



Presents
The Law of Gravity

by Olivier Sylvestre
Translated by Bobby Theodore

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Study guide created by Louise-Andrée Nadeau

Available in PDF at youtheatre.ca



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Montréal



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Founded 1968, Youtheatre is Montreal's oldest professional English language theatre company. Youtheatre is committed to the creation, development and production of new works by the finest Canadian playwrights. Most importantly, we consider provocative, intelligent and socially relevant subject matter to be a crucial factor in reaching our audiences. More recently, *The Pencil Project* and *Dreaming Now* reflect the current preoccupation of Youtheatre's Artistic Director Michel Lefebvre with the integration of new media in his work with the hope of making theatre for young audiences relevant and contemporary.

Each year, the company produces three works for Quebec audiences and tours productions from its repertoire on a national level. These works are seen by an average of 30,000 young people each season. Since 2000, Youtheatre has been presenting work in French and considers the francophone community an important part of its audience.

Youtheatre has performed at many important venues in Canada including the National Arts Centre, Young People's Theater (Toronto), Grand Theatre, Imperial Theatre, Manitoba Theatre for Young People, Théâtre la Catapulte and Théâtre la Seizième in Vancouver. On an international level, Youtheatre has performed at The Birmingham Rep, Unity Theatre, Sherman Theatre and The Grand Theatre in Swansea, Wales.

The Canada Council has recognised Youtheatre as a leader among Canadian theatre companies producing work for young audiences, citing the company's "achievements in maintaining high production standards" as well as, "the depth of its commitment to developing new work and original voices".

Youtheatre operates under the jurisdiction of both the (CAEA) Canadian Actors' Equity Association and (UDA) Union des artistes and is a member of (PACT) Professional Association of Canadian Theatres and (TUEJ) Théâtres Unis Enfance Jeunesse.

ABOUT THIS GUIDE

This guide is meant to be used as a starting point for discussions and to encourage students to get the most out of their theatre experience. We recommend that students be introduced to play's themes before viewing the production. The discussion topics and post-show activities should follow the performance in order to enhance the students' complete understanding of the subjects involved. Feel free to adapt the activities to suit your students and your goals as a teacher. You may photocopy any of the material in this guide.



THE LAW OF GRAVITY PRODUCTION TEAM

Written by	Olivier Sylvestre
Translated by	Bobby Theodore
Directed by	Frédéric Sasseville-Painchaud
Costume Design by	Cynthia St-Gelais
Lighting Design	Martin Sirois
Sound Design	Maxime Corbeil-Perron
Stage Management	Frédérique Folly
Featuring	Aisha Jarvis as “Dom” Laurent McCuaig-Pitre as “Fred”

CHARACTERS

Dom

A 16 year-old teenager who chooses to “pass” as a boy. At the beginning of the play, we aren’t sure how Dom self-identifies. Disliking the concept of pronouns, Dom recently changed Facebook status from female to male. Dom prefers avoiding contact with other students from school.

Fred

A 16 year-old teenager who is new in town. He is looking to make new friends when he meets Dom. Fred has the same disgust as Dom for pronouns. Without any other options, he chooses to use “he”. He was a gymnast, an Olympic hopeful, but dropped out of his sport after being bullied. He likes to wear nail polish and makeup, but that doesn’t mean that we know his sexual orientation or gender-identity.

SYNOPSIS

Following the friendship between Fred and Dom, *The Law of Gravity* asks what it means to live in and find our place within a heteronormative society. Over the course of a school year, as they gaze across the river to *The City*, the two friends question gender, sexual identity and the pressure they feel from their peers. Fred and Dom would both like to leave *Not-the-City* for *The City* where they feel they would be free to become their true selves.

PRE-SHOW ACTIVITY

Sex Education

A FEW DEFINITIONS

A person's gender identity and sexual orientation are not related. Many people choose to define themselves in a multitude of ways; who they are, how they identify, and who they are attracted to have nothing to do with one another. In order to better understand the diverse rainbow of people, here are a few terms and their definitions.

It is important to mention that these definitions continue to evolve and are not concrete. New terms appear continuously and their meaning is not always accepted in the same ways by every community or person.

