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## **BEYOND THE GENDER BINARY: TACKLING NON-BINARY AND TRANSGENDER ISSUES IN THE CANADIAN ARMED FORCES**

Maj D.L. Allen

**JCSP 41 DL**

**Master of Defence Studies**

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## **ABSTRACT**

This research paper examines existing policies of the Canadian Armed Forces relating to transgender and non-binary personnel, and argues that deficiencies in these policies will adversely affect recruitment from the next generation entering the workforce. There is a requirement for work in this area in light of research suggesting that Generation Z's views on sexuality and gender identity are markedly different than those of generations that have preceded them. Should the Canadian Armed Forces wish to be an employer of choice, maintain its commitment to diversity, and recruit from this capable cohort, it will need to adjust its policies to reflect new understandings of gender, and respond to the expectations of an increasingly diverse Canadian public. An analysis of the complex intersections of gender identity and transgender issues with social construction, generational perspectives and military culture reveals much about the Canadian Armed Forces and the gendered masculinity entrenched in its culture.

**Keywords:** Canadian Armed Forces; military; recruiting; Generation Z; LGBTQ; transgender policy; gender identity; diversity

## INTRODUCTION

*Gender is like a Rubik's Cube with one hundred squares per side, and every time you twist it to take a look at another angle, you make it that much harder a puzzle to solve.*

— Sam Killermann, *The Social Justice Advocate's Handbook: A Guide to Gender*

A thirty-minute visit to any post-secondary institution in Canada will reveal a different kind of young adult than has ever been witnessed. Connected, savvy, worldly, work-minded and pretty queer, Generation Z will be the driving force behind change on many fronts. The leaders of tomorrow. These young faces represent those whom the Canadian Armed Forces recruiters are hoping to persuade through targeted social media and other focussed marketing campaigns. Does the military appeal to Generation Z? And more importantly, is the military ready for them?

Past research has focussed on approaches to gays and lesbians in the Canadian Armed Forces, gender identity in the Canadian Armed Forces, and gender identity and possible effects on operational effectiveness in Canada's military. Other research has looked at the implications of harnessing current competencies by post-millennials and also how the post-millennial generation will be key to adapting to the future. A research gap exists where the intersection of Generation Z (post-millennials), recruitment, policy and transgender service in the Canadian Armed Forces has not yet been considered.

The purpose of this research paper is to identify the policy gaps within the Canadian Armed Forces pertaining to transgender and non-binary personnel with the intent that policy writers and administrators will have a better understanding of what changes need to be instituted to create an environment of inclusiveness within a force that can only be enhanced by its diversity.

This research paper will review the existing policies regarding transgender, gender non-conforming and non-binary personnel in the Canadian Armed Forces with the aim of determining if they will affect future recruitment from Generation Z and beyond, assuming that the Canadian Armed Forces maintains its commitment to a diverse military, representative of society. The results will show that the Canadian Armed Forces policies are deficient and, if maintained, will undermine efforts to recruit in the future, particularly from within the emerging cohort.

Chapter One will explore the conceptual framework of social construction and how it can be used to explain the ways in which an individual identifies one's 'self' and develops one's identity, including their gender. An understanding of identity development is important in recognizing individual behaviour and how persons operate individually and as part of a larger social group. Social construction works in creating identity and a sense of self, but in doing so, creates something opposite, the 'other'. The exploration identity and othering are particularly relevant to the Canadian Armed Forces as it aims to maintain its strength through recruitment. For the military to ensure that prospective recruits view it as a viable employer, individuals must be able to see themselves serving Canada. Administrative policies must be in place to support a diverse military – members whose views of gender may extend beyond the binary – in the best way possible.

Chapter Two will present generational theory and consider the ways in which the next generation of adults entering the workforce have different views than the generation that may employ them, particularly with respect to sexuality and gender. Generational theory explains that groups of individuals who share experiences together tend to have similar attitudes and outlooks that differ from those of other eras that, too, experience shared events. Members of Generation Z

have already been affected by shared world experiences and have developed specific characteristics and commonalities as a result. The Canadian Armed Forces will benefit from this generation's work ethic if they come to understand the ways in which technology and by extension social media has influenced them in the development of their gender identity and sexuality.

Chapter Three will examine gender identity and gender expression alongside an understanding of the lesbian, gay, bisexual, transgender and queer (plus) community. Angst and confusion can result when an individual's sex assigned at birth is not in alignment with their gender identity in a context where society places emphasis on gender roles and expectations that an individual is unable to reconcile. A binary view of gender perpetuates this. In great number, members of Generation Z reject this binary view in favour of a more fluid perception of gender and sexuality. They may consider the Canadian Armed Forces less than accommodating to their non-binary identities and pluralistic understandings. If the Canadian Armed Forces wants to ensure the fair treatment of serving and potential members they must adjust their policies accordingly. The complex intersections of social constructions, generations, gender identities and binary militaries should be considered in further policy development regarding transgender and non-binary personnel.

Chapter Four will critically analyze policies of the Canadian Armed Forces that affect transgender and non-binary members. The military, a historically rooted institution but a modern and agile fighting force, remains a government entity. Government bureaucracy ensures prudent and measurable steps toward innovation; the military, slow to change and adapt, is a product. Other levels and facets of government are adjusting to the expectations of society and Generation Z regarding gender identity and gender expression, and many laws are being rewritten. The

Canadian Armed Forces support to its transgender members is not as contemporary as that provided to transgender individuals of other militaries. If the Canadian Armed Forces are to reflect Canadian society, changes need to be made in several areas in order to have a military that is not simply tolerant and accommodating, but inclusive and welcoming of diversity.

