topics are still able to be talked about. But typically kids, when the guest speaker goes, and in one or two more days, they'll open up or ask about the presentation. There's always a debrief

the day after, to talk about anything – maybe they'll feel more comfortable with

me than the guest speaker, so they have an option to do that.

Taylor highlights the point here that discussions around a singular topic should not, or

cannot be isolated to a single day or workshop – and teachers should be prepared to

discuss these issues beyond that day. This may have been due to their encouragement to

carry on discussions, or as they stated, because students may have felt more comfortable

speaking about issues presented with their own teacher.

When asked about the use of an external educator for sex education, Alex

responded that the students in their online course were encouraged to attend the

workshops, but attendance was not compulsory. They noted that attending the workshop

(which was organized by administrators for the entire Planning 10 block) could enable a

social element between students that would not exist in the online course alone:

It's a big part of why we encourage people to do the Planning 10 within the

course, so we'd have the guest presenters open up to people in online Planning.

But there were very few people who took advantage of that. And really, because

most of the time people would have a class during the time we'd have the

presenter.

Therefore, students in the same school, enrolled in the same course, would not be

guaranteed the same opportunity to attend external educator workshops (on any topic,

including sex education), depending on if they were in the in-class or the online model. They were not guaranteed the same level of social support or knowledge of community based resources as their peers.

When asked about the sexual health workshops, Devon added that there were multiple workshops employed in their school, but provided an answer that implied the teachers were largely hands-off when it came to the topics:

> Yeah, we'll have a fair amount of them. Our career coordinator organizes them. The kids will get called down to do it, and we'll check our lists to make sure who's there. [Getting "called down" implies attendance was required].

Their responses indicated that attendance was mandatory, but did not indicate the level of involvement teachers had, or whether or not any follow up or opportunity to ask questions would be provided at a later date for students that may not have wanted to ask questions at the time of the workshop for any reason.

Queer Opportunities in Planning 10

When curriculum is understood as social discourse, it opens up infinite possibilities due to the nature of social interaction (resulting in infinite possibilities between student, teacher, and written curriculum). However, individuals are led by discursive narratives that are mutually reinforced by texts and power relations, as understood through post-structuralist theory (see Hardy & Phillips, 2012 and figure 1). Discursive narratives such as heteronormativity and patriarchy have not set individuals up to challenge these power

structures. As such, teachers have not been encouraged to create queer space in their classrooms, nor have they be motivated to due to a lack of professional development and training for both in-service and pre-service teachers as expressed by all participants during the interviews.

Nevertheless, if we are answering whether or not there are opportunities for the creation of queer space that can encourage these opportunities for alternative conceptions of sex, gender and sexuality to be explored, then yes, there are opportunities. But not because the curriculum encourages it, but because it leaves gaps through its open wording that permits individuals to take advantage of these open spaces. For example, because the IRP does not name identities, heteronormative or those that challenge that order, teachers may give class time to encourage discussion around them. However, the previous chapter on the interview analysis mentions that many teachers involved in Planning 10 are newer hires, do not teach the course year after year, and do not have a background in queer or Gender theory that could provide them with an alternative narrative to share with their students.

Attempts To Include Queer Practice

Analysis of the interviews with the five participants found a number of actions that could be interpreted as strategies to provide queer spaces within the constraints of the Planning 10 curriculum. Indeed, it should be noted that the participants represent a group of teachers willing to discuss their practice. As such they were able to identify sex education as a problematic area of the curriculum in regards to competing pressures being placed upon them (understood as binaries discussed above). Participants may be

described as 'enlightened', in regards to their awareness of said binaries (e.g. Morgan's struggle to discuss pleasure as a positive outcome of sex while sticking to a curriculum that does not mention it).

While most strategies were found in interviews with Morgan, the external educator, a number were found in those with in-service teachers (a number who attributed their efforts and understandings of queer space to Morgan's workshops). They are as follows:

1. Using language that dissuades identity salience

2. Bringing 'pleasure' and other positive emotions into discussion

3. Encouragement of open discussion: valuing all opinions, shaming no one

4. Role-modeling sex positivity (challenging slut shaming and gender-based violence)

5. Mentioning aspects of sexuality such as asexuality, or lack of interest towards sex

6. Encouraging students to discuss with their parents and engaging in community outreach

Hilliard and Liben's 2010 study found a positive correlation between gender salience in the classroom (as encouraged by teachers through language) and the ways in which children interacted with each other, dividing themselves by gender and relying heavily on gender stereotypes. If teachers are to challenge gender, sex, and sexuality as fundamental categories that define human interaction, there is the potential to disrupt these stereotypes, or the importance students place on those identities. There could

therefore be the potential to disrupt bullying (based on these stereotypes and heteronormative hierarchies) through the use of more inclusive language and other queer methods within the classroom. This opportunity could take the shape of workshops, offered frequently, accessibly, and perhaps compulsorily for in-service teachers currently teaching the course, or who are considering doing so. Such workshops might include mentioning that all identities and opinions will be welcomed into the classroom, as Taylor mentioned in their interview, or calling into question the fundamental truths that heteronormative identities assert upon us (as Morgan does in their workshops by visualizing identification as a spectrum). These methods can be considered queer acts.

Incorporating queer strategies has certain implications for curriculum in practice. Most importantly, it does not impose "right" knowledge as a solution, nor does it rely upon fundamental truths. Instead, it poses knowledge as an interminable question (Luhman p. 151 in Pinar). The "queer act" does not settle on definitive answers, but instead encourages individuals to find solace and comfort in not knowing, a very "queer" place to be.

A queer curriculum poses a vision of the social world that exists along a spectrum, that is neither inert or passive (Evans, 2002), or what Deleuze and Guattari refer to as the "Molecular Unconscious" (Deleuze & Guattari, 1987). The goal here is the movement towards intersubjectivity, towards the destabilization of identity, through resistance and reinterpretation to heteronormativity and identities more broadly (Evans, 2002). Bryson and De Castell define "queer pedagogy" as "a radical form of educative

praxis implemented deliberately to interfere with, to interfere in, the production of 'normalcy' in schooled subjects". They conclude, "Queer pedagogy it is indeed, that, after all, in trying to make a difference we seem only able to entrench essentialist boundaries which continue to both define and to divide us" (Bryson & De Castell, 1993, p. 285-301). Through the use of the queer acts listed above, as well as others not yet discussed or uncovered, teachers have the potential to destabilize heteronormativity through their teaching practices.

Role-modeling a positive relationship with topics of sex.

Having had the longest career working with students in the field of sex education, Morgan had a great wealth of experience to call upon. When asked to comment on what they perceived the role of that sex educator to be, Morgan responded that although content was important, it was the hidden curriculum behind the IRPs that conveyed a larger discursive narrative to students: role-modeling as an adult who freely speaks on topics of sex without stigma or shame.

> I think it's not as much what you're teaching, but how you're teaching it. That's the big thing… and role-modeling that there are people who value as a human being, and whatever experiences you've had, or have wanted to have whatever that looks like is valid for you. I think that's the main thing. If they just feel like there are people who will meet them where they're at, who will validate and not judge them, and will help them, that's really the role of any educator isn't it? Whether you're doing math or sexuality.

They argued that although a full-time external educator may have an advantage over in-service teachers, as they are positioned as an expert and an outsider from student's daily lives -- something in-service teachers may be capable of, but generally lacked any training or practical experience to do. "There needs to be way more pro-d", Morgan stated, "that's the advantage that sexuality educator has, is that it's their full-time job. And they're doing that work because of where they're working, but other people don't always have the opportunity, because they're doing other stuff. Like making sure their numeracy is up to snuff". Here Morgan is referring to requirements for Planning 10 teachers to keep up to date on new developments in content and teaching strategies of their other curriculum areas, something that is not expected/provided regarding Planning 10 content.

Morgan guessed that many teachers might feel uncomfortable positioning themselves as positive role models in terms of sex, so introducing a third party who can detach moral value or judgment to sexual activity and speak freely with their students about it is ultimately a queer technique as it destabilizes the dichotomy of private/public in which sex is commonly resigned to the private realm. Morgan compared this discomfort to their own comfort, attributing their position as an external educator and expert to their own success:

> I have the privilege to be connected to a level of expertise clinically, I have the ability to be more relevant potentially than a classroom education, only because this is what I do every day… it's pretty rare they don't want someone from the

outside, because they have that level of comfort, but also the time to develop the lesson, among other obligations and learning outcomes they need to meet.

Attempting to teach sex detached from language that promotes a prescribed set of morals.

Morgan described the use of moral-free language and teaching strategies as a tool for promoting positive messages around sexual health and sexuality. "My job is not to tell them how to feel, how to think, to change their values and beliefs, but to give them that factual piece and to role-model that someone can be comfortable talking about sexuality, and whatever's going on with them is valid". She described methods such as the use of science-based language, anatomically correct language, state fact rather than pass moral judgment. She continued that her content requires balance. By focusing on STIs, while giving no attention to pleasure or the "pros" of sex, teachers might be promoting abstinence (rather than safe-sex), whether they know it or not.

