

# BUILDING BRIDGES



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Building Bridges: Queer Families in Early Childhood Education is available on-line at  
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### Queer

Historically, the term “queer” was a derogatory term used to describe lesbians and gay men. In the 1980’s, within the lesbian and gay civil rights struggle, a movement emerged to reclaim the word and use it in a positive way. Today, “queer” is frequently used as an umbrella term to refer to an array of identities that challenge heterosexist constructions of sexuality and gender. It is argued that the use of “queer” as a unifying

**Androgynous** Having both male and female characteristics. Another term used is transgender and pan gendered.

**Bisexual** A man or woman who can be attracted to or have a romantic/sexual relationship with members of either sex.

**Coming Out** A lifelong process where queer people become aware of, acknowledge, accept, appreciate, and inform others of their sexual or gender identity. Coming out can involve self-knowledge, or sharing this



Questioning: A person who is engaged in the process of questioning his or her sexual orientation or gender identity.

Sexual Orientation: Describes our emotional, psychological and social relationships with others.

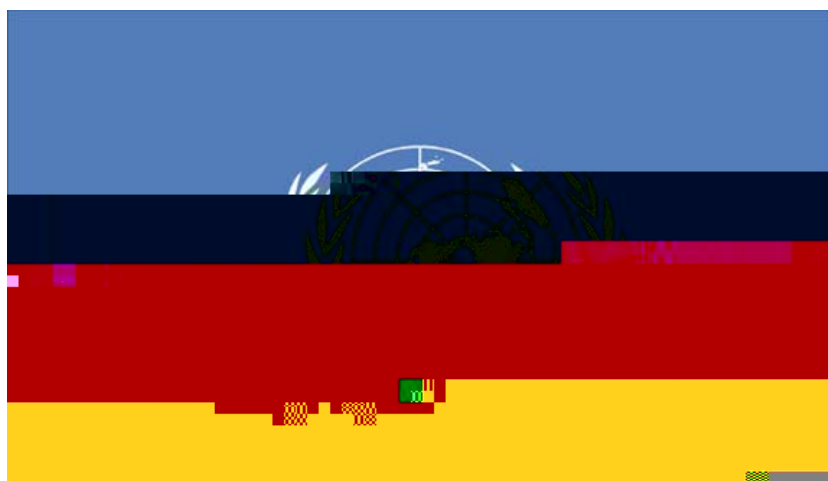


## The Universal Declaration of Human Rights (UDHR)

In December 2008, a statement endorsed by more than 50 countries (including Canada) which called for an end to the violation of queer rights around the world, was heard by the UN General Assembly. The reading of this statement was the first time the General Assembly formally addressed the abuse of human rights based on sexual orientation and gender identity. Specifically, the draft statement condemns violence, harassment, discrimination, exclusion, stigmatization, and prejudice toward the world's queer population. It also condemns killings, executions, torture, arbitrary arrest, and deprivation of economic, social, and cultural rights based on sexual orientation and gender identity.

Although the UDHR was drafted 60 years ago and was intended to ensure the protection of human rights without exception, violence and prejudice against queer individuals endured. In spite of this commitment to universality, many countries continued to uphold laws that criminalized consensual homosexual conduct and failed to address the ongoing persecution of queer individuals in many parts of the world. This most recent statement, however, sends a resounding message that the inequitable application of the UDHR will no longer be tolerated. Instead, international support for this statement is a major milestone in protection of human rights for the global queer community.

For more information on this initiative, visit The International Gay and Lesbian Human Rights Commission's website at <http://www.iglhrc.org>



## The Universal Declaration of Human Rights



1969

" Homosexuality in Canada is decriminalized under the Canadian Criminal Code

1978

" Homosexuality is removed from a list of inadmissible classes under Canada's amended Immigration Act.

February 1981

" More than 300 men are arrested following police raids at four gay bathhouses in Toronto. The next night, approximately 3000 people gathered in Toronto in protest of the arrests.

October 1985

" The Parliamentary Committee on Equality Rights releases a report titled "Equality for All." The report speaks to the high level of discrimination that homosexuals face in Canada. Recommendations are made to the federal government to change the Canadian Human Rights Act to make it illegal to discriminate based on sexual orientation.

November 1992

" The federal court lifts its ban on homosexuals in the military.

1995

"

July 2000  
”

## What Does the Law Say?

The Constitution Act [1982], which includes the Canadian Charter of Rights and Freedoms, is the supreme law of Canada. As such, all other laws and applicable workings of governments, including school boards, must be consistent with its provisions. The Charter and Supreme Court of Canada decisions made under the Charter guarantee everyone equality regardless of race, national or ethnic origin, citizenship, colour, religion, marital status, sex, sexual orientation, age or mental or physical disability. The Charter and Supreme Court decisions also promote the development of programs that are designed to redress the conditions of disadvantaged individuals or groups.

The following offer examples of a commitment to support of sexual diversity in early learning settings. Both are a direct reflection of the Charter and call for protection of individuals against discrimination on the basis of sexual orientation.

### Sample Policy:

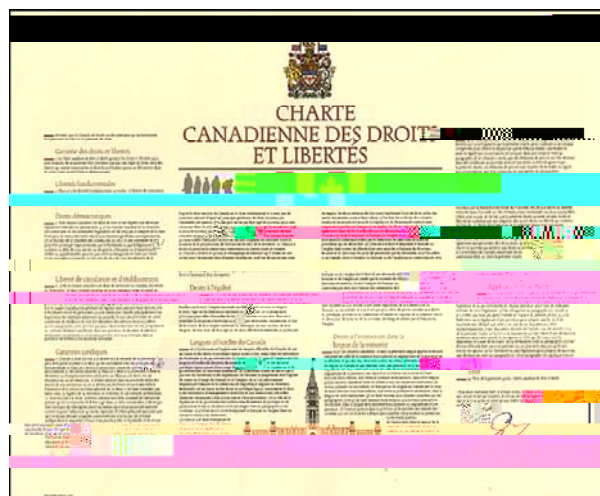
#### The Toronto District School Board Equity Policy

The Toronto District School Board is committed to meeting its obligation under the Canadian Charter of Rights and Freedoms and the Ontario Human Rights Code by providing safe schools and workplaces that respect the rights of every individual. Every student,

employee, trustee, parent and community member has the right to learn and work in an environment free of discrimination and harassment. Discrimination and harassment based on legislated prohibited grounds will not be tolerated. Such behaviour must be addressed not only for its cost in individual, human terms, but also for its cost to our social, economic and civic future.

The purpose of this policy is to prevent discrimination and harassment through greater awareness of and responsiveness to their deleterious effects and to ensure that human rights complaints are dealt with expeditiously and effectively through consistently applied policy and procedures. Nothing in this policy or procedures denies or limits access to other avenues of redress open under the law, such as a complaint to the Ontario Human Rights Commission or a grievance. The Toronto District School Board is committed to ensuring that education on human rights issues is provided for all staff and students.

