

Developing resources to address homophobic and transphobic bullying: A framework incorporating co-design, critical pedagogies, and bullying research.

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ABSTRACT

In 2016, UNESCO developed recommendations to address homophobic and transphobic violence and bullying, including guidance for the development of classroom resources. According to UNESCO, the effectiveness of interventions depends on inclusive, if not affirming, representations of sexual and gender diversity in learning materials, as well as age-appropriate, culturally sensitive, evidenced-based resources. UNESCO advocates that such resources are produced in partnerships with key stakeholders, including civil society and youth and student organisations. The high-level scope of the document however limits detail on how these elements may practically be realised. The purpose of this article is to critique and build on this guidance to extend its scope and offer further recommendations to achieve the changes it seeks. The article begins by integrating key concepts from the bullying research literature with pedagogical theory to offer a theoretical framework to support the 'evidenced-based' approach it advocates. Next, with reference to a case-study, the guidelines are reconceptualised and appended to form an eight-step process to guide resource design and production. The article concludes by noting the central importance of robust consultation and collaboration alongside a strong pedagogical theoretical framework as key foundations for successful classroom resource interventions.

Keywords: heteronormativity; transphobia; bullying prevention; lesson resources; curriculum materials

Introduction

Global homo-, bi-, and trans-phobic school violence is a long-term issue in part produced, and exacerbated by, aggressive school climates (Poteat 2008; Menesini and Salmivalli 2017; Hong and Espelage 2012) and/or negative attitudes towards sex, gender and sexuality diversity (Gegenfurtner and Gebhardt 2017). Bullying, often defined as acts of repeated aggression intended to cause harm in a situation where there is an imbalance of power, is a widely researched form of school violence associated with negative outcomes for those who produce, and experience the effects of, such behaviours (Hawker and Boulton 2000; Gegenfurtner and Gebhardt 2017; Klomek, Sourander, and Gould 2010), as well as bystanders (Menesini and Salmivalli 2017). Negative outcomes associated with experiencing bullying include an increased likelihood of depression, anxiety, suicidality, truancy, academic impairment, loneliness, and impaired physical health (Menesini and Salmivalli 2017; Gegenfurtner and Gebhardt 2017; Klomek, Sourander, and Gould 2010). Reviews of research from Europe, North America, and Australasia, demonstrate that sexual and gender minority youth are significantly more likely to experience bullying behaviours than other young people (Hong and Espelage 2012; Gegenfurtner and Gebhardt 2017). A further review noted that specific sexual and gender minority-based bullying interventions, though needed, are exceedingly rare, and their development could benefit from 'more cross-fertilisation' with the school bullying research literature (Juvonen and Graham 2014, 176).

To address this largely unabating cisheteronormative school violence, the United Nations Educational, Scientific and Cultural Organization (UNESCO), the global organisation with a role in developing 'educational tools to help people live as global citizens free of hate and intolerance' (UNESCO n.d.), has produced guidance to address 'homophobic and transphobic violence in educational settings' (2016, 11). The document 'intends to provide education sector stakeholders with a *framework* for planning and implementing effective responses to violence based on sexual orientation and gender identity/expression' (5, emphasis added) and includes policy intervention as well as classroom practices. The report highlights how New Zealand is one of only 24 countries that have national or regional curriculum referencing sexual orientation and gender identity and expression. It is also one of the few countries with a national curriculum document that references diverse gender identity, gender expression and sexual orientation in the elementary years (Ministry of Education 2015), although Fitzpatrick (2018) notes the uptake of this guidance has been constrained.

At the classroom level, UNESCO (2016) advocates that schools provide inclusive, non-judgemental, age-appropriate, evidence-based, and accurate information about sex, gender, and sexuality diversity to all students. UNESCO (2016) argues that the inclusion of such content 'in curricula and learning materials is critical to ensure that teachers address these issues in the classroom' (65). Guidance emphasises the need for inclusive learning materials that address a range of diverse identities and experiences. The report underscores the need for these learning materials to provide education about respect for all students as well as specific information about sex, gender and sexuality diverse harassment and discrimination.

UNESCO (2016) advocates partnerships with stakeholders to 'enhance the quality and effectiveness of interventions to prevent and address homophobic and transphobic violence in schools and, more specifically, the relevance and accuracy of information provided to educators

and students' (65). Such engagement is recommended across designing, implementing, and evaluating educational interventions. Stakeholders may include civil society organisations and non-government organisations with experience around these issues, youth and student organisations, parent groups, teacher unions and others who 'play a role in preventing and addressing violence in schools, for example, health and social services' (127).

