

Submission
No 28

**INQUIRY INTO EDUCATION LEGISLATION
AMENDMENT (PARENTAL RIGHTS) BILL 2020**

Organisation: Australian Research Alliance for Children & Youth

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Education Legislation Amendment (Parental Rights) Bill 2020

ARACY Submission

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About Us

ARACY is a not-for-profit organisation aspiring to the holistic wellbeing of all Australians aged 0-24. Our consultations with over 4000 children and young people, their families, and experts have shown us what wellbeing means to them: to be loved, valued, and safe; to have material basics; to be physically and mentally healthy; to be learning; to be participating; and to have a positive sense of identity and culture. We strive to achieve this by advocating for evidence-based policy and practice, focusing on prevention and early intervention. The proposed legislation amendment has significant implications for children and young people across all six wellbeing domains, but especially in relation to mental health and positive sense of identity and culture. Our response is attached below.

Overview

This submission will provide evidence on the effects of the proposed legislative changes on children and young people. Of particular note are the potential mental health implications for LGBTQI+ children and young people, the conflict the proposed legislative amendments have with the Mparntwe Declaration and United Nations Convention on the Rights of the Child, and the inconsistency of the Bill with the current health approach to gender diversity.

Terminology

Terminology has largely been aligned with the definitions used by the Royal Children's Hospital (see Appendix 1.1), with the addition of LGBTQI+ where the definition is aligned with that of the Royal Australian and New Zealand College of Psychiatrists (Appendix 1.2). Where specific citations have been used, terminology has been kept consistent with that used within the citation.

Issues for Consideration

1. Mental Health of Implications for LGBTQI+ Children and Young People

Gender and sexually diverse young people experience extremely high rates of mental illness and psychological distress. A survey of young trans Australians indicated that **approximately 75% had ever been diagnosed with depression, 80% had ever self-harmed, and approximately 50% had ever attempted suicide** (Telfer, Tollit, Pace, & Pang, 2020). Adolescence is a time of heightened vulnerability for gender and sexually diverse people, with increased rates of mental health problems and particular susceptibility to the effects of discrimination and marginalisation. The Royal Australian and New Zealand College of Psychiatrists have published a position statement addressing the specific mental health needs of the LGBTQI+ population (Royal Australian and New Zealand College of Psychiatrists, 2019). Within it is noted the following issues relating to adolescence for LGBTQI+ people:

“During adolescence, young people undergo biopsychological development phases during which they must establish their social and sexual identities. This can be a particularly challenging period for young LGBTIQ+ people, and a time of heightened vulnerability to mental health issues...At this critical juncture, experience of homophobia, transphobia and heteronormativity can be devastating (Robinson et al., 2014)...LGBTIQ+ young people are at particularly high risk of suicide in the period prior to ‘coming out’, or identifying oneself as LGBTIQ+ to others.”

Discrimination and marginalisation increases the risk of developing mental health problems, which can be mitigated by supportive, gender-affirming environments. A publication by the Royal Children’s Hospital in Melbourne states that “it is well recognised that trans and gender diverse individuals are at increased risk of harm because of discrimination, social exclusion, bullying, physical assault, and even homicide” (Telfer, Tollit, Pace, & Pang, 2020). Conversely, inclusivity and acceptance at both family and service level are considered important elements in improving wellbeing for LGBTIQ+ young people. The same publication states that “Increasing evidence demonstrates that with supportive, gender affirming care during childhood and adolescence, harms can be ameliorated and mental health and wellbeing outcomes can be significantly improved”, while a position statement published by the Royal Australian and New Zealand College of Psychiatrists states that “Health, aged care, child and adolescent, family violence and other services should take steps to promote inclusiveness and cultural safety for LGBTIQ+ people” and that “Family support and acceptance can enhance outcomes for LGBTIQ+ children and adolescents across a range of indicators” (Royal Australian and New Zealand College of Psychiatrists, 2019). In fact, **children who have successfully socially transitioned¹ demonstrate rates of depression, anxiety, and self-worth that are similar to their gender-typical peers**, while children and young people who are “supported and [gender] affirmed by their family, community, and educational environments” may not need additional psychological supports beyond intermittent contact with their GP or school support services (Telfer, Tollit, Pace, & Pang, 2020).

