

The background of the cover features a close-up, slightly blurred view of a rainbow flag on the left side, with its colors (red, orange, yellow, green, cyan, blue, purple) flowing diagonally. The rest of the background is a soft, greyish-blue gradient with several out-of-focus circular light spots in yellow, orange, and blue, creating a bokeh effect.

Analysis Tool to Assess Sexual and Gender Diversity in School Curricula

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About this tool

This tool is meant as an instrument to monitor the level and type of content relating to sexual and gender diversity in educational resources. It has been adapted to vocational education and training. The analysis tool is a matrix in which learning resources can be scored on educational objectives and the way these are implemented. The results of the analysis tool indicates whether and to what extent methods/lessons pay no, attention, minimal attention, adequate attention or ample attention to certain aspects.

Development of this tool

This tool is an adaptation of an analysis tool that was developed in 2014 by the Dutch organizations SLO (National Institute for Curriculum Development) and Edu Diverse (Expertise Center on LGBT Issues in Education). At the time, the tool was used to do a national review of sexuality, sexual and gender diversity in educational resources for students aged 4-15.

This version has been adapted to suit international use. Some checkpoints have been added to reflect specific aspects of Vocational Education and Training. The original encoding of the checkpoints as “yes”, “minimal” or “no” in the Dutch publication has been replaced by the four types of curricula described by UNESCO (2016): hostile, non-inclusive, inclusive and affirming to give a more nuanced view. This was done because in the Dutch situation, it was relatively clear and there is a broad consensus what standards of sufficient LGBTIQ education should look like; and the analysis tool was meant as a checklist whether these standards were met. However, in the international context, these standards are not so clear - although they are covered by the UNESCO International Technical Guidelines for Sexuality Education. A check with just “yes”, “minimal” or “no” ratings would lead to almost 100% scoring on “no”, which is not a very useful analysis.

Because the UNESCO ratings are judgments rather than factual assessments, we have added examples of hostile, non-inclusive, inclusive and affirming aspects of educational curricula. The judgments of the curricular reviewers can be checked through of the added examples.

This version of the Analysis Tool has been adopted by the UNIQUE partnership for international use and for resources in the area of Vocational Education and Training.

Manual to the 3 sections

The instrument consists of three sections.

Part I: General data about the method or the lesson package (bibliographic data, target group, composition, etc.). Information is also provided about the didactic principles and objectives and, if available, the vision on sexuality and sexual /gender diversity.

Part II: Content of the material with a score and short explanation. For each scoring topic, the score column indicates whether and to what extent the subject occurs in the method or lesson package.

Part III: Didactic Aspects consists of questions related to attitude, skill or knowledge objectives. The questions only focus on classroom activities, assignments and didactic instructions that occur in those parts of the method/lesson package in which elements of sexuality and sexual or gender diversity are discussed (and therefore do not relate to the method or package as a whole). For each question, the score column indicates by minuses or pluses according to the UNESCO curricula types whether or not the didactic aspect occurs in the method or lesson package. In the explanatory notes, the aspects specify in more detail (briefly) and striking features are indicated. In case of doubt about whether or not to assign a score, or if an aspect is discussed in a slightly different way, a question mark (?) is placed. The explanatory notes indicate where there is doubt or what is different.

For practical purposes, it is recommended to review material starting with the scoring table in section 2 and 3, and finalize the summary in section 1 as the last part of the analysis. Section 2 and 3 contain columns with space for explanation and/or striking features to explain the typology.

Rating the level of hostility-affirmation

For the rating of different aspects of materials, we use the typology mentioned by UNESCO (2016):



Image: UNESCO, 2016, page 85)

Although UNESCO presented the typology as a summary for different types of curricula, in this tool we use the typology not for entire curricula but for aspects of them which are related to gender stereotypes or to LGBTIQ topics. This is more true to reality, because some curricula may not be entirely consistent in their approach. In curricula that present themselves as *affirming*, there may be sections that are just *inclusive* or even *non-inclusive*. And a generally *inclusive* curriculum may have a single example of an *affirming* hand-out, while limiting their affirmation to this example.