According to UNESCO (2016) the effectiveness of these curricular is dependent on three things: inclusive, if not affirming, representations of sexual and gender diversity in learning materials and curricula; the provision of 'entry points for addressing sexual and gender diversity' (85) at all levels of the curriculum; and 'age-appropriate', 'culturally sensitive' 'evidenced-based' learning materials (125). It is also clear that UNESCO (2016) advocates for collaboration in the design of such materials and interventions, however the document provides limited detail on how this, or the other elements, may practically be realised.

Against this background, this article aims to critique and build on the 2016 UNESCO guidance to improve its ability to produce the change it seeks in the context of New Zealand where UNESCO's structural and policy recommendations for curriculum inclusion have largely been met. To do so, the article integrates principles and findings from critical pedagogy, anti-oppressive education and the bullying literatures to identify a theoretical framework to underpin the 'evidenced-based' (125) interventions it advocates for. A case study then explores how UNESCO's (2016) guidelines, bolstered with a theoretical framework, might be translated into practice within a collaborative co-design context.

Establishing a Pedagogical Framework

Reviews have identified a range of critical components to effective sexuality education (Kirby, Laris, and Roller 2007; Pound et al. 2017; UNESCO 2018; Lopez et al. 2016) and bullying intervention (Hong and Espelage 2012; Menesini and Salmivalli 2017; Juvonen and Graham 2014) programmes. In relation to classroom practice, the sexuality education reviews note the need for 'instructionally sound teaching methods' (Montgomery and Knerr 2018, 12) that largely eschew a 'didactic approach' (Lopez et al. 2016, 18) in favour of interactive methods and group discussion (Pound et al. 2017). Reviews on effective bullying interventions advocate that classroom practice focus on producing anti-bullying social norms (Juvonen and Graham 2014), recognising the role the 'classroom-school climate' (Hong and Espelage 2012, 318) plays in facilitating bullying behaviour.

The first part of this article builds on this research to develop a pedagogical framework that integrates these, and other interdisciplinary, theoretical principles. This section begins by establishing the centrality of critical pedagogy and anti-oppressive education philosophies as the foundation for this theoretical framework. Discussion then turns to the focus on oppression required by this approach, including various forms of bullying, as well as the diverse contextual and intersectional features of oppression. The bullying literature is then utilised to emphasise the need to explore how such oppression feels, as fostering empathy is a key bullying intervention opportunity. In recognising and privileging a range of experiences and feelings, the framework draws attention to the need to recognise multiple and diverse truths, including the role of some truths in sustaining oppression. The discussion then introduces the relationship of social norms to truth and hegemony, including investigating how bullying may establish and

police acceptable social and political identities. The opportunities to use dialogue and discussion to critique problematic social norms are then outlined, alongside a need to consider how to foster compassion and reduce resistance for those captured by cisheteronormative norms. The section ends by capitalising on this self-reflection to consider the need to for learning goals to identify opportunities to mitigate cisheteronormative oppression.

Critical Pedagogy and Anti-Oppressive Education

Critical pedagogy is characterised by a diverse set of practices, orientations, and methodologies that centre around the liberation of oppressed peoples (Darder, Baltodano, and Torres 2003). Oppression, from a critical pedagogy perspective, is viewed as socially constructed - historically and contextually situated - and therefore amenable to change (Freire 1985). Critical pedagogy recognises the significant role schools and schooling play in producing both society and citizens. As such, this approach emphasises that schools and schooling can be both sites of oppression and potential liberation, depending on how they facilitate or mitigate oppression (Giroux 2016). The criticality in critical pedagogy refers to the centrality of critiquing the structures and processes, both inside and outside of schooling, that foster oppression. In this way, a critical pedagogy approach offers a foundational pillar in constructing a theoretical framework for constructing learning resources and interventions to address cisheteronormative oppression, violence, and bullying, in schools.

Kumashiro (2000) describes four broad approaches utilised in anti-oppressive education that can help achieve the goals of critical pedagogy in relation to cisheteronormative oppression; Education for the Other; Education About the Other; Education that is Critical of Privileging and Othering; and Education that Changes Students and Society. The Other(s) referred to in Kumashiro's (2000) analysis are the people whose identities are marginalised and oppressed in society, including people who experience intersecting oppressions. Kumashiro (2000) integrates queer theory in his analysis and emphasises that anti-oppressive education is best realised when an 'amalgam' (25) of the four approaches is taken. Noting the need, identified earlier, to integrate the findings from the broader bullying literature (Juvonen and Graham 2014), the following sections outline opportunities to augment a critical pedagogy anti-oppressive education framework with key findings and principles from the bullying and bullying prevention literature.