A few of the participants expressed their drive to keep their own ideologies out of their teaching. Charlie, in particular, spoke about how sex education is different than other school curricula, as it has the potentially to be value-laden or presented through a moral lens of right and wrong (as opposed to other areas of curriculum that may be presented only in a true or false binary). Charlie added that they were constantly checking their own teaching practices, specifically when it came to the health component of the course:

It was a lot of different thing because discussions come up, and experiences, and because it's so open, it's really hard to plan anything. You have your own experiences, and you have to keep those opinions to yourself, give everyone a blank slate so they can connect to the material based on their values and belief systems.

Morgan reaffirmed Charlie's point that it can be difficult to maintain neutrality. Morgan added that sometimes teachers may unintentionally provide value-laden sex education through the hidden curricula of the subject:

We talk about sexual decision making. It's often about the negative consequences – STIs, and unintentional pregnancy – and it's like, okay, let's talk about the emotional consequences, let's talk about the positive things that can come from sex. Why all this negative stuff?

Referencing to the "Coach Carr" scene in the movie "Mean Girls", Morgan stated that they have come across this teaching method of polarizing behavior as "right" and "wrong" in various locations within the larger population that is assumed to be heterosexual.

I was showing the kids [that scene] today, 'you're going to have urges, and you're going to want to take your clothes off and touch each other'. Well number one, you might not, and that's okay, 'and number two you're going to get chlamydia

and die'. Really? You're going to get pregnant and die? That's still very much the

approach in certain populations of what's considered safe. Let's just scare them.

Morgan argued that by providing a course plan that strongly states the potentially

negative outcomes of sexual activity, without mention of the potentially positive, such as

pleasure, the result may be a discourse of "undercover abstinence". They added that

topics that could be construed as "moral", such as emotional consequences of sex

(connection, intimacy and relationships), are often mentioned less specifically than

medical conditions such as sexually transmitted infections.

Alex's choice of words to describe their initiative to present the facts surrounding

"consequences" of sex, such as STIs and pregnancy represents the value-laden hidden

curricula Morgan alludes to.

I think the biggest thing kids need to know is that they can get access and help if

they need it. Know some of the basic facts related to STIs, birth control. Making

smart choices with all that. Simple because there is a decent prevalence of teenage

pregnancy, and getting those types of diseases, which can obviously ruin lives.

With this statement, Alex suggests that engaging in sexual activity will lead to needing

help. The concept of a ruined life and a "smart" as opposed to "stupid" decision here

represents the dichotomy of good and bad that typically moral issues, such as sex, are so

often framed in with a largely conflated focus on disease, mistakes, and life-ruining

decisions. This focus on 'content' without concern of what hidden curriculum might be being taught, is problematic in any area of curriculum.

Using inclusive language.

Morgan stated that she makes a conscious effort during every workshop to challenge traditional binaries, examine the static nature of identities, and recognize the social discourses that maintain binaries such as heteronormativity and patriarchy. Throughout their teaching, they make a conscious effort to be aware of how they are presenting information, in addition to what information is being presenting. Her workshops are adaptable to what students express interest in, allowing her to move from issue to issue in a less structured format. Dialogue is encouraged, and activities allow for students to express their own ideas, inspiring discussions to create meaning making for individuals rather than a lecture-style format. This displays an awareness of what curricular theorists refer to as the hidden curriculum, as well as an understanding that discourse is much more than just spoken word, but how it is said, the space it exists in, who does the speaking, and what power relations exist.

One example of this attempt to create queer space through teaching is detailed by Morgan's account of their workshop:

One of the things that I have definitely done is around language – inclusivity of language – making it as inclusive and neutral as possible. But also, like for example, when I went in today I put the symbol of 'this is a safe space' and people of all identities and orientations and abilities are welcome here, and we

recognize this as a human right. That we're not only being inclusive but we're celebrating wherever you're at with your identity and orientation… I'm putting this up here not to prescribe this to you, but there are things you may hear, and may want to identify as. You may feel it describes who you are and your experiences. And you may not, and that's ok. And I think also to get away from this idea that sexuality is static. Because that to me is a product of patriarchy, of heterosexism, CIS-genderism. Like you're this, and you're always that. When what are we really, but fluid.

Taylor took a similar initiative to encourage a positive space where students could feel comfortable to speak freely, without fear of judgment:

I mean any of my classes I want to open up to be comfortable, to have all the students be able to ask any type of question or share any type of thought because often they think that it's misplaced or the wrong thing to say. But it's their thought and that should be respected no matter what it is. And if I can achieve that, then the uncomfortable situations become a little more comfortable. But entering into any of those I basically just repeat what I would say at the beginning of the semester, just remind them that this isn't a classroom of judgment, or a classroom of forcing anyone to be uncomfortable. It's where you're comfortable that I'm happy, and I actually say, something along the lines of, "if you want to judge somebody else then you can just leave for the day", because any amount of discomfort for the kids will just make them shut down.

Here Taylor acknowledges that education is just as much social as it is about retaining information. They aim to have students treat each other with a level of respect that they hope will extend into other aspects of their lives, beyond the classroom walls. Lack of judgement towards sex, gender, and orientation is driven to challenge the larger heteronormative narrative.

One particular topic breached in Morgan's workshop is that of asexuality – an identity that they cite as being as high as 5% in some populations – and in itself challenges heterosexist discourse.

(During the anonymous responses) two of them said 'thank you for mentioning asexuality'. Not heteronormative – but this idea that we're all sexual beings and we all want to share this with another person, always – that is our golden goal in life and if you're not interested then there must be something wrong with you.

Queer theory also works to challenge identity politics, and the stepping into pre-established labels and their definitions – what is known as commodity fetishism for identities. Morgan describes this process:

We do a lot of work around definitions. Definitions as commonly heard, or described, but not prescribed. That's also a really big way we need to challenge

heteronormativity and the idea that this is what 'sex' looks like. And putting those definitions out there, like 'if you do this, you're this', like, come on, really?

The open nature of the IRP.

A few of the discussions reflected the findings of the document analysis – that the Planning 10 IRP, specifically its health component, is worded openly, allowing for individual interpretation by teachers. The curriculum can be described as open in the sense that it enlists teachers to discuss and promote "diversity", but does not explicitly mention specific identificatory categories, citing safety, inclusion, equity and accessibility for "all learners" as the rationale behind "diversity" conversations. The IRP provides the PLO that students must be able to "analyse practices that promote healthy sexual decision making", but does not couple this with directives to ensure that information specific to diverse sexual orientations, genders, and sexes will be addressed. Therefore, there is the possibility for teachers to tailor their class plans to the interests of their students, allowing for conversations to direct the lived curriculum; however, this might also discourage teachers from addressing all components of the IRP in full, or even addressing the health component (specifically issues pertaining to sex education that teachers may deem uncomfortable for them or their students) at all. Devon made a comment that provided insight into this possibility:

> You know, as part of the health segment, it's not measurable, I mean it could be an assignment coming from them if you really wanted to, but yeah. [Referring to how and if they cover the health segment]

Morgan noted that the open nature of the IRP allowed them to tailor their workshop to the specific students involved. They were also able to alter their delivery over time, despite the curriculum remaining the same for almost 10 years (the current Planning 10 IRP was updated last in 2007).

The curriculum is fairly broadly based, so you can basically interpret that in whatever way is going to work for the students… I ask them for feedback, what worked, what didn't. They have to write a reflection at the end of this particular session, and they talk about what was helpful for them, and what they think will be helpful in their lives.

Asking for feedback enabled Morgan to continue to adapt their workshop given discursive shifts, despite the unchanged nature of the IRP.

When we first started this [workshop for this one school], gender and orientation didn't surface like it does now, and that's partially because of our understanding of gender and fluidity and celebrating ourselves as diverse sexual beings.

Morgan talked about how even though topics of pleasure or consent were not mentioned in the IRP, they found ways to broach the topics, because they felt they were extremely important to sex education discussions. For example, they could justify addressing pleasure, because the IRP made mention of healthy relationships. Morgan argued that one important component of a healthy relationship was reciprocal pleasure,

shared between consenting individuals. Another method they used is following the student's lead to get around these "restrictions" of the IRP, enabling them to discuss topics such as pleasure that are not necessarily encouraged by the document.

> Pleasure is one that's challenging. The good news is that they talk about it. So, once they talk about it, I can follow their lead. And I'm really about following their lead, and I say that to them. I'll say 'yeah there's certain things I have to talk about, that's the contract we have, but there's probably things we aren't talking about that you might want to talk about'. For example, today, when I asked them about healthy sexuality, what are the two things that are non-negotiable, pleasure came up lots. So I say, 'yeah, so let's talk about pleasure. Is it physical pleasure, emotional pleasure, how do you describe, how do you know what's going to feel good for you, what's going to feel good for your partner? Do you think it might be the same at 17 as it is at 67? Because I think that's the other thing, we have these ideas of what 'sexy' is: it's tanned and toned and 20. Ageist, and abelist.

Morgan has historically been able to build consent into their teaching, despite the IRP remaining silent on the topic, through categorizing the issue under "safety". They stated, "we talk a lot about the laws around consent: ages, exceptions, what does that look like, how do you give consent, how do you receive consent. Because it's not just about giving but also receiving".