Student Activity: Ask the students to define in their own words the terms listed below. Compare their definitions to those found in *A Practical Guide to Welcoming Sexual and Gender Diversity in Colleges and Universities*, produced by the *Chaire de recherche sur l'homophobie* of the *Université du Québec à Montréal*.

Terms designating a sexual orientation or identity:

Bisexuality, Bisexual

Referring to people attracted to both men and women, and who can establish emotional, affective or sexual relationships with men and women.

Bispiritual, Two-Spirit

Indigenous term referring to the presence of two spirits in the same body: both masculine and feminine spirits. People who define themselves as bispiritual/two-spirit may also be gay, lesbian, bisexual, transgender, intersexual, transsexual or have multiple gender identities.

Gender Nonconformity

People who do not conform to society's standards where gender is expressed in binary terms, according a social structure based on male and female sexes. 'Gender variance' is a synonym although it is less widely used, it also implies a move away from gender normativeness.

Homosexuality, Homosexual

Someone who feels emotional, romantic and (or) sexual attraction towards a person of the same sex or gender. As this term is historically associated with a medical model of homosexuality, most people prefer to self-identify as gay, lesbian or queer.

Gender Identity

A person's subjective experience of gender, which may or may not correspond to their biological sex or sex assigned at birth. A person may identify as a man, a woman, or somewhere between these two poles, independently of their biological sex.

A FEW DEFINITIONS (continued)

Intersex

A person who is born with genitalia, chromosomes or hormones that cannot be easily identified as male or female. An intersex person can have external genitalia that do not resemble either male or female organs, have the appearance of both, have the genitalia of one gender but the secondary sexual characteristics of the other, or have chromosomes that are neither XX nor XY. This term replaces that of 'hermaphrodite', which is now obsolete and considered offensive. Some intersex people identify themselves as transgender, while others do not.

Lesbianism, Lesbian

A female whose primary sexual orientation is to other girls or women, or who self-identifies as a member of the lesbian community.

Queer

Any person who identifies as such, or who feel attraction that differ from the dominant norms of sexual orientation or gender identity. In English, the term is also used as an inclusive, unifying, sociopolitical and self-affirming umbrella term encompassing a broad range of sexual and gender expression, including people who identify as gay, lesbian, bisexual, transgender, , genderqueer or any other non-heterosexual sexuality or non-conforming gender identity.

Questioning

People who are uncertain about their sexual orientation or gender identity, or who present themselves as being in a state of questioning.

Transsexuality, Transsexual

An older term that refers to a person with a gender identity that is not in keeping with their physical body. Transsexual people can experience discomfort with this disparity and may seek to modify their body through hormones and(or) surgical procedures to bring their bodies closer to their true gender identity.

Transgender, Trans

The term "transgender" refers to a person whose gender identity or expression differs from conventional expectations of masculinity and femininity. The terms "transgender" and "trans" may also have an umbrella meaning and may include people who identify as cross-dressers, transsexuals, two-spirit, intersex and genderqueer.

Cross-dresser

The term refers to people who dress in ways that do not correspond to the social norms associated with their gender. They do so for fun, self-actualization, artistic expression and/or erotic pleasure. They are comfortable in their own body and do not wish to change it, i.e., they are not transsexual. A transvestite can be a man or a woman, heterosexual, homosexual or bisexual.

A FEW DEFINITIONS (continued)

LGBT

Acronym designating people who are lesbian, gay, bisexual, and transsexual/transgender/trans. The acronym can take a range of forms depending on the identities that are included. The following letters may be added: Q for queer or to designate people who are questioning their sexual orientation or gender identity; B for bisexual; 2S for two-spirit; I for intersex people; T for transvestites; A for allies or for asexuals. A + sign or an asterisk (*) placed at the end of the acronym indicates the potential inclusion of other identities that aren't yet represented by a letter.

MYTHS ON GENDER & SEXUAL IDENTITY

A comparison between the definitions generally accepted by the LGBT community and those of the students will likely reveal a few myths on various sexual orientations and gender identities. Here are a few of the most common myths and the relevant facts.

Myth 1: Homosexuality is an illness.