A Focus on Oppression

Critical pedagogy includes a central focus on oppression, which is also encompassed in Kumashiro's (2000) Education for the Other approach to anti oppressive education. The focus on oppression includes exploring what oppression can look and feel like, to assist those othered, and those involved in othering, to recognise the wide manifestations of oppression, as well as its unacceptability and destructiveness. To do so requires consideration of the range oppressions that can be experienced, including structural and institutional oppressions, interpersonal discrimination, as well as the subtle actions of microaggressions across these levels (e.g., Nadal et al. 2011). Given the destructiveness and complexity of bullying as a form of school-based oppression (Gegenfurtner and Gebhardt 2017), there is a requirement to

conceptualise bullying beyond the overt traditional caricatures of direct verbal and physical aggression to include covert and indirect and social-relational bullying behaviours, including social rejection, exclusion and rumour spreading (Hong and Espelage 2012).

Contextualising and Recognising Bi-, Trans-, and Homo-phobia and Intersectional Oppression

Developing a fuller picture of cisheteronormative oppression also requires recognising the diversity of sex, gender and sexuality expression and identity, and the concomitant oppressions associated with such expressions and identities. It is worth noting that the UNESCO (2016) guidance neglects biphobia entirely, subsuming bisexual oppression under the effects of homophobia. Exploring the diversity of cisheteronormative oppression is important to prevent certain marginalised identities and experiences from being obscured by the experience of comparatively privileged sexual and gender minorities (e.g., cisgender gay men). For instance, the cisheteronormative experiences and oppressions faced by transgender young people can be very different to those encountered by 'gender-conforming' cisgender gay men. Additionally, the heteronormative issues facing bisexual and pansexual young people may differ to the oppression experienced by heterosexually identified intersex youth. To avoid homogenising and potentially obscuring a range of cisheteronormative oppressions, pedagogy needs to consider a range of diverse experiences. Exploring a breadth of cisheteronormative oppression means that the pedagogy can avoid telling the *truth* of oppression, or 'the queer experience' (Kumashiro, 2000, 42, italics in the original), but instead emphasise the diversity of oppressive experiences that could result from cisheteronormativity and other potential intersections of oppression. Kumashiro (2000) notes the importance of providing contextualised examples of oppression, to facilitate awareness of how diverse, intersectional, nuanced, and entangled it can be:

The situated nature of oppression (whereby oppression plays out differently for different people in different contexts) and the multiple and intersecting identities of students make difficult any antioppressive effort that revolves around only one identity and only one form of oppression (38).

Building Empathy

A focus on the various forms of oppression, including diverse manifestations of bullying, provides a critical opportunity to foster greater empathy for the experiences of those othered in such ways. To do so, it is important to explore how oppressive experiences may be experienced as harmful, distressing, and serious. To avoid unintentionally privileging the harm associated with overtly aggressive physical and verbal bullying requires exploration of how subtle manifestations of oppression may also sometimes be experienced negatively (Hawker and Boulton 2000). Addressing a wide range of experiences is important as research indicates that young people may place more emphasis on episodes of physical bullying (Teräsahjo and Salmivalli 2003), despite the fact that indirect, social, and relational forms of bullying are associated with significant harm (Hawker and Boulton 2000). The value of fostering empathy

for a wider range of experiences, especially for oppressions that may be seen at first glance as insignificant, is reflected in the research indicating that empathy can play a role in inhibiting bullying behaviours (Salmivalli 2010).

Validating Subjectivity, Multiple and Everyday Truths

Exploring a range of experiences, including how they may feel, can enable the elicitation of multiple and subjective truths about oppression. The history and power of cisheteronormative oppression coheres around various 'truths' that perpetuate oppression and mitigate empathy by framing targets of oppression as unnatural and/or deserving of negative treatment. The perceived unassailability of some of these truths requires that a pedagogy address the concept of truth and its role in oppression.

In contrast to pedagogies that emphasise 'objective' facts, or a banking models of education (Freire 1985), a critical pedagogy would seek to deconstruct the idea of a singular truth. The focus in this approach is not to argue for the validity of one truth over another, but to recognise multiple truths and their effects. For this reason a pedagogy that asserts that everyday truths are not only valid, but powerful (Giroux 2005), is useful in considering what produces oppression or liberation. A focus on subjective and multiple truths can enable the context and partiality of truth and knowledge to become more salient and thus 'unmask the connections between objective knowledge and the cultural norms, values, and standards of the society at large' (Darder, Baltodano, and Torres 2003, 12, emphasis added).

Furthermore, recognising multiple truths enables the pedagogy to *queer*, or trouble, the idea of the singular unitary normal in the first place (Britzman 1995). From a critical pedagogy perspective, considering a plurality of truths can shift the learning focus away from establishing the one essentialised truth or right answer, which in turn risks constructing another set of others, to instead consider what various truths do and enable in terms of oppression.