Morgan's experience stands in contrast to the in-service of Planning 10 educators. Morgan has had over 10 years of experience dealing with the same subject matter, and has found ways to address topics that they consider important – something newer in-service teachers, or those that may only teach Planning 10 once might not consider, especially without post-secondary or professional development opportunities on the topic.

Charlie highlighted that the open nature of the IRP, specifically its health component, could indicate to teachers that they might not be held accountable for leaving topics out, unlike their practices in other topics, such as Biology.

> More resources are needed. Because it is so open ended. But I do know after talking to some other people that they struggled with the sex education. And those are the most important conversations to have. I know other Planning 10 teachers in this school that did not want to teach sexual health, and maybe didn't even do it.

Employing a student-centered approach to teaching.

Taylor noted that the subsection of their large high school, a student-centered learning initiative that existed in a small corridor in that school, enabled a community of inclusion that was more difficult in the larger population. They detailed how that program was responsible for that climate:

This year in the program down here, it's been very cool, new learning experience

for me to see students that I've learned are choosing to alter their gender in some

way… But also, that we're in such a comfortable environment down here, that if a

student stands in front of the class and reads her spoken word poem then says that

they're in a fluid state, as far as their gender goes, and to work with that student

later and have 'she' slip out and then have them not be worried about it. Because

they know that nothing is in stone every day, it's kind of about how they feel. It's

neat to have that environment where slip-ups can happen because they're not even

too sure. It's hard to explain. It's a neat thought process to not just say 'he' or

'she' all the time and to learn that 'they' and 'them' can be a singular pronoun.

[Taylor later clarified that the 'slip-ups they were referring to was the use of a

pronoun not preferred by an individual].

Charlie responded that the school climate very much influenced and inspired the

way they presented the health unit, referring to an increased awareness of sexuality and

sexual orientation diversity:

When I introduce [the concept of] LGBTQ clubs, we talk about what we have in

our school. And what I do is have an introduction activity to that, before we start

breaking that down into anti-bullying or acceptance, and we have them look at our

website, and think about all the ways we're creating a safer school – in our

school... When we talk about the gay straight alliance, we'll see that we have a

club, we have different times when the GSA puts on a bake sale… they'll mention

things like that. They'll also mention that we have a gender-neutral washroom.

Devon mentioned that their school had been responsible for hosting a conference

for the district, with a focus on inclusion around sexual diversity. This had been a

student-based initiative, run by the school's GSA with the help and support of teachers

and administrative staff. They attributed this work around inclusion to the general climate

of their school: "When it comes to gender specifically, I think there is an effort. We ran

the [conference] here. There is an intention to make sure that we are inclusive, it's a big

deal in our school." When asked about any anti-bullying policies or measures taken at

their school, Devon responded, "we don't see too much of a problem here at our school"

(this is of course Devon's subjective view regarding the school climate, and might differ

from the experience of students or other staff members).

Charlie went into detail on their strategy to allow students to select their own

topics:

It was a more student-centered approach. But I think it should be like that, so they

can make it individual as well. For example, at the start of the unit I said, 'we're

going to have a gallery walk, the gallery walk is going to consist of you making

some kind of presentation and an artifact that represents your finding to an inquiry

question.' They could choose any topic they wanted, as long as it had something to do with components of health[6].

Charlie utilized a student-driven approach to allow the students to create meaning around the topics within the health IRP. It also allowed them to explore topics on an individual level, then sharing them with their class, allowing for a tailor-made experience but also for infinite possibilities for exploration for different classes, depending on the students within it. Charlie was able to address the PLOs while allowing for students to drive the conversation, as Morgan had suggested to be a queer tool:

> I thought it was really great, because they connected to different parts. And a lot of them looked at the ones they were maybe a bit unbalanced on. If we're looking at the whole circle of all the components – a lot of them picked ones they were a bit unsure about, which was interesting.

This project initiative served as both a teaching strategy for meaning-making surrounding the PLOs, but also as a queer strategy to create queer space and allow students to discuss topics perhaps beyond the IRP.

Charlie continued that this strategy was specifically useful when it came to the health segment, as it enabled the students to aid them in fostering a more comfortable environment to discuss the "sensitive subject matter":

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[6] Although factors contributing to a healthy life are defined (nutrition, physical exercise, lifestyle), the term "health" is not defined at any point in the IRP.

For the components of health I allowed them to make their own groups, their own

partners. Because I thought that would be more comfortable for discussions. But

it's also looking at the timing of classes. Usually I make things more structured at

the beginning of the year. Whereas at the end of the year it should be more

student-centered. So they can choose.

Taylor utilized a similar strategy of following the students' lead in addressing

Planning 10's PLOs:

Most recently I've had the students open-endedly research into their own topics,

and I'll guide them. They looked into whatever they wanted to, with sort of

guidance from me to make sure that many different, important subjects were

covered. And so, trying to make it meaningful when they choose what's important

to them.

Taylor argued that this strategy was effective in creating meaning for students

around the topics of health, which they found students were not guaranteed to deem

important during their high school career:

I would rather spend time looking at a quarter of the information that sinks in,

than all of it that goes right over their heads. And it's tough with health because

not a lot of it is easy to make important when it doesn't apply to them in that moment.

Taylor also found that encouraging the students to speak to each other was part of their effective strategy to create meaning around the topics, specifically health:

Group discussions helped force them into groups so they can know that they're going to present something to teach other students. But, leaving it open ended so they have to have discussions about what's important to them. And then they can actually have a meaningful project that sinks in.

Taylor continued that sex education and other topics within health could impact the way in which students interacted with each other, and as such could affect how they divided the class into groups for discussion:

Depending on the comfort level of the topic, I'll let them choose their own groups, or I'll put them into groups and mix them because I understand the kids, because I know I'll have one leader in each group and the rest of the kids are willing to follow, or just work, or bring different talents so they can learn from each other. But if it's a really uncomfortable topic, like sexual health, I would just feel out the class to see who's comfortable talking about what with who, and put them into groups based on that.

Morgan detailed one of the efforts they had made to be more inclusive in their teaching, and that was to allow their students' conversations with one another to drive the workshop. This student-centered approach gave Morgan control, but also worked to destigmatize conversations around sexuality both between students and teachers, and also between students themselves.

> Just including opportunities to talk about sex, gender, and orientation. So, it's not me telling them, it's them talking to each other. I think it's equally important, if not more, that they're talking to each other about this rather than listening to me. Because then they're developing comfort with one another, even if it's just their classmate and they don't even know that person's name. If they can talk to them, about sex and gender, that a huge opportunity to talk about that with anyone.

Conclusions

Combining analysis of both the written IRP and the interview transcripts of the educators is essential to garner a better view of Planning 10 in action. The written document represents the written curriculum, while the interviews represent the lived experiences of teachers in their own words, constituting the lived curriculum. Analyzing the IRP is essential because it is the primary document that any educator teaching Planning 10 will build their course around. It is the common denominator of all the participants, all whom interacted with it differently due to their own experiences, as indicated by the interview analysis.

Including the interview and subsequent analysis accounts for the social dimension of the curriculum in action. While the IRP provides an important lens, speaking to teachers as social beings, who have different experiences both past and present, is essential to understanding how the IRP is employed. All participants were encouraged to discuss their experiences regarding their professional development opportunities, as well as any additional support they have access to on how to teach sex education (e.g. an external educator, sensitivity training etc.), providing insight into how teachers interact with the IRP, and in turn how they interact with their students regarding the IRP.

Chapter 6: Analysis

Both the document and interview analysis methods help to answer the research question of whether the Planning 10 curriculum allows for queer space, or whether it reinvests in the existing dominant social order. As discussed in the two previous chapters, there are opportunities and attempts for queer space in the classroom, but as the curriculum does not innately encourage or provide queer methods for teachers, many teachers and students alike may find the Planning 10 to conform to the heteronormative order rather than challenge it.

Lived Curriculum as Multiple

Perhaps one of the most overt discoveries from the interview and document analysis is that no two educators had the same experience teaching Planning 10, despite the fact that they all based their teaching off of the same IRP. This finding reflects the reconceptualist school of thought detailed in the works of Luhmann and Aoki (Luhmann, 1998 and Aoki, 1989), who argue that teacher and curriculum text cannot and should not be seen as a singular unit. Despite the fact that curriculum text (or IRP) is a fixed entity (taught during a set period of time, a semester), teachers are social beings whose teaching is the result of a lifetime of different experiences and professional backgrounds. The interviews displayed this: although two teachers may have had similar professional background (Physical Education in the case of Alex and Charlie), they took very different approaches to the subject reflecting different epistemologies to teaching subject matter such as sex education (Alex took a more hands-off approach while Charlie was

encouraged to reflect on their own teaching practices when it came to gender and sex

identities after the external educator left).

When speaking about the standardization of the curriculum, it should be noted

that the use of an external educator could aid in the effort for all students to be provided

with equal opportunities to be exposed to the same issues. This is, however, entirely

dependent on any given community to have a local organization that could provide the

external educator, as well as that individual's availability, funding for their professional

efforts, and any other support required to develop their workshop curriculum. The

community featured in this study did have an external educator that had professional

relationships with all the schools in the district, however it is irresponsible to understand

this experience as universal for all communities within the province of British Columbia.

