

Dear

Once again thank you for providing me with the resources for this particular lesson which focuses on “gender identity.”

I have several concerns about the lesson and I would urge you to review the content before this lesson is taught.

Some of my concerns are as follows:

- 1) Gender and sex are conflated throughout, with no coherent definition of “gender” being offered. This breaches the [DfE guidance](#) on being clear and factual and not reinforcing stereotypes. Lack of clarity on the meaning of male and female also has safeguarding implications.
- 2) I believe the lesson plan presents a one sided view of a highly contested and politicised subject and therefore breaches [The Education Act 1996: section 406](#) and [407](#), and the [guidance on political impartiality](#). In a similar vein I do not believe this lesson is evidence based, which breaches [DfE guidance](#).
- 3) The description of events surrounding the Stonewall riots is inaccurate, and an inaccurate history of “LGBT” is portrayed. This further breaches [The Education Act 1996: section 406](#) and [407](#) and [guidance on political impartiality](#).
- 4) The resources that children are signposted to for further support, including The Metro and Mermaids are not appropriate (bottom of page 16). Mermaids produce materials that breach [DfE guidance](#) on reinforcing stereotypes and therefore schools should not work with them in any way.

Here follows more details on each of these points. After reading I hope you would agree that the only course of action is to reconsider the use of this lesson plan.

I am aware that I have had to write extensively to evidence and explain my concerns and my belief that the material contravenes various guidelines. I do this purely out of being passionately against sex role stereotypes and homophobia and because I care about children.

1a) The conflation of sex and gender

As I’m sure you are aware, government [Statutory Guidance](#) from the DfE states that:

“75. Pupils should be taught the **facts and the law** about sex, sexuality, sexual health and gender identity in an age-appropriate and inclusive way. All pupils should feel that the content is relevant to them and their developing sexuality. Sexual orientation and gender identity should be explored at a timely point and in a **clear, sensitive and respectful** manner. When teaching about these topics, it must be recognised that young people may be discovering or understanding their sexual orientation or gender identity. There should be an equal opportunity to explore the features of stable and healthy same-sex relationships.[my emphasis]”

The conflation of sex and gender, and insufficient definition of the terms “gender” and “gender identity” means the lesson plan lacks the required clarity and falls short of providing children with coherent facts.

Further [DfE guidance](#) says:

“We are aware that topics involving gender and biological sex can be complex and sensitive matters to navigate. **You should not reinforce harmful stereotypes, for instance by suggesting that children might be a different gender based on their personality and interests or the clothes they prefer to wear.** Resources used in teaching about this topic must always be age-appropriate and evidence based. **Materials which suggest that non-conformity to gender stereotypes should be seen as synonymous with having a different gender identity should not be used and you should not work with external agencies or organisations that produce such material.** [my emphasis]”

Again, because sex and gender are conflated and because there is a lack of clarity around what “gender identity” even is, despite some of the material purporting to be challenging stereotypes, the material used does imply a link between non-conformity to stereotypes and “gender identity”.

On this basis I don't think any materials from the Metro charity should be used - the DfE guidance is very clear that when an organisation produces material which reinforces gender stereotypes, that a school should not work with that organisation at all.

1b) How does the material conflate sex and gender and imply that there is a link between non-conformity to stereotypes and having a different gender identity?

I realise I am looking at one lesson plan that is part of larger plan of teaching and that I cannot know exactly how the lesson is to be delivered, but within the plan there are so many elements which give me cause for concern with regards to definitions of words, teaching of facts, and providing children with appropriate clarity. I will aim to outline just some of them:

At no point in the material is a definition of "gender" provided, even though the term "gender" is used to define other words. Throughout pages 4 – 6 of the lesson plan this issue is most pertinent. Could you please let me know what definition of gender you will be using to make sense of all the other definitions that are included? There are two potential options in my mind for how you could be defining "gender", or indeed how children will likely define "gender" in the absence of any absolute clarity.

