

Professional Development Resource

SOGI + Indigeneity

Facilitator's Guide



SOGI**123**



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Introduction

This guide will walk you through the SOGI + Indigeneity Module from start to finish. You can facilitate the session as described or customize it to fit your facilitation style and audience.

This guide is meant to be a starting point. Customize it or use it as is! This presentation and guide was created by educators for curious educators, like you.

This 90-minute workshop will explore sexual orientation and gender identity (SOGI), specifically the importance of Indigeneity as we integrate SOGI into all areas of the curriculum. How do we as educators explore our own positionality and privilege honestly and teach from an Indigenous lens? This module introduces what Indigeneity is, why it is relevant to teaching practices, and how educators can continue to make a positive impact on their students.

This module has been designed to be 90 minutes but could easily be a half-day workshop. For this to be a firm 90-minute workshop, you may need to select one of two activities to do or limit the amount of discussion time with each activity. Similarly, if you have limited time, it can be shortened to suit your needs. Showing the video alone is also fine if you only have a short time. Use these materials in the manner that best suits your needs.

Presenting in a School Environment

This presentation is designed as a tool for SOGI Leads to offer professional development training to educators as a “deeper dive” on a SOGI-related topic. If you’re looking to present this in a school environment, you may want to work with your school administration and SOGI Leads to determine the best time to present this workshop. A solid understanding of SOGI and SOGI 123 is helpful prior to this SOGI + Indigeneity module.

How To Frame Conversations

This presentation is designed as a tool for SOGI Leads to offer professional development training to educators. This workshop requires attendees to reflect on their own identities and evaluate the power dynamics that exist within their own school environment. Attendees should note that this SOGI + Indigeneity module is meant to prompt the discussion of inclusive school environments and how educators can adapt behaviours to model that.

Incorporate Other Resources If Needed

Take some time to research Indigeneity and see if there are any online resources that may be helpful to send to attendees ahead of time to set them up for success in this module. You may also want to search for local resources that are Nation specific. Examples of these resources can be found in the Facilitation tips. If you have further questions, you can also contact your SOGI Lead.



Essentials for Presenting

Equipment & Technology

- Book A/V equipment for projecting a PowerPoint presentation and playing a video (with sound).
- Confirm that there is a WIFI connection to play the videos from the direct links in the PowerPoint. If there is no WIFI, you can download the SOGI 123 video for this session at [insert link].

Supplies & Room Set-Up

- Hang a chart paper on the wall entitled “Parking Lot” to list topics for follow-up.

Draft Script

(For Emails Or Otherwise)

“On [mm/dd/yyyy], I will be co-facilitating with the SOGI School Lead/Administrator on a professional development workshop re: SOGI + Indigeneity at our school. The information session is meant to introduce concepts of Indigeneity in education and to develop greater understanding of what SOGI-inclusive education looks like in our school. We are all at different places in our learning and that’s okay! Please join me in this important conversation to make our school a safer, more welcoming place for all our students and families. You can find more information about the session and SOGI 123 at sogieducation.org/resources.”

Facilitation Checklist

Who

- Choose your desired audience.
- Identify any co-facilitators or co-organizations.

When

Determine the time when the most people could attend.

Tips:

- Get recommendations at a committee meeting or from individuals.
- Lunch-n-learns are very popular, especially if you're able to bring treats!

Where

- Book a room that has the appropriate space/materials/equipment you will need (e.g., option for a projector, enough space for participants).

What

- Review the Facilitator's Guide, PowerPoint presentation, and videos for the session and confirm what you will keep and/or customize.

Why

- Make it clear in your mind why you want to run this session and what you are hoping to achieve. Be realistic. Think of it as a starting point.

How

In the days/weeks preceding the session:

- Review and/or customize the materials as desired.
- Send invitations by e-mail and spread the word.

Tips:

- Consider if you want your audience to do any pre-reading or watch any videos prior to the workshop.
- Get enthusiastic supporters onside to spread the word.
- Introduce the topic using SOGI Learning Burst videos at SOGIeducation.org
- Encourage attendees of all interests and knowledge levels.
- Send an email reminder closer to the date
- Organize equipment and collect supplies.