## CHAPTER 1 - SOCIAL CONSTRUCTION

*One is not born, but rather becomes, a woman.*

— Simone de Beauvoir, *The Second Sex*

*Bodies are not only biological phenomena but also complex social creations onto which meanings have been variously composed and imposed according to time and space.*

— Katrina Karkazis, *Fixing Sex: Intersex, Medical Authority, and Lived Experience*

In her seminal work, Beauvoir posits that female body parts do not a woman make, and suggests instead that being a woman "...is a social matter."<sup>1</sup> She argues that societies dictate the norms, roles and activities that are set-aside for females, which then skew the potential outcomes of a female's social situation. For Beauvoir, it is by this mechanism that one is not born a woman, but rather becomes one. Similarly, Karkazis explains that the human body is more than simply a biological wonder; it is a social product with assigned and imposed meaning, engineered over time. Both epigraphs speak to the process and products of what is known as social construction.

The ways by which an individual identifies one's 'self' and develops their identities can be explained using the conceptual framework of social constructionism. An understanding of identity development is an important step in cognizing the behaviours of individuals as they operate independently and as part of a larger cohort or societal group. This is relevant to the CAF as it seeks to recruit new members to offset attrition resulting from engagement fulfillment/termination and compulsory retirement age. For the military to ensure that prospective recruits see the CAF as a viable employer, it must ensure that administrative policies

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<sup>1</sup> Sally Haslanger and Asta Kristjana Sveinsdottir, "Feminist Metaphysics," *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), edited by Edward N. Zalta.

are structured to provide the best possible support to members of the military. The mutable and evolving social construct of gender, as described through the lens of social constructionism, will require a coinciding evolution in administrative policies.

This chapter will explore the concept of social construction and how social construction provides an understanding of identity development, particularly as it pertains to gender, and the impact of identity development within groups and societies.

## **Social Construction**

### Theory Overview

Social construction is a key concept in sociology and an approach to understanding groups and individuals within those groups, the origins of which can be traced to an interpretivist approach.<sup>2</sup> The sociological theory was chiefly developed by social scientists Peter Berger and Thomas Luckmann who explored the idea that people create their own cultural and social worlds. In the decades since Berger and Luckmann's influential work, many 'varieties' of social construction have developed

...that have been influenced, modified and refined by other intellectual movements such as ethnomethodology, social studies of science, feminism, post-structuralism, narrative philosophy and psychology, post-foundational philosophy and post-positivist philosophy of science, and more.<sup>3</sup>

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<sup>2</sup> Tom Andrews, "What is Social Constructionism?" *Grounded Theory Review* 11, no. 1 (March 2012): 40.

<sup>3</sup> Henderikus J. Stam, "Introduction: Social Constructionism and Its Critics," *Theory & Psychology* 11, no. 3 (2011): 294.

These diverse influences have lead researchers, their interests and their positions in distinct directions, all under the umbrella of social construction, absent of a single social constructionist position but rather “...it serves as a label denoting a series of positions.”<sup>4</sup>

Social construction does not recognize an objective reality and focuses on how knowledge is understood and constructed with an epistemological or logical focus rather than an ontological or theoretical one.<sup>5</sup> Social construction’s hypothesis is that every aspect of humanity, through our interactions with others, is initiated, sustained and extinguished over a period of time.<sup>6</sup> Views, definitions, ideas and connotations are assigned to events or activities by a society, whether true or not, and become accepted or not accepted through communal agreements.<sup>7</sup>

Social construction is a product of culture where culture provides the definitions and assumptions along with evidence to support socially constructed ‘truths’. Culture, in response to events, provides reasons, explanation and understanding and “... defines what is permitted appropriate, normal, conforming, desirable and expected. It also defines what is taboo, inappropriate, abnormal, deviant and not legitimate.”<sup>8</sup>

Despite the breadth of positions, ranging from moderate to radical, scholarship on social construction is not without criticism. “Sometimes called a movement, at other times a position, a theory, a theoretical orientation, an approach, ...”<sup>9</sup> social constructionism has evolved from Berger and Luckmann’s original phenomenological concept to the less distinct concepts of

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<sup>4</sup> *Ibid.*

<sup>5</sup> Andrews, "What is Social Constructionism?" ..., 41, 44.

<sup>6</sup> Ian Rory Owen, “Social Constructionism and the Theory, Practice and Research of Psychotherapy: A Phenomenological Psychology Manifesto,” translated by I. Caro, *Boletín de Psicología* 46 (March 1995), 1.

<sup>7</sup> Ken Gergen, “Ken Gergen talks about Social Constructionist Ideas, Theory and Practice,” Vimeo video, 39:59, a September 2010 lecture at The Taos Institute, posted by Dawn Dole on 8 October 2010.

<sup>8</sup> Owen, “Social Constructionism ...,” 3.

<sup>9</sup> Stam, "Introduction: Social Constructionism ...," 294.

contemporary postmodern approaches. A multiplicity of theorizing has taken place resulting in considerable fragmentation of ideas.<sup>10</sup> Apparent contradictions that have been noted include: social construction's criticism of grand theory while presenting a theory of human behaviour; and its denial of the "...one-absolute-truth, objective approach to reality while arguing that it is absolutely true that reality is subjective."<sup>11</sup>

The imprecision of social constructionism's concepts creates a situation where it is difficult to conduct research based on empirical evidence. This lack of testability and empirical support has "...stimulated a trend ... to use a mix of quantitative and qualitative research methodologies to accommodate both objective and subjective reality..."<sup>12</sup> This mixed approach can provide corroboration of evidence, and allows for the examination of research problems outside of a "...strict dualism between the mind and a reality completely independent of the mind."<sup>13</sup>

Social construction places its emphasis on the nurture end of the nature-nurture spectrum, and as a result it generally ignores the impact of biology on human behaviour or culture. Critics suggest that by doing so, social construction lacks comprehensiveness in its approach and fails to consider social institutions and social structure in its perspectives.<sup>14</sup> While this analysis may be valid, it is immaterial to the argument being made. A theory that focuses primarily on one end of

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<sup>10</sup> Elizabeth D. Hutchison and Leanne Wood Charlesworth, "Theoretical Perspectives on Human Behavior," In *Dimensions of Human Behavior: Person and Environment*, 4<sup>th</sup> ed., ed. Elizabeth D. Hutchison, (Thousand Oaks, CA: Sage Publications, 2011), 51.