Hostile (--)

The material has explicit negative messages; this includes explicitly promoting gender stereotypes.

Examples:

- “Homosexuality is a sin/illness/unnatural”
- “Same-sex marriage is a threat to the (holy) concept of marriage”
- “Lesbian or gay parents are bad role models for their children”
- “Children need one father and one mother”
- “LGBT people are a threat to society/the nation”
- “You can become homosexual through seduction”
- “God created man to be the guardian of women”
- “Women should be obedient to their husband/men in general”
- “Women are naturally inclined to be social, men are naturally inclined to be dominant”
- “Some jobs are more suitable for men, others for women”
- “The gender movement is a threat for the traditional families”
- “Talking about gender is a trick to deny (and destroy) the natural order”
- “Tradition is more important than human rights”

A concrete example:

Een kijkje in de samenleving

- Bespreek de krantenkoppen uit de afbeelding. Vertel dat dit soort koppen dagelijks in de krant te vinden is. Wat betekent dat dan? Neem de koppen met de leerlingen door en geef ze de gelegenheid verhelderingsvragen te stellen.
- Andere voorbeelden van berichten die in kranten soms gemeld worden zijn:
 - Homostel afgeranseld door jongeren.
 - Ambtenaar weigert homohuwelijk te voltrekken.
 - Homo als lid geweigerd door christelijke partij.
 - Homojongeren zijn vaak eenzaam en vinden geen steun bij de kerkelijke gemeente.
 - Adoptiebeleid voor homostellen vernauwd.



- Gay-parade een groot succes – duizenden bezoekers!
- Lesbisch stel adopteert een gehandicapt meisje uit Malawi.
- Vul dit zo mogelijk zelf aan met actuele onderwerpen.
- Wanneer de koppen duidelijk zijn, kiezen de leerlingen er een uit en gaan in viertallen een mening vormen over deze kop. Deze schrijven ze kort en duidelijk op.
- In de kring worden (een aantal van) deze meningen uitgesproken. Anderen kinderen mogen weer vragen stellen of hun mening geven.
- Wat samen en geef ook een conclusie:

In onze maatschappij is homofilie een door de wet geaccepteerd verschijnsel en aan de andere kant is er ook toch heel veel weerstand tegen. Homo's zijn vaak het slachtoffer van geweld en het mikpunt van spot of agressie. Wij geloven dat God het huwelijk en seksualiteit heeft bestemd voor man en vrouw. Wel weten we dat er veel gebrokenheid is. We moeten, net als de Heere Jezus, alle mensen accepteren en liefhebben, maar we hoeven niet al het gedrag te accepteren.

In this Dutch curriculum for schools following the Dutch Reformed Church doctrine (a very orthodox denomination that follows the Bible's text literally as guidelines for life), sexuality is presented as something “wonderfully made by God”.

This hand-out deals with homosexuality. It offers students some newspaper headings that are quite positive about LGBT emancipation: “Gay Parade great success, thousand of attendants”, “Lesbian couple adopts handicapped girl from Malawi”, “Civil servant refuses to marry gay couple”, “Gay young people are often lonely and don't get support in their church congregation”.

Students get the assignment to find more of such news items and to discuss in small groups what they think of them. In the red insert, the curriculum author suggests the following conclusion the teacher should give after the discussion of the students:

In our society homophilia is a phenomenon that is accepted by the law, and at the other side there is still a lot of resistance against it. Homos are often victim of violence and a target of ridicule or aggression. We believe that God has intended marriage and sexuality for man and woman. Still, we know there is a lot of brokenness¹. We have to, like the Lord Jesus, to accept and love all people, but we don't have to accept all the behaviour.