On the day of the session:

- Set up the room.
- Review your speaker's notes.
- Conduct the session.
- Remain after the session to answer questions.

In the days after the session:

- Post any charts in shared work spaces for reflection and conversations.
- Check-in with participants by e-mail or in person to get feedback.
- Conduct any discussions flagged during the session to follow-up.
- Share any feedback any questions by emailing info@sogieducation.org
- Start planning the next module.

Facilitation Tips

Indigeneity can be an intimidating subject to facilitate. You do not have to be an expert on the topic to have open dialogue and conversation on how schools can be more inclusive environments. These tips are meant as a guide to help support your facilitation practice on how to approach conversations on colonialism and intersectionality.

Managing Objections

Here are some strategies for maintaining balances group engagement and framing this session as a catalyst for ongoing discussion:

Before the session:

Consider sending videos or articles for attendees to read before the session. That way, attendees are clear on the topic and will know what kind of conversations to expect. Consider having folks watch [Two-Spirit: A movement born in Winnipeg](#), or reading OUT Saskatoon's short and simple resource on [Two-Spirit Identity](#).

Read "Addressing Concerns Constructively" at the end of this facilitator's guide for concise ways to respond to objections on SOGI-inclusive education.

During the session:

Be conscious of attendees. This conversation may be difficult for those with power and privilege to reflect on, but even more difficult for people who have been directly harmed by colonial violence. Make sure to clearly define the difference between systems and individuals. If attendees are resistant to accept privilege as part of their identity, remind them privilege is about systems and institutions that oppress groups, not individuals who oppress groups. Make sure there is support for folks that have lived experience as Two-Spirit, Indigiqueer, or being part of a colonized group of people.

Stop tangential conversations and put them in the "parking lot" by writing the topic on a dedicated chart paper. Visit this parking lot at the end of the session and identify people and places for following up on these topics. Agree to speak one-on-one, after the session, with anyone who wishes to express concerns.

You do not have to know the answer to every question. You can ask the group of agree to take down their question and respond after the module.

Speaking Notes

The following speaking notes were created for the pre-designed PowerPoint presentation for this session.

They describe a 90-minute interactive session, with many opportunities for broader discussion. Extension activities are suggested for when more time is available to the facilitator, and longer sessions with greater discussion are always valuable. The sample script is meant as a point of inspiration to supplement the text on the presentation slide.

The PowerPoint presentation is completely customizable to accommodate any changes.

Slide 1 | Learning Module Welcome

2 minutes

Note: Begin your presentation with a meaningful and respectful Indigenous welcome or land acknowledgement. Be sure to reach out to local Indigenous communities before your presentation to discuss the protocol and proper wording of the acknowledgement.

Sample Script: Welcome and thank you for joining us. As you know, this is a module about sexual orientation and gender identity (SOGI). Specifically, it will look at the importance of intersectionality as we integrate SOGI and Indigenous inclusive education into all areas of the curriculum.

Slide 2 | Land Acknowledgement

2 minutes

Note: Land acknowledgement example. [insert school district/school name] is located on the traditional and ancestral lands of the [insert Indigenous Nation(s)]. This acknowledgement serves as a moment to remember the truth of colonization, its historical and ongoing impacts, and will hopefully serve as a step toward respectful and reciprocal relationships in our work. All my gratitude to the caretakers of these lands, waters, and skies since time immemorial.

Slide 3 | What is SOGI and SOGI 123?

2 minutes

Sample Script: Just a quick refresher: SOGI (pronounced “so-jee”) is an acronym that stands for sexual orientation and gender identity. Everyone has a sexual orientation (attraction or lack thereof) and everyone has a gender identity (understanding and experience of their gender). SOGI 123 is a set of teaching resources like videos, lesson plans and learning modules about sexual orientation and gender identity. It helps educators create a school environment that is inclusive and where students feel safe, accepted, respected and welcome.