In 1973, the American Psychiatric Association removed homosexuality from the list of mental disorders. The World Health Organization did the same in 1993. There is no scientific evidence to confirm that homosexuality is a mental disorder. In addition, according to a study conducted by Bagemihl in 1999, homosexuality and bisexuality also exist within the animal kingdom. The cause of a person's sexual orientation remains unknown even today. It is therefore impossible to know what "causes" homosexuality. The question itself is rather heterosexist (a perspective which negates the diversity of sexual orientations and gender identities). Does anyone ever ask what "causes" heterosexuality?

Myth 2: Homosexuality is a choice, so it is possible to change one's sexual orientation.

It is not a choice. A person can choose to accept or not accept their sexual orientation. It is pointless to try to change sexual orientation. Such "therapies" are ultimately traumatizing for the "patients" and many of them still find themselves attracted to the same sex after having gone through the process.

Myth 3: Pedophiles are homosexuals.

According to numerous studies, there are no more pedophiles who are homosexual than there are who are heterosexual. According to Nicholas Groth, a pioneer researcher in the study of pedophiles, there are two types of child molesters: "fixated" and "regressed" pedophiles. The first type cannot be considered either homosexual, or heterosexual, as this molester is disgusted by adults of any gender. He will attack both girls and boys without preference. The second is usually in a heterosexual relationship with another adult and will take up pedophilia because of a craving for domination.

Myth 4: In a same-sex relationship, one of the partners plays the role of the man, and the other plays the role of the woman.

There is no set sexual division within same-sex couples. Homosexuals and bisexuals form relationships outside of traditional roles established by society. In fact, an increasing number of heterosexual couples divide their roles differently than how their parents and grandparents once did. The sexual division of labor is changing in society in general.

Myth 5: Transgender people are a new phenomenon.

Although this reality has been hidden and undocumented, there is ample historical evidence of the existence of transgendered people in numerous cultures and eras. Without exact numbers, both today and in the past, it is impossible to prove any recent increase. Some people may have the impression that this is the case, as an increasing number of people are letting their voices be heard and society is becoming more aware of gender diversity. There is greater understanding and acceptance of the different ways of being trans, aside from the classic dichotomy of male and female.

MYTHS ON GENDER & SEXUAL IDENTITY (continued)

Myth 6: It is easy to recognize a LGBT person by their appearance or their interests.

It would be wrong to judge that an effeminate man or a masculine woman is gay or lesbian. An “effeminate” man could just as likely be heterosexual. One’s interests or passions (sports, music, hobbies, etc.) do not determine one’s sexual orientation. Sexual orientation is determined by sexual or emotional attraction, which do not have any external indicators.

Myth 7: All trans people undergo sex reassignment surgery or wish to.

Sex reassignment surgery includes a number of procedures that are optional and vary individually from one trans person to the next, according to the situation and choices of each person. A person may be trans and never undergo these procedures. Trans people who wish to undergo the surgery have a number of challenges to overcome. The greatest challenge is usually financial since many health insurance plans do not cover such procedures. For who are eligible for sex reassignment surgery, the criteria are stringent, the waiting lists are long and many related expenses are not covered.

References:

[<http://www.gaiécoute.org/faq-category/general-mythes-realites/>] *Mythes et réalités*, Gai Écoute.

[<http://scoutpride.org/Myths&Facts.html>] *Myths and Facts about sexual orientation*, Scout Pride.

[<http://librarypdf.catie.ca/pdf/ATI-20000s/26492.pdf>] *Mythes sur les personnes trans*, Société canadienne du Sida.

POST-SHOW ACTIVITY

History and Citizenship Education

SEXUAL DIVERSITY THROUGH HISTORY

*Adapted from a lesson in ACCM’s Teacher’s Sex Ed Toolkit, sexedtoolkit.com

The rights of people in the LGBTQ community have greatly evolved in Canada and elsewhere in the world. Here is an overview of important events in the history of gay rights. Despite these breakthroughs, discrimination still occurs and human rights are violated throughout the world.

IN CANADA

18th & 19th centuries: British law in effect in Canada criminalizes homosexuality. A person who is found guilty of sodomy can receive the death penalty.