- 1- Gender can be taken to mean sex role stereotypes (this happens to be my son's understanding of the word) i.e., how much you adhere to societal expectations of how you "should" behave according to your sex. i.e., what job you should do, how you might dress, what hobbies you should like, and of course one of the most pervasive stereotypes – who you "should" be attracted to. Such stereotypes are harmful. In this instance, the terms "masculine" and "feminine" pertain to gender.
- 2- Gender is also sometimes used in place of the word "sex" (i.e., biology i.e., male and female) – whilst typically motivated by squeamishness over saying "sex", this is inaccurate and creates confusion.

There is a general lack of clarity in society with regards to the meaning and use of the word "gender", with even the dictionary having been updated to conflate stereotypes and biology. (Thankfully though, as I'm sure you're aware, the EHRC in its [updated technical guidance for schools](#) has reached clarity on the meaning of "sex" – clarifying that "gender" is an inappropriate term to use when talking about changing rooms and toilets in schools. See section 1c.)

However, within this lesson, I think it is important to be clear on how you are using the term "gender" in order that there is absolute clarity on the various other terms used, which use the word "gender" within their definitions. Correct and clear definitions are an important foundation for meeting the DfE requirements for facts and clarity.

When we look at the definitions of some of the words in the lesson without having clarity on the meaning of the word "gender," the confusing nature of The Metro's material becomes apparent:

For example, the lesson plan defines "gay" as:

"a man or woman who is attracted to someone of the same gender"

Here gender seems to be being substituted for the word "sex", which at least means we can parse the meaning, but if "sex" is what is meant, then for clarity "sex" ought to be used. Indeed, the DfE statutory guidance quoted above mentions "healthy same-sex relationships," not healthy same gender relationships.

If we apply this meaning of gender throughout, though, we run into problems, for example, if we look at "gender identity" we can see it described as:

"how you see yourself, what aspects of gender one personally resonates with."

If “gender” is shorthand for “sex” children are being asked:

“what aspects of sex (i.e., biology) one personally resonates with.”

Indeed, the video resource used would tally with this as it describes Marsha (a man) as:

“feeling female all her[sic] life.”

Can you confirm if this is the definition of “gender identity” you are using? If you are using this definition I would like to point out that recasting sex as a matter of “how you see yourself” or as a feeling is both inaccurate and a safeguarding concern (see 1c).

I would also like to know how the children are encouraged to determine how they see themselves and exactly what they ought to be referencing when assessing what they personally resonate with?

To what extent might children automatically start referencing stereotypes when faced with this definition? If we are asking children how male or female they “feel”, given that children may be very confused by the idea of their sex category as a feeling, it seems likely they will just start thinking in terms of restrictive stereotypes. I realise that you are unlikely to be explicitly asking children about their own “gender identity” in the lesson, but it is terms of how the children are expected to understand and flesh out this concept that I raise my questions.

Alternatively, you could use the first definition of gender (i.e., sex role stereotypes) to extrapolate the meaning of “gay” and “gender identity.”

In this instance, “gay,” which is defined as:

“a man or woman who is attracted to someone of the same gender,”

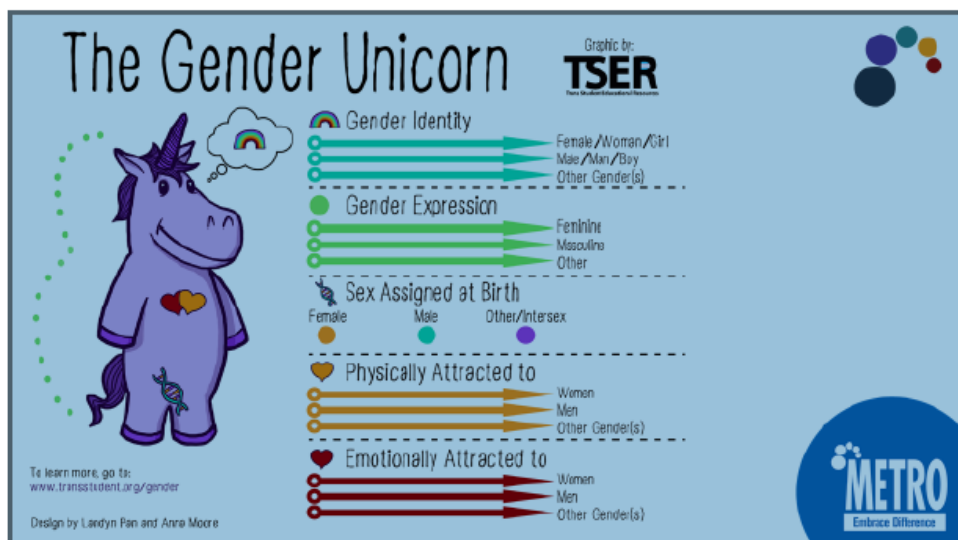
is no longer about attraction based on sex (in accordance with the Equality Act 2010), but about attraction based on the extent to which a person adheres to stereotypes. This definition, apart from being incorrect, and therefore contravening DfE guidance on being factual, sows the seeds of homophobia - If being gay or lesbian has now been redefined to not being about same-sex attraction, this leaves room for the suggestion that gay people should be attracted to members of the opposite sex if the person has a particular “gender” or “gender identity.” I mention this because this is something that is actually happening - [with lesbians being told they are “transphobic”](#) for not considering men who identify as women as their sexual partners.