Slide 4 | Today’s Conversation

2 minutes

Sample Script: Today, we’ll start with some key terms and people then we’ll lead into an introduction to Two-Spirit and Indigiqueer identities, we’ll discuss how this topic intersects with Indigeneity as it is important for us to consider as educators to be more inclusive to Two-Spirit and Indigiqueer students. The last area of focus today is to learn tangible ways that we can use an Indigenous lens in our SOGI-inclusive teaching practice.

SOGI + Indigeneity

Slide 5 | Key Terms

2 minutes

Sample Script: In order for us to understand Indigeneity and its connection to SOGI, we first have to start with some key terms that relate to Two-Spirit Indigiqueer people. The key terms we'll be looking at today are UNDRIP, Indigeneity, Two-Spirit, Indigiqueer, Gender Fluid, Winkte, Nàdleehé, and Berdache. Which of these key terms are familiar to you? Which ones are less so?

Slide 6 | Key Terms – UNDRIP

2 minutes

Sample Script: UNDRIP is the acronym for the United Nations' Declaration on the Rights of Indigenous Peoples'. By learning about SOGI + Indigeneity and becoming more inclusive to Two-Spirit and Indigiqueer students you are being an active ally by acknowledging Article 31 Section 1. from UNDRIP: Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

Slide 7 | Key Terms – Indigeneity

2 minutes

Sample Script: Indigeneity is a quality of a person's and a group's identity that links them to specific places with knowledge of and respect for original ways.

Slide 8 | Key Terms – Two-Spirit

2 minutes

Sample Script: Two-Spirit is a modern, pan Indigenous term used to describe Indigenous people who fulfill a traditional third-gender ceremonial and social role in their cultures. The term was coined in 1990 at the third annual Intertribal Lesbian and Gay Conference in Winnipeg, Manitoba.

Slide 9 | Key Terms – Indigiqueer

2 minutes

Sample Script: Indigiqueer is another term sometimes used alongside or to refer to Two-Spirit identity, more often it is a term used by some LGBTQ+ Indigenous people who do not self-identify as Two-Spirit, or by those who identify with both.

Slide 10 | Key Terms – Gender Fluid

2 minutes

Sample Script: Someone who is fluid—also called gender fluid—is a person whose gender identity (the gender they identify with most) is not fixed. It can change over time or from day-to-day. Fluid is a form of gender identity or gender expression, rather than a sexual orientation.

Slide 11 | Key Terms – Winkte

(Pronounced WINK-tay) | 2 minutes

Sample Script: In Lakota, the word Winkte means “to be as a woman”.

Slide 12 | Key Terms – Nàdleehé

(Pronounced nad-LEE-hey) | 2 minutes

Sample Script: In Dine, the word Nàdleehé means “those who transform”. Some Dine Two-Spirits and Indigiqueers are gifted with having either “feminine feminine”, “masculine masculine”, “masculine feminine”, and other variants of diverse gender expressions.

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Slide 13 | Key Terms – Berdache

(Pronounced burr-DASH) | 2 minutes

Sample Script: In French, the word berdache refers to a “kept boy”. This word is considered to be derogatory towards Indigenous communities as it’s the word that French and British colonists used to refer to Two-Spirit and Indigiqueer people during the colonization and settlement of the Americas.

However, it is an important term to note as it relates to the birth of the term Two-Spirit. In 1990 Dr. Myra Laramée and many other Indigenous LGBTQIA+ people adopted the term Two-Spirit in effort to establish self-determination over their gender diverse identities and communities, and eliminate derogatory terms like this from use.

Slide 14 | Key People – Examples of well known Two-Spirit and Indigiqueer people

2 minutes

Sample Script: The people we’ll be learning about today are Dr. Myra Laramée, TJ Cuthand, Osh-Tish, Barbara Bruce, James Makokis, Jen Ferguson, Joshua Whitehead, and Chelazon Leroux. Which of these people are familiar to you? Which ones are less so?