1861: Sodomy no longer punishable by the death penalty, now a prison sentence of 10 years to life.

1890: Most homosexuals who are arrested are charged with “gross indecency”.

IN THE WORLD

1811: The Netherlands decriminalize homosexuality.

1830: Brazil decriminalizes homosexuality.

1835: Russia criminalizes homosexuality, punishable with exile to Siberia for 5 years.

1836: Last execution in England for homosexual crimes.

1858: The Ottoman Empire decriminalizes homosexuality and East Timor legalizes homosexuality.

1869: The term “homosexuality” is used for the first time in writing in a Hungarian-German pamphlet defending gay rights.

1889: Italy legalizes homosexuality.

1906: The first American novel to be overtly gay, *Imre: A Memorandum* by Edward Prime-Stevenson, is published in Europe.

1917: The Bolshevik Revolution in Russia leads to a review of the Criminal Code stating that homosexual and heterosexual relations are to be treated equally under the law.

1931: In Berlin, Dora R. is the first known transgender woman to undergo a vaginoplasty.

1948: The Polish communist government establishes 15 as the legal age of consent for any sexual act, whether heterosexual or homosexual.

1957: After a decade of debates and controversy, the British government publishes the Wolfenden Report, which recommends the decriminalization of homosexual practices.

SEXUAL DIVERSITY THROUGH HISTORY (continued)

IN CANADA

1961: Homosexuals become, according to the law, “dangerous sexual criminals”. This label implies that the accused has a high rate of recidivism.

1965: A mechanic, George Everett Klippert, is arrested in the Northwest Territories for “gross indecency”. After admitting that he had had sex with other men for nearly 24 years, a psychiatrist deemed him to be a “dangerous sexual criminal” and he was sentenced to life in prison. This judgment was highly criticized by the media, and Klippert was finally released in 1971.

1967: Pierre Elliott Trudeau is nominated as the Minister of Justice under the government of Lester B. Pearson. Like the British government, he introduced a bill to legalize abortion, divorce and homosexuality. He justified these amendments with the now famous statement: “The State has no business in the bedrooms of the nation.”

1972: The first Pride Parade is held in Toronto.

1977: Québec amends its Charter of rights and freedoms to prohibit discrimination related to sexual orientation. The Canadian immigration law is amended to remove the restriction on homosexuals wishing to immigrate to Canada.

1981: On February 5, Toronto police raided four gay saunas in the city. The very next day, riots erupted. Until 2002, several similar raids were conducted in cities across the country. Ironically, these police raids served to popularize Gay Pride Day, which has been held every year in Toronto since 1981, as well as in several other Canadian cities.

1998: The Supreme Court forces Canadian provinces that had not already done so to officially condemn discrimination related to sexual orientation.

IN THE WORLD

The Vatican prohibits any person having “perversions”, i.e. homosexual inclinations, from being ordained or joining a congregation.

1967: In England, the recommendations of the Wolfenden Report are adopted.

1969: On June 28, New York City police raided a gay bar in Greenwich Village. The clients of the establishment resisted so strongly that the police had to retreat. At the first anniversary of the event, demonstrations occurred in New York, Boston, Minneapolis, Chicago, San Francisco and Los Angeles.

1972: Sweden is the first country to allow trans people to change gender legally.

SEXUAL DIVERSITY THROUGH HISTORY (continued)

IN CANADA

2005: Canada becomes the 4th country in the world to legalize same-sex marriage, forcing provinces that had not already done so to do the same.

2016: The Toronto Police officially apologizes to the LGBT community for the raids conducted in 1981.

IN THE WORLD

2001: The Netherlands becomes the first country to legalize same-sex marriage.

2003: Belgium legalizes same-sex marriage.

2005: Spain legalizes same-sex marriage.

Homosexual activities are punishable by the death penalty in ten countries around the world (Afghanistan, Iran, Nigeria, Qatar, Saudi Arabia, Sudan, Yemen, Mauritania and the United Arab Emirates).

65 countries deem homosexual activities to be illegal, including Pakistan, India, Algeria and Guyana.

22 countries have legalized same-sex marriage, including Canada, Argentina, France and South Africa. The United Kingdom and Mexico accept same-sex marriages in some jurisdictions only.