<sup>11</sup> *Ibid.*, 51, 52.

<sup>12</sup> *Ibid.*, 52.

<sup>13</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 2<sup>nd</sup> ed. (Thousand Oaks, Calif.: Sage Publications, 2003), 12.

<sup>14</sup> Hutchison and Charlesworth, "Theoretical Perspectives ...," 52.

the spectrum is typical and common where “...researchers focus on one type of potential causal mechanism [biological] without outlining a clear role for the other type [sociocultural].”<sup>15</sup>

Social construction’s perspective permits multiple realities and as a result, readily accommodates diversity. An associated criticism focuses on the absence of “...theoretical tools necessary for the analysis of power relationships...”<sup>16</sup> By focusing on multiple meanings in the social construction of reality, the concept of power is ignored and could “...reduce oppression to mere difference.”<sup>17</sup> In situations where some actors have greater power than others in constructing their own realities, they may disadvantage construction attempts by the weaker of the two because “...it tends to be the more powerful who are the most successful at having their version of events predominate.”<sup>18</sup> While this is a valid criticism of the theory, it cannot be directed at all versions of social constructionism. Some scholars have mitigated this reproach by “... incorporat[ing] pieces of the conflict tradition ... on the relationship between power and knowledge,”<sup>19</sup> thereby neutralizing some imbalances and accounting for power relationships.

Social construction’s broad and interpretive approach to making meaning and understanding groupthink is the most apt approach to achieving an understanding of self and identity development. While its focus could be considered limited, where it excludes biological explanations for human behaviour and social structure, its descriptive strengths outweigh its weaknesses and make it a suitable theoretical lens through which to explore social concepts such as gender.

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<sup>15</sup> Alice H. Eagly and Wendy Wood, “The Nature–Nurture Debates: 25 Years of Challenges in Understanding the Psychology of Gender,” *Perspectives on Psychological Science* 8, no. 3 (2013): 350, 351.

<sup>16</sup> Hutchison and Charlesworth, “Theoretical Perspectives ...,” 52.

<sup>17</sup> *Ibid.*

<sup>18</sup> Andrews, “What is Social Constructionism?” ..., 44.

<sup>19</sup> Hutchison and Charlesworth, “Theoretical Perspectives ...,” 52.

## Concept

At the point when symbols, objects, sounds, events, places, etc., have been assigned meaning and collectively agreed upon by the inhabitants of a society, they have ‘socially constructed’ that invention or artifice into what is referred as a ‘social construct’.

An important but difficult differentiation made in social construction is between constructing ideas and constructing objects. Concerning socially constructed ideas, such as the *concepts of poverty* or race, or more simply, the *notion that men are superior to women*, this theory suggests that ideas and concepts are an inevitable consequence of nature and can only be the product of social processes, where language is the conduit for such development. Ideas become fact within a particular society during a particular period. Parents transfer ideas and concepts through interactions with their children, with different cultures and languages imposing different concepts on their progenies. Ideas and concepts evolve over time by human activities<sup>20</sup> such as when “...people stop accepting, believing in, or taking for granted these constructions...”<sup>21</sup> or as a result of advances in science, technology and historical transformations<sup>22</sup> that the social group collectively agrees upon.

The social construction of objects (anything that is not an idea, for instance money, laws, language, or even concepts such as social class, honour, fashion or beauty), when applied to a society’s classificatory schemes,

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<sup>20</sup> Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality* (New York: Penguin Books, 1966), 134.

<sup>21</sup> Charlene Lane, “‘The New Generation’ of Seniors and the Ageism Paradigm Shift,” (presentation at the Annual NACSW Convention, Pittsburgh, PA, 20-23 October 2011), 4.

<sup>22</sup> Haslanger and Sveinsdottir, "Feminist Metaphysics."

...may do more than just map pre-existing groups of individuals; rather our attributions have the power to both establish and reinforce groupings which may eventually come to “fit” the classifications. ... Forms of description or classification provide for kinds of intention [classification and] such classifications can function in justifying behavior... and such justifications, in turn, can reinforce the distinction between those who are [classified and those who are not]...<sup>23</sup>

The division of social constructs into objects (and ideas) have serious implications for society and individuals within those societies. Classifications can separate between those who are embraced as a result of their classification and those who are shunned by theirs - a concept that is especially relevant when considering gender.

## Society

Social construction is a “... perspective which believes that a great deal of human life exists as it does due to social and interpersonal influences.”<sup>24</sup> Social constructs are a way for a society to make sense of the world and to create understanding of and assign meaning to phenomena.<sup>25</sup> A society communally decides and interprets what beliefs, ideas, etc., they acknowledge as being true<sup>26</sup> and this agreement and shared understanding then is a definition that becomes their socially constructed reality.<sup>27</sup> Reality then, is socially defined.<sup>28</sup> These shared

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<sup>23</sup> *Ibid.*

<sup>24</sup> Owen, “Social Constructionism ...,” 1.

<sup>25</sup> Andrews, “What is Social Constructionism?”..., 39.

<sup>26</sup> Gergen, “Ken Gergen talks about Social Constructionist Ideas...”

<sup>27</sup> Alexander Stingl, “Social Construction of Reality,” *Research Starters: Sociology*, Online Edition (2015); Gergen, “Ken Gergen talks about Social Constructionist Ideas...”