Uncovering Norms and Hegemony

Considering how various truths contribute to oppression also requires an explicit focus on the social norms that can co-exist with such truths. Social norms can describe phenomena operating at a social level, as well as at the level of the individual, that reinforce, and police, particular ways of being. Social norms influence conformity to behaviours and attitudes that align with these norms. As such, social norms can play a key role in producing or eliminating oppression, including cisheteronormative prejudices (Walton 2004; Herek 2007). A pedagogy to address cisheteronormative oppression requires an explicit focus on norms as socially constructed, as well as on how some norms can become hegemonic and instrumental in producing oppression for sex, gender and sexuality diverse young people. Social norm theory offers useful guidance on what norms are, and how they are learned and policed. A view of norms and prejudices as learned, and therefore malleable or unlearnable, calls for learning that focuses on identifying and critiquing oppressive social norms to disrupt the foundations for prejudice and associated oppression.

Incorporating Second-Order Theories of Bullying

A focus on the power that social norms have in promoting cisheteronormative oppression at school also aligns with burgeoning research on the role bullying can play in establishing and policing social norms. While early theories of bullying framed bullying behaviours as the result of individual pathology on behalf of the victim and/or the perpetrator, later theories are concerned with the role that bullying plays in establishing and policing not only acceptable behaviours, but also acceptable identities and ideologies (Walton; Kousholt and Fisker 2015). Walton (2011) clarifies that in this second-order frame, bullying both constitutes, and is constituted by, the dominant social hierarchies and asymmetrical power distributions. From a second-order perspective bullying plays a central role in 'reinforcing hierarchies of power and privilege' and serves as a 'barometer of collective social, cultural, and political anxieties' (140). By focussing on privilege and oppression as produced by cisheteronormative bullying, a pedagogy can also address Kumashiro's (2000) third anti-oppressive education approach, Education that is Critical of Privileging and Othering:

Educators and students need to examine not only how some groups and identities are Othered, that is, marginalised, denigrated, violated in society, but also how some groups are favored, normalised, privileged, as well as how this dual process is legitimised and maintained by social structures and competing ideologies (35).

A focus on second-order theories can create awareness that bullying does not exist in a political vacuum, or simply between pathologised individuals, but instead is a social and group phenomenon (Salmivalli 2010) designed, at least sometimes, to enforce oppressive hegemonies. A critical pedagogy would seek to explore how cisheteronormative bullying could be used to constrain diverse sex, gender and sexuality expressions and identities, including people beyond the initial focus of the bullying.

Incorporating second order theories of bullying also underscores a need to carefully consider how to address bystander involvement in bullying prevention. Research shows the various motivations, opportunities, challenges, and complexities of bystander intervention are immense (Forsberg et al. 2018; Salmivalli 2010). From a second-order perspective, intervening bystanders can risk becoming targets themselves if they are seen to threaten the hegemony established by the bullying. In the absence of programmes that fulfil the significant additional resources needed to safely address and scaffold bystander intervention (e.g., Kärnä et al. 2011), an effective pedagogy would instead focus bystander action on addressing the structures that enable and foster such bullying to occur in the first place.

Fostering a Norm-Critical Approach through Dialogue and Discussion

Ultimately some of the most significant structures that enable cisheteronormative bullying are those that constitute, and are constituted by, cisheteronormative ideals and norms. A norm-critical approach can be used to examine and critique the social norms entwined within cisheteronormative ideologies, hegemonies, and oppressive practices. In so doing, the pedagogy seeks to deconstruct the heterosexism and cisnormativity that is produced by these

norms, as well as the heteronormative and cisnormative foundations on which these norms were established. The dialogic aspect of critical pedagogy offers the opportunity to facilitate this deconstruction by drawing on narrative, discussion, dialogue, reflection and critique among, and between, learners and educators with the goal to consider the [construction of the] world critically (Freire 1985).

The dialogic opportunity of a critical pedagogy however requires a shared language to discuss and contextualise cisheteronormative oppression. However, some key terms and concepts may often be unknown or misunderstood, including concepts of sex, gender and sexuality, as well as gender-identity and -expression (e.g., Griffin 2007). The pedagogy needs to direct attention to these often misunderstood concepts and take care to untether such concepts from each other, and the binaries upon which they were traditionally framed also needed to be troubled. In this way, the pedagogy can address aspects of Kumashiro's (2000) second approach to anti-oppressive education: *Education About the Other*, whereby the teaching can facilitate knowledge *about* sex, gender and sexuality diverse young people and their identities to foster further understandings about their existence, experiences, and oppression.