Slide 15 | Key People – Dr. Myra Laramée

2 minutes

Sample Script: Dr. Myra Laramée is a member of the Fisher River Cree Nation. Dr. Laramée is a grandmother, mother, sister and daughter. Dr. Laramée coined the term “Two-Spirit” in 1990 at the third annual Intertribal Gay and Lesbian Conference in Winnipeg, Manitoba. Dr. Laramée continues to work in the field of education. Now in 2023, the term “Two-Spirit” is being used as a container for conversation to help Indigenous nations to reclaim their traditional and ancestral sexual orientations and gender identities.

Slide 16 | Key People – TJ Cuthand

2 minutes

Sample Script: Born in 1978 in Regina, Canada, TJ Cuthand is a prolific filmmaker exploring themes of sexuality, queer identity, Indigeneity, and love. Cuthand, a trans man of Plains Cree and Scots heritage, earned recognition, including the Hnatyshyn Foundation’s REVEAL Indigenous Art Award in 2017, and continues to expand his creative repertoire with multiple video games and feature screenplays while residing in Toronto. TJ Cuthand coined the term “Indigiqueer” in 2004.

Slide 17 | Key People – Osh-Tish

(Pronounced Awsh-Tish) | 2 minutes

Sample Script: Osh-Tish was known as a baté (pronounced bah-TAY) which means a woman who is assigned male at birth in the Crow linguistic community. Osh-Tish’s life and experiences are notable because they provide insights into the recognition and acceptance of diverse gender identities and roles in Native American cultures, long before the modern understanding of gender and LGBTQ+ issues. She serves as an important figure in the history of two-spirit people and the Crow tribe.

Slide 18 | Key People – Barbara Bruce

2 minutes

Sample Script: Barbara Bruce is an entrepreneur and Elder who has spent her life working with and for the Métis Nation and First Nations communities. Early in her career, Bruce worked for several years with the Manitoba Métis Federation, including a term as executive director. In 2009, she launched her own planning and consulting firm, All My Relations Inc., focused on curriculum development, facilitation and events coordination for Indigenous cultural awareness and community-building. Bruce has served on more than two dozen boards of directors and was directly involved in planning national events for the Truth and Reconciliation Commission (TRC). Bruce is a Two-Spirit Elder who follows her traditional spiritual way of life.

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Slide 19 | Key People – James Makokis

2 minutes

Sample Script: Makokis operates a clinic in the Enoch Cree Nation 135 serving the Kehewin and Enoch Cree Nation, and a satellite clinic in Edmonton, Alberta. Makokis is an Indigenous Two-Spirit person and is particularly noted for treating transgender people from the Cree communities and around the world, with many patients traveling from long distances to see him. Their practices combine traditional Cree and Western medical practices.

Slide 20 | Key People – Jen Ferguson

2 minutes

Sample Script: Jen, a Métis with Red River ancestral ties on her father's side and a Canadian settler on her mother's side, is an activist, feminist, auntie, and accomplished writer with a PhD in English and Creative Writing. She views writing, teaching, and beading as political acts. Her debut YA novel, "The Summer of Bitter and Sweet," received the 2022 Governor General's Literary Award and is a 2023 Stonewall Honor Book, among other recognitions. Her latest work, "Those Pink Mountain Nights," is a Junior Library Guild Gold Selection and has garnered four starred reviews. Additionally, her novella "Missing" won the Malahat Review's 2022 Novella Prize, and her essay "Off Balance" was featured in the Best Canadian Essays 2020.

Slide 21 | Key People – Joshua Whitehead

2 minutes

Sample Script: Joshua Whitehead is a Canadian author, poet, and academic known for his work in contemporary Indigenous literature and LGBTQ+ literature. He is a member of the Peguis First Nation in Manitoba, Canada, and is Two-Spirit. Whitehead's writing often explores themes of identity, queerness, and the experiences of Indigenous peoples in Canada. He gained recognition for his debut novel, "Jonny Appleseed," which won the Governor General's Literary Award for Fiction in 2018 and was a finalist for the Lambda Literary Award. Whitehead's work is celebrated for its unique and powerful storytelling that reflects the intersection of Indigenous and LGBTQ+ experiences.