<sup>28</sup> Berger and Luckmann, *The Social Construction of Reality ...*, 134.

understandings of reality “... give rise to social rules, norms, identities, concepts, and institutions.”<sup>29</sup>

Constructed ideas develop through a linear process. First the ideas are crystallized,<sup>30</sup> then they become institutionalized,<sup>31</sup> internalized,<sup>32</sup> and finally they are naturalized<sup>33</sup> as members of the social group become enculturated.<sup>34</sup> Procedures and responses to the ideas are normalized and habitualized. Constructed ideas can become so deeply enculturated that the group sees it as the natural order of things to the point that the idea is considered immutable: it just is; always has been, always will be.<sup>35</sup> The habits are subsequently treated as ‘normal behaviour.’<sup>36</sup> Social controls and sanctions are imposed, both formally and informally, on those who do not operate within collectively agreed upon limitations: formally limited by the imposition of laws; and informally limited through exclusion, shaming, bullying and other methods of social control. To the insider, some constructs may be obvious while others imperceptible; in contrast, a society outside that group may not hold the same opinions about that reality or may not see it representing a reality at all.<sup>37</sup>

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<sup>29</sup> Lane, “‘The New Generation’ of Seniors ...,” 4.

<sup>30</sup> Berger and Luckmann, *The Social Construction of Reality ...*,” 194.

<sup>31</sup> Julie-Anne Carroll *et al*, “My Place Through My Eyes: A Social Constructionist Approach to Researching the Relationships between Socioeconomic Living Contexts and Physical Activity,” *International Journal of Qualitative Studies on Health and Well-Being* 3, no. 4 (December 2008): 205.

<sup>32</sup> Berger and Luckmann, *The Social Construction of Reality ...*,” 149.

<sup>33</sup> Alan Okros, email with author, 30 January 2017.

<sup>34</sup> Owen, “Social Constructionism ...,” 3.

<sup>35</sup> Alan Okros, email with author, 30 January 2017. It is a challenge to people within that society who hold those views without ever actually thinking about how or why that is, that when they are confronted with the idea that a concept can evolve, it may cause them to realize that other taken-for-granted aspects of their life may not be as fixed as they thought.

<sup>36</sup> Carroll *et al*, “My Place Through My Eyes ...,” 205.

<sup>37</sup> Gergen, “Ken Gergen talks about Social Constructionist Ideas.....”

Within societal groups, leaders influence principles by endorsing cohort activities as acceptable and desirable. Resulting groupthink produces cohort branding which can in some cases result in extreme ideologies with positive or negative consequences (radicalism, anti-Semitism, conservatism, etc.).<sup>38</sup>

### The Individual

Individuals, as contributing members of a society, have an integral role to play in social construction. Social construction implicates the individual in the formation of their own experiences. Many voices together, society makes meaning through this process. Immersed in a society's culture, individuals play an active role in creating their own meaning based on events and their lived experiences<sup>39</sup> and "...internalize the views, beliefs, values, and stereotypes inherent in that culture, which directly shapes their perceptions about the world..."<sup>40</sup> By internalizing already-constructed ideas or objects as part of their consciousness, it helps future generations understand the nature of their world.<sup>41</sup>

Individuals are inducted into collective participation, beginning with internalization of the people living in and around them and an awareness that the world around them is a meaningful and social reality. More complexly, if individuals can understand the people in their society, and understand the world in which they live, then that world becomes their own.<sup>42</sup> The incorporation of views and stereotypes held by others into one's self-perception happens through

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<sup>38</sup> Lane, "'The New Generation' of Seniors ...," 4.

<sup>39</sup> *Ibid.*, 3.

<sup>40</sup> *Ibid.*

<sup>41</sup> Alexandra Galbin, "An Introduction to Social Constructionism," *Social Research Reports* 26, (December 2014): 88.

<sup>42</sup> Berger and Luckmann, *The Social Construction of Reality ...*, 149, 150.

cultural norms.<sup>43</sup> In terms of behaviour, individuals act and react consistent with how they think they appear to members of their society, and how they think they appear to themselves. The images reflected and reinforced through ‘societal mirrors’ help make meaning of everyday life.<sup>44</sup>

From birth, babies are immediate participants in the social construction of their world as they learn their society’s beliefs.<sup>45</sup> In infancy and through childhood, children absorb/internalize the roles and attitudes that are displayed by significant people in their lives.<sup>46</sup> As children get older, the sphere of influences grows as they interact with others permitting enculturation to deepen - this continues to and throughout adulthood.

#### Development of Self

A human being develops and begins to understand itself based on the feedback it receives from others,<sup>47</sup> and the self is a “...reflected entity...”<sup>48</sup> Children learn that who they are is what they are called.<sup>49</sup> This social process is what forms the identity of an individual. Like an idea or concept, once one’s identity is crystallized, social interactions and responses can corroborate and reinforce it to remain steady state, or prompt it to adjust or reshape accordingly.<sup>50</sup> Iterative and ongoing social interactions are where people develop their identity and sense of self. They

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<sup>43</sup> Lane, “‘The New Generation’ of Seniors ...”, 3.

<sup>44</sup> *Ibid.*; Hutchison and Charlesworth, “Theoretical Perspectives ...”, 51.

<sup>45</sup> IAC Publishing, “What is Social Construction Theory?” *reference.com*.

<sup>46</sup> Berger and Luckmann, *The Social Construction of Reality ...*, 152.

<sup>47</sup> *Ibid.*, 151, 152.

<sup>48</sup> *Ibid.*, 151.

<sup>49</sup> *Ibid.*, 152.