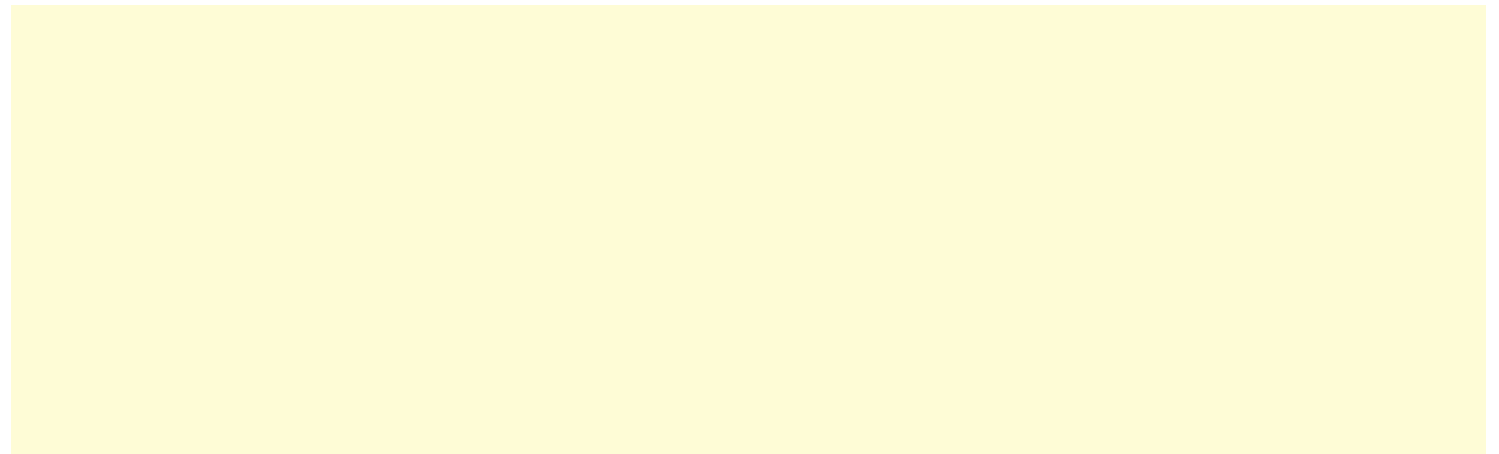
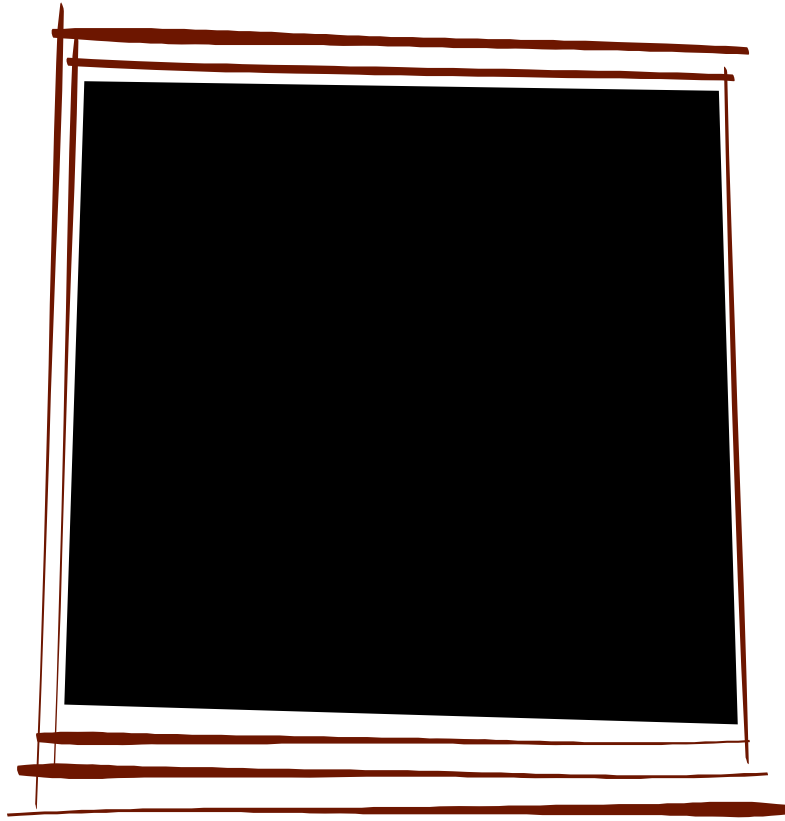
Once there is a commitment within policy, structures and program practices to ensure a discrimination free environment for all children and families, early learning programs can ensure that all cultures are respected within the context of the Charter of Rights and embedded into curriculum for children to expand their understanding of the world around them.



The Canadian Charter of Rights and Freedoms



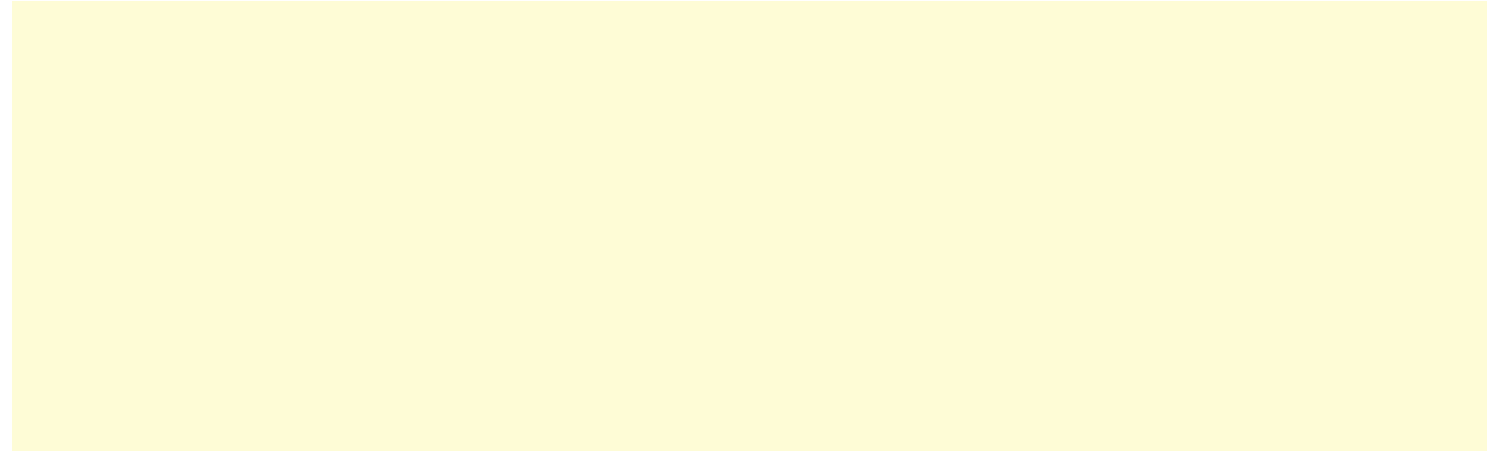
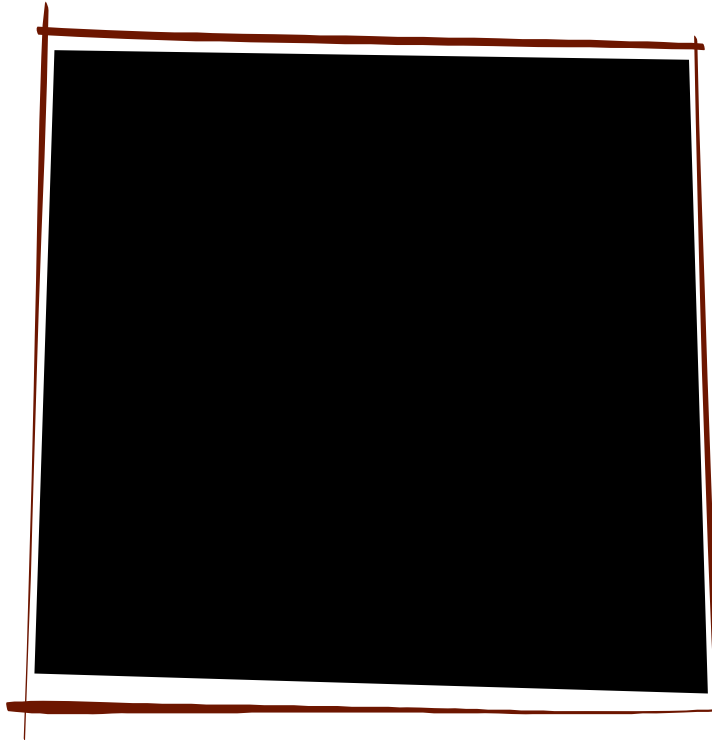