A second reason both the in-service and the external educator participants cited

for the use of the external workshops, was to take the pressure off teachers who felt the

subject matter was daunting, inappropriate for them to speak to their students about, or

who felt a third party could do a better job than them for any other reason. This reasoning

is dependent on the IRP's "Alterative Delivery Strategy" that reflects the dichotomy that

places sex into the "private" realm of society, while all other topics in the IRP remain in

the "public" realm.

It should not be taken for granted that every community that offers the Planning

10 curriculum is guaranteed to have an external sex educator, willing to provide

workshops on the topic of sex, sexuality and gender, nor that it will be available to all schools within a district (considering availability and cost). And if such an educator were to exist, there is no guarantee that they will be committed to using queer practices within their teaching. Additionally, the participants mentioned a lack of professional development available to them, either during their post-secondary educational experiences or during their time as in-service professionals. Although Alex and Charlie mentioned their post-secondary education in physical education in relation to feeling prepared to discuss sex in the classroom, sex education is not a designated 'teachable subject' offered in post-secondary institutions.

While a few (Taylor, Morgan and Charlie) expressed potential for themselves to create space for queer discussions, because IRP is so open-worded, they were self-driven to do so (the discussions have been interpreted as "queer", but were necessarily identified as such by the participants). Any opportunities for professional development were based on personal drive and individual initiative due to the nature of these opportunities as voluntary and dependent on availability. So too were these opportunities sometimes dependent on student initiative and school climate, as expressed by Devon who mentioned that the dynamic created by the student body was largely due to who was currently enrolled (the goals and attitudes of the GSA changed as some students graduated and others were enrolled).

Authors such as Luhmann, Youdell, and Ruffolo, whose works are cited in the literature review, detail what the queering of space in public education could look like in

practice, and argue for its importance. Luhmann writes that by presenting sex, gender, and sexuality in binary terms, curriculum writers (and by extension teachers that disseminate curriculum) risk stigmatizing "bad-copy" identities (Butler, 2003) through a process they describe as "othering through identification" (Luhmann, 1998, p. 143). Youdell's work represents a moderate response to identification while acting as a queer theorist. They approach the naming of queer identities as providing individuals with space, enabling them to influence their own dialogues regarding their identification. Youdell writes, "the interpellation of such identities constitutes the subject and that it is their simultaneous constitutive force and equivocacy that opens up the possibility for the subject's discursive agency" (Youdell, 2005, p. 252). Rather than the complete rejection of identities as socially constructed entities all together, Youdell calls for their introduction within curriculum, in conjunction with problematizing the power relations tied to them, opening up the potential for what they refer to as "non-ordinary meanings" (Youdell, 2005, p. 253). Ruffolo links the queering of identities to equality between individuals as well as social mobility of students both within the school system and society more broadly. Ruffolo does not outright reject alternative identities, but calls on curriculum and its agents to separate subject and identity, in order to understand that identification exists as a precursor to the individual, a fully formed identity that the individual steps into upon their claiming of identity (or the claiming done by others for them) (Ruffolo, 2006).

Participants such as Charlie and Alex viewed the IRP as presenting the health component as "moral-free", in that it did not attach any cultural or societal value

explicitly to any identity or behaviours. They expressed that it enabled them to present

information to their students, through scientific methods, as fact rather than opinion. This

"moral-free" presentation was seen by participants as more "teacher friendly", by

enabling them to maintain a teacher-student dynamic that was present in all other classes,

in which teachers were the knowledge holders and students were the learners. By

presenting information as such, morality and culture could be removed from the

conversations, an asset Morgan argued was critical so that students could contextualize

the information within their own value set determined by their individual families and

communities. This push for "moral-free" information within the health curriculum could

be interpreted as what Carlson introduced as the "progressive ideology", what he defined

as a "proudly secular" movement that uses scientific means to avoid the implications of

teaching morality, whilst moving away from an age where religion dictated what could be

taught in classrooms (Carlson, 1992, p. 40). This push for scientific truth, however, is

based on a modernist perspective that holds a true or false binary as fundamental to

scientific discovery. In doing so, it discounts the experience of the individual, namely the

student in the sex education classroom, representing them as singular and molar, rather

than molecular and fragmentized (Deleuze & Guattari, 2004).

When asked about the importance of discussing alternate identities, Morgan

presented the introduction of asexuality into the sex education curriculum as valuable for

queer space. According to feminist and queer theory such as that of Wittig, the "modern

valued sexual subject" is that of a CIS-gendered heterosexual individual, defined by

either masculinity or femininity, depending on their assigned sex at birth. So, without

direction to challenge this heteronormative narrative, teachers are likely to continue to perpetuate this narrative as fundamental truth, conscious or not (Wittig, 1992). This theory explains why asexuality, as an identity that doesn't fit into the heteronormative order or as the valued sexual subject, is not mentioned in sex education (something the external educator seeks to mention). Asexuality is something that is not procreative or "social", in that it operates outside the basic assumptions of human interaction (that humans are innately attracted to one another and have the drive to procreate). By introducing and lending value to asexuality as an identity, the heteronormative order is essentially problematized and disrupted.

The focus on negative consequences of sex such as STIs and teenage pregnancy can additionally be analyzed through queer theory's understanding of Bio-Power (a method of control over a society in this case that takes the form of sex education), a concept of Foucault (1978). The Planning 10 IRP and its deployment serves as a disciplinary mechanism in which the "body as machine", or the individual population, is regulated through their sexual behaviour (and arguable through their gender and sex identities) to protect the inevitable effects of this behaviour onto the "species body", or general population. In other words, individual behaviours are regulated though the teaching of sex education, into "safe" behaviours (whether that be the avoidance of teen pregnancy or an outbreak of STIs) for the benefit of the overall successful functioning and health of the larger population.

The "Moral-Free" model the IRP proposes is not in itself a queer act, a concept that uses "queer" as a verb as explored during the literature view. One reason that it is not a queer act is because it fails to encourage potentially positive emotional consequences of sex such as pleasure. Educators such as Morgan described the concept of pleasure as one that was not encouraged by the IRP, and they found they could only discuss it if the students first brought up the idea, then there was potential for them to follow this lead. Discussing pleasure, one could argue, extrapolating from queer theory's claims around unstable binaries such as male and female, gay and straight, could disrupt the binary of public and private. This is done by bringing a private concept (sexual pleasure) into the public place (classroom as introduced by a teacher). In practice, bringing discussions of pleasure into the classroom has the potential to destigmatize sex as something that's private and something to be embarrassed about.

This line of argument generates further questions regarding whether or not it would be possible for in-service teachers to present private issues in the same way as the external educator, someone who does not have the same daily relationship with the students. Morgan, and indeed queer theory's take on destabilizing binaries displaying their socially constructed foundations, holds that in-service teachers are in a position to positively role-model discussions of sex in the public space, and by individuals who are comfortable discussing the content in a positive, shame-free environment.

Therefore, another question emerges: is it possible for curriculum to be moral-free? Pinar defines curriculum as a value-laden and political discourse that conveys the

values and ideals of a given community (Pinar, 2013, p. 169). The "Alternative Delivery Policy" within the written IRP, and its subsequent consequences for teacher practice, implies that there is something sensitive and private about the nature of sex education. This represents the struggle between government (school system) and family, and who should be responsible for educating children on sexual health. Regarding the rest of the IRP (road safety, workplace safety, financial literacy etc.), the school is given control over what topics to teach and test students on, as justified by the first section of the IRP. However, sex education exists in a different area, and the policy acknowledges that unlike the other topics within the IRP, sex education is essentially value-laden in nature. The clause states:

> The family is the primary educator in the development of students' attitudes and values. The school plays a supportive role by focusing on the Prescribed Learning Outcomes in the Planning 10 curriculum. Parents and guardians can support, enrich, and extend the curriculum at home (p. 11).

However, as previously stated, this clause is only applicable to one section of the IRP, implying there is something fundamentally different about sex than road safety or credit card use. Without implicitly stating so, the IRP sets up in-service teachers to treat the sex education component of the curriculum differently than all other sections.

Discomfort

The concept of 'discomfort' emerged multiple times during the participant interviews. Alex identified conversations with students of a gender other than their own

regarding birth control to be uncomfortable. Charlie discussed bringing in an external

educator because they would be *more* comfortable discussing the subject matter

surrounding sex than they would be. Discomfort was also identified indirectly by the IRP

document as something that could be inevitable given the subject matter, according to the

Alternative Delivery section. It is therefore necessary to unpack the correlation between

discomfort and sex education.

Queer and post-structuralist thought regard binaries to the necessary organization

of social interaction. Whether it be categorizing individuals into 'male' or 'female' boxes,

or understanding action as either 'good' or 'evil', the labels we place upon our social

world stand in stark contrast to one another, theoretically reinforcing the others existence

as fundamentally true simultaneously. Binaries are essential to understanding the

discomfort surrounding sex education, as identified in three discursive locations.

Binaries

Sex understood as value-ridden vs. school understood as secular.