<sup>50</sup> *Ibid.*, 194.

continue to be moulded by those with whom they live, where they reside and their perception of the two in context.<sup>51</sup>

At the individual level, social construction works in creating identity and sense of self. The creation of identity demonstrates "... how significant it is to an individual in various contexts, and how individual identity creation is a reflection of social structure."<sup>52</sup> Conceptually then, the existence of the Self requires the existence of something that the Self is not, that differs from the Self, this being the Other.<sup>53</sup> Dissimilar to and opposite of the Self, of Us, and of the Same, the concept of Otherness represents non-conformity by a person in relation to the norms set by society resulting in disenfranchisement. The result is often marginalization for those individuals who deviate from or do not meet the expectations of the society in which they reside.

### Impact on Gender

Gender, set against sex, is a "...system of social categories..."<sup>54</sup> rather than biological parts. The system of social categories called gender is a social construct and represents ways of perceiving, describing or talking about human beings. Conceptualizations of what gender is represent a society's attempts to socially construct identities and gender roles, both feminine and masculine, for people based on appearance and physical genitalia.<sup>55</sup>

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<sup>51</sup> Carroll *et al*, "My Place Through My Eyes ...," 216.

<sup>52</sup> Hyejin Iris Chu, "Social Constructionism," International Encyclopedia of the Social Sciences, *encyclopedia.com*.

<sup>53</sup> A. Bullock and S. Trombley, *The New Fontana Dictionary of Modern Thought*, 3<sup>rd</sup> ed. (London: UK General Books, 2000), 620.

<sup>54</sup> Haslanger and Sveinsdottir, "Feminist Metaphysics."

<sup>55</sup> Frederick Ugwu Ozor, "Social Constructs," International Encyclopedia of the Social Sciences, *encyclopedia.com*.

Societies collectively arrive at interpretations of a person's character, interests, expression, gestures and temperament based on their notion of what is appropriate.<sup>56</sup> Parents, peers, community and society institute gender "...through wearing certain gender-coded clothing, walking and sitting in certain gender-coded ways, styling one's hair in gender-coded manner and so on. Gender is not something one is, it is something one does; it is a sequence of acts, a doing rather than a being."<sup>57</sup> It is through social construction that gender is defined by a society.

#### Sex vs. Gender

Returning to the often-conflated issue of sex and gender, it is important to understand the difference. Sex refers to "...anatomical, physiological, genetic, or physical attributes that define if a person is male, female, or intersex. These include genitalia, gonads, hormone levels, hormone receptors, chromosomes, genes, and secondary sex characteristics."<sup>58</sup> Gender refers to "...a set of social, psychological, or emotional traits, often influenced by societal expectations, that classify an individual as male, female, a mixture of both, or neither."<sup>59</sup> Gender separates humans by social factors like social role, identity or behaviour.<sup>60</sup> In this way, gender is influenced by external impetuses and is therefore, by definition, socially constructed.

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<sup>56</sup> Mari Mikkola, "Feminist Perspectives on Sex and Gender," *The Stanford Encyclopedia of Philosophy* (Spring 2016 Edition), edited by Edward N. Zalta.

<sup>57</sup> *Ibid.*

<sup>58</sup> PFLAG, "National Glossary of Terms," *pflag.org*.

<sup>59</sup> *Ibid.*

<sup>60</sup> Mikkola, "Feminist Perspectives ...."

Traditionally, social constructs in many societies and cultures have made clear sex and gender delineations: the binary classifications of female or male in terms of sex, and the binary classifications of men or women in terms of gender. For the purposes of this paper, the notions of ‘female’ and ‘male’ will always refer to sex while the expressions ‘men’ and ‘women’ and ‘masculinity’ and ‘femininity’ will always refer to gender.

Confusion persists between sex and gender because societies typically align gender expectations and projections with biological sex characteristics. Consider the following further exploration of gender as a ‘coat-rack view’ where the coat rack is our sexed body that provides a foundation from which gender can be constructed.<sup>61</sup> Recall that gender is not something one is, but it’s something one does:

Gender conceived of as masculinity and femininity is superimposed upon the ‘coat-rack’ of sex as each society imposes on sexed bodies their cultural conceptions of how males and females should behave. This socially constructs gender differences – or the amount of femininity/masculinity of a person – upon our sexed bodies. That is, according to this interpretation, all humans are either male or female; their sex is fixed. But cultures interpret sexed bodies differently and project different norms on those bodies thereby creating feminine and masculine persons. Distinguishing sex and gender, however, also enables the two to come apart: they are separable in that one can be sexed male and yet be gendered a woman, or vice versa.<sup>62</sup>

The projection of norms on sexed bodies and gender socialization requires careful consideration. The risk is that the development of the self could occur in such a way that children and adolescents have unnecessary limitations imposed upon them. As a result of these limitations

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<sup>61</sup> *Ibid.*

<sup>62</sup> *Ibid.*

children could face some degree of polarization, should they not feel that the image of themselves reflects the society in which they live.

### **Roles, Norms and Expectations**

Unconsciously, parents often treat their children differently simply based on their sex. Even as infants, parents have described their day-old baby boys as strong, coordinated and alert, and their baby girls as delicate, soft and tiny. Unconsciously, they are using gender-stereotypic language to describe their offspring, and onward they will treat their infants in ways which reflect their expectations for a child of that sex.<sup>63</sup> More obvious in toddlerhood and beyond is the schism related to gender stereotypical clothing, clothing colours and toys. Gender ‘appropriate’ behaviours are reinforced, sometimes intentionally, sometimes not, permitting a girl to cry yet criticizing a boy for doing so under the same circumstances.

While significant improvements have been noted since the onset of second-wave feminism gender socialization continues to this day. Involvement in some sports and activities are channelled by the parent into stereotypical alignments, generally keeping girls away from rougher contact sports like rugby and football, masculine toys such as Lego, trucks, guns and superheroes, and involvement in technical hobbies like rockets, drones or astronomy.<sup>64</sup> The opposite is true for boys.