(Fox, 2007) and thereby require registration information from a mother and father. Heteronormativity at the administrative level might materialize through the failure to convey an explicit commitment to sexual diversity in a centre's program philosophy or through the











- Encourage queer individuals to participate in programs children as volunteers or as hired staff.
- Commit to ongoing professional development opportunities in an effort to ensure a continued sense of openness to and respect for queer representation.
- Adopt a centre/program philosophy that communicates commitment to sexual/gender diversity, such as those presented in Building Bridges
- Liaise with community agencies, whose mandate is to support queer individuals/families. The 'Resources'





When developing a framework for including diverse families. According to Caspar (2003), In early childhood early learning programs it is often easier to address settings, as in other educational contexts, dealing with difference of race and gender. According to Bernhardt (2007), social justice issues often finds resistance from al (1998), under the present migration pattern, we educators and parents who are located in homophobic can expect the racial, cultural and linguistic diversity of and heterosexist discourses, which can be strongly the North American population to continue to increase. In fact, the changes in population patterns in the same-sex relationships. Further, reality is largely communities of Toronto, Montreal and Vancouver are considered to be a private matter that should remain particularly prone to new immigrants. In the city of Toronto for example, almost 50% of the total population is comprised of individuals born outside Canada. educators (Robinson, 2002). But in fact, if early

childhood educators believe they have a critical role to play in the education of young children, this role needs to be integrated within a social justice context that growing up with queer parents are often considered to be “invisible” minorities. Although statistics indicate that their numbers are growing and they warrant care, consideration and sensitivity. According to Census Canada, the rate of same sex couples having children has increased significantly. The census results only report same-sex couples living together that are raising children and doesn't include queer individuals who are not cohabitating with a partner but could be raising children alone. Nor does the census contain any information on transgender or transsexual parented



As I was describing this interchange with a friend of mine who is also a lesbian parent, she recalled a similar experience with her son when he was about two, of his asking why he did not have a daddy. As a single parent, her son has one mother and grandmother as central family figures. The feeling of déjà vu went full circle as I remembered that my first daughter also went through a period at about two of calling me daddy. In our respective circles of family and friends, our children are surrounded by diverse family forms with many queer parents. So where does this heterosexual framing of family come from?

Our children were in childcare centres with kids that live in diverse families – single parents, divorced parents, queer parents and heterosexual two-parent families. Despite having open queer-positive staff at child care centres, the heterosexual family normative framework is pervasive, especially at the younger ages in centres. As such, children of queer families and non-two parent families are left at a very early age to try and understand their family within the heterosexual normative framework that shapes social spaces, such as childcare centres.

Through much discussion at home and in our community of friends and families, our children are able to understand their families

According to Ochner (2000), by locating the gender discourses (discussion) and practices in kindergarten classrooms, the gendering process begins to reveal how femininity and masculinity are socially constructed and how heterosexuality regulate the gendered social order of the classroom. For example, ECE staff sometimes engage in a process where children are “coupled” based on the cuteness factor. If opposite sex children play together often, they may be labeled as “boyfriend” and “girlfriend”; this is not done to create harm, but it does demonstrate the practice of encouraging gendered approaches to play and relationships based on





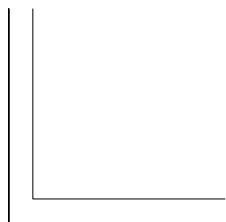


# Overcoming Judgment and Homophobia

We don't limit ourselves to raising children's consciousness about discrimination if everyone is of the same. We still talk about poverty with children from the same way. In the same manner, it is incumbent to include depictions of queer families within program policies and practices in order to provide a more inclusive approach for all families. The Toronto District School Board (TDSB) has an equity policy in place that is built upon the tenets of the Canadian Constitution within the Canadian Charter of Rights. Although there are challenges within the TDSB, the Board makes an attempt to ensure that all students have the right to be educated in a safe environment that respects each child's background whilst under the Charter of Rights. Research on media depictions of gay-headed families have focused almost exclusively on the white middle class (Casper & Schultz, 2000) individuals, which often leads to presumptions about queer people with children being limited to the

dominant group where, in fact, like families, queer families also come from a variety of socio-economic, racial and cultural backgrounds. This is not a phenomena limited to a few privileged people. Queer families cross all boundaries and come in all shapes and forms, some of which are active in their faith communities.

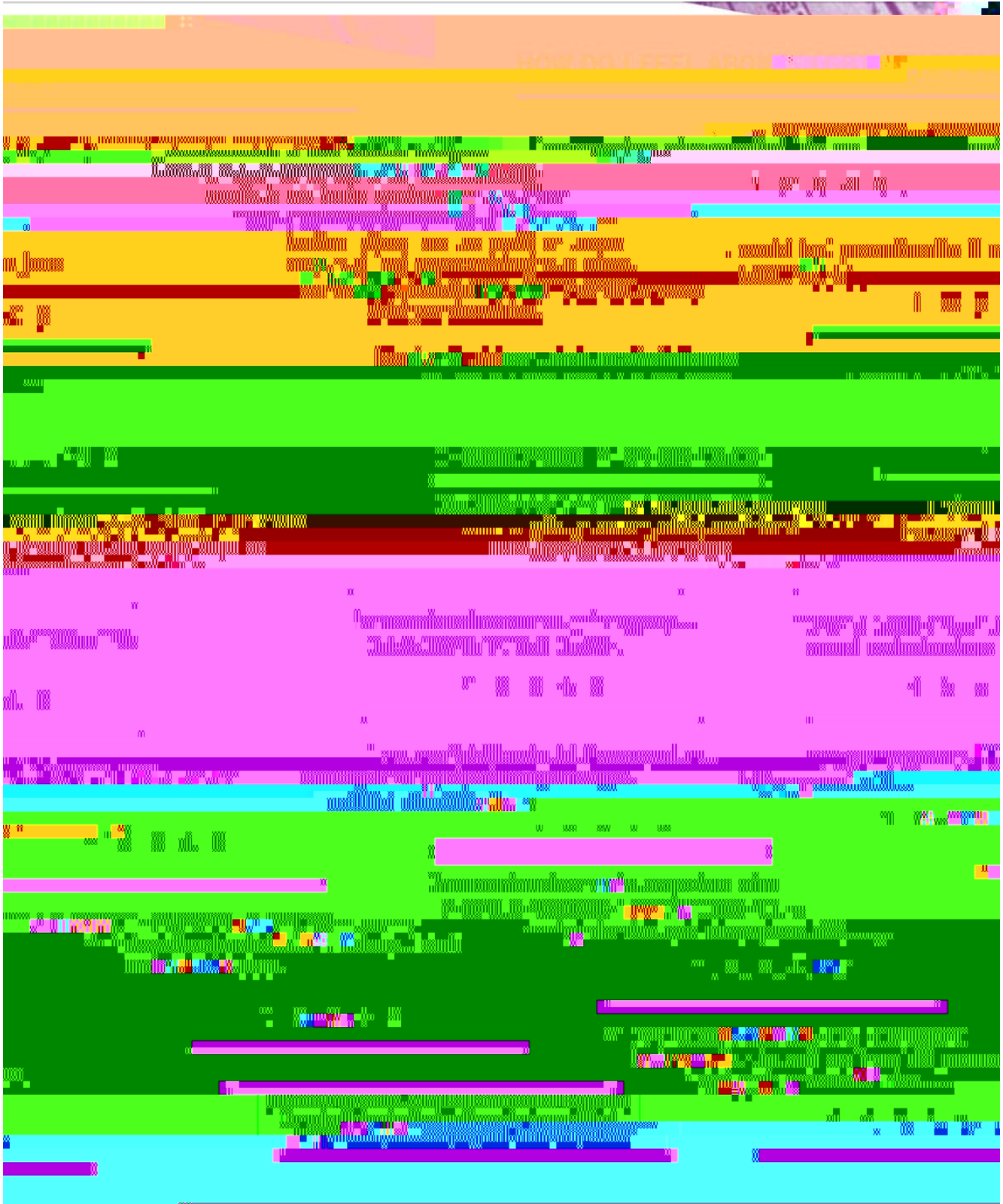
According to one gay Dad in Toronto, going to Church every Sunday with his children was central to their approach in raising two young sons. There are a number of queer community members active in various faith communities including the United Church of Canada, Synagogue Canada which is an organization dedicated to the Muslim queer community and the Metropolitan Community Church of Toronto. Early Childhood educators play a central role in providing resources to families. Some families may appreciate ECE efforts and seeking community support on their behalf.

