

A Principal's Journey to Acceptance in a Small Northern Christian School

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(wita-tansi) Abstract

In this paper, I will share my story and my experiences with the importance of acceptance in schools for LGBTQ1A2S+ students. Acceptance of students who identify as LGBTQ1A2S+ refers to acknowledging, respecting, and embracing people of diverse sexual orientations, gender identities, and gender expressions without prejudice, discrimination, or bias. This includes accepting them for who they are, affirming their identities, and supporting their rights to live authentically and freely. Acceptance entails creating inclusive environments where LGBTQ1A2S+ individuals feel safe, valued, and equal members of society, regardless of their sexual orientation or gender identity. It involves fostering understanding, empathy, and allyship to promote equality and justice for all members of the LGBTQ1AS+ community. Acceptance is essential for promoting mental well-being, fostering healthy relationships, and building a more inclusive and equitable school for everyone. This paper challenges the beliefs instilled in me by growing up in a Christian home and community. I hope that when others read this paper, they will think about change and accept others as they are. A stone thrown into still water has a ripple effect outward. This is the very same way this paper will have an effect in my community on LGBTQ1A2S+ acceptance. Change always starts somewhere, and sometimes, no matter how small, there will be a difference. When I join in with everything around me, it shapes who I am. This paper will come from a narrative indigenous perspective on the LGBTQ1A2+ experience. The stories about my travels and experiences I have encountered are all written in this paper in hopes that the paper helps someone in a positive way who is going through the same struggles. My literature review is significant as a community member and school principal.

In our Christian community, we acknowledge the presence of a pressing challenge that revolves around integrating LGBTQ1A2S+ inclusivity within the framework of our faith-based

school. The absence of clear policies, educational initiatives, and dedicated staff members has given rise to an environment where individuals within the LGBTQ1A2S+ community often feel marginalized, misunderstood, and excluded. This disconnect from our Christian values of love, compassion, and acceptance is evident in instances of bullying, discrimination, and emotional distress experienced by LGBTQ1A2S+ individuals among students in our school.

“Oma ota ka masinahikiyan. Niteh hik ochi kapiks s\kweyan. Mista hi nimeweten ipakitinkawiyen ta nehiyaw asinahikiyan. We ya kwayask ni pikis kwan kanihiyaweyan maka askayas si yimowin namoya mitoni. Machika ekochi ninanaskomon.” (see Footnote 1)

Ekospe (then)

Oma kaweh we taman - tansi niya eki isi kinkinowa hamakaweyan. Tansi tisi miyowichi hiweyan pokita kapim pim-matise yan. Ekwa kakiyaw awiyak piyakwan ti tiyimak. Mistahi nimewiytin ita katipiyichikit itkipakitininak tak pimatisi yan.

It is essential to know this story about how I was raised. My experiences with my family and workplaces have been necessary to how I view myself now; I thank God for placing me in the family and places he did. My lifelong learning is meaningful because it showed me how to get along in this world.

Ekwa eniheyaweyan askow we ya nawatch ekosi kwayask esi we ta man kikway. I am writing some Cree in this paper only because I can explain myself better in fluent Cree than in academic English.

I was raised in a family of six boys and four girls, myself being the oldest (Omisimow). Being the oldest in my family meant I had to be the role model for all the siblings born after me. This is how I landed in this class at the University of Alberta.

This is how it all started. When I was two years old, my brother John and I contracted the disease of whooping cough. My brother John came home, but for some reason, I did not. My parents were informed that I had passed. My parents performed a ceremony for my passing.

When I was eight years old, I came home. My memories of the time I was missing are unworthy of my memory and have been a struggle to forget.

No one has ever told me why I did not return home when my brother returned. Traveling the Loon River roads in 1956 was most likely unpassible. My absence from Loon River might have been due to the challenging road conditions of the era, or it could have been attributed to the lack of long-distance communication options at the time. Alternatively, there is the possibility that I was adopted and consequently not desired, leading to my return. Could I have been a victim of the Sixties Scoop? The events of my past remain shrouded in mystery, leaving me with unanswered questions. My daughter suggests exploring the archives for information. But do I truly desire to uncover the truth?