The proposed legislation amendments impede the ability of schools to create supportive, accepting environments which would worsen mental health outcomes of LGBTIQ+ students. The Legislation Review Digest states that “if the Bill were to come into law, the idea that biological sex and human gender are different could not be discussed in schools” and raised the concern that “the Bill may thereby have some impact on students’ rights to be free from sex discrimination; and on the rights of transgender and gender diverse students” (Legislation Review Committee - NSW, 2020). There is compelling evidence that accepting, supportive, gender-affirming environments can significantly improve the mental health and wellbeing of children and young people who are gender diverse, while marginalisation, stigma, bullying, and discrimination is known to contribute significantly to mental health problems. It is impossible to foster an environment of acceptance, support, inclusiveness and cultural safety in schools such as through the avoidance of discriminatory language without being able to discuss this concept with students.

In conclusion, sexually and gender diverse young people experience high rates of mental health problems associated with significant experience of discrimination. Adolescence is a time of heightened vulnerability with particular susceptibility to the effects of discrimination. Evidence indicates that accepting, supportive environments can improve outcomes for gender and sexually diverse young

¹ *Social transition*: the process by which a person changes their gender expression to better match their gender identity. (Telfer, Tollit, Pace, & Pang, 2020)

people and that services should promote cultural safety. Australian educational institutions have an obligation to make schools a safe and inclusive environment for all children and young people, including those who are sexually and gender diverse. Prohibiting discussion around principals of gender fluidity in schools has potential to significantly increase mental health problems for LGBTQI+ young people by enhancing marginalisation and discrimination of an already vulnerable population.

2. Australian Goals of Education

The Mparntwe Declaration (Department of Education, 2019) was signed by the NSW Minister for Education and Early Childhood Learning, alongside all other Australian Education Ministers.

The Mparntwe declaration has two goals:

- Goal 1: The Australian education system promotes excellence and equity
- Goal 2: All young Australians become: confident and creative individuals, successful lifelong learners, active and informed members of the community

With particular relevance to object a) of the Bill (see Appendix 2): The preamble of the Mparntwe Declaration states that “Education plays a vital role in promoting the intellectual, physical, social, emotional, moral, spiritual and aesthetic development and wellbeing of young Australians” (Department of Education, 2019). It further states that “Achieving these education goals is the responsibility of Australian Governments and the education community in partnership with young Australians, their families and carers and the broader community” and that “Learning is a partnership with parents, carers and others in the community, all of whom have a role to play”. **As both a state and a nation, we agree that schools have an important role to play in the wider development of children and young people including in their “social, emotional, moral, [and] spiritual” development.** This responsibility is to be shared between the family and wider community, including schools.

With particular relevance to object b) of the Bill (see Appendix 2): Goal 1 of the Mparntwe Declaration states that the education community must “ensure that education promotes and contributes to a socially cohesive society that values, respects and appreciates different points of view and cultural, social, linguistic and religious diversity” (Department of Education, 2019). Goal 2 further clarifies that schools have a role to play in supporting all young Australians “develop personal values and attributes such as honesty, empathy, loyalty, responsibility and respect for others”, “act with moral and ethical integrity”, and “have empathy for the circumstances of others and work for the common good, in particular sustaining and improving natural and social environments”. The Committee states in the Legislation Review Digest (Legislation Review Committee - NSW, 2020) that “if the Bill were to come into law, the idea that biological sex and human gender are different could not be discussed in schools”. **Prohibiting discussion of the principals of gender fluidity is inconsistent with the goal of schools in nurturing the wider development of young people, and especially in fostering a socially cohesive society through awareness, empathy, respect and acceptance of human diversity.**

With particular relevance to object c) of the Bill (see Appendix 2): The premise that “teaching in relation to core values is to be strictly non-ideological” (Legislation Review Committee - NSW, 2020) also contrasts with the goal of schools identified in the Mparntwe Declaration that “All young Australians become...active and informed members of the community” who “are committed to national values of democracy, equity and justice, and participate in Australia’s civic life” (Department of Education, 2019).