As identified by both the external educator and some in-service participants, there

is an awareness and concern to avoid moral-ridden language in any discipline, but

particularly in regards to sex education that is historically loaded with moral language

(good and evil). Public schools have the responsibility in Canada not to push religious

doctrine in the classroom, keeping a secular stance that separates church and state into

distinct realms of society. While teachers, students, and all other members of society are

free to practice any religion they choose (unless it infringes on the rights of others),

religious idealism cannot be promoted in public institutions such as public school classrooms and government buildings.

Sex education complicates and challenges this distinct binary. As Morgan suggested, many teachers seek to avoid opinionated language in regards to sex, working to avoid being seen as promoting or discouraging sexual behavior amongst adolescents. Using language such as "good" or "bad", or discussing the potential positive outcomes of sex such as pleasure, running the risk of using value-laden language, forces sex educators to walk a tight-rope on a daily basis. Discomfort can undoubtedly be located as resulting from this dangerous walk.

State vs. family

The struggle over who ultimately has control over children's mind is apparent in the next binary: the state or the family unit. This struggle is apparent in the Planning 10 IRP through the implementation of the Alternative Delivery Policy. While the state would hold that they ultimately have a responsibility to ensure that all its members have access to accurate knowledge regarding their health, due to the nature of sex education (as discussed in the previous binary), it is apparent that families do have the final say as they are able to pull their children out of classroom discussions that broach sensitive topics. However, as the policy denotes, families that chose to do so are required to cover all the material determined essential by the IRP. Understanding the states concern regarding the health of its citizens can be enhanced by Foucault's concept of Bio-Power as explored in the literature review. This dissects how the heath of an individual is crucial

to the heath of the herd, specifically how its female members' sexual behavior (over or under sexualization) can be detrimental to the whole group (Foucault, 1978).

Child vs. adult

The third binary that can help illuminate why sex education causes discomfort is that of the child juxtapose against the adult. This distinction, Postman argues in their 1994 work, is the result of the socially constructed identities of childhood/adolescence and adulthood where individuals are categorized as one or the other, determined by their age (and arguably psychological developmental levels in the case of consent with adults with developmental disabilities) (Postman, 1994).

Childhood is positioned as a period of trial and error, learning the rules and regulations and societal expectations that will be imposed on them after they transition into adulthood. Accessing knowledge that will enable children to be better prepared for success as adults is an integral part of this life stage, as displayed through the compulsory attendance of the school system upon youth in British Columbia (up to the age of 16). Behavior in adulthood is regulated through strict laws enforced by the state, and are required to 'know better' than children, who are not seen as agents in the same sense as adults are, due to their age and level of development, and are not recognized as such by society. Adults are responsible for imparting the necessary knowledge to children, in the form of public schools, and disseminated by teachers.

Children are not, and should not according to law, be seen as sexual beings. As they are not agents, sexual behavior may be viewed through a suspicious lens, seeking

evidence of coercion or predatory behaviors on the part of an adult. This, alongside the previously discussed binaries further complicates sex education. Teachers are actors representing the state, and are unrelated members of society (presuming they are not related to students in their class). Situating discourse on the topic of sex, between an adult and children, something that is seen as a private issue taking place in a public location, can help to understand why discomfort ensues.

Female vs. Male

This fourth binary located through the interviews and document analysis is the gender binary: female and male. As discussed in the literature review, gender expression is categorized with two labels, either male or female, as explained in Judith Butler's *Gender Trouble* (Butler, 2003). Devon specifically identified how teaching students of the opposite gender to them (he was a male teacher with a co-ed class) caused him discomfort specifically when it came to teaching about sexual health and contraception. This indicates that Devon's discomfort is representative of the belief that rigid gender boundaries and subsequent rules should remain respected, that male teachers should educate male students and female teachers should educate female students about their personal sexual health. The male/female gender binary serves to render androgynous or other gender non-conforming individuals when it comes to the legitimacy of their identity.

Maintaining and Legitimizing Discourse

Without the offer of professional development there is no evidence found in either instances of data collection that in-service teachers will be driven to challenge the

heteronormative order through queer techniques in their dissemination of the Planning 10 curriculum. The inclusion of the "Alternative Delivery Policy" intrinsically reinvests in the binary of private versus public that the heteronormative understanding of sex is dependent on. The policy found in the written IRP blatantly reinvests in this binary by comparing the health component to the other components (placing only the health component in the sensitive topic category, while all others remain public).

Teachers are not necessarily encouraged to interpret the IRP in any light, let alone as a potential for queer space, and as previously discussed, they are not likely to do so without guidance from another source (professional development, teacher education, guidance of other teachers, etc.). The authority of the text should therefore be noted. As an official document provided by the Ministry of Education, as a form of professional instruction, the IRP has discursive power that directs the teachers both implicitly and explicity.

Arguably, the written IRP is not worded in a way that assumes heteronormativity. Indeed, it does not mention any of the identities that keep individuals in binary boxes maintaining a heteronormative order. This "open worded" quality within the IRP (namely the lack of naming identities), combined with the general lack of accountability for ensuring all areas are covered, as mentioned by participants, may provide an opportunity for queer space but it does not necessarily encourage it. Instead, it is the individual teacher's prerogative as to how they address the students, the subject matter, and the binaries that are the result of the heteronormative discursive regime.

Opportunities for queer language and queer space exist as means of heteronormative disruption, as it does everywhere, but according to the participants, teachers are not being provided with the tools to do so through post-secondary education or professional development while in service (without their own initiative), nor are queer opportunities necessarily legitimized or encouraged by the curriculum. However, if the open-worded nature of the curriculum were to analyzed through a post-structural perspective by searching for the hidden curriculum of the IRP, failing to mention gender, sex, sexuality and their subsequence identities within could be interpreted as rendering those that fall outside the heterosexual norm as invisible. This invisibility further prioritizes the "natural" identities over their "bad-copies" (Butler 2003), reinvesting in the heteronormative order and subsequent hierarchies of power relations. And at the most basic level of analysis, failure to mention alternative identities within the IRP leaves teachers under no pressured to address them at all. Of the in-service teachers interviewed, all expressed their discomfort calling heteronormative identities into question. A few did, with the help of an external source, while at least one (Alex), seemed confused by the question, perhaps because the IRP had not explicitly asked them to take such action. By not mentioning alternate identities and creating queer space, the IRP displays to in-service teachers that these issues are simple unimportant.

According to Wagener (speaking to her study of Milwaukee's Sex Education curriculum), curriculum has the potential to encourage the heteronormative social order through discussions of healthy social development, such as "dating" (Wagener, 1998).

These discussions regarding social development forces individuals to measure their own behaviours against these socially constructed ideals. For example, Morgan details how asexuality is commonly left out of Planning 10 discussions as a natural identity that exists alongside heterosexuality, homosexuality, and other sexuality identities.

The Planning 10 IRP does not dissuade teachers from discussing such topics as asexuality, but it does not encourage them either: it does not provide depth into the impact and discursive narratives of identities that might be discussed. As mentioned in the interview analysis, in-service teachers must go out of their way to find external resources or find professional development opportunities in order to teach sex education in a way that challenges the heteronormative-patriarchal order.

The (Dim) Future of Planning 10

At the time of this study, the British Columbia school curriculum is on the precipice of change. However, as many of the participants noted, what that change meant for the future of sex education was unclear. Draft documents with little detail have been provided, and other than a few major concepts (healthy decision making to empower students, personal strengths and weaknesses to achieve goals), it is unclear the direction the province plans to take on sex education, other than it is being re-paired with physical education under the curriculum of Physical and Health Education 10. This leaves many questions. For example, what does this mean for gender segregation in the classroom? At the time, many high schools in British Columbia have opted to segregate physical education for grades 9 and 10. Would this new curriculum allow for such segregation? The major assumptions regarding binary identities for gender, sex, and sexuality in the

hidden curriculum of this decision has discursive consequences. This could mean a major reinvestment in the heteronormative order that Planning 10, through its open worded IRP and attempted moral-free PLOs had the potential to disrupt.

The participants provided responses that indicated an overall feeling of uncertainty regarding the future of Planning 10. Although they were each aware that the curriculum would change over the next few years, not all seemed certain whether or not their particular school would adapt the new curriculum right away, and what the period of transition would look like.