When I got home, I did not know a word of Cree, and my parents did not know a word of English. My parents often had me visit the Pastor's place to talk to someone who understood my English. My dad started to learn some English and soon realized the importance of education. I started school at the age of eight, in a one-room school with students of multiple age groups and multiple grade levels. I sat beside my cousin at an old desk that had a pullout drawer full of books. I sat on the books. I was very excited to be in school. I heard from my family that I was never shy and would often go up and sing "Sugar in the Morning." I still can sing that song. I must have learned that song wherever I came from.

Well, my dad pushed me on and on to school until I completed grade 12. He pulled an old shed, painted it, and power ran to it, and for some reason, it had running water. It was a beautiful classroom, so I thought, although it was small, this building was to be my class of many. I taught kindergarten in that shed for about two years with an enrollment of two boys and four girls. Teaching my cousins and extended families was an awesome way to give back to the community. Then, Northland School Division # 61 brought a portable classroom to the community where I taught. This time, it was tutoring the high school students. This was challenging, so I knew I had to return to school.

Eventually, the community built a Community Vocational College where I taught the people in the community. I taught basic English and how to count money, open a bank account, and sign their name. I educated them in a practical way so they would be able to move on in the outside world with some confidence. We had fun, and most of our learning was hands-on. I still know that hands-on learning is the best way to learn. I always encourage my staff to teach hands-on learning. We have hands-on Wednesdays. On this day, no one is allowed to duplicate or use paper.

A few more years passed, and then Pastor Clarence Jaycox convinced my dad that I should attend a University to obtain a teaching degree. So, I started school at the University of Alberta in 1990. It was slow going, but I completed my degree in 1997. My father could not grasp the significance of pursuing a teaching degree, given that I have been teaching since I finished high school. Throughout all those years of teaching, I did not possess a degree, so when I invited my dad to come to my graduation, he could not understand why this graduation was so important.

Since my degree from the University of Alberta, my life and jobs have been excellent. I have been a teacher for many years, a band manager for five years, and on the council with the Education portfolio for 15 years. Now, I am back at the University of Alberta to complete a master's degree. Both my dad and Pastor have passed now, but the yearning for education stayed with me.

I mentioned the Pastor many times. He came on a dog sled before I was born. I was born in 1953. The Loon River History book (1996) says my dad and his brothers built Pastor Clarence Jaycox's house at no cost to the Pastor. He moved his family here; his wife was a nurse and a tremendous asset to the community. A church was built where the Pastor also taught some of the children in the community until they moved. Families from all around started to move to Loon River for educational purposes. Members learned the Christian ways according to the King James Bible. The Pastor had an interpreter to interpret English to Cree for the

people in the community. The interpreter was my late grandpa. The English he learned in residential school became useful. This is how most of the people in this community became Christians. Their ingrained belief in the Bible is how the community members raised their children as Christian believers. This is what I meant when I said this community is a Christian Community. We are a small community, but we have two churches. There are only 1,000 people who live here. Three Bible camps are held here for children and adults every summer. The people here have a firm faith in God. This is how I was raised.

(miyo-wicihitowin) Acceptance

I have been employed as the principal here for five years, going on six. I have seen many girls dressed up as boys; one student wanted to change their name to Dan instead of Dianne. They were accepted here, so I thought...and then something happened. A male student came to school wanting to use the girls' washroom and was always in there with the girls. He was LGBTQ1A2S+ from that day on; I had a very emotional turmoil with how the staff and some students acted towards this student. I was very disturbed, and I could not go on being a principal in the school with this attitude from the staff, elders, students, and parents.

I decided to research LGBTQ1AS+ because I felt so strongly about the acceptance of all students in our school. What could I do to help or to change the attitude of the people in the community? The research opened my eyes and my heart, and ever since then, I have changed the school atmosphere so that it's a safe and caring place for all students and staff.

I faced a lot of challenges. Especially with my staff here at the school, they continually spoke snide remarks and nasty things about the male student that other staff members and students could hear. So, one day, I decided to do something about it. I did have an inclusive staff member in the school. So, I called the staff member into my office and told her this is a safe and caring place for all students. I asked her what inclusive education meant. The staff member said that students stay in the classroom even when they require extra help, and there are no pull-outs. This was the old way of inclusive education. I told her we must accept all

students and make our school a safe and caring place for all. She has to help me with the LGBTQ1A2S+ students in our school. I also said they have just as much right to be in the school as anyone else and that the law protects them. If any staff member is caught or reported making derogatory remarks to LGBTQ1A2S+ students, the staff member could be reprimanded by the Law, the Alberta Teachers' Association, and the Kitaskinaw Authority, whom we are employed with. We were to let everyone present in the school know about the effects of non-acceptance toward students present in the school environment.