Although this hand-out suggests a kind of (limited) ‘acceptance’, we label it as hostile because it rejects same-sex behaviour. The text avoids criminal prosecution by not explicitly mentioning that *same-sex behaviour will not be accepted*, because that would be contrary to Dutch law and the formal curricular guidelines. Instead it suggests that *not all behaviour* will be accepted without specifying that the doctrine refers to same-sex relations.

Non-inclusive (-)

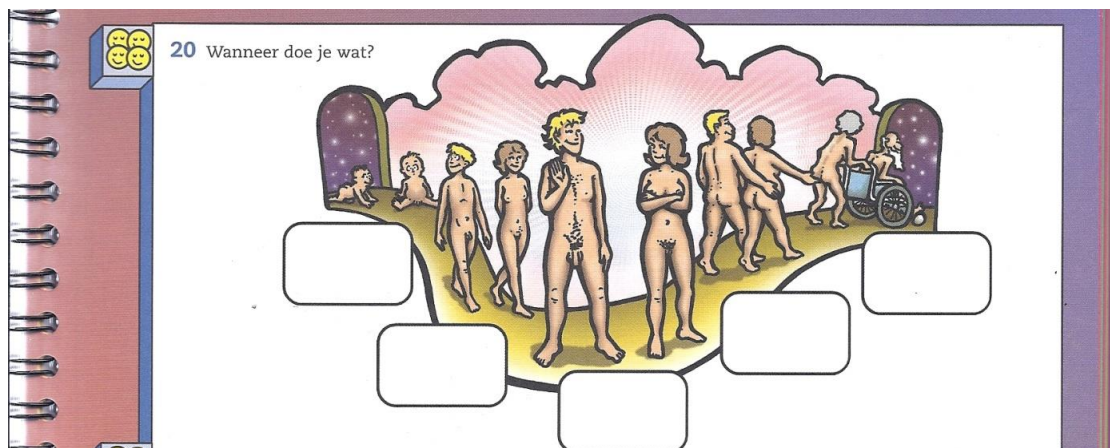
The material has implicitly negative messages; this type includes the absence of visibility of LGBTIQ issues and assuming heteronormativity. We label absence of visibility and assuming heteronormativity implicitly negative because it erases people (women, LGBTI) from existence.

Examples:

- *The material presents issues as neutral, but ignores gender and sexual orientation*

¹ “Brokenness” is a religious term to call some ways of feeling and living a “broken” part of the creation. Same-sex feelings and relations are an example of such “brokenness, but also adultery, doubts about God’s justice, depression and lying. “Brokenness” is a sin and is supposed to be restored or healed by submitting to God.

- *The traditional presentation of history is often as a series of events guided by famous men; women are ignored and LGBTIQ people don't exist or are presented as dangerous lunatics*
- *Subjects like language and math often give assignments that reflect everyday life ("Sam and Ivy want to tile their bathroom. The bathroom is 2 by 5 meters, the tiles measure 14,5 x 30,1 cm. They want to tile the bathroom up to 1,15 meters. How many tiles do Same and Ivy need?"); but the examples are often heteronormative and rarely inclusive of LGBT couples*
- *In languages, women and LGBTIQ authors are often not discussed, and if they are treated, then it may be that the influence of their womanhood, sexual orientation or gender identity is ignored or considered irrelevant*



In this Dutch curriculum, the authors present the human development from baby to old age as a trajectory in which the meeting of a man and a woman is the centrepiece. After their meeting, they spend the rest of their lives together until they die. It is an example of a seemingly neutral, but in fact a very heteronormative depiction of life trajectories. It denies the existence of other forms of life development, both in relation to sexual orientation and to differences of the life development in other cultures than Western European cultures.