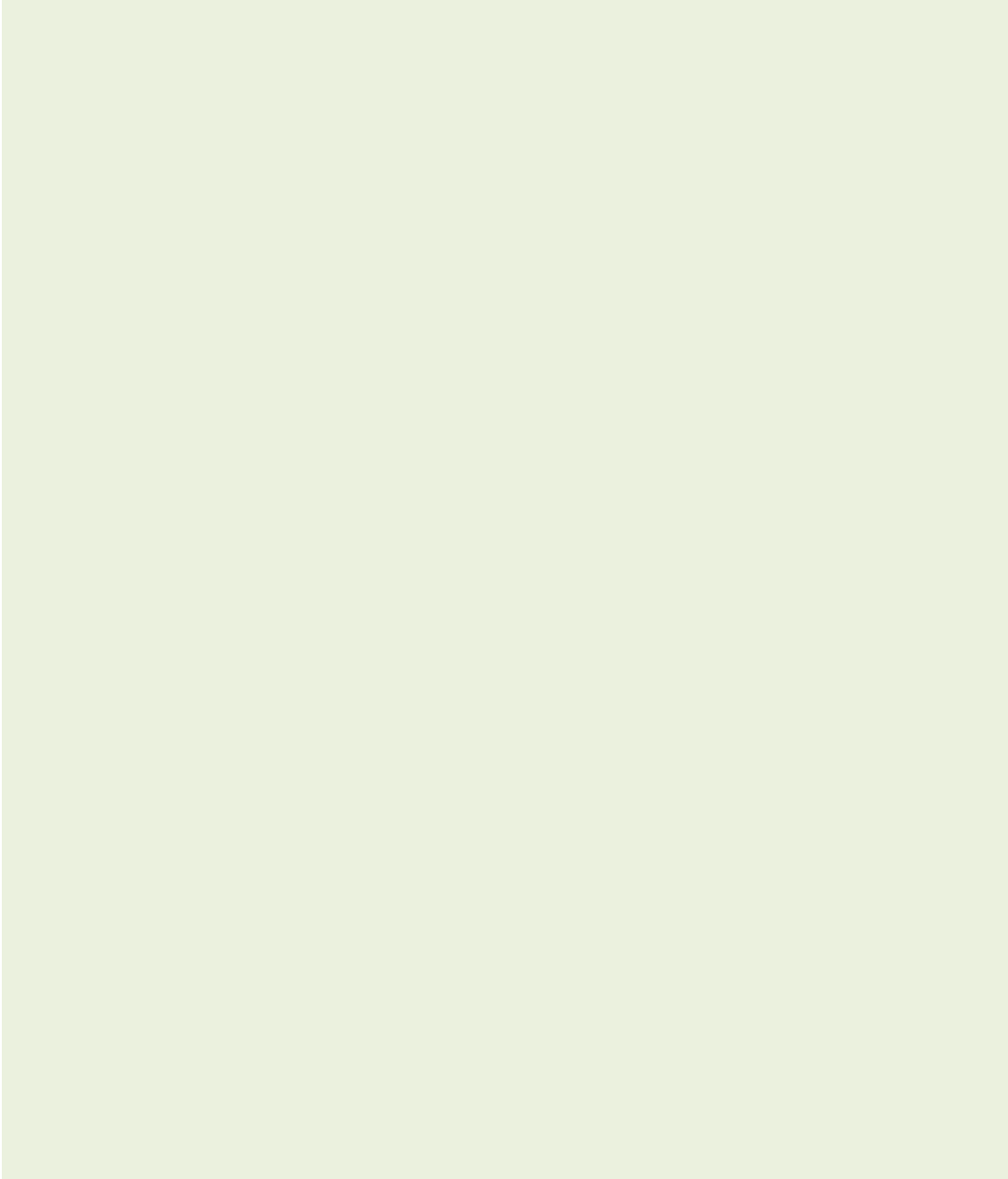


- When you hear children using na



## How Do I Feel About LGBTQ People?





It is often assumed that children do not begin to learn until the formal school years. Parents are fascinated by their babies' ability to say "mama" or "ball", easily "communicating" with their babbling young toddlers. However, they are often resistant to accept the tremendous amount of learning that takes place in the first three years of life. Although in these early years, children learn thousands of words, understand the difference between trusted adults and strangers, learn how to self regulate and demonstrate long attention spans if interested in their surroundings and interactions, there is general resistance by the public to acknowledge the importance of the childhood years. The early years are critical in the development of intelligence, personality and social behaviour, and the effects of early neglect can be cumulative. There are critical points in children's development where it is important to ensure that children have experiences that support their growth and development. New research in brain development



For Kindergarten Age Children...

1. List with the group the important components of a family. Consider the following questions:

Who is in a family?

What does a family do together?

What do family members give or share with each other?

What responsibilities do family members have?

2. Record and display this list on chart paper for future reference.

In early childhood programs, a common practice involves setting up dramatic centres which encourage children to use imaginary play that involve critical forms of cognitive development including language acquisition, exploration and higher levels of reasoning. Children are known to explore gender roles and imitate adults in their lives. For example, if a male child has never been exposed to a male figure in a nurturing role, the child may respond to another male playing with dolls with the cry, "You can't be the mommy!" creating confusion for the boy. If a boy has been exposed to men in nurturing roles. Realizing why preschool children are so attuned to gender specific roles is not central to early childhood practice ensuring silence around children's exploration of gender roles.

## Key Principles that help promote anti-discriminatory policies & practice in ECE

Early Childhood Educators have the capacity to be agents of social change, but the scope of diversity anti-bias strategies still seem limited to ethno cultural and racial differences. Similar to other professions, the ECE workforce is comprised predominantly of women and a growing numbers of individuals who identify as immigrants or from a variety of racial groups. Like any profession, early childhood education also attracts a diversity of students and staff that identify as straight or queer. The dominant difference is that there remains an ongoing discomfort around “being out” unless you work in a progressive early childhood program that is open and supportive with queer friendly policies and practices.

### An ECE coming out story

Although I had been out for six years with my friends and siblings, I was very apprehensive about coming out at my workplace. Having been with this organization for the past five years, I was used to silly gay jokes and many heterosexual comments. I remember a discussion I had with one colleague, who after viewing a biased program on same sex families, felt the two moms were completely culpable in creating a “disturbed teenager” who left this site, entrusting two people with my trust most of them. lesbianism. One was my room partner, the other

another gay colleague. Starting my new site, I found myself being even more cautious, as I recognized there were two individuals with strong religious beliefs. Initially I isolated myself, taking lunches away from the centre, and spending my time on the telephone. Eventually I spent more time in the staff room and when I was asked to be a part of a diversity training session. After a few sessions of this, one colleague pointed out that I was just like another teacher, who had worked there previously. When I asked her to elaborate she stated neither of us identified our friends, or places that we would frequent. I remember thinking that’s because we’re both gay. After a year, and much deliberation, I came out to my room partner. We had many heartfelt discussions and I knew I could trust her implicitly. I realized it was my issues with Catholicism that assumed my room partner would judge me. After I met my new partner, I knew I was at a different place in my life and in my relationship with my colleagues. Although I had been told not to trust most of my colleagues, there continued to be difficult moments like the continual disappearing of rainbow stickers from the front door but I had grown to trust most of them.