This would be on the staff meeting agenda the next day. The meeting went well. Out of 33 staff members, I only received pushback from two.

I started putting little LGBTQ1A2S+ pictures and signs on this bulletin board in the hallway. When I was talking to an LGBTQ1A2S+ online, she told me that the kids would notice little things like pictures or anything as soon as they came in. One of the teachers in the other classrooms talked to the students about LGBTQ1A2S+. He said that the students were open to discussing it and that some of the girls told him that other students in the school were LGBTQ1A2S+.

I had to stop writing three times here because it hurt my heart, and I didn't do anything about this issue for two years. The problem should have been dealt with promptly, as soon as it was noticed. I felt I had let down some girls who went through our school and completed grade 12. They were courageous and refused to wear a dress at the Grad. Here I was at my age, going along with the community and how we, as Christians, believe that our belief systems are the only way.

So, my journey began. I decided to write a paper and let it be known how I felt about acceptance for all students in a school environment. I called the staff meeting to let the staff know that we have to accept these children the way they are, and that's how we will run the school. So that's how we've been running the school so far.

I wrote a letter to the Chief and Council and called each of them to let them know what was happening in the school and what the research said about LGBTQ1A2S+. The council and our superintendent accepted my decision to proceed and do what I could to have all students accepted on school premises. This decision made all the difference. I was thrilled about this decision. I had biases of my own. I moved to change. The school is now a safe and caring environment for all children and will continue to be as long as I'm the principal.

I decided to take my master's degree from the U of A. I had to have research as part of my career. There were also challenges from the teaching community members who completed their master's degrees with the cohort at the U of A. This also gave me a reason to go back to the University. I was required to take a couple of courses over again because it had been a while since I had enrolled in a University.

This is why I'm researching and choosing my capping paper writing on LGBTQ1A2S+ in hopes that I can change my audience to open minds to other ways of living. Believing in Christianity or any other religion should not dictate to other people how to live. I have learned to accept how other people are, and in this way, I have grown so much. I feel so good about it.

Mekwac (Now)

My family consists of three biologically male boys: two adopted girls and one adopted boy. My husband and I adopted his granddaughter, niece, and nephew. My daughter BB is training to be an RCMP. My daughter Roselyn is training to be a veterinarian. My son Jericho is working and has a family of one boy and one girl. My two boys are on their way to jobs and their families. I lost one son to a quad accident in 2013. The community members know how much I love all children; I am sure that's why I am here today as Principal of our school.

With all the experiences I have been privileged to encounter, Respect, Relevance, Reciprocity, and Responsibility helped pave the way. Respect. Respect all students, staff, and the community. Relevance. Stay connected with staff, students, and the community by listening to and acting on issues noted. Reciprocity. Togetherness: move forward as a team and

collaborate. Responsibility. As a leader, I will act responsibly toward students, staff, and the community when faced with difficult decisions.

(Mamawi miyo wичitowin) Inclusive Education

Inclusive education is an approach that addresses the diverse needs of all learners, including those with disabilities or special needs, within mainstream educational settings.

Inclusive education ensures that every student feels accepted, supported, and allowed to thrive:

1. **Diversity and equity:** Inclusive education emphasizes accepting and celebrating diversity among students, acknowledging that each individual is unique and may require different forms of support.
2. **Collaboration and Teamwork:** Inclusive education and collaboration among educators, support staff, parents, and students to create an inclusive learning environment. Teamwork is essential to address the various needs of students.
3. **Individualized Support:** Inclusive education often involves providing individualized support and accommodations for students with special needs to ensure that they can fully participate in the learning process.
4. **Positive Behavior Interventions and Supports:** This approach focuses on creating a positive school culture with proactive strategies to address behavioral issues, promoting a supportive and inclusive environment.
5. **Teacher Professional Development:** effective implementation of inclusive education requires ongoing professional development for teachers to enhance their skills in adapting instruction, creating accessible materials, and managing diverse classrooms.
6. **Parental Involvement:** Inclusive education recognizes the importance of involving parents and caregivers in the educational process, fostering a collaborative relationship between home and school.