For example, meaningfully participating in a democracy is difficult without being exposed to the various ideologies of different political parties. Goal 2 further states that all students to be supported to “engage in respectful debate on a diverse range of views” and “appreciate and respect Australia’s rich social, cultural, religious and linguistic diversity and embrace opportunities to communicate and share knowledge and experiences”. Based on the goals of the Mparntwe Declaration, it is reasonable to conclude that **schools have a responsibility to expose young people to a range of belief systems and ideologies, so that they have the opportunity to fulfil their wider development, participate meaningfully as informed citizens, and foster a socially cohesive society through appreciation and respect for diversity.**

Finally, the Committee raises concerns that “The Bill may...have some impact on students’ rights to be free from sex discrimination; and on the rights of transgender and gender diverse students” (Legislation Review Committee - NSW, 2020). Goal 1 of the Mparntwe Declaration states that all young Australians must be provided “with access to high-quality education that is inclusive and free from any form of discrimination”, while Goal 2 states that schools must support all young Australians to “have a sense of self-worth, self-awareness and personal identity that enables them to manage their emotional, mental, cultural, spiritual and physical wellbeing” (Department of Education, 2019). Schools have a responsibility to foster a sense of “self-worth, self-awareness, and personal identity” for all students, including those who identify as LGBTQI+. Prohibiting discussion around gender fluidity and sexuality in schools is therefore discriminatory against these students as it precludes them from having this goal supported by their schools. As noted by the Committee, “This is particularly the case if there are students within a school community who come from families that may be unfamiliar with such ideas – these students may not have a chance to consider them unless they are introduced to them in the school environment” (Legislation Review Committee - NSW, 2020).

The Mparntwe Declaration clearly states that schools have an important role to play in the wider development of all children and young people, including their ethical and moral standards, personal identity and values, and their ability to participate meaningfully as citizens of Australia. Schools also have a specific obligation to uphold national values and foster the development of a socially cohesive society that values social, cultural, and religious diversity. ARACY is concerned that prohibiting the teaching of principals of gender fluidity in schools especially with such severe punitive measures violates these educational goals and is discriminatory against LGBTQI+ students. More broadly, limiting the exposure of children and young people to “strictly non-ideological” (Overview of Bill, Appendix 2) content is likely to restrict their ability to participate meaningfully in democracy and to foster a sense of empathy and respect for diversity. While ARACY agrees that schools “should not advocate or promote dogmatic or polemical ideology” (Overview of Bill, Appendix 2) of any kind, we also acknowledge that schools, like wider society, will inevitably encounter diversity in social and political ideology and moral and ethical beliefs. While it is controversial whether gender fluidity can strictly be considered an ‘ideology’ (as opposed to normal biopsychosocial variation), irrespective of this, modelling to children how to respectfully engage in discussion is more aligned with the goal of contributing to a socially cohesive society that respects and appreciates cultural, social and religious diversity than prohibiting discussion of topics where opinions may diverge.

3. Human Rights

Australia is a signatory to the United Nations Convention on the Rights of the Child (UN General Assembly, 1989). As a member of the United Nations, we have as a country agreed that:

1. We have “faith in fundamental human rights and in the dignity and worth of the human person, and **have determined to promote social progress and better standards of life in larger freedom**”
2. That “the child should be fully prepared to live an individual life in society, and **brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity**”.

Article 13 states that “The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.” Depriving children and young people the ability to seek and receive information in regard to gender fluidity at their educational institution is a violation of their right to freedom of expression i.e. Article 13 of the convention.

Article 29 addresses children’s education, stating that “the education of the child shall be directed to...The development of the child's personality, talents and mental and physical abilities to their fullest potential”. As detailed above, marginalization and discrimination is known to increase the risk of adverse mental health outcomes for children and young people who are gender diverse, while the use of gender-affirming language and environments supportive of social transitioning are thought to mitigate this (Telfer, Tollit, Pace, & Pang, 2020). Teacher support for gender diverse students is also associated with improved educational and academic outcomes (Ullman, 2017). Prohibition of the discussion pertaining to gender diversity impairs the ability of the child to develop their personality, talents and mental health to their fullest potential, violating Article 29 of the convention.

Article 29 also states that education should be directed to “The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin”. Again, prohibition of discussion around gender diversity is a barrier to fostering “understanding, peace, [and] tolerance” among children and young people, especially those whose parents may not support tolerance of gender diversity, again violating Article 29.

Finally, the rights to freedom of expression (Article 13) and fulfilment of one’s potential (Article 29) is applicable to every child “without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status” (Article 2). The Bill would have implications that are particularly disadvantageous to children and young people who are gender diverse with regard to freedom of expression and fulfilment of one’s potential, and is therefore a violation of Article 2 by being discriminatory toward children and young people who are gender diverse.