At the time of the interviews and the writing of this thesis, only the first draft of Physical and Health Education 10 has been released, and not all of the participants knew of its existence, or had seen this draft. As Planning 10 disappears, the health component, included sex education, will be absorbed by Physical Education. The careers component will exist on its own. So, when asked about who would be responsible for teaching sex education in the future, some participants seemed unsure:

"I haven't paid enough attention with what's happening with planning. There was talk about it being part of the PE curriculum, but that doesn't seem to be happening. [In our school] they're keeping Planning 10 as a course called 'career… preparedness?' I don't know. The new curriculum really launched a couple of weeks ago, and I haven't looked enough as to what the changes are. That will be a summer activity for me. They haven't gotten rid of it." - Devon

"I know that Planning 10 and grad transitions is going to be packaged into career education. I know that's something I need to look a bit more into. So, I think that it should probably stay within career education if it is being packaged off into physical education. I'm not 100% sure if that is the case myself. But I do think it's a valuable part of a career class focus. I think that physical education might not have that kind of background, or it might not be that necessary in the context of physical activity. I'm as interested as you are to see how that goes."- Alex

"I'm terrified for it. Because it's going to fall on the hands of PE teachers. And the PE departments, I think, are the most 'old school' of the departments. And I think you have – this is the first school I've seen a health unit have been asked to be taught by a PE department head. I think it's all about physical health. I think PE is often looked at being the best athlete you can be. And I think that often looks at competition and in a non-inclusive environment. And I think you need a comfortable inclusive environment, created by the teacher and also lived by the teacher, in order to teach health. And I fear that a lot of PE teachers will just bock at this, and I've heard that 'we have to be active every single day' and 'we can't be in a classroom' and 'we need a classroom facility in order to teach health' and 'it's not a hard job to talk about sexual health'. So, I worry it's going to be pushed aside for a while." – Taylor

"I get why it fits into PE, ideally it should just be 'wellness'. Not just, we're running track, and 'on no, we're not running today, we're doing sex-ed'. It should just be about being a whole well person. So, a different approach would be good. But I think also we can talk ab out this through different subjects. We're not compartmentalized people. So why not talk about it through a novel study in English? Why not bring in guest speakers, and why not let the youth talk to each other about this? Why not use digital technology to make some cool service announcements that you can play in your school?"- Morgan

When asked about the possibility of students being segregated by gender for health classes (as they currently are for grades 9-10 in physical education), Taylor reflected to how this might work against progress for queer space in classrooms.

"Yeah at most schools [physical education classes are segregated by gender]. Which might be better for the sexual health component. To be gender segregated, but then you look at definitions, and how do you – who doesn't fit?"

It should be mentioned that curriculum in practice can and will look different across multiple locations and contexts. Not all schools will teach health in a gender segregated environment, and will be up to teachers and administration as how best to implement the new IRP expectations dependent on a number of factors (e.g. available staff, classroom size, previous practices).

To the participants' knowledge, no professional development had been offered regarding the shift in curriculum, despite the fact that many of them were willing to teach the course in its new format. Change in curriculum across all subject matter represents change in discourse that occurs over time, as detailed by Hardy and Phillips work (Hardy & Phillips, 2012). They argue that as time moves onwards in a linear fashion, the realm of discourse moves in a cyclical direction that allows for alterations within discourse to alter power relations. Although the two are mutually reinforcing of each other (discourse justifies power relations, and power relations justify discourse) through texts, concepts, objects and subject positions, time allows for schisms and gaps in the narrative to require the production of new narratives. When individuals that represent positions of power, such as the Ministry of Education of British Columbia, indicate that new curriculum is necessary for the school system, this is representative of such discursive shifts. As such, new texts will be produced. Curriculum, understood as a discursive text, may undergo a shift (however minute or distinct) in its multiple forms: written, lived, and hidden.

Chapter 7: Conclusion

Implications

If queer curriculum has the potential to encourage a more equitable and democratic society, then this is what our children and youth deserve. The language used, the resources available (such as teacher education and professional development opportunities specific to sex education), and the inclusion of alternate identities within classroom discussions all have the potential to affect a student's life experience, and whether they hold or challenge heteronormative ideology. If we can provide our children, and by extention our society with the discursive tools to create and live in a more egalitarian society, then that is our responsibility as educational leaders.

Discussing pleasure and other positive emotions that may accompany sexual behaviour in sex education classrooms can serve to present sex in with more positive perspectives, rather than something viewed only as risky behaviour. Morgan mentioned in their interview how although they did not feel comfortable broaching the topic of pleasure, as it was not mentioned in the IRP, they were more than happy to follow the students lead to discuss it if they first mentioned it. This narrative can be interpreted through Foucault's theory on Scientia Sexualis and Ars Erotica, as two different discourses that encompass how a society envisions the topic of sexuality (Foucault, 1990). As opposed to Scientia Sexualis, that focuses primarily on scientific methods dependent on modernist projections of time (cause and effect mentality) resulting in clinical diagnosis to determine the fate of an individual or group of people; Ars Erotica

holds that knowledge is found in emotion, specifically pleasure that pertains to sexual behaviour. This narrative validates the experiences of students, specifically when it comes to their sexual experiences and the emotions, rather than clinical diagnosis that may be associated with their sexual behaviours.

Discussions surrounding pleasure, as well as general sex positivity, move the narrative away from Foucault's concept of Bio-Power: that sex education is used as a tool to discipline in the individual "Body as Machine", which inevitably affects the entire "Species Body", or entire population. One particular narrative that Foucault mentions to illustrate his argument for Bio-Power, is that of the hysterical woman. This narrative sees woman as having the potential to exist in a dichotomy: as either a frigid sexual being, in which case the birth rate will drop and the society will suffer; or as a hyper-sexual individual, in which case over-population and the spread of disease will ensue (Foucault, 1978). Discussions of pleasure in the classroom, presented without gender bias or judgment, has the potential to disrupt this narrative as well as patriarchal power relations that place women into sexual submission at the expense of procreation for the sale of the population and male sexual desire.

By having positive and open discussions surrounding sex, sexuality and gender, teachers have the ability to role-model sex positivity for their students. This act, like others mentioned, is queer in that it works to challenge the binary of private/public. Teachers serve as public educators, trained and hired by government organizations (lead by elected officials) to disseminate curricula that represent societal values. The subject

matter is typically public in nature, such as math, science, or language studies. This sits in opposition to the health components, of course, as illustrated by the "Alternative Delivery Policy" mentioned in the Planning 10 IRP. Some participants, such as Devon, felt that due to the nature of the health component, they felt uncomfortable discussing some subject matter, especially if it was with those of a gender othen than their own. This level of discomfort with both the nature of the subject and the subject matter itself was a common reason provided by the participating in-service teachers for why they had employed the use of an external educator. The queer act in role-modeling sex positivity is the challenge to this private/public binary that is assumed by the "Alternative Delivery Policy", that enables parents and guardians to teach their children about the private topic of sex, in the privacy of their own homes.

The inclusion of asexuality in discussions surrounding orientation seeks to challenge the hidden curriculum found in sex education that renders individuals invisible for failing to identify into one binary or another. The same argument can be made for trans individuals, as well as individuals who refuse to identify with one gender or one sex. Arguably, including conversations around those who refuse to identify in either box of any binary is a queer act as it challenges the heteronormative order at its core. This argument contributes to the work of Adrienne Rich who argues that heterosexuality has been made compulsory (Rich, 1980). Combining her work with that of Butler, who states that heterosexuality is implicitly dependent on homosexuality to enter a mutually reinforcing "good copy"/ "bad copy" dynamic, the validation of asexuality as a legitimate

sexual orientation serves as a queer act to disrupt the heteronormative order and its

subsequent hierarchies (Butler, 1956; 2003).

Encouraging students to engage in community-wide discussions and general

outreach serves as a queer act in the same sense that teachers role-modeling sex positivity

works to discursively challenge the private/public binary. The act also serves as an

acknowledgement that curriculum does not exist in isolation, but is part of a larger

network of discourses such as politics, media and religion that work to transmit societal

values and further entrench existing hierarchies. Røthing and Svendson's 2010 study that

argues Norway's sex education curriculum presenting homosexuality as something to be

tolerated, but not a desirable identity to hold, representative of Norway's larger

heteronormative discourse (Røthing and Svendson, 2010). In the same line of argument,

adopting queer acts into British Columbia's sex education curriculum has the potential to

disrupt heteronormative discourse in society more broadly.

Significance of Findings

As with other post-structural theory, the findings of this research call into

question the dichotomous nature of the social world. Challenging the modernist

perspective that focuses on linear concepts of time, alongside the dichotomy of

right/wrong or true/false, this research, inspired by queer theory, works to destabilize

existing dichotomies that are reliant on socially constructed discourse, namely through

language. By problematizing dichotomies, including identities, such theories challenge

the groundwork for social inequalities that are the result of those narratives.

Through discussing sex education in the public forum, this research calls into question the distinction between public/private realms of society. Sex education in public education also brings forth questions regarding who has the right to dictate governance over the sexual literacy of minors, the government (public) or private institutions such as family, religion, or other cultural institutions. Queer theory seeks to question these distinctions as socially produced dichotomies, and helps to explain the complex nature of discussions of sex, sexuality and gender in the high school setting. This dichotomy is represented in the Alternative Delivery Policy that enables parents and guardians who feel uncomfortable with the concept of sex education in school to withdraw their children and deliver the necessary information themselves. If they choose to do so, they are still required to disseminate certain information as determined by the Ministry of Education by means of the curriculum documents. This information is representative of what is culturally significant for the community, representing discursive narratives at work within that given society.

This research is certainly representative of a notable shift in the curriculum theory movement towards a post-structuralist, or more queer approach to understanding education. This represents a move away finding truth based in reason, origins, linear progression, and individual responsibility. In this traditional conceptualization of truth, assumptions are easy and efficient resulting in a single truth or answer based in binary logic (right or wrong). This move has been addressed by a number of authors (Aoki and Pinar in particular), who categorize the move as a shift from a "black box" or modernist understanding of curriculum, with a focus on goals and outcomes, and a "before and

after" mentality, to post-modern conceptualizations of the education system. As such, this move shifts understandings of teaching not as a science (modernist, linear understandings), but instead as a discourse that is both part of and subject to larger discursive regimes (Aoki, 1989; Pinar, 2013). By extension, curriculum becomes understood as a microcosm of society's dominant goals and objectives which make up its greater values.