Fostering Critical Consciousness and Compassion

Kumashiro (2002) noted that discussion and debate that is critical to anti-oppressive pedagogy can be hindered when students resist their complicity in oppressive practices. As such, the pedagogy requires attention to fostering compassion for the power of cis-heteronormativity as pervasive, influential, and often uncontested, to reduce potential guilt, shame, or obstinance about holding such ideas. A key insight for reducing the potential rejection, or deflection, of the need to deconstruct cisheteronormativity, is offered by the Swedish Youth Federation for Lesbian, Gay, Bisexual and Transgender Rights's educational resource *Break the Norm: Methods for Studying and Working with Norms in General and the Heteronorm in Particular* (Kugelberg, Westerlund, and Nielsen 2009). This resource emphasises the need to foster compassion for those captured by prejudice, by framing such prejudices as understandable in a pervasive climate of discriminatory social norms. To facilitate compassion for cisheteronormative complicity, the pedagogy needs to create space and discussion for people to recognise how seductive and pervasive cisheteronormative norms can be. The goal in doing so is to foster compassion for those captured by norms, and to demonstrate that such prejudices are learned, often relatively rationally, and can nonetheless be unlearned, and deconstructed. This approach seeks to facilitate increased critical consciousness by reducing the resistance people may encounter when faced with recognising past actions in producing cisheteronormative oppression.

Fostering Agency, Liberation, and Redistributing Power

In fostering compassionate reflection about one's role in oppression, such pedagogy begins to include aspects of Kumashiro's (2000) fourth approach to anti oppressive education: *Education that Changes Students and Society*. Central to this approach is education that facilitates learners to reflect on their roles and actions in sustaining oppression. Kumashiro (2000)

recognises that such reflection, or learning, is usually deeply uncomfortable given that ‘teaching students that the very ways in which we think and do things can be oppressive, teachers should expect their students to get upset’ (44, italics in original). Discomfort can be especially high when the learning, as in this approach, avoids didactically supplanting one dominant knowledge for another, but instead requires students to critique the concept of normalcy in the first place.

Kumashiro (2000) clarifies that the forth approach to anti-oppressive education also requires that something actually change. Drawing on the hopeful stance that is offered by critical pedagogy (e.g., Darder, Baltodano, and Torres 2003), a critical pedagogy presumes that things can change and that young people and their schools have the power to change them. Thus, effective pedagogy will include a focus on producing change, and in line with second-order theories of bullying, it is important to examine the structural changes, including within the community, school, and classroom, that can be made to foster inclusion and belonging. Noting Kumashiro’s (2000), and critical pedagogy’s more general concerns about didactic approaches, learners should be supported to identify and evaluate what strategies, structures, and actions might be most appropriate in their unique contexts for facilitating change.

Summary

Multiple opportunities exist to integrate pedagogical, anti-oppressive and bullying theory and research to produce a theoretical framework to meet UNESCO’s (2016) elusive, yet repeated calls for ‘evidenced-based’ (125) resources to address cisheteronormative school violence. A critical pedagogical and anti-oppressive framework offers a strong foundation for the integration of key principles, including the need to recognise diverse manifestations of oppression, as well as their effects; to foster empathy and compassion for those involved in cisheteronormative oppression; to focus on the subjective norms and truths that enable oppression; and to explore ways to safely and effectively intervene to reduce oppression.

Producing Learning Resources in the Context of UNESCO’s Guidance

Having established a pedagogical framework, I will now explore how this framework can be integrated with UNESCO’s (2016) other recommendations for the development of effective education interventions. To do this, the UNESCO (2016) guidance is reconceptualised into a set of steps that reflected the approach undertaken in the production of a set of class room learning resources. As will become apparent, the genesis of this project was not a research endeavour, but rather a community intervention led by three non-profit organisations. The author was employed by one of these non-profits and co-directed the project, before taking up an academic post near the end. As such, the case study is a largely descriptive account to provide insight into how the steps to produce such resources may be considered. Due to the production focus of the project aimed at public consumption formal ethical approval was not sought in the construction of the resource. However, the more detailed and sensitive evaluation findings required, and received, ethical approval (e.g., see Fenaughty 2016).

Step One: Establishing Partnerships and Funding

The project began when the author approached *Rainbow Youth* (RY), the local youth-run youth-led sex, gender and sexuality diverse youth support and advocacy organisation about collaborating on a funding application for community-led responses to bullying prevention hosted by the New Zealand Ministry of Social Development. Demands for RY's workshops were growing as more schools were becoming aware of the need to support sex, gender and sexuality diverse young people and reduce associated bullying and harassment, particularly around issues of gender diversity. The increased demand was making it difficult to staff these workshops. RY's workshops relied on facilitator(s) sharing stories of their lived experiences of being sexuality and/or gender diverse as a basis for class discussion. Usually only one person facilitated a workshop and RY felt this limited the types of experiences that could be shared and limited the learning scope.

The consultation with RY led to an idea for a set of video lesson resources. The videos aimed to provide a range of sex, gender and sexuality diverse young people's stories to support teaching. Such resources could be used to support educators in other regions that did not have access to organisations like RY. A communications agency with expertise in youth-focused design work, *Curative*, was invited to partner as the lead for resource production. A funding application was constructed, submitted, and eventually approved by the Ministry of Social Development.