4. Health Approach to Gender Fluidity

The Bill Overview (see Appendix 2) states that the objectives of the Bill are “to clarify that parents and not schools are primarily responsible for the development and formation of their children in relation to core values such as ethical and moral standards, social and political values and an understanding of personal identity, including in relation to gender and sexuality” and “that teaching in relation to core values is to be strictly non-ideological”. It is inferred in these statements that the concept and acceptability of gender fluidity is ideological or related to core values. However, this is in contrast to the approach taken by leading health and medical institutions across Australia and internationally, which increasingly consider gender fluidity to be part of the normal spectrum of human diversity.

A significant proportion of children and young people identify as gender diverse, with a New Zealand survey indicating that approximately 1.2% of adolescents identify as transgender (Telfer, Tollit, Pace, & Pang, 2020). A publication by the Royal Children’s Hospital in Melbourne explicitly states that “Being trans or gender divers is now largely viewed as part of the natural spectrum of human diversity” (Telfer, Tollit, Pace, & Pang, 2020). Gender diversity in itself is not considered a disease or pathological state – a clear distinction is made between gender diversity² and gender dysphoria³. The Royal Australian and New Zealand College of Psychiatrists again explicitly states that “It is important to note that gender nonconformity or diversity is not in itself a mental disorder”. The World Health Organisation recently removed ‘gender incongruence’ as a diagnosable gender identity disorder in its most recently published diagnostic manual of diseases and health-related problems, with a spokesperson stating that “It was taken out from mental health disorders because we had a better understanding that this was not actually a mental health condition, and leaving it there was causing stigma” (Mohan, 2019). In short, the health community does not consider gender diversity to a pathological state, rather a normal expression of human variation.

Evidence among the literature is strongly in favour of gender-affirming treatment through social and/or medical transition to aid the child or young person to more closely align with their gender identity, which can reduce distress and improve emotional wellbeing (Telfer, Tollit, Pace, & Pang, 2020). Conversely, historical psychological practices which aimed to shift a person’s gender identity to be more closed aligned with their sex at birth (i.e. trying to treat or reverse the ‘abnormal’ gender identity) was not only ineffective, but also considered unethical and causing significant and lasting social and emotional harm (Telfer, Tollit, Pace, & Pang, 2020). The use of gender-affirming language is considered a “vital” component of this. Importantly, “Withholding of gender affirming treatment is not considered a neutral option, and may exacerbate distress in a number of ways including depression, anxiety and suicidality, [and] social withdrawal” (Telfer, Tollit, Pace, & Pang, 2020). Drawing parallels with educational institutions, the prohibition of discussion of gender fluidity is also not a neutral option, and in fact may very well actively cause harm to children and young people with diverse genders.

² *Gender diverse*: a term to describe people who do not conform to their society or culture’s expectations for males and females (Telfer, Tollit, Pace, & Pang, 2020)

³ *Gender dysphoria*: a term that describes the distress experienced by a person due to incongruence between their gender identity and their sex assigned at birth (Telfer, Tollit, Pace, & Pang, 2020)

5. Children and Young People's Views

A survey of 704 same-sex attracted and gender diverse Australian students aged 14-18 sheds lights on the importance of supportive teachers on outcomes for LGBTQI+ students (Ullman, 2017). The background to the article discusses the value of positive school climates on educational outcomes for LGBTQI+ students, citing literature which highlights the role of teachers in facilitating this:

“In a landmark study...investigation of the schooling experiences of 101 lesbian-, gay- and bisexual-identifying students reported perceived teacher support to be positively, significantly correlated with students' sense of school belonging as well as their academic outcomes. Furthermore, their cluster analysis highlighted the protective impact of perceived teacher support finding that, even in schools with high levels of reported victimisation of same-sex attracted students, students with a sense of teacher support remained connected to the schooling environment and reported higher academic outcomes.” (Murdock & Bolch, 2005 as cited in Ullman, 2017)

“Numerous studies have highlighted the impact of perceived teacher emotional support, empathy and connection...on students' sense of connection to school, their learning motivation and, ultimately, their academic success.” (Goodenow & Grady 1993; Roeser, Eccles, & Sameroff 2000; Wentzel, 2009 as cited in Ullman, 2017)