13 countries accept civil unions between same-sex partners.

Finally, in 89 countries, homosexual activities are legal with certain restrictions, which most often limit the rights of homosexuals.

References:

[<http://www.thecanadianencyclopedia.ca/en/article/lesbian-gay-bisexual-and-transgender-rights-in-canada/>] *Lesbian, Gay, Bisexual and Transgender Rights in Canada*, The Canadian Encyclopedia.

[<http://www.cbc.ca/news/canada/timeline-same-sex-rights-in-canada-1.1147516>] *TIMELINE | Same-sex rights in Canada*, CBC News.

[<https://www.washingtonpost.com/graphics/world/gay-rights/>] *The State of Gay Rights around the World*, The Washington Post.

GENDER THROUGH PERIODS AND CULTURES

*Adapted from a lesson in ACCM's Teachers' Sex Ed Toolkit, sexedtoolkit.com

Culture dictates various gender stereotypes. Toys for little girls are pink and promote the maternal and decorative aspect of women (dolls, kitchen sets, jewelry-making kits, etc.). Boys are associated with the colour blue – considered more masculine – and given toys that promote aggressive tendencies, and 'male' traits (trucks, tools, balls, swords, toy guns, etc.).

Are gendered stereotypes the product of the natural tendencies of either gender? For example, do girls naturally like pink? In class, ask to the students if the following statements are true or false. Discuss why they think so and then discuss what may be closer to reality.

 **In the West, pink has been associated to little girls since the 19th century.**

FALSE.

The pink for girls and blue for boys is a fairly recent marketing concept, as no color was associated with any gender before the First World War. In 1918, Earnshaw's, an American fashion magazine for children, determined that blue was for girls and that pink was for boys. This was because pink was considered to be a strong and determined color, while blue was associated with things that are delicate and soft. A decade later, some people began to disagree and it's only in 1940 that marketing agencies decided that pink would be for girls, and blue for boys. Nowadays, some western countries like Belgium continue to associate pink with baby boys.

 **In several Middle-Eastern countries, holding the hand of a person of the same sex is considered to be homosexual propaganda.**

FALSE.

It is a sign of friendship. In 2005, the American President George W. Bush made headlines during a visit of Saudi Arabia, when he was noted holding the hand of Prince Abdullah. In the West, that is a gesture that is normally reserved to couples.

 **In Sweden, new parents are entitled to a total of 16 months of parental leave per couple.**

TRUE.

Sweden is one of the Western countries that offer the most incentives to start a family. A couple that gives birth or adopts a child is entitled to 480 days (16 months) of paid parental leave. That total is shared between the two parents and each must take a minimum of three months. Also, the parental leave can be taken at the time chosen by the parents until the child is 8 years old. Today, fathers take up to 25% of the parental leave. The Swedish government is trying to implement incentives for that percentage to increase in the future, so that some measure of equity is achieved between men and women in the family.

GENDER THROUGH PERIODS AND CULTURES (continued)



In India and Pakistan, wearing an abaya (a modest Islamic dress) is not considered a sign of submission towards men, but rather as a sign of freedom.

TRUE.

For many women, wearing an abaya is a way of getting away from sexual harassment and the use of their bodies for marketing purposes. The purpose of the dress is comfort and not appearance. Women are therefore free, according to a certain part of this culture, particularly since wearing it is not mandatory.



In the United States, more men than women get a college degree.

FALSE.

In 2010, among active American adults, 37% of women had a college degree vs. 35% of men. In 2015, among the ages of 25-34 years, 38% of degrees went to women and 30% to men. Female enrollment at colleges and universities is also higher than that of men. In the job market however, women are still paid 22% less on average than men for similar work.



In Indonesia, government policy states that a woman must remain faithful to her husband and that she is the main person responsible for the education of the children.

TRUE.

A policy enacted in 1989 defines how a woman can be useful for her country:

- Faithfully support her husband;
- Produce and educate future generations;
- Take care of the family household;
- Represent an additional source of revenue for the family;
- Be a member of society.



In Brazil, men are the only ones who are legally responsible to provide for their families.

FALSE.