Step 2: Developing a Co-Design Process

The project used co-design methodologies to leverage users of the resources as co-designers of the materials (Hillgren, Seravalli, and Emilson 2011). The rationale for co-design is that by involving users in the design they will be more finely tuned to the needs of people who will eventually use the resources, in this case, educators. A co-design methodology aligns with elements of the collaborative approach advocated by UNESCO (2016) and in Kirby, Laris, and Rolleri's (2007) meta-analysis of effective sexuality education programmes. Such guidance advocates that collaboration should include a range of voices across civil society and health and social care settings in the development of effective learning resources. A snowballing technique was used to identify relevant stakeholders and experts, by asking key people known to the project partners to nominate others who may have a stake or expertise in the project goals.

Co-design philosophies emphasise that user and expert involvement is vital to ensure that interventions are responsive and effective. For instance, although educators are the primary users, the value of the resources also depends on them being attractive and intriguing for the students who ultimately interact with them, making them experts in this frame. The co-design process thus sought to engage a diverse range of users and experts, and by its conclusion had involved multiple classes of secondary school students from divergent schools, the local city council youth advisory board, members from a local university sexuality and gender diverse student support organisation, teachers from a range of secondary and primary schools around the country, youth workers, teacher union representatives, as well as representatives from the national HIV organisation, human rights commission, mental health commission, and government ministries. Specific energy was directed to ensure that stakeholders included a range of gender and sexuality diverse people, including those from various cultures and ethnicities.

The co-design process in this project involved three tiers; the first tier was a partnership between the foundation organisations as the project working group; a second tier of structured consultation and iteration involved a larger range of key stakeholders as an advisory group; and a third tier of co-design involved people who were engaged on selective elements as a consultative group. Across the development of the project there were seven workshops with the advisory group, multiple one-on-one consultations with various advisory and consultative group members, and over 30 meetings and workshops with the working group. Given the time-constraints of co-designers in the advisory and consultative groups, data collection and analysis was carried out by the working group, and the methodologies used are briefly described below in the relevant sections.

Step 3: Identifying Needs

Over successive workshops and one-on-one consultations, the project identified a range of needs for learning resources. The workshops involved a combination of small group and large group discussions with those in the working and advisory group in response to questions considering the why, who, what, where, and how of the project, as well as key concerns or opportunities. To facilitate wide ideation, ideas and opinions were recorded on post-it notes, and a note taker collected key insights from large group discussion. These findings were thematically analysed and utilised in further consultations and workshops to address ensuing queries and opportunities in a process that resembles an inquiry spiral (e.g., Timperley, Kaser, and Halbert 2014).

Step 4: Curriculum Alignment

Amongst other things, the needs analysis emphasised that resources would be useful for educators if they assisted them to meet curriculum objectives. The initial proposal to develop a set of video narratives to support teaching was therefore eschewed in favour of resources that more tightly addressed curriculum opportunities as well as offering increased support for educators. The New Zealand Curriculum (Ministry of Education 2007) and the New Zealand Health Curriculum (Ministry of Education 2007) were used to identify the learning goals. As noted earlier, New Zealand school curricula, through the Guide for Sexuality Education, are among the few worldwide that explicitly address issues of gender-identity, diversity, and expression from an early age. However, the broader national curriculum also provided entry points. A review of the curricular was conducted by the working group and identified 56 relevant curriculum goals across multiple age stages. Co-designers from the education sector in the working and advisory group then met to prioritise key curriculum goals for emphasis in the marketing of the resource. Criteria for selecting these curriculum goals included safe relatively universal curriculum goals as well as curriculum objectives that seemed difficult for educators to achieve given current teaching resources, skills, and some school community attitudes. As advocated by Parker, Wellings and Lazarus (2009) official curriculum documents were used to frame the lessons as part of the expected work of educators, and not anything particularly exceptional or controversial (Johnson, Sendall, and McCuaig 2014). In this framing, the

resources sought to legitimate what can be incorrectly framed as outside of teachers' remit (Ministry of Education 2015).

Step 5: Establishing a Pedagogical Approach

The curriculum requirements provided a spring board for the development of a pedagogical approach. The focus on critical thinking, respect, stereotypes, diversity, and empathy, along with young people at the centre of discussion, led to the decision to develop discussion-based learning opportunities infused with norm-critical approaches that was appended with the broader bullying literature. The author's role was to integrate this material together to form a pedagogical approach for the resources and lead consultation with co-designers on finalising the framework. Having achieved an appropriate theoretical framework (outlined in the first part of this article) these principles were used to orientate production decisions.

Step 6: Meeting the Needs, Curriculum, and Pedagogy Requirements

The pedagogical framework combined with the curriculum objectives, as well as the requirements identified in the co-design process, orientated the production decisions for the project. The outcome of this set of requirements and decisions was the production of free learning resources hosted online by the community partner (www.insideout.ry.org.nz). The needs analysis identified that having the project hosted by the community partner would provide users with a home for questions and support.