Schools are increasingly adopting approaches that promote inclusivity and embrace all students, including those who identify as LGBTQ1A2S+. One important effect of this growth is the creation of safe and supportive environments for all students, regardless of their sexual orientation.

One common approach is implementing comprehensive anti-violence policies that prohibit discrimination based on sexual orientation and gender identity. These policies create a culture of respect and acceptance within the school community, where all students feel valued and supported.

Our policy states that KTCEA holds that “inclusion” is a way of thinking and acting that demonstrates universal acceptance and promotes a sense of belonging for all learners.

KTCEA recognizes that everyone has equal dignity, rights, and responsibilities regardless of race, religious beliefs, color, gender, physical ability, mental disability, age, ancestry, place of origin, marital status, source of income, family status, or sexual orientation. KTCEA is committed to protecting students against discrimination in providing educational services pursuant to the Alberta Human Rights Act. Reasonable steps will be taken to accommodate individual needs based on protected grounds under human rights legislation. (AP 211 KTCEA).

The Alberta Human Rights Commission has 13 grounds of discrimination under the Canadian Human Rights Act. 3(1). For all purposes of this act, the prohibited grounds of discrimination are national or ethnic, color, religion, age, sex, sexual orientation, gender identity or expression, marital status, family, genetic characteristics, disability, and conviction for an offense for which a pardon has been granted.

The Alberta Teachers Association has this under the professional code of conduct: Provisions require teachers to demonstrate respect in a learning environment where students feel welcome and to respect their fundamental rights and freedoms. For example, teachers are aware it's not acceptable to discriminate against students based on their religious beliefs, ability,

and other traits. This is covered in the Alberta Teachers Association professional code of conduct. However, the wording in the new code refers specifically to the rights and freedoms enshrined in other legislation, such as the Alberta Human Rights Act and the Canadian Charter of Rights and Freedoms.

The teacher or teacher leader shall respect the dignity and rights of all students and persons without prejudice to prohibited grounds of discrimination set out in the Alberta Human Rights Act and rights as provided for by the Canadian Charter of Rights and Freedoms. So, be considerate of the circumstances of students and persons.

The University of Alberta also has a policy that states its purpose: Foster and protect a respectful work, study, and living environment free of discrimination and harassment. Support dignity and equity for all members of the University. Ensure that the University meets its legal obligations and ethical responsibilities as an institution of Higher Learning.

(wita tansi iyispayik) Creating Awareness

Our school will implement diversity and inclusion initiatives that celebrate the contributions and experiences of LGB individuals. This may include incorporating LGB history and literature in the library, hosting awareness events and workshops, and providing resources and support services for LGB students. It will be a slow process, but we know this must be done because it's part of a safe and caring environment.

Schools are also increasingly recognizing the importance of creating gender-inclusive spaces and accommodations. As teachers and teacher leaders, we must adhere to all acts of discrimination policies. This may involve establishing gender-neutral restrooms and locker rooms, allowing students to use the name and pronouns that align with their gender identity, and providing training for staff on how to support transgender and gender non-conforming students. The staff themselves will undergo training to make our school a positive place regarding diversity and equity. We must commit all staff to fostering a more inclusive and

equitable educational environment where all students can thrive, regardless of their sexual orientation or gender identity.

(Ta nistotaman mewac tansi oma wicitowim ispayik) Understanding LGBTQ1A2S+ in the context of inclusive education.

In the context of inclusive education, understanding and addressing the needs of LGBTQ1A2S+ students is crucial, and we must create a supportive and welcoming environment for these students. Our school will combat these issues by:

- (a) Teaching everyone: Make sure everyone in the school understands LGBTQ1A2S+ issues and treats each other respectfully.
- (b) Rules that protect: We will have rules in place that make sure LGBTQ1A2S+ students are treated fairly and not bullied or discriminated against.
- (c) Places to feel safe: We will create safe places, like clubs or groups where LGBTQ1A2S+ students can hang out, find support, and talk to train staff members.
- (d) Learning together: We will include LGBTQ1A2S+ history and stories in our lessons so everyone feels seen and understood.
- (e) Help when needed: Our counselors will be trained to understand and support LGBTQ1A2S+ students, and we'll ensure that mental health resources are available.
- (f) Showing support: We'll put up posters and use inclusive language around the school to show that we support LGBTQ1A2S+ students.
- (g) Checking in: I will regularly ask students and staff for feedback to ensure our efforts are working and make changes if needed.