Slide 22 | Key People – Chelazon Leroux

2 minutes

Sample Script: Chelazon Leroux is a Canadian drag performer who competed on season 3 of Canada's Drag Race. Chelazon Leroux was raised in Saskatchewan. She has more than 500,000 Tiktok followers. She walked in London Fashion Week in 2021 and is also a public speaker. She has also hosted a series of beauty tutorials called Deadly Like Auntie. Chelazon Leroux is Two-Spirit and uses the pronouns he/she/they in and out of drag. She considers Buffalo Dene First Nation home.

Slide 23 | How Does SOGI and Indigeneity Intersect?

2 minutes

Sample Script: Everyone's sexual orientation and gender identity make up part of who they are, and cultural contexts attribute to diverse sexual and gender expressions, including Indigenous knowledge systems and peoples. Indigenous queer peoples such as Two-Spirits and Indigiqueers have been in existence since time immemorial.

Slide 24 | Video: SOGI + Indigeneity

8 minutes

Sample Script: Next, we will watch a video that will give more details about why being inclusive to Two-Spirits and Indigiqueers in K-12 education is important. As you take this video in, I encourage you to reflect on the following questions: 1. How does this video inspire further ideas on how to include Indigenous intersectional SOGI content in the classroom? 2. How does Indigeneity relate to your role as an educator? 3. Are there ways you could use this video at a staff meeting presentation, classroom lesson, or school assembly?

Play Video: <https://youtu.be/FAwpFCnAgh4>

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Slide 25 | Reflection Activity

5 minutes

Sample Script: Now that you've watched the video, take the next 5 minutes to reflect on these questions:

1. What are some ways that Indigenous communities were forced into the western gender binary?
2. What are some ways in which I have benefited or not benefited from colonialism and the western binary?
3. What are some ways in which I have benefited from Indigenous knowledges and how can I be a better ally?

Slide 26 | Discussion Activity

10 minutes

Sample Script: Get into groups of 2-5 people and discuss the following:

1. How Indigenous communities were forced into the western gender binary.
2. How have educators benefited or not benefited from colonialism and the western binary?
3. How have educators benefited from Indigenous knowledges and how we can become better allies?

Slide 27 | Two-Spirit/Indigiqueer Data

2 minutes

Sample Script: Two-Spirit and Indigiqueer students have reported feeling unsafe in change rooms, washrooms, hallways, classrooms and school yards, and report frequently experiencing homophobia, bullying, verbal and sexual harassment, fights, rejection, and destruction of personal property. They also report not knowing if they can ask educators for help, or if their school has policy preventing homophobic bullying. (Safe and Caring Schools for Two-Spirit Youth, 2011.)

In an Urban Native Youth Association survey, 73% of the respondents believe that negative stereotypes in school leads to drop-outs of Two-Spirit youth, and 78% of the respondents believe their community needed more education with respect to sexual/cultural diversity. Unfortunately, 38% stated they did not feel accepted in their community, and 37% indicated that the First Nations community is not accepting of its Two-Spirit people. In the Walking in Two Worlds Report, 56% Two-Spirit transgender participants reported attempting suicide,

46% reported being rejected by family, 45% reported family violence, and 74% reported losing friendships due to being Two-Spirit.

Slide 28 | Check-Out

5 minutes

Sample Script: Before we finish our time together, let's take a moment to reflect. Please answer the following questions as you check-out:

1. What's one thing you've learned about Two-Spirit and Indigiqueer identities that you can apply within your teaching practice?
2. Were all of your questions answered? Do any remain? Where could you go to find answers to any questions you may have in the future?

Slide 29 | Resource Connections – Books

3 minutes

Sample Script: Here are some other resources that can help scaffold your school's learning about Two-Spirit and Indigiqueer identities. First, some books for different ages.

Slide 30 | Resource Connections – Videos

2 minutes

Sample Script: And, here are some examples of videos that can be used in classrooms.

Slide 31 | Thank you!