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<sup>63</sup> *Ibid.*

<sup>64</sup> *Ibid.*

## Implications

Gender socialization resulting from the social construction of gender has implications for those who do not see themselves as they believe others see them. Conforming to the expectations of the societal group is paramount to one's self worth, and they therefore work to avoid being considered as the Other and shunned from the group or deemed a non-conformist.

An example of this is found in the experience of gay men in the 1950s and 1960s. A conscious and unconscious effort was made to outwardly conform to the expectations of society. They used "...gender conformity as a 'front' for their sexual non-conformity. ... Their gender conformity required rejecting feminine gender mannerisms, a marker of sexual identity in prior decades, and embracing masculinity in some manner."<sup>65</sup> In a time when being effeminate served as an indicator for gay men to recognize one another, these men unconsciously regarded "...swishiness as a social construction rather than an inherent disposition."<sup>66</sup>

For those who are unable or unwilling to comply with societies' gender norms and expectations, social forces deem those individuals "... to be doing their gender 'wrong' and they actively discourage such sequencing of traits, for instance, via name-calling and overt ... discrimination."<sup>67</sup>

## Gender and Generation Z

Social constructionism provides insight into how groups make sense of their worlds by collectively assigning meaning to ideas and objects. The development of the self and identity are

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<sup>65</sup> Craig M. Loftin, "Unacceptable Mannerisms: Gender Anxieties, Homosexual Activism, and Swish in the United States, 1945-1965," *Journal of Social History* 40, no. 3 (Spring 2007): 578.

<sup>66</sup> *Ibid.*, 581.

<sup>67</sup> Mikkola, "Feminist Perspectives ...."

important outputs of social construction. Often conflated, sex and gender represent biology and social factors, respectively. Cultures intentionally and unintentionally impose gender and related roles, norms and expectations based on sex, and in this way, gender is a performance.

Implications of otherness to identity development can have devastating effects, especially with regards to gender. Societies engage in polarizing actions that separate those who conform from those who stray from established expectations. Those who fail to align their actions with the expectations established by society will suffer through disenfranchisement, exclusion, shaming, bullying, discrimination and other methods of social control.

The development of the self affects the development of generations. Social Constructs shift and bend as individuals and institutions reflect new understandings and reinforce new expectations and possibilities. This is true of gender and Generation Z. More specifically, a sub-cohort of that generation finds itself unable to relate to the binary gender construction created by society. The manifestation of this new view of gender that accepts gender fluidity and categories beyond the binary will affect the CAF and its ability to recruit from the next generation should they not adjust some of their personnel policies accordingly.

## CHAPTER 2 - GENERATIONAL DEVELOPMENT AND GENERATION Z

*Every moment and every event of every man's life on earth plants something in his soul.*

– Thomas Merton

The previous chapter outlined the concept of social construction and how groups of people make meaning out of events and resultantly, create expectations and norms for members of that group or society. Social construction also describes how those whose actions do not reflect the standards established by their society risk derision and exclusion. Generation Z, the next generation of workers to enter the workforce, have different views on the world, and most particularly regarding gender and sexuality, as compared to the generations that may potentially employ them. This has significant implications for a range of policies related to employment.

Generational theory explains that

...the era in which a person was born affects the development of their view of the world. Our value systems are shaped in the first decade or so of our lives, by our families, our friends, our communities, significant events and the general era in which we are born.<sup>68</sup>

Generational theory posits that persons who share experiences with others tend to have similar attitudes and outlooks with that group, where those attitudes and outlooks differ from groups that share significant experiences from different eras. As the epigraph indicates, the experiences that one has in their lifetime shape and influence them as individuals. Understanding the development of current and future generations can enable employers whose workforce comprises multiple generations to prepare for a new cohort of employees who may have different

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<sup>68</sup> Graeme Codrington, "Detailed Introduction to Generational Theory," [tomorrowtoday.uk.com](http://tomorrowtoday.uk.com).

expectations from their employer. By looking at the development of generations and specifically Generation Z, we can learn the characteristics of this generation, what has affected them and how we can come to understand them. By understanding them, the CAF can better prepare to hire from this cohort.

## **Generational Development Approaches**

### Overview

The premise of generational theory is that widespread commonalities exist in the personal traits of individuals of a similar age group who have shared significant and influential experiences, and these commonalities differ from those shared by other age groups.<sup>69</sup> A social generation is described as “...a cohort of persons passing through time who come to share a common habitus, hexis and culture, a function of which is to provide them with a collective memory that serves to integrate the cohort over a finite period of time.”<sup>70</sup>

Commonalities within a generation span ethnic, racial, cultural and economic differences, despite individual experiences within that generation, as they share “...what was in the air around them—news events, music, national catastrophes, heroes, and heroic efforts.”<sup>71</sup> During a formative stage in their development, an event that captures the emotions and the attention of masses can define a generation.<sup>72</sup> This also holds true for significant events and societal trends

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<sup>69</sup> Alan Okros, “Surfing the Digital Tsunami: How the Post-Millennials Will Be Key in Adapting to the Future,” draft, with permission, 15.

<sup>70</sup> Ron Eyerman and Bryan S. Turner, “Outline of a Theory of Generations,” *European Journal of Social Theory* 1, no. 1 (1998), 93.

<sup>71</sup> Zsuzsa Emese Csobanka, “The Z Generation,” *Acta Technologica Dubnicae* 6, no. 2 (2016), 65.