When we look at the definition of “gender identity” – and use the first definition of gender given above (i.e., sex-role stereotypes), we are telling children that “gender identity” is dependent on their adherence to stereotypes, which at least makes a bit more sense than our first attempt at unpicking the meaning, but directly contravenes the DfE guidance already quoted.

In conclusion, the definitions given of “gay” and “gender identity” (just two of the terms defined in the lesson - you run into similar problems when you examine the other definitions) become incoherent and confusing if you use a consistent definition of “gender” when extrapolating meaning. Furthermore, whichever definition you use to extrapolate the meaning of “gender identity” the resulting definition and attempts to pin down this concept breach DfE guidance regarding not reinforcing stereotypes.

I really hope that considering the meaning of the word “gender” as applied to just these two definitions is enough for you to consider how confusing this material is and the extent to which it breaches DfE guidance, but the

underlying problem of the lack of coherent definitions of words is quite pervasive throughout and is further highlighted by the use of the “gender unicorn” graphic:



Explain that the Gender Unicorn is a great way of getting your head round the different identities, orientations and forms of expression there are.

The arrows on the “gender identity” part of the graphic say “female/woman/girl, male/man/boy, other gender(s)” – these terms up until “other gender(s)” all pertain to sex. Indeed, in the same graphic “sex” is shown as “male” and “female”. So according to this graphic male and female pertain to both sex and gender identity. So on the one hand, it seems “gender” is being used as synonymous with sex – but on the other hand gender identity and sex are two separate categories, and when we think of male and female in terms of “gender identity”, they are somehow connected to our thoughts or perhaps our feelings or perhaps both (as shown by the rainbow thought bubble), and when we think of them in terms of sex they pertain to our genitals and/or genes (as shown by the squiggles of DNA between the unicorns legs). I think children should be taught very clearly what male and female actually mean, and this graphic (and all of the material provided by The Metro) falls short of this.

Elsewhere in the graphic “gender” does seem to once more pertain to stereotypes as we see the arrows relating to “gender expression” are labelled “masculine” and “feminine”.

Throughout the graphic the meaning of words constantly shifts resulting in a lesson plan that lacks the clarity and basis in fact that the DfE guidance requires.

I hope that highlighting these issues, along with the points which follow, is enough that you would reconsider using material from The Metro.

1c) Safeguarding implications of conflating sex and gender

When there is confusion around the terms sex and gender and we are telling children they can have a “gender identity” of “male” or “female” which is something to do with thoughts/feelings in their head (both of which are clearly done with the use of the “gender unicorn” and the video where a man is described as “feeling female all her

[sic] life”), we risk erasing the concrete reality of the distinct biological categories of male and female. It is very important that these categories are upheld, as to fail to do so poses a significant safeguarding risk.

Regarding single-sex facilities (page 57), the [updated technical guidance for schools from the EHRC](#) states that:

“Sex segregation is permitted in certain situations, such as where it is necessary and appropriate to preserve privacy and decency. The law requires schools to provide single sex toilet facilities for children over eight and single sex changing facilities for children over 11. These may be either in sex segregated communal facilities or in single-user lockable rooms.”