What the ECE Staff and Students said...

” Symbols like the rainbow flag are important messages to make lesbian and gay people feel welcome.

”



The above scenario occurred on a neighbourhood walk at a time when Toronto was celebrating its Lesbian and Gay Pride Week.. Men and women from all over the world were descending upon one of Canada's most diverse cities to partake in an array of festivities aimed to commemorate the occasion. Our childcare centre happens to be situated in close proximity to one of Toronto's most densely populated urban neighbourhoods. Consequently, displays of affection between same sex couples were commonplace. Still, the children's curiosity was prime, as they had never before made this kind of inquiry. I knew, however, that I was obligated to take advantage of this prime teachable moment. As a queer early childhood educator it was a challenge in which I had personal investment to undertake.

## How Can You be Supportive of Transgender/Transsexual People

There are many ways to support the transsexual or transgender friends, family and community members. Use the name and pronouns they ask us to use. If you make a mistake with the name or pronoun, just say you're sorry. Treat them like they're just a regular person, just like they were before. Don't tell anyone else about this person's transsexual or transgender identity unless he or she has asked you to do it. If you hear someone making fun of a transsexual or transgender person, tell them to stop and let them know it's not funny. Respect their right to transgender-specific spaces, like women's washrooms and women's shelters.

Be respectful of that space in all the ways you would want respect shown to you. Do the homework, or in other words begin researching the subject so that the person you are supposed to be supporting doesn't have to do all the work educating you. At the same time, when unsure, ask. No one likes people to assume something, and you won't know until you actually ask it. Asking allows that person to know you care. Remember that the person may be in the process of coming out or may not be as familiar with the terms, phrases and resources used by the larger queer community. As an early childhood professional, you may be able to access queer resources on behalf of the parent they may be aware of, much like other parents who may seek your help with accessing community services.

Remember, this is not about you. As in any situation where hate speech is being spoken, don't be a silent witness to the event from the person that their comments are welcome. You can't change others, but if you remain quiet you are silently agreeing with their comments or jokes. Let people know that trans people are protected in Canada under each Human Rights Commission, provincially and federally, under the heading of "sex" (R.F., Toronto).

Although the civil rights struggle regarding the rights of transsexual/transgender (ts/tg) people are being waged worldwide, there is still a lot of discomfort with ts/tg people generally and particularly as parents. Canadian courts have ruled in favour of transsexual parental rights recently. Transsexual/transgender parents, like most parents, love and want the best for their children. They struggle with the same issues all parents struggle with. Early childhood educators can be supportive of transsexual and transgender families by creating an environment that is accepting and respectful.

Adapted from Transsexual/Transgender (ts/tg) Parenting: Queer Parent Info Brochure by Family Service Association/Sherbourne Health Centre.



## Is There a Difference Between Urban & Rural Values?

I am a 45 year old male educator that "came out" in May of 2000 only after turning 40 years old. Living in a very small community and working in a child care facility "scared" me from coming out years before. I have to tell you, it was the best thing that I ever did. I also must tell you that my co-workers (over 40 of them) not to mention the parents and families (we currently have over 300 children in our care) have been nothing but very supportive.

Since coming out, I met my "partner" on-line. Alexander (Sandy) is 48 years old, and hails from Nova Scotia. We met in September of 2000 ... he left Nova Scotia in 2001 to move here. We were "legally married" ... the first

Sample – Enrollment Form (Ontario Coalition for better  
Child Care: Child Care Management Guide)



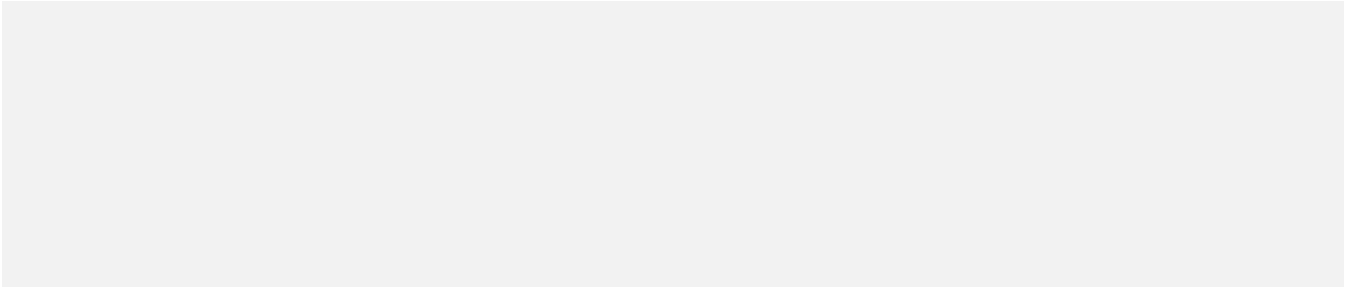


[Redacted]		
[Redacted]		
ABC A Family Alphabet Book	B. Combs	Teach children letters too!
A Beach Party With Alexis	S. Johnson-Calvo	This coloring book depicts Alexis and her friends during a day at the beach.
Best Best Colors/ Lost Mejores Colors (An Anti-Bias Book For Kids)		



BOOK TITLE	AUTHOR	DESCRIPTION	AGES
Box Girl	S. Withrow	Gwen's father is gay and her mother left years ago. Despite her struggles at school and with friends, her father and his boyfriend Leon provide Sarah with love and hope.	9 - 12
The Boy Who Cried Fabulous	L. Newman	This rhymed book tells the story of a young boy who marvels at everything around him and is constantly late, upsetting his parents until they realize how truly fabulous their son is.	5 - 8
The Case of the Stolen Scarab (Candlestone Inn Mystery # 1)	N. Garden	When the Taylor-Michaelson family - Nikki and Travis and their two moms - buy an old inn in Vermont, they can't expect their first visitor to be the local sheriff with news of a robbery - and their second to be a bedraggled hiker with amnesia! Soon Nikki and Travis find themselves trying to solve a mystery that steadily grows more complicated - and perhaps dangerous as well.	8 - 12
A Clear Spring	B. Wilson	During her stay with Aunt Ceci and her partner, Janie, who is a naturalist, Willa learns about environmentalism, gets to know more about her family, and solves a mystery.	7 - 12
Daddy's Roommate	M. Wilhoite	Meet a boy, his gay dad and his dad's partner in this Lambda Literary Award winning book.	2 - 9