By merging multiple theories to analyze the findings from both the document and interviews this research provides a comprehensive post-structural perspective. Findings follow the work of Sumara and Davis (1999) who sought to understand how pedagogy can be heteronormative. This work similarly brings together a post-structuralist understanding as curriculum as discourse, responsible to communicating societal values to a community, with queer theory to explain how heteronormativity is one such discursive narrative, with theorists providing us with opportunities for queer disruption. Curriculum theory details the importance of understanding an IRP as a lived experience beyond its written format, accounting for the social element that is found in human interaction and enactment. The critical nature of providing queer space within sex education is strengthened by Hilliard and Liben's 2010 study, which indicates that heteronormative stereotypes taught through curriculum will result in hierarchical power relations amongst pupils, with negative effects (such as bullying of those that do not fit within the binaries that the heteronormative order depends on).

If curriculum is part of a larger heteronormative discourse and the hierarchies that accompany it, and bullying is dependent on these hierarchies, then queer space in curriculum has potential to disrupt these reinforcing events. This line or argument begs for professional development of sex education teachers, as well as post-secondary training before novice professionals get into a classroom. Similarly, if curriculum is representative of societal values, then the adaptation of queer teaching techniques can impact the values their students hold and their subsequent behaviours regarding how they interact and treat each other both in the classroom and out in the larger community.

Potential Direction For Future Research

Following the reconceptualist understanding of curriculum presented by Luhmann (Luhmann, 1998) and Aoki (Aoki, 1989), explored in the literature review, following research should include a look at the third component: the lived curriculum. This would include an exploration of the student role in the dynamic for creating queer space through practice. While this thesis examined the lived curriculum as told by the participants, examination of the hidden curriculum would involve observation of Planning 10 in action, accounting for the ways in which the teachers interacting with their students in the context of sex education. One consideration for both ethics approval and methods that the researcher might take would be to undertake purely aesthetic observation only: no audio or video recording that could expose any students, as they are minors in the case of secondary education.

As British Columbia ushers in a new curriculum, there is the potential to compare and contrast the findings of this thesis on Planning 10 with the new curriculum's sex

education component. And if a change in curriculum is understood as representative of a

larger discursive shift in society more broadly, such a comparison can provide an

understanding of this shift by tracking and dissecting it. Examining curricular charge over

time may serve as a tool to understand how discursive narratives construct and

reconstruct meaning according to a given community. So too could the current discursive

narrative found in British Columbia's sex education curriculum be compared against

other "cultures", say against Ontario's new comprehensive and inclusive sex education

curriculum, or against another countries.

It is vital to remember that school is just one discursive area within society in

which ideologies and values are transmitted to individuals. Citing Birden's work that

locates heteronormativity's perpetuation through multiple locations such as the family

institution, religious institutions, peer groups and the media, it is important not to

visualize the school system as isolated, and examine the ways in which all these locations

impact each other when it comes to this transmission of discourse (Birden, 2005).

Therefore, future research could be undertaken within different areas of society (such as

religious institutions, community centers, and government policies) to observe the

potential for queer space and disruptions against the heteronormative narrative.

One question that is left by the findings is: how can we better prepare teachers for

the task of challenging existing hierarchies that are founding on socially constructed

identities? Responses from the participants strongly indicated that there were very few

opportunities for them to engage in professional development to prepare them to teach

sex education, let alone with queer intentions. As sex education is not currently

recognized as a teachable subject within teacher education in post-secondary institutions,

its inclusion would be a step in that direction. Similarly, the inclusion of gender studies in

high schools could also provide post-structuralist foundations for critical thought in both

students and teachers. Bringing discussions that call identities and subsequent hierarchies

into question in other classrooms could have similar consequence. One idea proposed by

the external educator during interviews was the potential dismantling of sex education as

a separate subject in schools all together. Segregation of this topic into a separate subject

presumes it is a segregated aspect of life, when really these social systems that are

validated or challenged by the discussions in this course make up the hierarchical

framework for how individuals interact with each other in all aspects of life.

Further research examining the role of gender, sexuality and sex in other

classroom settings, where they are not overtly discussed but are ultimately integral to

social dynamics should be undertaken. This idea was first introduced by the external

educator participant who argued that resigning sex to a separate subject and potentially a

single class works to segregate it as a separate area of life, as opposed to necessary to all

social interactions. If these identities were discussed in conjunction with other subject

matter, students might be encouraged to engage with them in a more critical manner,

problematizing their existence as fundamental categories, and questioning the hierarchies

that are built upon them. If undertaken in an English class through critical examination of

literature, curriculum could foster a critical eye towards identities and work to

destigmatize sex as private, moral and even shameful.

Examine the role of gender, sexuality and sex in the classroom at an earlier age. Hilliard and Liben's 2010 study explores the positive correlation between gender salience as encouraged by teachers and the way in which children played with each other (with a greater emphasis on gender stereotypes and divisions). Although divisions created through the gender, sexuality and sex identification process become prominent even earlier than the elementary school years and outside of school all together, it would be beneficial to perform a similar study that examines queer space in curriculum in an earlier grade. Similarly, this study could benefit from examination of lived curriculum, and the researcher could examine play and interaction between students within the classroom as a method of measuring such using qualitative methods.

This "Alternative Delivery Policy" is representative of the complexity of including discussions of sex, sexuality, and gender within the public school curriculum. First, sex education requires a discourse between teachers (adults) and students (minors) to take place. Second, these discussions take place in a public place (school), as opposed to private (at home with parents). Third, the nature of the subject is seen as private (sex), as opposed to public (road safety, financial literacy, mathematics). And finally, if sex is regarded as innately moral, this is fundamentally problematic for a modernist view of the education system which regards public schools as secular, dictating that they should not instill religious values in their teachings to students. This complexity can be represented through a battle of binaries: adult/minor, school/home, private/public, and moral/secular. So too is it representative of a battle over the child: who has the right over these minors,

the family or the state? If left up to the parents, will they do an adequate job (as dictated

by societal expectations), or is it the government's obligation to provide a uniform

standard for education regarding sex. Whoever has control – it is clear that there are

important implications for the content and execution of the curriculum.

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Appendix A: Letter of Invitation

February, 2016

Title of Study: Institutionalized heteronormativity: A Queer Look at the Planning 10 Curriculum in British Columbia
Principal Investigator: Laura Pavezka, MA Candidate in Curriculum and Instruction, Department of Education, University of Victoria
Faculty Supervisor: Dr. Kathy Sanford, Curriculum and Instruction, Department of Education, University of Victoria

I, Laura Pavezka, MA Candidate in Curriculum and Instruction, from the Department of Education at the University of Victoria, invite you to participate in a research project entitled "Institutionalized heteronormativity: A Queer look at the Curriculum in British Columbia".

The purpose of this research project is to investigate whether British Columbia's Planning 10 Curriculum, as it is currently taught, offers opportunities for alternative conceptions of sex, gender and sexuality. It will do so by providing a case study of various teacher's experiences across the high school level. Should you choose to participate, you will be asked to meet with the principal investigator at your convenience to discuss your experience teaching in the British Columbia Public School system.

The expected duration of your participation will be a one-hour meeting with the investigator to answer a series of questions, with the possibility of a second one hour meeting if necessary for follow up or clarification.

This research will benefit future curriculum planners involved in the writing of curricula that might touch on gender, sexuality, or other identity diversity. It will add to the existing collection of literature that observes curriculum as discourse, and as such, integral to the creation of socially constructed identities. By adding to said literature, this study may help to inform future curricular reform.

The final project will provide a critical analysis and recommendations based on current teaching practices and curriculum documents pertaining to their effect on the creation and maintenance of sexuality and gender binary identities. According to Queer, Curriculum, and Post-Structuralist theories that provide the theoretical foundations for this research project, the investigator will argue that the reinforcement of identity binaries in turn create socially constructed hierarchies that result in homophobia and sexism. The practical applications of this study's findings will be to combat identity based bullying that is rampant in today's schools, through curricular reform.

If you have any pertinent questions about your rights as a research participant, please contact the University of Victoria Research Ethics Office (250 472-454 or at ethics@uvic.ca).

If you have any questions, please feel free to contact me (see below for contact information).

Thank you,

Laura Pavezka
MA Candidate in Curriculum and Instruction, Department of Education

Dr. Kathy Sanford
Faculty Supervisor, Curriculum and Instruction, Department of Education

This study has been reviewed and received ethics clearance through University of Victoria's Research Ethics Board **15-071.**

Appendix B: Participant Consent Form

Institutionalized heteronormativity: A Queer look at the Planning 10 Curriculum in British Columbia

You are invited to participate in a study entitled "Institutionalized heteronormativity: A Queer look at the Planning 10 Curriculum in British Columbia" that is being conducted by Laura Pavezka.

Laura Pavezka is a Masters Student in the department of Education at the University of Victoria and you may contact them if you have further questions.

As a Graduate student, I am required to conduct research as part of the requirements for a degree in Education (Curriculum and Instruction). It is being conducted under the supervision of Dr. Kathy Sanford.