Previously, the requirements under schools premises regulations to provide facilities such as boys’ and girls’ changing-rooms, toilets and dormitories were described as “gender segregation”. However, the EHRC’s update makes clear that these requirements relate to pupils’ sex.

Page 86 states that:

“A person’s sex refers to the fact that he or she is a male or female of any age. ‘Sex’ is understood as binary – being male or female – with a person’s legal sex being determined by what is recorded on their birth certificate, based on biological sex.”

I very much hope that single sex spaces are maintained within the school, although I have concerns about this after seeing this lesson plan, which I will have to address separately.

My purpose for sharing this guidance is to highlight the real-world consequences of conflating sex and gender and not being clear around things like the meaning of “male” and “female”. Although the lesson in question does not speak as to how you manage single sex spaces, it contributes to a culture where sex categories are erased, and it is easy to see the consequences of this in terms of safeguarding.

Young girls in particular, deserve changing rooms and toilets where they can be assured boys will not be present, no matter what that boy’s thoughts might be around “how they see themselves” – which your lesson tells them has some bearing on whether they are “male” or “female.” As difficult as it is in this society, I want to raise my son to be respectful of the legal rights of girls and women to single sex spaces, and this lesson undermines this by muddying the waters with regards to what “sex” actually means.

An additional safeguarding risk inherent to the use of these materials is that the whole ethos underpinning such materials is that person’s “gender identity” is accepted without question. This is part of the “affirmative” care model, which I discuss in more detail in sections 2 and 4. This model advocates for the unquestioning support of “social transition” and ease of access to puberty blockers, cross sex hormones and surgery and other interventions such as breast binders. Based on an ongoing recent review of evidence (The Cass Review) the NHS is moving away from this model of care. In order to safeguard children, schools should not be endorsing this model of care in any way.

2) Political impartiality and the requirement for evidence-based teaching

As you must be aware, the concept of “gender identity” and its potential to erase the existence of two distinct sex classes is widely publicly debated – albeit it not without rather significant attempts to silence those of us who are firmly of the opinion that sex matters and must not be overridden by “gender identity”. These attempts to silence include threats of ostracization at best, and violence at worst.

It is unfortunate that despite stating that the “facts” about “gender identity” must be taught, the DfE guidance does not define “gender identity.” It is not defined in law, nor in any meaningful way by any of the charities that produce educational materials on it. Unlike “sex”, it is not a protected characteristic within The Equality Act 2010.

As previously demonstrated, the materials produced by The Metro (and other charities) about “gender identity” are really quite nebulous in nature due to the lack of coherence around definitions and concepts. These materials are neither factual nor evidence based. They don’t follow any coherent logic. If they did, we wouldn’t see the problems discussed in section 1. The DfE does require that “Resources used in teaching about this topic must always be age-appropriate and **evidence based.**”

The materials from The Metro seem to be based in opinion – the underlying opinion implied is that everyone possesses some sort of sense of this undefined “gender identity” – indeed the “gender unicorn” that The Metro use comes from [TSER who explicitly state that everyone has a gender identity](#):

GENDER IDENTITY

One’s internal sense of being male, female, neither of these, both, or other gender(s). *Everyone has a gender identity, including you.* For transgender people, their sex assigned at birth and their gender identity are not necessarily the same.

It is also implied that it is very important that we think about our “gender identity,” that understanding “gender identity” is key to understanding equalities and human right’s issues, and - given the definition of “transgender” - that our “gender” or “gender identity” can be different from what we were “assigned at birth.” Given the confusing language used, this material could even be taken to imply that it is possible for humans to change sex. This is a theme that is reflected in The Metro’s website and in the ethos of the organisations which The Metro works with/signposts to, such as Mermaids and TSER.

In terms of evidence-based support for children and young people, the NHS is currently reviewing its practices (The Cass Review) with the review due to complete at the end of this year. An [interim report](#) has however been published. Because of the findings of this report [new training](#) has been produced for parents, health and education professionals. Whilst this training lacks clarity in places, it is founded upon current research and is peer reviewed. It appears to at least attempt to have a much more honest and thoughtful approach when examining concepts and definitions than many of the charities involved in producing educational resources for schools, and it is not supportive of an “affirmative” model of care.