2 minutes

Sample Script: Thank you for participating and learning! To learn more and get answers to your questions, you can connect with me one-on-one, visit SOGIeducation.org, contact the SOGI School/District Leads, or email your Regional SOGI 123 Lead at info@sogieducation.org.

Slide 32 | Questions?

5 minutes

Sample Script: Questions?

Addressing Concerns Constructively

Overview

Opposition to SOGI-inclusive education happens. There are even some places where it has been enshrined in provincial law or school policy. This document has ideas that anyone can use to help find common ground and bring the discussion back to student safety and well-being, while avoiding entering debates about different theories, philosophies and the meanings or merits of individual worldviews. The purpose of SOGI-inclusive education is to ensure that all students are valued, supported, and respected.

Speaking Points for Opposition to SOGI-Inclusive Education

Faith-Based and Cultural Sensitivities

- 2SLGBTQ+ people are from every ethnicity, religion/fait, age, demographic, are found all over the world and throughout history.
- Many religious/fait-based organizations and followers are supportive of 2SLGBTQ+ people and many 2SLGBTQ+ people are religious / practice fait.
- Almost all faiths and ethno-cultural groups have 2SLGBTQ+ subgroups.
- Individual families will always have a range of values. Schools have a duty to teach the societal value of respect for all.

SARAVYC – 2016 (Canadian)

- In schools with anti-homophobia initiatives, straight youth also reported lower levels of discrimination because people perceived them to be gay or lesbian, and thus lower levels of suicidal ideation, suicide attempts, binge drinking, problem substance abuse.
- Trans youth who had supportive adults inside and outside their family were four times as likely to report good or excellent mental health, and far less likely to have considered suicide.

The Need and Benefits Of SOGI Education

- Almost two thirds (62%) of 2SLGBTQ+ students reported that they feel unsafe at school.
- Nine out of ten (90%) of trans students identified at least one place at their school that is unsafe for 2SLGBTQ students.
- Nearly two thirds (64%) of all students report hearing expressions such as “that’s so gay” daily or weekly in school.

Family Acceptance Project, SFSU (2009)

- Parent attitudes matter. Parental rejection of 2SLGBTQ+ teens can adversely affect their health in many ways including suicide, depression, drug use, unprotected sex, homelessness and juvenile detention.
- Supportive schools can positively impact these outcomes.

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Reminders About Human Rights Legislation

- All provinces and territories in Canada have a Human Rights Code that specifically lists *sexual orientation* and *gender identity* as protected grounds.
- While some regions may implement policy or legislation that impacts educator and student autonomy, their human rights remain unchanged. Children are human too, and therefore guaranteed the same rights.

Quick Responses for Talking About 2SLGBTQ+ - Inclusion with Parents and Community Members

"This goes against our rights to teach our children our own set of family values."

- Public schools are a place where students learn about all kinds of different value systems. Social awareness and responsibility, valuing diversity in perspectives and empathy are all big parts of becoming a considerate, kind human being.
- Your family's personal values are very important to your child, regardless of what is being taught or learned in school.
- School curriculum is not delivered à la carte. Educators will not avoid subjects that are included in the curriculum or protected by human rights due to family's discomfort with them.

"It's trans recruitment!" or "They're teaching about sex!"

- People do not become gay, bi, trans, or anything else because they know these identities exist, just like 2SLGBTQ+ people don't become straight or cisgender just because they know that is an option. No one is being 'turned' trans or gay.
- SOGI-inclusive education is rooted in non-discrimination and anti-bullying policies that schools already have. Sexual health, which is a part of the curriculum, is important but separate from SOGI-inclusive education which does not teach about sex.

"My child is too young for this topic!"

- Diversity itself is always age appropriate. Classroom content should be a mirror and a window: it should reflect the real, lived experiences of students and families, while simultaneously providing opportunity for students to see what diversity exists in the world.
- SOGI is one of many topics about diversity and inclusion that may come up at school.

If worries still exist, consider sharing the [Parents' Guide to SOGI in Schools](#), so educators participating can feel well-equipped to manage opposition to SOGI-inclusive education.