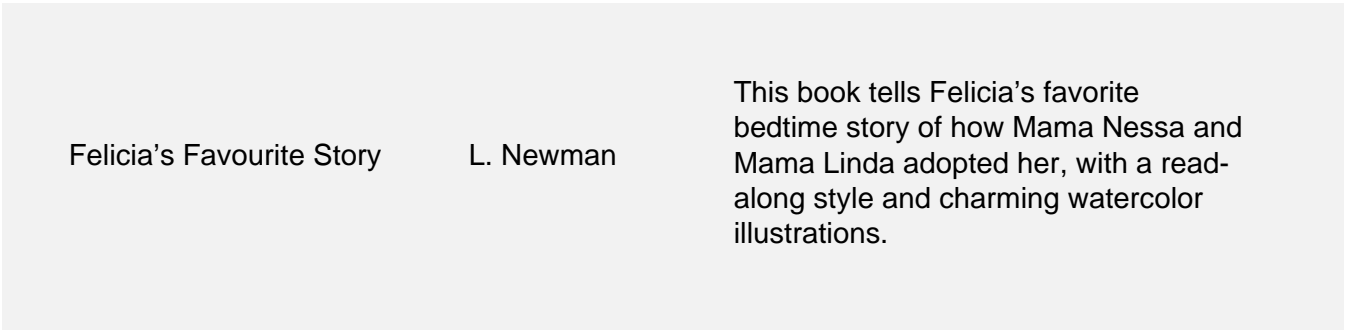
BOOK TITLE	AUTHOR	DESCRIPTION	AGES
The Dragon and the Doctor	B. Danish	This appealing story, with full-color illustrations, tells of a dragon who has a sore tail. When she goes to Dr. Judy and Nurse Benjamin for help, they discover all kinds of treasures zipped into the tail. Cured, the dragon takes Doctor Judy and Nurse Benjamin to meet her friends – an ostrich, a hippopotamus, a turtle, and a little creature who has two mothers.	3 - 7
The Duke Who Outlawed Jelly Beans and Other Stories.	J. Valentine	This is a collection of five original fairy tales: The Frog Prince, The Eagle Rider, The Dragon Sense, The Ogre's Boots and The Duke Who Outlawed Jelly Beans. Embedded within the stories are a cast of gay and lesbian characters.	6 - 10
Else-Marie and her Seven Little Daddies	G. Charbonnet	Else-Marie has seven little daddies instead of one big one, and she worries how the other children will react when her daddies come to pick her up at afternoon playgroup.	4 - 7
Emma and Meesha My Boy: A Two Mom Story	K. Considine	A little girl learns to treat her cat gently.	2 - 7



Felicia's Favourite Story

L. Newman

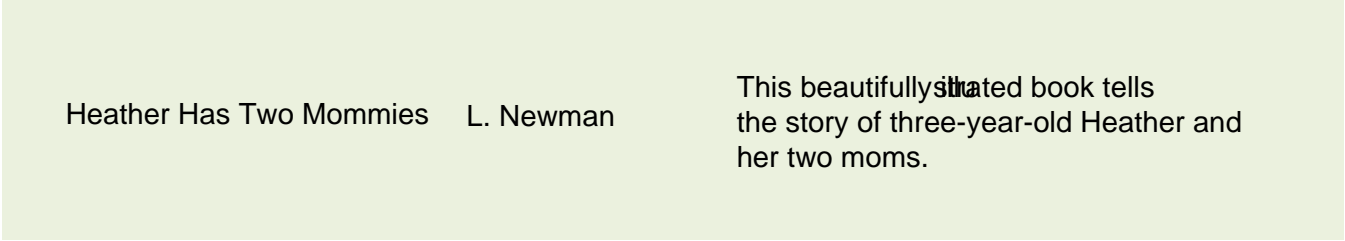
This book tells Felicia's favorite bedtime story of how Mama Nessa and Mama Linda adopted her, with a read-along style and charming watercolor illustrations.



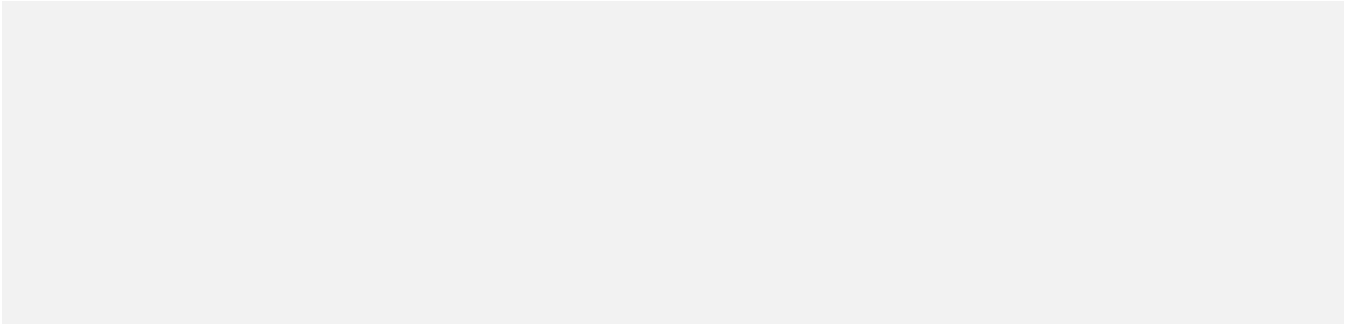
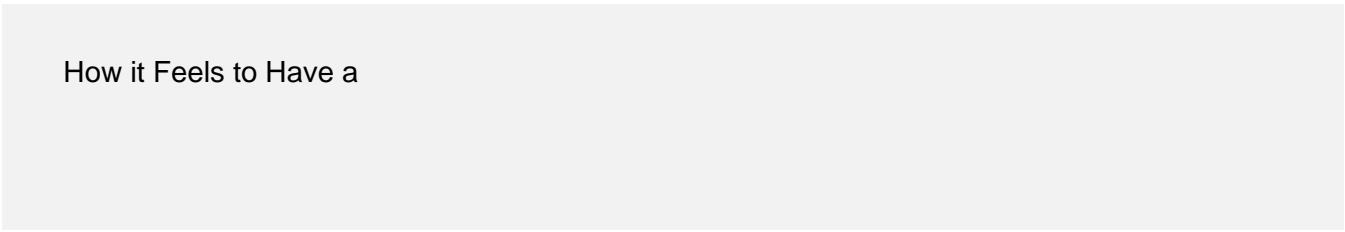
Heather Has Two Mommies

L. Newman

This beautifully illustrated book tells the story of three-year-old Heather and her two moms.



How it Feels to Have a





Mama Eat Ant, Yuck

B.L.  
Edmonds,  
M. Danielle

This book told in the form of a funny poem is about the family life of one-year-old Emma, her Mama and Mommy, and her siblings. One day Emma is delighted when her mother receives a surprise in her raisins.

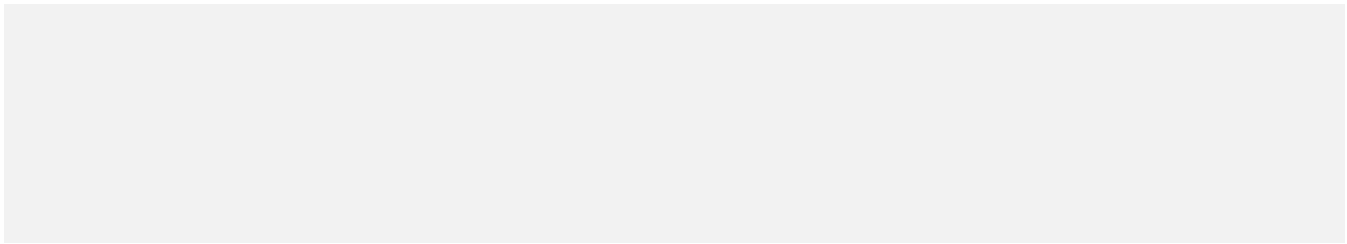
Molly's Family

N. Gardner

When Molly draws a picture of her family for kindergarten Open School Night, one of her classmates makes her feel bad