The NHS introductory statement to the training states that there is much related to “gender-identity related distress” which is not known, which is in sharp contrast to the materials produced by The Metro which implies there is a universal and fixed understanding of “gender identity.” Part of the NHS introductory statement is as follows:

These resources present a shared understanding across the NHS and have been through an extensive peer review process, including input from professional bodies. They have been co-produced with young people and families with lived experience. They provide knowledge and guidance on what we do know, and identify what we do not yet know, about the emergence of gender identity-related distress. They explore how to speak about this topic and some of the language used, with an aim of encouraging constructive communication, support and care for young people. These sessions have been aligned with the emerging findings of the NHS Independent Cass Review.

In this training, when defining “gender identity” it is stated that:

“There has been an increase in people using the term gender identity to describe their feelings and experiences.

This term is being thought about and discussed. For example, what is the best way to study the concept, as well as understand its meaning for different people.”

This presents a much more balanced and honest approach, which leaves room for different viewpoints.

Within the materials produced by The Metro, there is no explicit explanation of the theories which underpin various concepts such as “gender identity” and “transgender”. There is a lack of coherent, factual, underlying theory presented in the lesson plan to explain the existence of “gender identity” or a lack of alignment between “gender” / “gender identity” and what a person is “assigned at birth” – of course, the language is so confusing, as already discussed, that it’s not even clear what is being said in the first place.

One such theory that might conceivably go some way to underpinning the concept of “gender identity” as discussed in this lesson, is the notion that it is possible to be “born in the wrong body.” From looking at the lesson plan, at age 12, in the absence of any underlying theories to these concepts being explicitly taught, a child might reasonably come away from the lesson thinking that it is a fact that a person can be “born in the wrong body.” Could you please clarify what theory you are using to underpin the concept of “gender identity” and what evidence base you are using? Do you believe it is factual that it is possible to be “born in the wrong body” and will children be taught this? I don’t think this makes sense philosophically, and I certainly don’t believe there is a medical evidence base supporting this idea.

Any young person who feels they don’t fit the expectations that society has of their sex should be given the tools to understand that the problem lies with society and not with their body or their sexual orientation – I’m sure you must agree - yet I am concerned that this lesson plan is unwittingly undermining this.

Can you also provide the evidence base you are drawing on when you conceptualise “male” and “female” as something to do with feelings and thoughts, which happens overtly at least twice in this lesson - once in the video and once in the gender unicorn graphic. Do you believe it is factually correct that biological sex is a feeling?

The assumption within the lesson is that “gender identity” is something which just “is”, i.e., a concept that is simply accepted by everyone (despite the lesson not actually coherently explaining it). Opinions around “gender identity” are being taught as fact. And yet the concept of gender identity is highly debated and politicised and it has been established that both a belief and a lack of belief in “gender identity” is a [protected philosophical belief for equality law purposes](#). There does not appear to be any scope within the lesson plan for even the acknowledgement of alternative viewpoints, (i.e., that many people challenge the concept of “gender identity” because it relies on sex role stereotypes, that a person’s idea about their “gender identity” will never trump the reality of their sex, and that no one should be forced to go along with another person’s view of their “gender identity,” especially if that results in the loss of single sex spaces).

Therefore I believe that that this lesson plan contravenes [The Education Act 1996: section 406](#) and [407](#) which states that:

“the head teacher shall forbid...the promotion of partisan political views in the teaching of any subject in the school”

and requires schools:

“to ensure that where political issues are brought to the attention of pupils...they are offered a balanced presentation of opposing views”.

The [guidance for schools on political impartiality](#) states:

“[schools] should be aware that the meaning of political issues does not refer solely to the discussion of party politics. Schools are advised to consider the range of issues on which there could be political views, which may include global affairs, **equalities issues**, religion and economics.[my emphasis]”

and

“Schools should be conscious of resources from external agencies that might initially appear appropriate but may contain bias and undermine a balanced account of the political issues being taught.”