By doing this, students will feel safe, respected, and supported at our school, no matter who they are.

(manachihit-towin ekwa nisokamatowin) Fostering A Supportive Environment

Inclusive education emphasizes accepting and celebrating diversity among students by recognizing that each individual is unique and may require different forms of support. Our organization's policies state that “inclusion” is a way of thinking and acting that demonstrates universal acceptance and promotes a sense of belonging for all learners.

As a school leader, I support inclusivity for LGBTQ1A2S+ students. Supporting inclusivity for all students, including those who identify as part of an LGBTQ1A2S+ group, requires a proactive and comprehensive approach. There is immense support already in policy and the Human Rights Act on discrimination, harassment, and the duty to accommodate the places of employment and study.

The school with the support of policies and acts, this school will promote:

- (a) Training and Education: We will promote and provide regular training sessions for staff on LGB issues, including understanding terminology, addressing biases, and creating an inclusive environment. Offer similar education opportunities for students to promote empathy and understanding.
- (b) Safe Spaces: Designated physical spaces within the school where LGB... students can feel safe and supported, such as LGB... Resource Centers or designated staff offices. Ensure these spaces are visible, marked, and well-known throughout the school community.
- (c) Supportive Staff: Foster a culture among staff where LGBTQ1A2S+ students feel supported and respected. Encourage staff to use inclusive language, intervene in bullying or harassment, and proactively support LGBTQ1AS+ students' needs.
- (d) Curriculum Inclusion: Incorporate LGBTQ1A2S+-inclusive content across various subjects, including history, Literature, and health education. This helps promote awareness, understanding, and representation of LGBTQ1A2S+ individuals and issues.

- (e) Support Groups: Support the formation of LGBTQ1A2S+ support groups where students can connect with peers with the same experiences and concerns. Ensure these groups are well supported and integrated into the school's activities.
- (f) Community Engagement: Work with LGBTQ1A2S+ Organizations and Community groups to provide additional resources, support, and mentorship opportunities for LGBTQ1A2S+ students. Engage with parents and families to build understanding and support at home.
- (g) Visibility and Representation: Celebrate LGBTQ1A2S+ Awareness events Such as Pride Month and LGBTQ1A2S+ History Month. Display inclusive signage and symbols throughout the school and invite LGBTQ1AS+ speakers or role models to share their experiences with the school community.
- (h) Continuous Evaluation and Improvement: Regularly assess the school's progress in promoting LGBTQ1AS+ inclusivity through surveys and feedback. Use this information to identify areas of improvement and adjust strategies accordingly.

By implementing these strategies, the school environment can be where students feel valued, respected, and supported in their academic and personal growth.

(masinahikiwina) Literature

Exploring Indigenous Queer Normativity: Leanne Betasamosake Simpson's compelling Article. Simpson develops into the male-faceted landscape of indigenous queer normativity. Through a comprehensive examination, Simpson articulates a persuasive argument centered on the Reclamation of indigenous queer identities within her cultural Frameworks.

Simpson's argument is deeply rooted in reclaiming agency and identity. Her position is that indigenous queer individuals have historically been marginalized not only by Colonial forces but also within their communities due to the imposition of Western norms and values. Simpson underscores the importance of acknowledging and revitalizing Indigenous perspectives on gender and sexuality, which have been suppressed or erased over time.

One key point Simpson clarifies is the interconnectedness of indigenous culture, spirit, and queerness. She emphasizes the rich diversity of indigenous cultures, each with its unique understandings of gender and sexuality that often transcend binary classifications. By reclaiming indigenous Frameworks, Simpson contends that queer indigenous individuals can forge meaningful connections to their Heritage while asserting their right to exist authentically.

Moreover, Simpson questions the damaging effects of colonialism on indigenous communities, particularly regarding gender and sexual diversity. She critiques the imposition of heteronormative and binary constructs by colonial powers, which not only eroded indigenous traditions but also preserved stigma and discrimination against queer indigenous people. Through her analysis, Simpson underscores the urgency of decolonizing narratives surrounding gender sexuality to create space for indigenous voices and experiences.