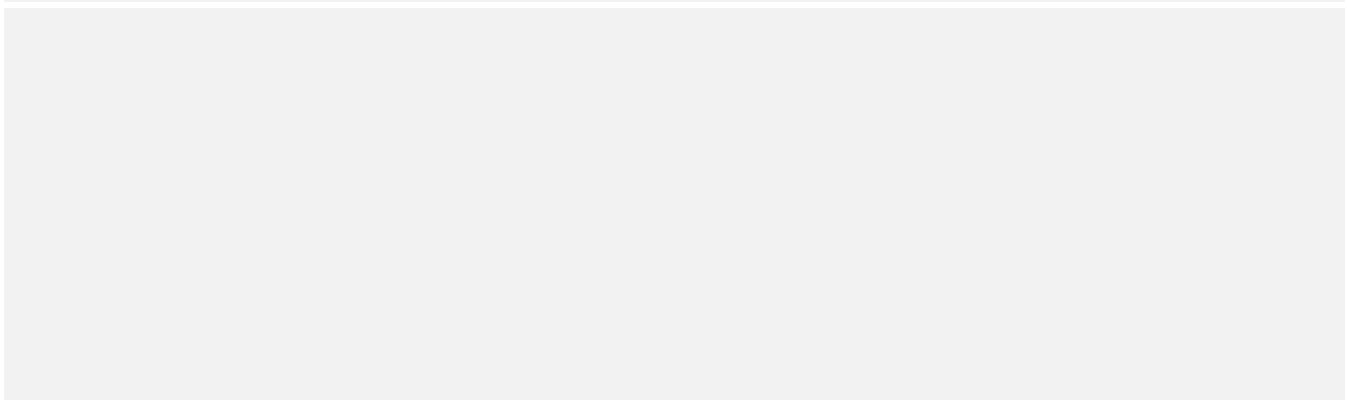
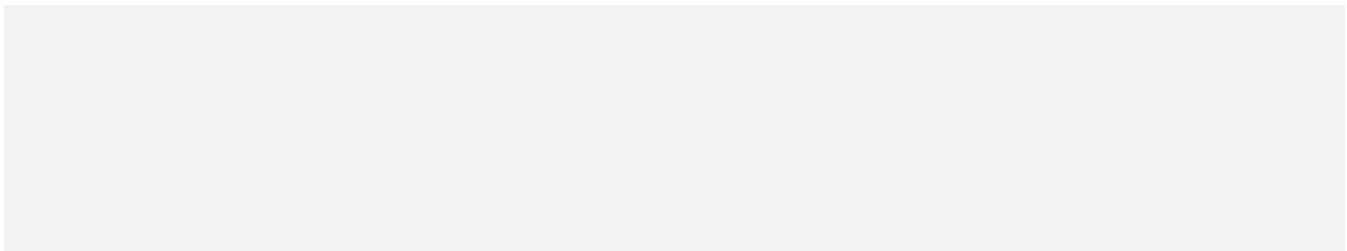
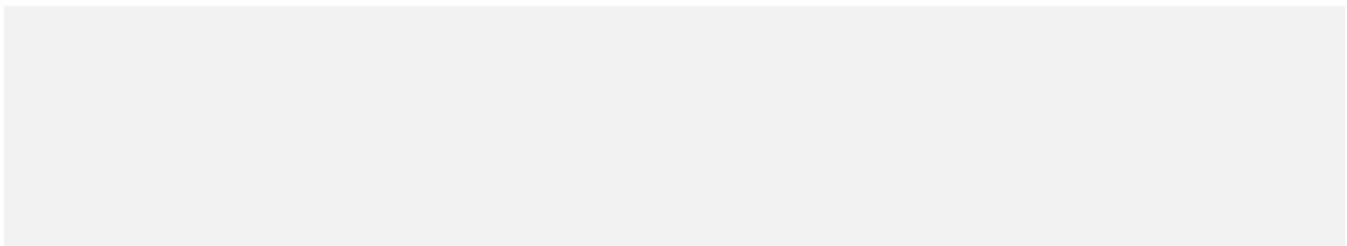
Saturday is Pattyday

L. Newman



Amy Asks A Question	K. Greenburg	Amy asks, "Grandma, what's a lesbian?" A beautiful conversation between Amy and her lesbian grandmother ensues.
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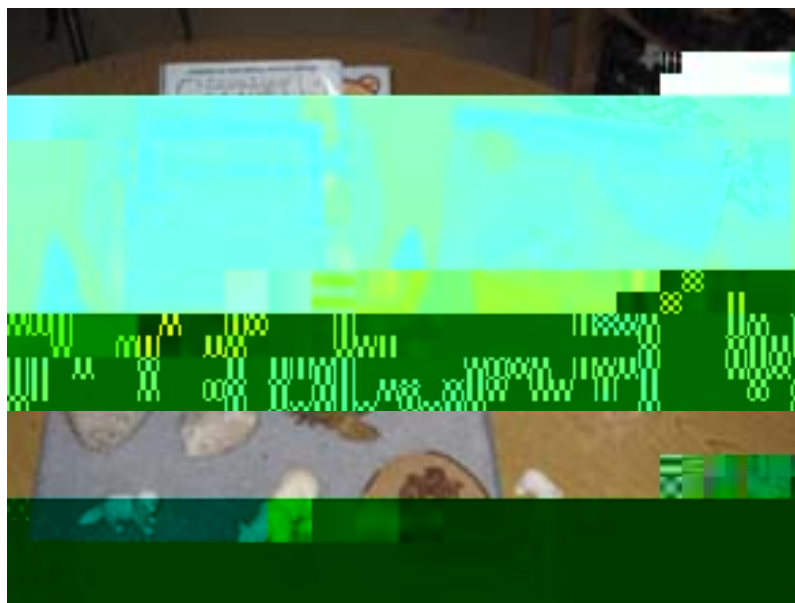
Anna Day and the O-Ring	J. Arnold	A day in the life of a boy with two
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BOOK TITLE	AUTHOR	DESCRIPTION	AGES
One Dad, Two Dads, Brown Dad, Blue Dad	J. Severance	Lou and a friend compare notes on their families in this breezy book about 4 – 7 parents who seem different.	
When Megan Went Away	J. Valentine	Shannon is upset when her moms break up. One of the earliest stories 2 – 8 featuring a LGBTQ family!	
And Tango Makes Three	P. Parnell & J. Richardson	This tale is based on a true story about the only baby penguin in a New York 3 – 6 City Zoo with 2 daddies!	



Tango Makes Three

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## Resources

Updated by Iyana Browne:  
 Infant/toddler Supervisor, University of Toronto Early Learning Centre

The Internet can be incredibly useful in finding information about anything you want. In the past, early childhood educators turning to the web to find information about queer families likely would have retrieved few documents. Fortunately, this is no longer the case. In fact, search engines like “Google” are very useful in directing attention to reputable literature that speaks to queer issues from many different perspectives. With the use of the internet, early childhood educators interested in supporting sexual diversity in classrooms for young children literally have a wealth of ideas at their fingertips.

### ORGANIZATIONS THAT SUPPORT QUEER FAMILIES

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[www.queerparent.ca](http://www.queerparent.ca) The Queer Parenting Initiative is a joint effort of the LGBTQ Parenting Network, FSA Toronto, Centre for Addiction and Mental Health; Gay Father Toronto; Chinese Family Services; TGStar.com; and community members.  
 Contact [info@queerparent.ca](mailto:info@queerparent.ca)

[www.the519.org](http://www.the519.org) Toronto based community centre that offers a variety of programs for children and LGBTQ families – contact [queerparenting@the519.org](mailto:queerparenting@the519.org)

[www.etfo.org](http://www.etfo.org) The elementary teacher’s federation of Ontario has produced a variety of material available on its website and for order on reducing homophobia in schools.

### HUMAN RIGHTS ORGANIZATIONS

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The Canadian Human Rights Commission  
 Toll Free: 1-888-214-1090  
<http://www.chrc-ccdp.ca/contact/default-en.asp>

The Ontario Human Rights Commission  
 Local: (416) 326-9511  
 Toll Free (outside Toronto Area): 1-800-387-9080  
<http://www.ohrc.on.ca/english/index.shtml>  
 Source: University of Toronto Student Affairs  
<http://www.sa.utoronto.ca>

### GENERAL

519 Church Street Community Centre  
 519 Church St. (416) 326-6874;  
 Email [info@the519.org](mailto:info@the519.org) Web [www.the519.org](http://www.the519.org)

The 519 is a meeting place and focus for its vital and varied downtown community. Within a supportive environment, it responds to community issues and needs by applying the resources and opportunities to foster self-determination. It is committed to principles of accessibility, voluntarism, individual dignity and equal participation and celebration.