[Statutory guidance](#) also states:

“78. Pupils should be **well informed about the full range of perspectives** and, within the law, should be well equipped to make decisions for themselves about how to live their own lives, whilst respecting the right of others to make their own decisions and hold their own beliefs [my emphasis]”

I also feel that this lesson plan would contribute to an environment where children who have criticisms of the concept of “gender identity” may feel less safe and potentially unwelcome in school, which risks a failure in your [Public Sector Equality duty under the Equality Act 2010](#), which states that you must have “due regard” to the need to “foster good relations across all protected characteristics.”

I hope you agree that the material in this lesson plan provided by The Metro falls short with regards to the requirements that material should be evidence based and politically impartial.

3) The Stonewall Riots and the history of “LGBT”

The lesson plan states that Marsha P Johnson and Sylvia Rivera led the Stonewall riots. This is something that is frequently reported, especially by charities that write educational materials for schools. This is part of a wider politically motivated narrative that seeks to push the incorrect idea that the whole Pride movement was started by “transwomen”. It is not true that Marsha started or “led” the riots - in his own recounting of the events of that night, the riots had already started when he arrived at The Stonewall Inn. He says [“I was uptown and I didn’t get downtown until about two o’clock, because when I got downtown the place was already on fire. And it was a raid already. The riots had already started.”](#)

Posthumously referring to Marsha as a “transwoman” and talking about the “LGBTQ+ people” inside the Stonewall Inn paints an inaccurate historical picture. It was not until the late 90s that the term LGBT first started being used, with many charities only starting to use the term much later - for example the [UK charity Stonewall only started including the “T” in their activism in 2015](#). It was [not embraced](#) by all lesbians and gay people.

Marsha described himself as a [drag queen or a transvestite](#), the term “transwoman” was not in use in 1969. [The BBC](#) describes him as a “drag artist.” This discrepancy becomes apparent in the video when Marsha is described as founding “STAR.” On screen this group is shown as standing for “Street Transvestite Action Revolutionaries” yet verbally the organisation is described as “providing care for homeless transgender youth.” Given that one of the “learning objectives” here is to learn the “history of the LGBT+ movement,” I would expect there to be accuracy about the origins and evolution of these terms.

From my previous points you can see that I have concerns that “gender identity” is inferred to be a fact of life and something widely understood to be possessed by everyone. Failing to acknowledge that the terms “LGBT” and “transwoman” are recent, instead inferring that they have been used for a long time, compounds this idea of “gender identity” having always existed and having always been used the way it is currently used. This is far from the truth.

In this [interview, Fred Sergeant](#), a gay man and gay rights activist (who was at The Stonewall riots and who organised the first Pride march that came after) gives a first hand account of the Stonewall riots. He confirms that Marsha was a transvestite and did not “lead” the movement. He also paints a different picture of the evolution of the LGBT

movement compared to The Metro charity and the video resource. When accounts like Fred's are ignored a balanced account of political issues is not being provided.

To reiterate the [guidance for schools on political impartiality](#):

“Schools should be conscious of resources from external agencies that might initially appear appropriate but may contain bias and undermine a balanced account of the political issues being taught.”

Whilst The Metro resources might look good on the surface, the section on LGBT history and The Stonewall riots further expose their political bias and inaccurate reporting.

Please can I ask that you review the way LGBT history and the Stonewall riots are portrayed in this lesson, and that you do not use the politically biased resources produced by The Metro.

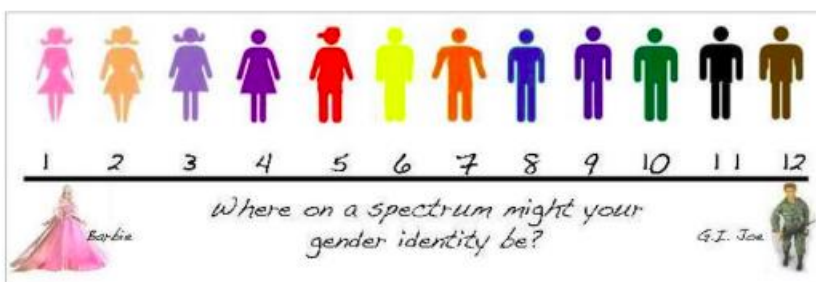
4) Further support

One of the learning objectives of this lesson is to signpost children to places where they can get further support.