<sup>72</sup> Ron Zemke, Bob Filipczak and Claire Raines, *Generations at Work: Managing the Clash of Boomers, Gen Xers, and Gen Yers in the Workplace* (New York: AMACOM, 2013), 16.

while coming of age.<sup>73</sup> The self-sustaining and self-reinforcing common ties lead to group cohesion and result in exclusive and specific markers of a generation,<sup>74</sup> markers consisting of common tastes, attitudes, and experiences. A generational cohort is a product of its social, sociological, economic, and demographic times.<sup>75</sup>

Technology has enabled global interconnectedness through international media, news and the Internet, with the result that defining events have similarly impacted people from different countries and cultures of the same generation resulting in “...people of the same age ... likely [having] similar underlying value systems, regardless of their country or community of birth.”<sup>76</sup>

From a social construction perspective, generations naturally develop and the cohort continues to define the meaning of its generational membership with “...media [serving] as a powerful element in producing and reinforcing generational identity and forming the collective memory for social generations”<sup>77</sup> Social construction sees that the shared experiences of the same defining events and collective memory represents a generation.<sup>78</sup>

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<sup>73</sup> Ryan Jenkins, “How Generations are Created, Named, and Differ Across the World,” *ryan-jenkins.com*.

<sup>74</sup> Zemke, Filipczak and Raines, *Generations at Work ...*, 5.

<sup>75</sup> *Ibid.*, 16.

<sup>76</sup> Codrington, “Detailed Introduction ....”

<sup>77</sup> Andra Siibak and Nicoletta Vittadini, “Editorial: Introducing Four Empirical Examples of the ‘Generationing’ Process,” *Cyberpsychology* 6, no. 2 (September 2012), 1.

<sup>78</sup> Nicoletta Vittadini *et al*, “Generations and Media: Social Construction of Generational Identity and Differences,” in *Audience Transformations: Shifting Audience Positions in Late Modernity*, ed. N. Carpentier, K. C. Schrøder, and L. Hallett (London: Routledge, 2014), 2.

## Main Influencers

One of the earliest influencers of generational theory was sociologist Karl Mannheim, who argued in the 1920s that generations coalesce around shared experiences<sup>79</sup> where identity is formed by "...connected groups and embedded in the social-historical process."<sup>80</sup> He theorized that imperfect socialization of young generations occurred as a result of the gap between the realities they experienced that contrasted with the ideals learned from older generations.<sup>81</sup> According to Mannheim, cohorts would forever share a sense of a common perspective and distinctive characteristics with those who, through a similar lens, experienced the same formative experiences in their life-stage of sociological development.<sup>82</sup> The cohort forms an ideological unit or cultural movement as a result of their shared experiences, where the unit's perspective endures over time, while members of different cohorts possess differing perspectives.<sup>83</sup>

Mannheim's work was the premise upon which Neil Howe and William Strauss developed their generational theory in the 1990s that examined the repetitive nature of generational cycles as a predictor of future generations. Howe and Strauss set forth three criteria by which a generation can be identified.<sup>84</sup> The first is 'perceived membership,' where members of a cohort are cognizant of the shared traits and experiences with their contemporaries and who

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<sup>79</sup> James C. Taylor, "Whither March the Cohorts: The Validity of Generation Theory as a Determinant of the Sociocultural Values of Canadian Forces Personnel" (National Security Studies Course Paper, Canadian Forces College, 2008), 4.

<sup>80</sup> Csobanka, "The Z Generation..." 64, 65.

<sup>81</sup> Codrington, "Detailed Introduction ...."

<sup>82</sup> Taylor, "Whither March the Cohorts ...," 4; Nancy Whittier, "Political Generations, Micro-Cohorts, and the Transformation of Social Movements," *American Sociological Review* 62, no. 5 (October 1997), 762.

<sup>83</sup> Whittier, "Political Generations..." 761.

<sup>84</sup> Csobanka, "The Z Generation..." 65; Jenkins, "How Generations are Created...."

share a common perceived membership in that group.<sup>85</sup> The second criterion is ‘beliefs and behaviours,’ where events that members of a generation encountered as children and adults have shaped them in significant and similar ways with the result that they share common beliefs and behaviours.<sup>86</sup> The third is ‘shared history’ where, while sharing the same life-phase, members of a cohort encounter significant social trends or historical events.<sup>87</sup> In this way, social generations share similar ages “...but also similar attitudes toward family, culture and values, risk, and civic engagement.”<sup>88</sup> The influential work of Howe and Strauss enabled downstream researchers to predict generational characteristics and stereotypes based on significant world events.

Individuals as members of a cohort may relate more to a younger or older group or elements of both younger and older cohorts may be part of their life experience,<sup>89</sup> this is more prevalent with “...individuals on the ends of each generation who don’t fit tidily into the generalizations about their group.”<sup>90</sup> Another outlier is the instance of ‘young old people’ where, influenced by religion, culture, gender and personality, individuals from older generations will adapt and change their outlooks and attitudes to that found with younger generations. The reverse is the case of ‘old young people’, where youth take on the expectations and attitudes of an older generation.<sup>91</sup> Finally, individuals whose experiences and attitudes do not align with the

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<sup>85</sup> *Ibid.; Ibid.*

<sup>86</sup> *Ibid.; Ibid.*

<sup>87</sup> *Ibid; Ibid.*

<sup>88</sup> Neil Howe and William Strauss, "The Next 20 Years: How Customer and Workforce Attitudes Will Evolve," *Harvard Business Review* 85, no. 7/8 (2007), 45.

<sup>89</sup> Terry Trussler and David Ham, *Gay Generations: Life Course and Gay Men's Health* (Vancouver: Community-Based Research Centre, 2016), 3; Zemke, Filipczak and Raines, *Generations at Work...*, 155.

<sup>90</sup> Zemke, Filipczak and Raines, *Generations at Work...*, 155.

<sup>91</sup> Codrington, "Detailed Introduction..."

majority of their generational cohort cannot be characterized the same way as their generational peers.

Researchers have generally utilized mainstream cohort labels and associated bracketing dates to define generations, with a generation normally covering a twenty-year period.<sup>92</sup> The generational cohorts adopted by Howe and Strauss are shown in Table 2.1.