The videos included six films, one for primary school aged students, and five for secondary school aged students. The secondary school resource included a range of foundational content and perspectives in the first two episodes: Gender, Sex and Sexuality and Transgender, Gender Diverse and Intersex Identities. The following videos then addressed norms, oppression, and opportunities to disrupt cisheteronormativity in three episodes: Diversity, Difference and Norms; Bullying Homophobia and Transphobia; and Fostering Respect, Responsibility and Positive Change. Co-designers indicated that the episode length for the secondary school resource should not exceed 15 minutes, to avoid boredom and distraction. For the primary resource, a five-minute length was advocated for each episode and to facilitate ease of viewing it was suggested to incorporate all episodes into one longer video with breaks at each point for discussion between chapters.

To ensure that diverse narratives, and experiences of cisheteronormative oppression, were present required careful selection of interviewees. The youth-partner organisation contacted their membership to describe the project, indicate that a dozen young people were sought, and to invite offers of interest. From the final pool of interested interviewees the *working* group selected 13 young people with reference to a broad spread of sex, gender and sexuality identities in addition to key social locations like gender and ethnicity. People of colour were in the majority ($n = 7$), and Indigenous cultural sex, gender and sexuality diverse identities were well represented ($n = 4$). Young people with diverse gender identities were in the majority ($n = 7$) and there was wide variety in sexualities included, with queer, fluid- and pan-sexualities most common in the resource. One participant identified as intersex.

The focus on oppression, norms, and the power of subjective and multiple truths meant

that the interviews with young people explored their experiences, opinions, and perspectives (e.g., what does gender mean to you?) rather than seeking to elicit objective facts. The multiplicity of truth was emphasised in the editing process by including contradictory or opposing views on various topics. The emphasis on empathy involved exploring how it felt to experience oppression, including covert bullying, and microaggressions, if relevant. The attention to compassion resulted in questions about social norms, including what norms meant to them, where they saw them, their value, and about their own experiences of complicity in relation to cisheteronormative norms and oppression. The inclusion of accounts of complicity, and of enacting bullying behaviours, was important to create a space to demonstrate how seductive and pervasive such norms can be, even by those who are ultimately negatively affected by them. Such experiences aimed to demonstrate that such prejudices are learned and can be deconstructed, with the aim of reducing the resistance viewers may encounter when faced with recognising past actions in producing cisheteronormative oppression.

To meet the desired tone and pedagogical requirements of the resources, *Curative* developed a range of audio-visual elements to facilitate the desired look-and-feel identified in the needs analysis. Following the trailing of various mood boards, potential names, and brand identities with classes of secondary school students, the final brand identity was established. The title *Inside Out – We all Belong* was selected as it met the requirements of being thought provoking and intriguing and provided opportunities to reflect and foster critical thinking about being out, bringing the inside to the outside, and reflecting on how experiences on the outside of oneself affected one's feelings and thoughts on the inside.

Step 7: Supporting Educators and Facilitators

The co-design process indicated that the resources would be most effective if they provided facilitation instruction and lesson activities and guides. Research from developing (Vanwesenbeeck et al. 2016) and developed countries (Allen 2005; Kontula 2010; Johnson, Sendall, and McCuaig 2014) demonstrates that teacher skills, attitudes, and motivations are vital ingredients to successful teaching in sexuality education. As such, an additional video was produced to introduce the programme to educators and facilitators that provided background and tips for use. Additionally, a fuller description of the background and pedagogy was also provided in a downloadable *Lesson Resources and Pedagogy Guide*.

Given the focus of the resources in identifying and confronting oppression, including one's complicity in it, and the focus on dialogue and discussion, the Pedagogy Guide emphasised that the learning environment must be safe, and welcome challenging discussion and discomfort. The Pedagogy Guide and video provided information about how to create a learning environment that is open, accepting, respectful and safe, by including suggested guidelines for acceptable behaviours and dispositions. To support educators who may not be confident in leading lessons with the videos or who may have concerns about facilitating small and large group discussion, the Lesson Resources included lesson plans, with multiple activities, that could also be utilised to turn each video into a stand-alone lesson.

The Pedagogy Guide also needed to address challenges that may threaten educator confidence to embark on this learning. Specific direction was provided on the following: a young person intentionally enacting cisheteronormative harm, or abuse in a workshop; when

discussion becomes fixated on whether or not an oppression is more or less significant than another oppression; the role of religious belief in oppression and the potential for religious views to become contentious or dominate discussion; inappropriate questions directed to guests or fellow students, about their transition status, the personal details of their relationships, and their genital status (etc.); and how to work with sex, gender and sexuality diverse young people who are out in the learning environment.