COUNSELLING, HEALTH CARE & SEXUAL HEALTH

AIDS Committee of Toronto (ACT)  
399 Church Street, 4th fl.; Ph: (416) 340-8844;  
Email [ask@actoronto.org](mailto:ask@actoronto.org)  
Web [www.actoronto.org](http://www.actoronto.org)

Asian Community AIDS Services (ACAS)  
33 Isabella St., Ste. 107; Ph: (416) 963-4300;  
Email [info@acas.org](mailto:info@acas.org) Web [www.acas.org](http://www.acas.org)

The AIDS Committee of Toronto (ACT) is a community-based, charitable organization that provides support, prevention and education services for people living with and at risk for HIV/AIDS. ACT provides free, confidential supportive and practical services to men, women and youth living with HIV/AIDS and we provide information and support to friends, partners, and families of people living with HIV/AIDS.

HIV/AIDS education, prevention, and support services to the East and South East Asian communities.  
Languages: Chinese (Cantonese, Mandarin), English, Filipino, Vietnamese

Black Coalition for AIDS Prevention (Black CAP)  
10 Spadina Ave., Ste. 207; Ph: (416) 977-9955;  
Email [blackcap@black-cap.com](mailto:blackcap@black-cap.com)  
Web [www.black-cap.com](http://www.black-cap.com)

Alliance for South Asian AIDS Prevention (ASAAP)  
20 Carlton St., Ste. 126 Toronto, Ontario M5B 2H5; Ph: (416) 599-2727;  
Email [info@asaap.ca](mailto:info@asaap.ca) Web [www.asaap.ca](http://www.asaap.ca)

Volunteer-driven, charitable for-profit, community-based organization working to enhance the quality of life

Community-based South Asian agency committed to the prevention of HIV/AIDS and to promoting the health of people infected or affected by HIV or AIDS.

Anishnawbe Health Toronto  
225 Queen St. E.; Ph: (416) 360-0486;  
Email [info@aht.ca](mailto:info@aht.ca) Web [www.aht.ca](http://www.aht.ca)

Culture-based, traditional and complementary health care; individual, couple and family counselling; anonymous HIV testing, prenatal program, Community Health Worker Training Program.  
Languages: American Sign Language, Cree, English, Inuktitut, Ojibwa

City of Toronto AIDS & Sexual Health InfoLine  
1-800-668-2437 or (416) 392-2437;



## YOUTH ORGANIZATIONS

2-Spirited People of the First Nations  
43 Elm St., 2nd fl.; Ph: (416) 944-9300;  
Email [info@2spirits.com](mailto:info@2spirits.com)  
Web [www.2spirits.com](http://www.2spirits.com)

Non-profit social services organization whose membership consists of Aboriginal gay, lesbian, bisexual, and transgender people in Toronto. Languages: English, interpreters for Cree, French, Mohawk, Odawa, Ojibwa

Avanti  
Ph: (416) 925-9872 x2231; Email:  
[mail@avantitoronto.com](mailto:mail@avantitoronto.com) Web [www.web.net/avanti](http://www.web.net/avanti)

Social and support group for Italian lesbians, gays & bisexuals.

Blackness Yes!  
908-81 Dalhousie St.;  
Email [blacknessyes@hotmail.com](mailto:blacknessyes@hotmail.com)  
Web <http://groups.msa/blockorama>

Celebration of Black lesbian, gay and bisexual members of the community

Black Queer Youth Initiative  
365 Bloor St. E., Ste. 301; Ph: (416) 324-5083;  
Email [soyprojects@sherbourne.pn.ca](mailto:soyprojects@sherbourne.pn.ca)  
Web [www.soytoronto.org/eng/bqy.htm](http://www.soytoronto.org/eng/bqy.htm)

For Black, multiracial, African/Caribbean youth under 29 who are LGBTQQ.

Gays and Lesbians of African Descent (GLAD)  
Ph: (416) 925-9872 x2278; Email:  
[info@gladtoronto.com](mailto:info@gladtoronto.com) Web [www.gladtoronto.com](http://www.gladtoronto.com)

Supportive community-based, African self-identified LGBTQTQ people.

HOLA! Latino/Latina Gay Group  
Ph: (416) 925-9872 X 2850;  
Email [grouplatinogayhola@yahoo.ca](mailto:grouplatinogayhola@yahoo.ca)

Meeting group for discussion, support, education, activism and cultural events for gay, lesbian, bisexual and transgendered community members of Latin American heritage.

Kulanu  
Ph: (416) 913-2424; Email [kulanutoronto@yahoo.ca](mailto:kulanutoronto@yahoo.ca)  
Web [www.kulanutoronto.ca](http://www.kulanutoronto.ca)

Social group for Toronto's LGBTQT2IQQ Jewish students, young professionals, and allies.

## Resources

Lesbian Gay Bi Trans Youth Line  
 Ph: (416) 962-YOUTH / 1-800-268-YOUTH (office)  
 416-962-2232; \n  
 Email [info@youthline.ca](mailto:info@youthline.ca); Web [www.youthline.ca](http://www.youthline.ca)

Metropolitan Community Church of Toronto  
 115 Simpson Ave.; Ph: (416) 406-6228; Web:  
[www.mcctoronto.com](http://www.mcctoronto.com)

Polish Gay & Lesbian Association of Toronto  
 Ph: (416) 925-9872 x2091 / (416) 920-6249;  
 Web [www.pgla.org](http://www.pgla.org)

Queer Asian Youth (QAY)  
 Ph: (416) 963-4300 x29; Email [email@acas.org](mailto:email@acas.org); Web:  
[www.acas.org/qay](http://www.acas.org/qay)

Social events for bisexual/gay/queer/lesbian/  
 undecided/transsexual/transgendered/straight/  
 questioning East and Southeast Asian youth and their  
 friends.

Salaam: Queer Muslim Community  
 Ph: (416) 925-9872 x2209; Email:  
[salaam@salaamcanada.com](mailto:salaam@salaamcanada.com)  
 Web [www.salaamcanada.com](http://www.salaamcanada.com)

For LGBTQQ/questioning Muslims and their friends.

Supporting Our Youth (SOY)  
 365 Bloor St. E., Ste. 301; Email:  
[soy@sherbourne.on.ca](mailto:soy@sherbourne.on.ca); Web [www.soytoronto.org](http://www.soytoronto.org)

Works to create healthy arts, culture and recreational  
 spaces for young LGBTQT people; to provide  
 supportive housing and employment opportunities; and  
 to increase youth access to adult mentoring and  
 support.

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### ARTS AND CULTURE

Buddies in Bad Times Theatre  
 12 Alexander St.; Ph: (416) 4975-8555; Email:  
[info@buddiesinbadtimestheatre.com](mailto:info@buddiesinbadtimestheatre.com)  
 Web [www.buddiesinbadtimestheatre.com](http://www.buddiesinbadtimestheatre.com)

A Canadian, not-for-profit professional theatre  
 company dedicated to the promotion of gay, lesbian  
 and queer theatrical expression.

Glad Day Bookshop  
 598A Yonge St. (416) 961-4161 Email:  
[service@gladdaybookshop.com](mailto:service@gladdaybookshop.com)  
 Web [www.gladdaybookshop.com](http://www.gladdaybookshop.com)

Toronto's oldest and largest lesbian and gay  
 bookstore.

Triangle Program (TDSB)  
115 Simpson Avenue; Toronto, ON;  
Ph: (416) 393-8443;  
Email:







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Building Bridges: e@Families in Early Childhood Education is available on-line at  
[www.oise.utoronto.ca/atkinson](http://www.oise.utoronto.ca/atkinson) or [www.childcareontario.org](http://www.childcareontario.org)

Correspondence: [zjahan@oise.utoronto.ca](mailto:zjahan@oise.utoronto.ca)