In her conclusion, Simpson advocates for a paradigm shift that centers indigenous perspectives and experiences in decisions of queerness. She calls for solidarity among indigenous communities and allies in challenging Colonial legacies and affirming the inherent fidelity of indigenous queer identities. Simpson emphasizes the importance of creating inclusive spaces that honor diverse expressions of gender and sexuality within indigenous cultures.

Simpsons' exploration of indigenous queer normativity serves as a reminder of the resilience and vitality of indigenous communities. By claiming their identities and challenging colonial impositions, indigenous queer individuals are reclaiming their rightful place within their communities and asserting their inherent dignity and worth. Simpson's work stands as a beacon of hope and empowerment for indigenous queer people striving to live authentically in a world that often seeks to erase their existence.

To make it understandable to myself and others, Simpson reveals that our nation's people were allowed to do any type of work they wanted. For example, women were allowed to trap, hunt, and fish, and men could gather, sew, or attend to the fires. They were allowed to and encouraged to show a broad range of emotions and to express their gender and sexuality in a

way that was true to their being, as a matter of both principle and survival. (p128). In Chapter Eight, she says.” To be Queer and Native and alive is to repeatedly bear witness to Worlds being destroyed, over and over again.” Billy-Ray Belcourt.

Yamini in *Queering the Postcolonial: Desire in Chudamamni Raghavan’s Yamini* by Sindhu Rajasekaran shakes colonialism by looking back to how things were before colonizers came, especially when it comes to feelings like wanting and liking things. She adds to the discussion about women's rights by talking about a story of an Indian woman who doesn't follow the usual rules about what she should want and like or who she should want and like. (Sindhu, 2022).

In this paper, *Two-spirited Aboriginal People*, Michelle Cameron discusses respecting terms such as two-spirited. Michelle says Aboriginal people want to share their stories and history in a way that goes against the mainstream narrative. Aboriginal people use the term two-spirited to honor their identity, and they ask others to respect that by using the term for themselves unless they are Aboriginal. This helps Aboriginal communities reclaim their cultural heritage and promote understanding and respect for their unique experiences. This is part of cultural appropriation. This means that Aboriginals feel that their cultural elements are perceived in an exploitative, disrespectful, or stereotypical way. (Cameron, 2005).

Margaret Robinson writes “A Hope To Lift Both My Spirits' ' Being against First Nations bullying two-spirited or bisexual Aboriginal people to continue in the communities. AboriginalAuntie bullying program so definitely talks about how colonialism has affected the way we see ourselves, our cultures, and our ways of expressing Who We Are, especially in terms of sexuality and gender. This means understanding how historical events have shaped our values and identities and how they can lead to bullying or discrimination. These programs should include discussions and teaching about colonialism's impact, helping everyone understand and respect each other better. (Robinson, 2014). She also emphasizes the importance of creating

safe and supportive environments for these individuals, which includes changing homophobic and biophobic attitudes and promoting acceptance and understanding.

Robinson also argues that addressing bisexual erasure is critical to addressing broader issues of colonialism and oppression faced by indigenous people. She contends that by recognizing and supporting the diverse experiences and identities of Indigenous youth, Educators can contribute to a more just and equitable Society.

People in the Indigenous Communities were accepted as who they were by how they grew up, fed and clothed themselves, and survived. Indigenous people themselves were never gendered. Christian missionaries such as our past Pastor Clarence Jaycox and other Western influencers often opposed our beliefs. Ceremonies and ways of living were usually considered evil and often forgotten, and practice was not allowed. This includes their beliefs about gender and sexuality in the Indigenous peoples' community.

When Christianity and Homosexuality Collide: by Subhi, N;& Geelan, D Is an excellent Journal of Homosexuality. The research consists of interviews involving conflicts between Christians and homosexuality. Christians believe that homosexuality is sinful. Participants in this study, Some LGBTQ1A2S+, experienced acceptance, but more of the participants experienced negative attitudes from people, which gave them feelings of distress. The original Christian denominations involved were Anglican, Catholic, Pentecostal, uniting, charismatic, exclusive brethren, and Presbyterian. The age of participants was twenty to fifty-one: ten women and ten men, single or with a partner. The worst personal effect was depression. Even when some of them managed not to have a conflict, they all felt they could not live a Christian Life without their homosexuality.