Inclusive (+):

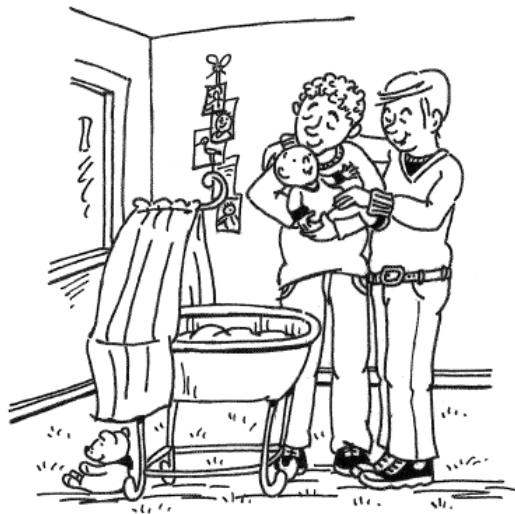
The material has implicitly positive messages; this type includes messages focusing on generic equality, or just mentioning sexual and gender diversity without going into it. Sometimes curricula mention LGBTI people but treat them as "different from us". Although some inclusive curricula are well meant, they often have a privileged outlook by presenting heteronormativity as 'normal' and LGBTI people as 'others'. They aim to create more tolerance for LGBTI people but often avoid real diversity and the feelings of insecurity and angers that non-heteronormative diversity may create.

Examples:

- *"The law says we should treat everybody equal"*
- *"It is forbidden to discriminate"*
- *"No one will be left behind"*
- *"We should accept LGBTI people"*

- “LGBTI people are just as normal as us” (no discussion about what is considered ‘normal’)
- “This is how relations normally develop. This is different for homosexual people” (no further explanation)
- “AIDS is not a gay disease” (no further explanation)

KOPIEERBLAD LES 6 Homoseksualiteit



Twee vaders

Wij wonen in een rijtjeshuis
 We hebben mooie spullen thuis
 We leven heel normaal daar met z'n drietjes bij elkaar
 Bas die werkt bij de krant
 En Diederik is laborant
 Ik ben door hen geadopteerd als baby van een jaar
 Nog altijd ben ik enig kind
 Maar niet dat ik dat erg vind
 Zo krijg ik alle aandacht, alle liefde van die twee
 Bas brengt mij altijd naar school
 Met Diederik speel ik viool
 En met z'n drietjes kijken we de soaps op de TV

This Dutch curriculum for low-lettered students shows two fathers with a baby. The text says:

We live in a row house.

We have nice stuff at home.

Bas works at a newspaper.

And Diederick works in a laboratory.

I was adopted by them as a baby of one year old.

I am still the only child.

But I don't mind very much.

This way I get all the attention, all the love of those two.

Bas always brings me to school.

I play the violin with Diederick.

And with the three of us we watch soaps on TV.

We label this example as inclusive, because it clearly shows that gay fathers can be loving caretakers. At the same time, this is the only type of diversity shown. It is a quite heteronormative example. This is not a value judgment about whether this example is adequate

for this target group of students or not. It may well be. But it is only affirmative for the heteronormative aspect of diversity.

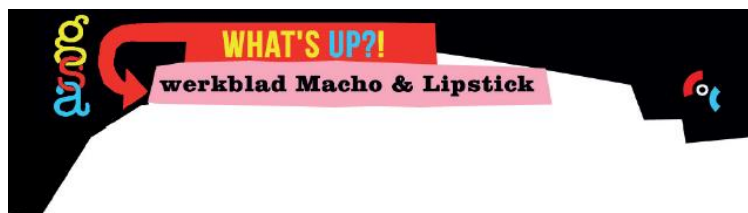
Affirming (++)

The material has explicit positive messages about sexual and gender diversity. It gives adequate information and invites students to have a discussion about their feelings and about heteronormativity. Ultimately, affirmative curricula aim to create real acceptance for LGBTIQ people.