Although women are paid on average 15% less than men, both parents are expected to contribute to the financial health of the family. Like many other cultures, Brazilian mothers must take care of their children and household, while still having financial obligations.

References:

[<https://sweden.se/quick-facts/parental-leave/>]

[<http://www.care2.com/greenliving/6-gender-stereotypes-around-the-world.html>]

[<https://www.boundless.com/sociology/textbooks/boundless-sociology-textbook/gender-stratification-and-inequality-11/gender-and-socialization-86/the-cross-cultural-perspective-499-10465/>]

[<https://prezi.com/4lkcg3lkenkc/gender-stereotypes-across-cultures/>]

[<https://www.census.gov/newsroom/releases/archives/education/cb11-72.html>]

POST-SHOW ACTIVITY

Sex Education

QUESTIONS TO A HETEROSEXUAL PERSON

Many people in the LGBT community are questioned about their sexual orientation or gender identity. While most people simply want to learn about them or satisfy their curiosity, some questions can be offensive or ridiculous. To illustrate this aspect, here is a 'questionnaire' for heterosexuals written by Martin Rochlin, an American psychologist who is a pioneer in the psychotherapy approach towards acceptance of homosexuality.

1. What do you think caused your heterosexuality?
2. When and how did you first decide you were a heterosexual?
3. Is it possible your heterosexuality is just a phase you may grow out of?
4. Could it be that your heterosexuality stems from a neurotic fear of others of the same sex?
5. If you've never slept with a person of the same sex, how can you be sure you wouldn't prefer that?
6. To whom have you disclosed your heterosexual tendencies? How did they react?
7. Why do heterosexuals feel compelled to seduce others into their lifestyle?
8. Why do you insist on flaunting your heterosexuality? Can't you just be what you are and keep it quiet?
9. Would you want your children to be heterosexual, knowing the problems they'd face?
10. A disproportionate majority of child molesters are heterosexual men. Do you consider it safe to expose children to heterosexual male teachers, pediatricians, priests, or scoutmasters?
11. With all the societal support for marriage, the divorce rate is spiraling. Why are there so few stable relationships among heterosexuals?

QUESTIONS TO A HETEROSEXUAL PERSON – Rochlin (continued)

12. Why do heterosexuals place so much emphasis on sex?
13. Considering the menace of overpopulation, how could the human race survive if everyone were heterosexual?
14. Could you trust a heterosexual therapist to be objective? Don't you fear s/he might be inclined to influence you in the direction of her/his own leanings?
15. Heterosexuals are notorious for assigning themselves and one another rigid, stereotyped sex roles. Why must you cling to such unhealthy role-playing?
16. With the sexually segregated living conditions of military life, isn't heterosexuality incompatible with military service?
17. How can you enjoy an emotionally fulfilling experience with a person of the other sex when there are such vast differences between you? How can a man know what pleases a woman sexually or vice-versa?
18. Shouldn't you ask your far-out straight cohorts, like skinheads and bornagains, to keep quiet? Wouldn't that improve your image?
19. Why are heterosexuals so promiscuous?
20. Why do you attribute heterosexuality to so many famous lesbian and gay people? Is it to justify your own heterosexuality?
21. How can you hope to actualize your God-given homosexual potential if you limit yourself to exclusive, compulsive heterosexuality?
22. There seem to be very few happy heterosexuals. Techniques have been developed that might enable you to change if you really want to. After all, you never deliberately chose to be a heterosexual, did you? Have you considered aversion therapy or Heterosexuals Anonymous?

Reference:

[https://www.uwgb.edu/pride-center/files/pdfs/Heterosexual_Questionnaire.pdf] *Heterosexual Questionnaire*, University of Wisconsin Green Bay.

ANNEX I Resources

NEED HELP?

There are many resources available to young people. As an educator there are also services to help shape lessons about sexual education.



ACCM is a volunteer-driven community organization that provides support services and treatment information to people living with HIV/AIDS and/or hepatitis C. ACCM's Education for Prevention department offers innovative and inspired programs that aim to decrease the transmission of HIV, hepatitis C and other sexually transmitted and blood borne infections. They offer a **Teacher's Sex-Ed Toolkit** that offers a comprehensive set of lesson plans and resources designed to complement Quebec curriculum requirements. Learn more at accmontreal.org or at sexedtoolkit.com.