I realise this is a plan for adaptation and I'm not sure if The Metro slide about further support will be used directly but on the bottom of page 16, children are encouraged to contact The Metro or a number of other agencies.

I would appreciate clarity on where you would be suggesting children seek further support, but in case you are planning to signpost children to Mermaids I would like to share my concerns about them. (I don't believe that any of the agencies mentioned are appropriate to refer children to but as I'm not totally clear on the use of that slide I will await clarity from you before sharing the concerns I have about the other agencies)

This is a slide from Mermaids training materials used to train police forces:



Mermaids [have not denied](#) that they produced this graphic instead defending it as “tongue in cheek.”

If we consider this graphic against the already quoted [DfE guidance](#):

“We are aware that topics involving gender and biological sex can be complex and sensitive matters to navigate. **You should not reinforce harmful stereotypes, for instance by suggesting that children might be a different gender based on their personality and interests or the clothes they prefer to wear.** Resources used in teaching about this topic must always be age-appropriate and evidence based. **Materials which suggest that non-conformity to gender stereotypes should be seen as synonymous with having a different gender identity should not be used and you should not work with external agencies or organisations that produce such material.**[my emphasis]”

It is clear to see that this is not an organisation that schools should be signposting children to, as this graphic absolutely relies on stereotypes to explain “gender identity”. Mermaids do at various points, like The Metro and other charities, say things that, with a cursory glance, might make it look like they are against sex role stereotypes, but when you interrogate their message it becomes clear that the whole concept that they are pushing relies fully on stereotypes. This can be seen by examining the Mermaids [glossary](#) in which we see very similar problems to those outlined in section 1, with the continual conflation of sex and gender.

I urge you not to signpost children to this charity, and not to work with any charity that sees fit to signpost children to them. There is an absolute wealth of evidence that demonstrates huge concerns regarding Mermaids, but given the clarity of DfE guidance on not reinforcing gender stereotypes, I hope I have provided enough information such that you will not signpost to them in this lesson or elsewhere in the school. I can of course provide further information on Mermaids if you feel that what I have already provided is insufficient.

When considering the use of educational materials from charities and signposting children to further support, I would also like raise the issue that there are a huge number of charities who promote an “affirmative” model of care to children, parents and teachers.

The [interim Cass report](#), (with the Cass Report itself looking at all the available evidence) mentioned in section 2, has recommended that the NHS moves away from this model of care.

This is reflected in the [MindEd training](#) previously mentioned.

This training is available to educational professionals. The affirmative approach and the more holistic, developmental approach are explained in the training as follows:

Affirmative approach

Another school of thought suggests that an affirmative approach is the best way to support children and young people (Ehrensaft et al, 2018; Hidalgo et al, 2013). This is an approach that originated in the USA and recommends affirming a child or young person's felt gender identity while remaining open to changes over time.

This approach advocates for adults around a child to actively support them to change name, pronouns and making a social transition. It also advocates access to hormonal interventions if appropriate.

Developmental approaches

Developmental approaches:

- recognise that children and young people develop and change as they grow up
- suggest careful and supportive observation of how gender questions and any distress develop over time, before making changes or assuming one outcome (Di Ceglie, 2009; de Vries et al, 2012)
- aim to have a broad, holistic understanding of any distress and try to work out if there are additional unmet needs that might be adding to challenges growing up
- suggest that there might be different growing up experiences that can lead to gender-related distress, as well as a range of ways to reduce any distress

The training then goes on to focus on the latter approach which is the approach the NHS is moving towards.

In light of this information, when considering where to signpost children for further support and whose resources to use in general, and in order to comply with the DfE's guidance regarding evidence based resources, and for the wellbeing of children, I urge you to only use organisations that reflect this latest evidence base - this would exclude charities that continue to promote an "affirmative" model.

Thank you for taking the time to read and consider the many points I have raised. I look forward to hearing from you soon regarding my concerns and your plans for the curriculum.

Regards,