Examples:

- *Use of the genderbread person to explain the difference between sexual orientation, gender identity, gender expression and sexual characteristics*

- Ample information about not only gay people, but also the specific situation of lesbians, bisexuals, transgenders and people with an intersex condition
- Discussion of the term 'queer' and of other labels relating to sexual orientation and gender identity
- Attention for the use of sensitive pronouns
- Interactive exercises and discussions on how to deal with adverse feelings towards sexual and gender diversity
- Interactive exercises on how to support LGBTIQ people
- LGBTIQ topics integrated in regular resources; not presented as a specific chapter or as separate thematic material
- Discussion of anal sex during sexual education; special condoms, how to relax
- Discussion of the sexual feelings of students
- Sexual education from the perspective of young people; not from the moral or government need to prevent disease or violence
- Discussion of sexual violence as a phenomenon in which both partners have a role to be respectful and empowered; not only presenting men as stereotypical perpetrators and women as powerless victims
- Discussion of issues like abortion, prostitution, porn and porn addiction without negative judgement



This example is a page taken from a short series of lessons developed by an LGBT organization in the Netherlands. It is a support for *Gender & Sexuality Alliances (GSAs)*; groups of students who support LGBTIQ inclusion in schools. This page is called "What's Up? Hand-out Macho & Lipstick". It gives quite detailed information on transgenders: how many there are, famous examples, that there are two hospitals in the Netherlands where you can get gender-affirming surgery, that transgenders also can choose to only take hormones, that young children already may know that they are transgender, that being transgender can

CHECK IT OUT

Hoeveel transgenders zijn er?

Ongeveer een op de 10.000 mannen voelt zich meer vrouw, net zoals Joppe. Zij worden transvrouwen genoemd.

Ongeveer een op de 30.000 vrouwen voelt zich meer man. Zij worden transmannen genoemd. Er zijn ook transgenders die zich geen vrouw en geen man voelen.



Bekend voorbeeld van een transman is de Duitse polsstoekhoogspringer Yvonne Buschbaum (links), nu Balian Buschbaum (rechts).

Twee ziekenhuizen

In Nederland voeren twee ziekenhuizen operaties uit om het geslacht van mensen te veranderen. Zij opereren jaarlijks tientallen transgenders. Transgenders kunnen ook alleen hormonen slikken om op het andere geslacht te gaan lijken.

Kinderen zoals Joppe

Sommige kinderen, zoals Joppe, weten zeker dat ze in het verkeerde lichaam geboren zijn. Zij kunnen voor de puberteit hormonen krijgen. Dit remmen de ontwikkeling van het geslacht. Vanaf hun zestiende krijgen ze hormonen die het geslacht veranderen. Transjongens krijgen dan bijvoorbeeld de baard in de keel. Opereren mag pas vanaf 18 jaar.

Niet geaccepteerd

Het is behoorlijk lastig om transgender te zijn. Veel transgenders hebben te maken met discriminatie. Ze raken vaak hun baan kwijt of verdienen weinig.

Campagne

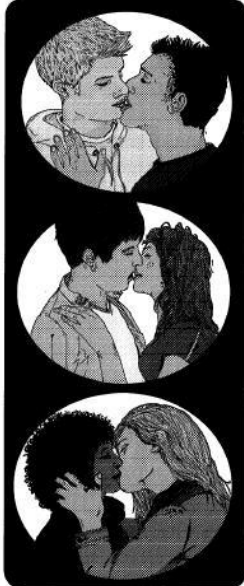
De Hema heeft een campagne voor push-up beha's gemaakt met transgender fotomodel Andrej Pejic. Wie weet worden transgenders daardoor meer geaccepteerd.



be “quite tricky” due to discrimination and that a large warehouse in the Netherlands has made a public commercial promoting push-up bra’s for transgender women.

Affirming curricula don’t always have to be “positive”.

- 5 Bekijk bron 4. Je loopt over het schoolplein tussen de zoenende stelletjes door.
Wat doe je? Trek lijnen tussen de onderdelen die bij elkaar horen.



BRON 4

- 6 Waarom vinden veel jongeren het moeilijk aan anderen te vertellen dat ze homoseksueel zijn?

- 7 Homo, lesbisch of bi zijn, is nog steeds niet voor iedereen heel normaal. Ontwerp een poster voor in de school. De poster moet het onderwerp *homoseksualiteit* bespreekbaar maken. Gebruik checklist 4 *Poster maken* achter in je boek.