The article examines that attention that can exist between the religious and homosexual community and the LGBTQ1A2S+ members are often stigmatized and condemned. It argues that this conflict can create significant interpersonal distress, including feelings of guilt, shame, and self-hatred. The Author draws the concept of cognitive dissonance, which refers to

psychological discomfort that can arise in individuals with conflicting beliefs or values. The journal suggests that for individuals who identify as both Christian and homosexual class, between these two identities can create a state of cognitive disorder dissonance that can be difficult to resolve. Dissonance Refers to Psychological discomfort.

The journal also discusses individuals who attempt to reconcile these conflicting identities, including through the adoption of moral liberal or Progressive interpretations of Christianity or through the rejection of religion altogether. It emphasizes that these processes are complex and multifaceted and may involve significant internal struggle and negotiation.

“When Christianity and Homosexuality Collide” highlights the potential interpersonal conflict that can arise for individuals who identify as both Christian and homosexual and underscores the need for greater understanding and support for these individuals.

In Alberta schools, we must follow the provincial and federal laws that protect the rights and safety of students. All of the policies in Alberta schools safeguard students in the school setting. The Human Rights Act Prohibits discrimination based on various grounds, including gender identity and sexual orientation. The Education Act Outlines the responsibilities of all schools and all school boards to provide a safe, caring, inclusive learning environment for all students. Safe and Caring Schools policy is a policy that requires schools to have procedures in place to prevent bullying, harassment, and discrimination. The student code of conduct prohibits bullying, harassment, and discrimination. There are also gender guidelines that are very informative and have recommendations on how to support transgender and gender non-conforming students.

It is essential for school leadership, staff, and all personnel to be aware of what the laws say and adequately enforce the policies consistently. The assurance of following these policies would make the leadership's daily responsibilities more manageable.

The combination of the Canadian Charter of Rights and Freedoms provincial Legislation and School Board policies work together to protect the rights of LGBTQ1A2S+ students in Canadian schools, including those in Alberta.

The Bible has been interpreted in different ways on the subject of LGBTQ1A2S+ individuals, with some religious traditions viewing homosexuality and transgender identity as sinful or immoral. In contrast, others hold more affirming or inclusive interpretations.

People who view homosexuality and transgender identity as sinful or moral will often cite a specific Bible biblical passage such as Leviticus 18: 22 Thou shalt not lie with a male as with a woman; it is an abomination. Leviticus 20:13 reads; If a man Lies with a male as with a woman, they have committed an abomination; the two of them shall be put to death; their bloodguilt is upon them. Deuteronomy 22:5 says a woman shall not wear a man's garment, nor shall a man put on women's clothing; for anyone who does such things is an abomination to the Lord, your God. Sodom and Gomorrah in Genesis is also interpreted as a same-sex condemnation.

Others argue that these passages must be read in their historical and cultural context, and they do not necessarily apply to modern understandings of homosexuality and transgender identity. There are passages in the Bible for acceptance, love, and caring for people of all nationalities and all over the world. They may also point to other biblical passages that emphasize love and acceptance of all peoples, verses that emphasize love and acceptance such as Galatians 3:28: There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Christ Jesus. If you are Christ's, then you are heirs according to promise. 1 John 4:7-8 Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. whoever does not love does not know God because God is love. This is such a beautiful spiritual passage for me. It gives me many wonderful memories of spending time with other children of the nation and memorizing verses from the Bible at Pioneer Girls or Sunday School, Trying to win a camera, or whatever our instructor had for us to win.

Creating a safe and inclusive environment for LGBTQ1A2S+ Students is crucial for their well-being and academic success. Changes could be made in a school setting to accommodate the students and be a safe and caring School. The suggestions I make here might not work in other schools, but because we're a small community school, this could work if we worked collaboratively.

Implementing LGBTQ1A2S+ policies provides educational training for teachers and staff on the issues and how to support LGBTQ1A2S+ Identities appropriately and respectfully. Gender-neutral facilities in the school, such as bathrooms and locker rooms, provide a safe place for LGBTQ1A2S+ students to socialize. Use inclusive language and materials in curriculum and communication to ensure all students feel represented and respected. Provide counseling and support services.