Purpose and Objectives
The purpose of this research project is to understand how British Columbia's Planning 10 Curriculum, as it is currently taught, reinforces and naturalizes sexuality and gender identities, and heteronormativity more broadly.

Importance of this Research
Research of this type is important because it focuses on how existing curriculum perpetuates heteronormativity, and will provide qualitative data in support of altering existing curriculum. This is contrary to the current push to focus on anti-harassment policies to protect students from harassment based on their perceived sexual or gender identities. While these policies are important in addressing damaging and detrimental behaviour, this research project will address curriculum that both reproduces and reinforces heteronormative ideologies that are responsible for the aforementioned behaviour.

Participants Selection
You are being asked to participate in this study because you currently teach, or have taught Planning 10 Curriculum in the last five years in the British Columbia Public School System.

What is involved
If you consent to voluntarily participate in this research, your participation will include your completion of a one-on-one interview with the researcher (preferably in person) that will likely take around thirty minutes to one hour, with the possibility of a second one hour meeting if necessary for follow up or clarification.

Audio-tapes and written notes will be taken, and a transcription will be made, but will not be published in full. When quotations are published in the final research piece, pseudonyms to protect your identity (and the identity of you school) will be utilized.

Inconvenience
Participation in this study may cause some inconvenience to you, specifically the time taken out of your own schedule to meet with the researcher to answer interview questions.

Risks
There are no known or anticipated risks to you by participating in this research.

Benefits
Through your involvement you will likely gain insight into your own teaching practices regarding gender and sexuality, and how the teaching of Planning 10 has led to the institutionalization and naturalization of heteronormativity and binary identities. While this study focuses on Planning 10, these critical observations may be applicable to other courses you may teach.

Curriculum is both a result of societal values, and a contributor to those values, further perpetuating and institutionalizing them. If curriculum is altered in such a way that allows for students to question heteronormativity and binary identities as fundamental truths, this will spread to other areas of society. If individuals are encouraged to question identity in school, this will occur in other areas of their lives.

As a piece of academic research, this work will further contribute to the growing amount of Queer Theory literature. So too will it contribute to the interdisciplinary nature of Curriculum Theory's literature. As previously discussed, this marks a move amongst curriculum theorists to utilize a post-modernist lens, understanding curriculum not through a vacuum, nor as a 'black box'. This work will promote a discursive understanding of curriculum, and education more broadly, as a site for the dissemination of knowledge that is the result of societal values.

Voluntary Participation
Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study your data will not be used.

Anonymity
In terms of protecting your anonymity pseudonyms will be provided rather than your real name, and your school name will be withheld.

Due to the study's focus on a single course, and given the fact that there may only be a single teacher in each school who teaches said curriculum, the researcher will withhold the schools' names to further protect the participants' identities.

Confidentiality
Your confidentiality and the confidentiality of the data will be protected by password-protected computer, stored only on a computer and external hard drive, accessible only to the researcher and their supervisor.

Dissemination of Results
It is anticipated that the results of this study will be shared with others in the following ways: thesis, and potentially at future scholarly meetings.

Disposal of Data
Data from this study will be disposed of by electronic deletion in the case that you decide to withdraw your participation, or two years following the completion of the research project.

Contacts
Individuals that may be contacted regarding this study include the researcher (Laura Pavezka) or their supervisor (Kathy Sanford).

In addition, you may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria (250-472-4545 or ethics@uvic.ca).

Your signature below indicates that you understand the above conditions of participation in this study, that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project.

Name of Participant	*Signature*	*Date*

A copy of this consent will be left with you, and a copy will be taken by the researcher.

Appendix C: Sample Questions

- how did you come to teach Planning 10? How many years have you been teaching Planning 10 for?

- What other subjects do you currently teach? What subjects have you taught in the past?

- during any Planning 10 classes, have you ever segregated students based on their gender? If not, what is your method for diving students into groups for group work?
- if so, what was the intended purpose of said segregation?

- Have you ever employed the use of a guest speaker? If so, who? How did they enhance your course? How did you decide who to use?

- how would you say Planning 10 frames identities such as gender and sexual orientation: (a) fixed, (b) social constructions, (c) they're not addressed either way

- how would you say LGBTQ identity is framed by the Planning 10 curriculum: (a) tolerated, (b) accepted, (c) incompatible with societal values?

- Can you draw any connection between Planning 10, its PLOs, and a positive impact on LGBTQ identity driven bullying?

- describe your first year of teaching Planning 10. How comfortable/confident did you feel teaching this first year?

- Have you taught health in any other grade levels? Can you name any major differences or similarities?

- Do you feel that all students enter your class with a somewhat similar level of understanding of sex ed topics? Or, do you feel there are deficits due to different classroom experiences?

- Do you think the health segment of the topic is given enough time within the curriculum?

- if any, describe any training specific to the topic of sex education you received prior to teaching Planning 10

- have you had access to any in-service or professional development opportunities on sexual health education? What did you take away from these experiences?

- Have you ever asked your school counsellor for help with the health component?

- Have you ever received training on how to respond to bullying/harassment against LGBTQ students? What did you take away from that?

- Have you ever had any training on how to provide a safe space? Have you ever received training on how to be an active ally to LGBTQ students?

- have any of these opportunities provided you with tools or strategies to address homophobic behaviour/comments from your students? Do you feel like you're well equipped to address such identity-based harassment?

- can you remember your own experience with sex education growing up? Do you think your experiences have had an impact on the way in which you teach the topic?

- Do you feel issues that may be specific to LGBTQ students are accurately addressed by the health segment of Planning 10? **

- If any, what criticisms could you make of the curriculum as it is currently modelled?

- In the years you have taught Planning 10, have you had any parents opt for alternative delivery of the Sex Ed component of the curriculum? Can you recall any reasons they provided?

- Does your school have a GSA or 'rainbow' club? Can you detail any impact its existence may have had on the attitudes and interactions of individuals (teachers, students, administration)?

- Are there any resources that you've used, or the school has provided, for parent groups regarding LGBTQ issues enabling them to better support their children?

- Do you feel you are free to suggest outside resources, such as Island Sexual Health, or other counselling services, to students in your class?

- Have you ever organized with other sex ed educators to facilitate mentorship or to share information and resources?

- Does your school offer gender-neutral bathrooms? How have students received their implementation?

- Does your school have any dress code guidelines? What are they? Do they differ for genders?

- Can you detail any specific strategies your specific school has taken to adopt explicit gender-inclusive policies?

- How do you think the Planning 10 curriculum frames the issue of Sex? As a: (a) social issue, (b) health issue, (c) legal issue, (d) other

- Do you feel like discussions of 'pleasure' have any place in your classroom?

- To what extent has your delivery of the Sex Ed component of the curriculum varied based on the particular students in your class? How much do your students influence the specific topics/methods of delivery you use?

- In practice, or in your opinion, does the Planning 10 curriculum separate sex, gender, and sexuality as three separate identities? Does it encourage students to understand sex and gender separately?

- Is the concept of fluidity addressed? If so, how? Is 'gender-queer' addressed? Have you ever discussed the first nations concept of "two-spirited" individuals? Androgyny?

- Are different sexual orientations discussed during conversations about safe-sex?

- Have you discussed how identities such as gender can vary in expression?

- identity: mobile and fluid, or fixed and stable?

- Are masculinity and femininity explored or called into question in any way?

- Is patriarchy, a social system, called into question?

- Have you even received complaints about your teaching of Planning 10 from a parent or other community member? Did/would you feel supported by the school district if this occurred?

- Do other identities such as disability, socio economic status, or race ever come up in discussion? If so, in what ways?

- Are there any exercises or activities in your teaching that enable students to challenge traditional expectations for identification (femininity, masculinity etc.)?

- What are some of the teaching resources you've used during your teaching of the Sex Ed component? Why did you choose to use them? Have you used any external resources?

- Have you ever had to deal with a situation where one student was bullying another based on their sex, gender, or sexuality identities? How did you approach the situation? What was the outcome?

- Do you ever incorporate components of popular culture to demonstrate any point? Have you used any other tactics to get messages across to your students? Do you ever discuss pornography?

- Do you feel the curriculum allows for the exploration of alternative conceptions of identities, outside the traditional binary formations?

- Can you name any QUEER PRACTICES in classroom spaces? Opportunities to disrupt normative practices that serve to stabilize identity?

- Have you ever been encouraged by other teachers, administration or other influences to avoid being "political"?

- What forms of assessment have you used for the health component of Planning 10 to assess student comprehension in the past?

- When discussing conceptions of gender, sexuality, and sex, do you ever discuss their representations and variations across different identities? (race, religion, age, class) - INTERSECTIONALITY

- When approaching heteronormative bullying, have you discussed homophobia through patriarchy?: queerness as a threat of masculinity and femininity.

- Have you ever addressed a topic at the request of your student(s)? If so, what was it?

- Do you see the Health component of Planning 10 as separate from the other components (Graduation Program, Finance, etc)? Do you teach them as such? Have they ever overlapped in any of your discussions?

- Is the topic of family planning ever discussed (in terms of finances or health)? Have you ever, or would you ever, feel able to challenge traditional notions of the heteronormative family when doing so?