“research...has specifically implicated teachers in the construction of marginalising schooling environments for sexuality and gender diverse youth, through the avoidance of inclusive content, failure to intervene during homophobic/ transphobic incidents at school – or worse, active participation in these instances (Sausa, 2005; Ullman, 2014 as cited in Ullman, 2017)

The survey itself found increased teacher positivity (items assessing teachers' overt expression of acceptance of LGBTQI+ people) as associated with improved outcomes for LGBTQI+ students, including levels of morale, distress, empathy, connection, student safety, learning confidence, and student motivation. School connection is particularly important, as this measure has been correlated with academic outcomes for sexually and gender diverse students; the paper demonstrates that perception of school safety accounted for 31% of the variation in students sense of school connection (a stronger predictor than socioeconomic status, school location, or school type) and that 22% of the variation in school connection was attributed to teacher positivity. The paper concludes that “this research underscores the criticality of gender diverse students having access to school staff members who are trained, knowledgeable, administratively supported, and unafraid to normalise diversity of gender expression”.

The Mission Australia Youth Survey is another publication that sheds lights on the views of children and young people (Tiller & Di Nicola, 2020). The most recent survey included over 25 000 young people aged 15-19. The number one national issue for this survey was equity and discrimination. Over a quarter of young people surveyed were concerned about LGBTQI+ issues, with just under 10% reporting there were either “extremely” or “very” concerned – ranking higher than domestic violence, drugs, alcohol, and gambling on issues of personal concern. Respondents included comments such as:

“My biggest issue is dealing with my gender dysphoria...Going to a school that isn’t homophobic but avoids these issues makes people in the young LGBTQ+ community feel more shunned and avoided. I wish the topic of gender was mentioned more and parents can learn how to treat transgender children without making them feel unwanted.” (15, Transgender, VIC)”

“Discrimination, seen in both race and sexual or gender preference...People should be more educated about LGBTIQ+ and race issues.” 17, F, TAS

While there is a limited amount of literature examining the views of children and young people on schools addressing sexually and gender diversity, it is clear from this literature that young people care about equity and discrimination, that a significant proportion of young people are concerned about LGBTIQ+ issues, and that overt teacher positivity towards LGBTIQ students is a critical element to academic and wider educational outcomes including school connection, learning confidence, and motivation. Again, the prohibition of discussion of gender diversity poses barrier to teachers demonstrating positivity towards LGBTIQ+ students, which could have significant implications for the academic and wider educational outcomes of sexually and gender diverse students.

Summary of Key Points

- 1. Gender diverse children and young people experience extraordinarily high rates of mental health problems with heightened vulnerability during adolescence. Discrimination, marginalisation, stigma, and bullying are known to significantly impact on poor mental health, while supportive, gender-affirming environments are known to improve mental health outcomes. Prohibiting discussion of gender fluidity and diversity precludes the ability of schools to provide supportive, gender-affirming, accepting environments such as through the use of respectful gender-affirming language. The Bill therefore has significant potential to adversely affect the mental health of an already highly vulnerable population.**
- 2. The Bill objectives are in conflict with the Melbourne Declaration of Educational Goals for Young Australians which NSW became signatory to alongside all other states and territories. The declaration acknowledged the vital importance of schools in the wider development of students, including their social, emotional, moral, and spiritual development, commits to educating students to help foster a socially cohesive community, and to enable young people to become active and informed citizens. While a “dogmatic” approach would be inappropriate, restricting teaching to “strictly non-ideological” content is contrary to these goals of education by restricting students’ ability to participate meaningfully in democracy and to foster a sense of empathy and respect for diversity.**
- 3. The proposed legislative amendments potentially violate children’s rights by discriminating against children who are gender diverse, impinging on children’s freedom of expression, and impairing their ability to fulfil their potential, which violates Articles 2, 13, and 29 of the UN Convention on the Rights of the Child.**
- 4. Diversity in gender expression and incongruence between gender identity and sex assigned at birth is not considered a pathological state by leading national and international health**

institutions, and is largely considered a normal expression of human diversity. Furthermore, diversity in gender expression is relatively common among children and adolescents. This is not consistent with the implication in the Bill objectives that the concept and acceptability of gender fluidity is ideological or related to core values, beyond the core values of acceptance and respect for diversity.