When a high school student pulled down the pants of one of the lower-grade students, I was so upset I went on to deal with this properly. At the time, I thought that this was proper. I called the students into my office to talk to them about how serious the incident was. Also, it's harassment, and it's against the law. One of them was a student who transferred from Edmonton and he is caucasian and a good friend of my grandson, who was also the one involved. I called the RCMP to talk to the whole class about what happened. To read them the riot act so they know what the Law says about this behavior. I told them I was doing this so that when they grow up, they know the law, and I have done my part in telling them that this behavior is unacceptable and that what happened was, in fact, against the law. I was there to protect them from future misbehavior, that they must know the law. I have to do everything in my power to show how unethical this act of violence was. Then, I suspended both of them and called their parents. All parents resolved the issue themselves, so no charges were made.

I encourage every Leader teacher to be proactive and call on all the community resource entities, such as the RCMP, Health Centres, Chiefs and Councils, Psychologists, councilors,

Elders, and administration, to be a part of the school and help the school community with the issues and progression of the students that attend.

As a Christian School, it is essential to uphold the values of love, acceptance, and compassion towards all individuals regardless of their sexual orientation or gender identity. The Bible teaches us to love our neighbors as ourselves, to treat others as we would want to be treated, and not to judge others based on their external appearance or circumstances.

Transphobia and homophobia go against the course of Christian values and create an environment that is hostile and unwelcoming for LGBTQ1A2S+ students, staff, and their allies. By being inclusive and accepting of all individuals, regardless of their sexual orientation or identity, we can create a safe and nurturing community for all students.

It is essential to recognize that being LGBTQ1A2S+ is not a choice but rather a natural aspect of one's identity. By embracing and accepting all individuals for who they are, we demonstrate our commitment to creating a community built on love, respect, and understanding.

It is also important to note that inclusion and discrimination toward individuals can have serious negative consequences, including higher rates of depression, anxiety, and suicide. As a Christian School, we must care for the well-being of all members of our school community, including creating an environment that is supportive and inclusive of LGBTQ1A2S+ individuals.

(Ekosi) Conclusion

As the principal of a Christian School, I write to you today to address a matter of great importance to our school community and myself. It has come to my attention that you have a transphobic and homophobic belief system in this community, and I must express my concern that these beliefs are not in line with the values of our school.

As a Christian School, we strive to embody the love and acceptance that Jesus taught us. We believe that every individual, regardless of their gender identity or sexual orientation, is made in the image of God and deserves respect and dignity. It is, therefore, crucial that our school Community is inclusive and welcoming to all without exception.

I understand that people in this community have strong convictions regarding gender identity and sexual orientation, and I respect your right to hold these beliefs. However, I must remind you that our school is not a place for discrimination or exclusion. It is a place where everyone can feel safe, supported, and valued.

Transgender individuals face significant discrimination and marginalization in our society, and it is our duty as Christians to stand up for their rights and dignity. Our school has a responsibility to create an environment where transgender students and staff can thrive free from discrimination and harassment.

Our school must also be inclusive of those who identify as LGBTQ1A2S+. These individuals are often subject to unjust treatment within and outside our Christian communities. It is a responsibility to create a culture of love and acceptance where all students and staff can feel seen and valued for who they are.

Please reconsider your beliefs and strive for great acceptance and inclusion. As a Christian Community, we have a responsibility to love and accept all individuals regardless of their gender identity and sexual orientation. Please join us in creating a safe, welcoming, and inclusive environment for our school community.

How a person is raised by their parents is important in their future growth and well-being. My parents were important in my life. They showed me the positive ways of a spiritual (ahcah kowin), physical (Soh katis iwin), mental (mammi tonita mowin), and emotional (mosi tawin) way of living. The wheel of life has to be balanced in our being. This helps to promote the acceptance of people from all walks of life.

Footnote 1. In this paper, I am speaking from my heart. I appreciate that I am allowed to speak my language. In my language, I can express myself better. In English, I have a problem, and I cannot express myself adequately.

(Kotaka masinahikiwina kaki) On-going research

Why do we separate or categorize people in society based on their gender?

Why were genders implemented, such as girls and boys?

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