Step 8: Disseminating the Resources

Budget was allocated for dissemination of the resource, including a media consultant. The benefits of proactive media engagement include more effective advocacy for sexuality education, especially in contexts that may be hostile towards young people's comprehensive sexuality education (Parker, Wellings, and Lazarus 2009). As such, the consultant established a pitch and strategy, which included identifying the most vital channels for distribution to the priority audiences (teachers, school leaders, youth workers, and community advocates) and identifying key concerns about how the resources could potentially be construed or conceptualised by some media outlets (i.e., sensationalist, deficit-focussed, victim-blaming, etc.).

To facilitate effective media engagement, spokespeople, key messages, and media resources (e.g., people to interview, filming locations, etc.) were identified. Two launch events were held in the home-city and in the capital city to enable targeted dissemination of the resources to key organisations, people, schools. These events were important to maintain connection and ownership with the stakeholders and community, to thank stakeholders, and to provide official recognition of the project. Due to the extensive co-design and collaboration in the project, the launch events were able to foster extensive presence from the community, NGO sector, and government. As some civil servants were co-designers, the project was invited to launch the resource at the Houses of Parliament by the then Minister of Youth Development and Associate Minister of Education. Anecdotally, the wide engagement of high-profile stakeholders in the project and in the launch events was seen to increase legitimacy with teachers and the media. Ensuring time and budget for strategic and targeted dissemination is likely to significantly enhance the effectiveness of the resources by promoting their utilisation.

Conclusion

This article draws attention to the value of UNESCO's (2016) recommendations and explores how they may be incorporated into eight sequential steps. The foundational basis for such work is effective partnerships (Step One) and the identification and responsive engagement with key stakeholders, along with a robust co-design process (Step Two). This foundation is vital to enable the wide needs, requirements, and opportunities of the resources to be identified and actioned. The article demonstrates that this foundation is critical to all subsequent steps. The value of interdisciplinary partnerships and stakeholders is realised in the unique insights, resources, and opportunities that each can bring to the project. Involving young people and other experts, as well as educators, youth workers and other users, in the design of the resources, is a critical requirement for effective production. The opportunities to involve

stakeholders and co-designers differentially via stepped collaboration frameworks is highlighted to accommodate those with limited time and resources.

Finding ways to effectively include and engage diverse stakeholders is vital to identifying the various needs the resources must address (Step Three). Salient features may include an analysis of key knowledges, voices and bodies that need to be included, jurisdictional and parochial requirements, the desired look and feel of the resources, and marketing and dissemination opportunities. The key point is that these needs are always contextualised to the local setting, therefore the ability to generate an effective needs analysis depends on having established wide and strong networks and relationships in Steps One and Two.

The article demonstrates the specific need, and opportunities, to integrate curricular documents into learning resource development (Step Four). In some situations, there may be strong opportunities for alignment, in others there may be more tentative links that need to be used strategically. The benefit of educator engagement in co-design is demonstrated here by helping to prioritise key curriculum goals and levers for the resources. Curriculum alignment has power to leverage official documentation to support the delivery of such work, especially for educators or school leaders who are concerned about whether they are overstepping their remit in doing so.

Having established the various needs for the learning resources, the article then explored how a pedagogical framework can inform the decisions for realising such needs in an 'evidence-based' way (Step Five). The selected pedagogical framework drew on critical pedagogy, anti-oppressive education, and the bullying literature. The focus of the framework is in fostering critical thinking, compassion, and positive action to address the structural factors that support cisheteronormative oppression. Cautions are raised about addressing bystander intervention and framing bullying through first-order frameworks that can unintentionally support individualised and victim-blaming discourses.

Following the production of resources in alignment with the needs analyses and pedagogical framework (Step Six), the next step involves addressing educator and facilitator support needs and requirements (Step Seven) to facilitate the use of such resources. While not discussed in the UNESCO (2016) guidance, launching, marketing and disseminating the resources (Step Eight) is vital to recognise the co-designers and collaborators as well as for promoting the uptake of the resources. Strategic and thoughtful dissemination is required to address cisheteronormative assumptions and framings in the media, as well as to foster ongoing positive political engagement.

In summary, this article has sought to champion UNESCO's recommendations to involve diverse stakeholders in the design of learning resources, and emphasises the advantages of integrating critical pedagogy, anti-oppressive education, and bullying research into their design. All eight steps outlined here are critical to such work, and a further step of evaluation is also advocated once the resources are in use. Although size constraints preclude a detailed discussion of evaluation in this article, evaluation offers significant benefits in understanding the effectiveness of the resources and ascertaining opportunities for continued improvement (Cushman et al. 2014; Fenaughty 2016). In summary, the UNESCO (2016) guidance provides some guiding principles that can be furnished into a set of nine steps for effective resource production. Leveraging diverse stakeholder knowledge through co-design, alongside a comprehensive theoretical framework, can offer exciting opportunities to address the

persistent and destructive issue of cisheteronormative oppression in schools.

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