Action Santé Travesti(e)s et Transsexuel(le)s du Québec (ASTT(e)Q) – Also known as Québec Trans Health Action – aims to promote the health and well-being of trans people through peer support and advocacy, education and outreach, and community empowerment and mobilization. They provide free, confidential one-on-one counseling to trans people, to people questioning their gender identity, and to friends and families of trans people. Learn more at astteq.org.



Canadian Association for Education and Outreach (CAEO Québec) mission is to combat homophobia, biphobia, transphobia and heterosexism. Its flagship program, SILK (Sexual Information Leads to Knowledge) provides English speaking high schools with free workshops geared to increase awareness and knowledge on sexual orientation, gender identity, diversity and inclusivity. Through live testimonials from LGBTQ+ workshop facilitators and educational games, we aim to help make schools a safer space for all students. Learn more at caoquebec.org and to book a workshop, e-mail



Gai Écoute is a Canada-wide bilingual helpline and information centre for people concerned with questions related to sexual orientation and gender identity. Its mission is to provide support to lesbians, gay, bisexual and transgender (LGBT) people, their families and anyone who is dealing with questions related to sexual orientation and gender identity at home or at work. Learn more at gaiecoute.org or call their helpline at **514-866-0103 / 1-888-505-1010**.

NEED HELP? (continued)

GRIS-Montreal (Groupe de Recherche et d'Intervention Sociale) is a non-profit organization whose mission is to better awareness of homosexual and bisexual realities and make it easier for gays, lesbians and bisexuals to integrate into society. GRIS-Montreal focuses most of its actions in the school system. They provide workshops to establishments in the Greater Montreal Area. Learn more at gris.ca.



Kids Help Phone is a world leader known for its expertise and continuous innovation as Canada's 24/7 counselling and information service for young people. Its mission is to improve the well-being of children and youth in Canada by providing them anonymous and confidential professional counselling, referrals and information in English and French. **1-800-668-6868** or learn more at kidshelpphone.ca.



Project 10 works to promote the personal, social, sexual and mental well being of lesbian, gay, bisexual, transgender, transsexual, two-spirit, intersexed and questioning youth and adults aged 14-25. Services include a listening line (**514-989-4585**), peer counselling, workshops & kiosks for youths, teachers and health and social service workers as well as a Trans Health Database. Learn more



The LGBTQ Youth Centre serves Montreal's West Island by providing a safe and welcoming environment where lesbian, gay, bisexual, transgender and questioning young people can come to hang out, meet, talk, get to know each other, ask questions and understand themselves better.



Run by ACCM, SextEd is a program meant to help young people to find accurate and non-judgemental answers to their questions about sexuality. Completely confidential, all people have to do is text their questions about sex to **514-700-4411**. A trained volunteer then texts back with the answer. SextEd will never ask for a name or a phone number. The user number is kept confidential thanks to a system that automatically encrypts phone number and assigns a random number ID in order to help in case a follow up is needed. Learn more at sexted.org. SextEd partners with the French helpline Sext'Info, run by Portail VIH/sida du Québec. People can text 514 400-9301 with any questions they have about HIV or safer sex.



**The Law of Gravity
2016-2017 Season**

**ANNEX II
Teacher Questionnaire**

Your name: _____
School's name: _____
Age of students: _____

1- What were your students' impressions of the play?

2- Did you think the production was valid from an educational perspective?

3- Artistic Quality

	Excellent	Very Good	Good	Fair	Poor
Actors	<input type="radio"/>				
Set/Costumes	<input type="radio"/>				
Music	<input type="radio"/>				

Please comment:

4- Did you experience any problems (i.e. scheduling, punctuality)?

5- Did you use the Study Guide that was provided by Youtheatre? YES _____ NO _____
Why or why not?

6- Would you book Youtheatre again? YES _____ NO _____
Why or why not?

Additional comments:

**Please send your response by fax (514) 844-2330,
email education@youththeatre.ca or mail it to
Youtheatre 5333 Casgrain #507, Montréal (QC) H2T 1X3**