Ik kijk ernaar en loop er met een grote boog om heen.

Het stoort mij, dus ik roep 'Ga lekker thuis zoenen!'

Ik draai mijn hoofd snel weg. Dit hoef ik niet te zien.

Ik loop er gewoon langs.

In this Dutch example, students are presented with three couples kissing; two men, a man and a woman, and two women. The text says:

You walk on the school square through these three couples kissing. What would you do:

(1) I look at them and walk in a wide circle around them

(2) I am bothered by this so I call out to them: “go kiss at home!”

(3) I am turning my head; I don’t have to see this

(4) I just walk past them

The other questions on the hand-out are triggers for discussion about why some young people feel uncomfortable with kissing in general, kissing of two women and

kissing of two men. The following dialogue should lead to more insight in how heteronormativity influences emotions, attitudes and eventually behaviour.

The review matrix

1. General data

Publisher:

Year of publication:

Target audience (which vocational training):

Analysed parts:

Narrative description

Vision on sexuality and sexual gender diversity of the material

Is sexuality included or absent? Is there a hostile, non-inclusive, neutral/inclusive or affirmative approach? How is sexuality and sexual/gender diversity seen as relevant for this vocational training?

Didactic starting points and objectives

How are the stated or implicit a hostile, non-inclusive, neutral/inclusive or affirmative objectives translated into teaching methods?

Analysis results content and didactic aspects

Which specific aspects of the material give attention to sexual and gender diversity? What is the context? Is the general a hostile, non-inclusive, neutral/inclusive or affirmative consistent or does the material have an inconsistent view of sexuality and diversity?

2. Content aspects

Scoring: hostile (--), non-inclusive or absent (-), neutral/inclusive (+), affirming (++)

2.1 Sexual Information	Score	Explanation
Sexual diversity		
Gender diversity		
Heterosexual		
Homosexual/gay		
Lesbian		
Bisexual		
Transgender		
Cisgender		
Intersexual		
Other sexual/gender identity labels		
2.2 Sexual Rights		
Sexual feelings or absence of them		
Sexual identity and coming out		
Gender feelings		
Gender identity and transition		
Gender roles and prejudice		
Discrimination of sexual orientation		
Discrimination of gender identity		
Information about sexuality		
Free choice of partner		
What is respect towards LGBTIQ+ fellow students		
For vocational education: What is expected professional behaviour towards LGBTIQ+ customers and clients		
2.3 Freedom of Expression		
With regard to sexuality and sexual/gender diversity		
Limiting freedom of expression		
Attitudes and lifestyles		
Influence (culture, religion, media, etc.)		
Non-discrimination and hate speech legislation		
Prohibition of sexual harassment		
Agencies that can help		

3. Didactic aspects

Scoring: hostile (--), non-inclusive or absent (-), neutral/inclusive (+), affirming (++)

Didactic aspects	Score	Explanation
How to look for information		
How to overcome taboos		
Expressing one's own feelings/opinions		
How to have respectful group discussions		
Appropriate language use (non-offensive, respectful, pronouns)		
Putting yourself in the shoes of others (empathy)		
Respecting and accepting others		
Recognizing/rejecting discrimination and exclusion		
Recognizing and refuting stereotypes		
How to behave towards LGBTIQ+ fellow students		
How to professionally serve LGBTIQ+ customers and clients		
Offering help		
Taking action against discrimination and exclusion		
Engaging other to help taking action		

Sources

Dankmeijer, Peter; Bron, Jeroen (2014) *Analyse-instrument seksuele diversiteit in leermiddelen, een instrument voor de analyse van hoe seksualiteit en seksuele diversiteit voorkomt in leermiddelen voor leerlingen van 4 tot 15 jaar*. EduDivers/SLO, 2014

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<https://unesdoc.unesco.org/ark:/48223/pf0000244652>

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