5. Equity and discrimination is the top issue of national concern identified by Australian students aged 15-19, with over a quarter of students demonstrating concern for LGBTQI+ issues. Literature indicates that teacher positivity towards LGBTQI+ issues plays a critical role in school connectedness, motivation, and learning confidence among other outcomes for LGBTQI+ students, with subsequent impacts on academic outcomes. Prohibiting discussion of gender fluidity will likely have significant implications on the academic and wider educational outcomes of LGBTQI+ students.

Appendix

Appendix 1.1: Terminology as defined by the Royal Children Hospital, Melbourne and used for this submission (extracted from Telfer, Tollit, Pace, & Pang, 2020)

Gender identity

A person's innermost concept of self as male, female, a blend of both or neither. One's gender identity can be the same or different from their sex assigned at birth.

Gender expression

The external presentation of one's gender, as expressed through one's name, clothing, behaviour, hairstyle or voice, and which may or may not conform to socially defined behaviours and characteristics typically associated with being either masculine or feminine.

Gender diverse

A term to describe people who do not conform to their society or culture's expectations for males and females. Being transgender is one way of being gender diverse, but not all gender diverse people are transgender.

Assigned male at birth

A person who was thought to be male when born and initially raised as a boy.

Assigned female at birth

A person who was thought to be female when born and initially raised as a girl.

Trans or transgender

A term for someone whose gender identity is not congruent with their sex assigned at birth.

Cisgender

A term for someone whose gender identity aligns with their sex assigned at birth.

Trans boy/male/man

A term to describe someone who was assigned female at birth who identifies as a boy/male/man.

Trans girl/female/woman

A term to describe someone who was assigned male at birth who identifies as a girl/female/woman.

Non-binary

A term to describe someone who doesn't identify exclusively as male or female.

Gender fluid

A person whose gender identity varies over time.

Agender

A term to describe someone who does not identify with any gender.

Brotherboy and Sistergirl

Aboriginal and Torres Strait Islander people may use these terms in a number of different contexts, but they are often used to refer to trans and gender diverse people. Brotherboy typically refers to masculine spirited people who were assigned female at birth. Sistergirl typically refers to feminine spirited people who were assigned male at birth.

Gender dysphoria

A term that describes the distress experienced by a person due to incongruence between their gender identity and their sex assigned at birth.

Social transition

The process by which a person changes their gender expression to better match their gender identity.

Medical transition

The process by which a person changes their physical sex characteristics via hormonal intervention and/or surgery to more closely align with their gender identity.

Appendix 1.2: Definition of LGBTQI+ as defined by the Royal Australian and New Zealand College of Psychiatrists (extracted from Royal Australian and New Zealand College of Psychiatrists, 2019)

LGBTQI+: The acronym LGBTQI+ refers collectively to people who are lesbian, gay, bisexual, trans, intersex, queer or questioning (those who are exploring their orientation and identity). The '+' is used to include people with alternative sexual, orientation, or sex or gender identities who do not identify with the terms contained within the 'LGBTIQ' acronym.

Appendix 2: Overview of Bill (extracted from the Legislation Review Committee - NSW, 2020)

The object of this Bill is to amend the Education Act 1990 (the principal Act) as follows—

- a) to clarify that parents and not schools are primarily responsible for the development and formation of their children in relation to core values such as ethical and moral standards, social and political values and an understanding of personal identity, including in relation to gender and sexuality;
- b) to prohibit the teaching of the ideology of gender fluidity to children in schools;
- c) to provide that schools should not usurp the role of parents – that teaching in relation to core values is to be strictly non-ideological and should not advocate or promote dogmatic or polemical ideology that is inconsistent with the values held by parents of students;
- d) to ensure that curriculum, syllabuses, and courses of instruction at all levels of schooling do not include the teaching of gender fluidity and recognise parental primacy in relation to core values;
- e) to ensure that all school staff - including non-teaching staff, counsellors, advisors and consultants - do not teach gender fluidity and that such staff undertake their duties and engage with students in schools in a way that recognises parental primacy in relation to core values;
- f) to require schools at the beginning of each academic year to consult with parents about courses of study that will include teaching on core values;
- g) to allow parents to withdraw students from instruction on core values where parents object to the particular teaching on these matters of parental primacy;
- h) to require the NSW Education Standards Authority to monitor the compliance by government schools with the requirements to not teach gender fluidity and to recognise parental primacy in relation to core values;
- i) to provide for a review after two years of the compliance of schools with these requirements and for that review to be tabled in both Houses of the NSW Parliament.

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