**Table 2.1 — Generational Cohorts**

Cohort Label	Date Range
The GI Generation	born 1901–1924
The Silent Generation	born 1925–1942
The Boom Generation	born 1943–1960
Generation X	born 1961–1981
The Millennial Generation	born 1982 to roughly 2005
The Homeland Generation	born roughly 2005–2025

Source: Howe and Strauss, "The Next 20 Years . . .," 45, 46.

Other researchers of mainstream generational cohorts have largely reflected similar alignment and labelling of the groups under review, with minor differences in labels and delimiting dates where

[b]oomers are reported as starting as early as 1943 and as late as 1947, and finishing as late as 1966; Gen X is reported as starting as early as 1960 and as late as 1968, and finishing as early as 1978 and as late as 1986; Gen Y is reported as starting as early as 1979 and as late as 1987, and finishing as early as 1994 and as late as 1999; Gen Z is reported as starting as early as 1995, with some anecdotal reference to starting as late as 9/11 (2001).<sup>93</sup>

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<sup>92</sup> *Ibid.*

<sup>93</sup> Taylor, "Whither March the Cohorts . . .," 5. Note that Gen Y is another cohort label for Howe and Strauss' Millennial Generation, as Gen Z is for Howe and Strauss' Homeland Generation.

Jenkins explains that the rationale for date ranges is dependant upon the reason for the study or the group conducting it:

Some define the date range of generations by where there is a shift in the social mood of an age cohort. Historians will define the date range of generations based on historical events. Demographers will define the date range of generations based on the shifts in birth rates. Others believe that to some extent the media shapes the boundaries of generations.<sup>94</sup>

Depending on the source, it is not unusual for delimiting dates to vary by five to ten years as “...there is no ‘exact science’ regarding dates encompassing a generation”<sup>95</sup> and generational start and end dates have not been officially or formally defined.<sup>96</sup> As some researchers have indicated, the ‘edges’ of generations can be fuzzy<sup>97</sup> and overlap can occur between two generations.<sup>98</sup>

Considering the array of delimiting dates and labels used to define generational cohorts, for the purpose of this paper the cohorts depicted in Table 2.2 will be adopted.<sup>99</sup>

**Table 2.2 — Generational Cohorts**

Cohort Label	Date Range
Silent Generation	born 1928 –1945
Boom Generation	born 1946 –1964
Gen X	born 1965 –1980
Millennial	born 1981 –1997
Generation Z	born 1998 –2015

<sup>94</sup> Jenkins, “How Generations are Created....”

<sup>95</sup> Defence Research and Development Canada, *Generation Z and Technology: Constructing Tomorrow's Boundary Spanners*, September 2015, 2.

<sup>96</sup> Jenkins, “How Generations are Created ....”; Taylor, “Whither March the Cohorts ....” 5.

<sup>97</sup> Defence Research and Development Canada, *Generation Z...*, 2; Trussler and Ham, *Gay Generations...*, 3.

<sup>98</sup> Codrington, "Detailed Introduction ...."; Zemke, Filipczak and Raines, *Generations at Work ...*, 155.

<sup>99</sup> Adopted from Richard Fry, “Millennials Overtake Baby Boomers as America’s Largest Generation,” Pew Research Centre. Pew Research Centre posits a similar cohort organization to that found by Defence Research and Development Canada as noted in *Generation Z and Technology...*

## Cohort Analysis: Generation Z

Who is Generation Z?

Generation Z, also known as Post-Millennials<sup>100</sup>; “Gen Z, Zs, Gen Z’ers, iGeneration, Gen Tech, Gen Wii, Net Gen, Digital Natives, Gen Next, Post Gen, ... Plurals,”<sup>101</sup> “the 0 Generation, ... Generation 2020,”<sup>102</sup> Generation C<sup>103</sup> and the Homeland Generation,<sup>104</sup> is the cohort currently entering adulthood, attending post-secondary institutions and joining the workforce. As stated previously, since the exact delimiting dates vary by research group (start dates ranging from 1993<sup>105</sup> to 2001<sup>106</sup> and end dates ranging from 2011<sup>107</sup> to 2025<sup>108</sup> to not yet decided<sup>109</sup>) with no agreement made on the stop and start dates, for the purposes of this paper Generation Z is defined as those born in the timeframe 1998-2015.

Arriving on the heels of the Millennial generation, the characteristics of Generation Z appear similar to those of Millennials in many ways, and are expected to for the first few years, owing to generational overlap. However, Generation Z will assimilate unique traits that differ from Millennials while accentuating some they adopted from the cohort preceding them. While it is possible to sketch a picture of the values, influences, habits and priorities of a generation

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<sup>100</sup> Alan Okros, "Slide to Unlock: Implications from the Harnessing 21st Century Competencies Project," report submitted to DGMPPRA (August 2015), 2; Defence Research and Development Canada, *Generation Z...*, 5.

<sup>101</sup> Terry Wiedmer, "Generations Do Differ: Best Practices in Leading Traditionalists, Boomers, and Generations X, Y, and Z," *Delta Kappa Gamma Bulletin* 82, no. 1 (September 2015): 55.

<sup>102</sup> Defence Research and Development Canada, *Generation Z...*, 5.

<sup>103</sup> Eduardo Estellita, "Social Clues to Understand Gen C (Part I)," *genyusatwork.com*.

<sup>104</sup> Howe and Strauss, "The Next 20 Years...", 45.

<sup>105</sup> Statistics Canada, "Generations in Canada," *The Canadian Population in 2011: Age and Sex*. Statistics Canada Catalogue no. 98-311-X2011003, Ottawa, Ontario: May 2012.

<sup>106</sup> Taylor, "Whither March the Cohorts ...," 5.

<sup>107</sup> Statistics Canada, "Generations in Canada..."

<sup>108</sup> Howe and Strauss, "The Next 20 Years...", 45.

<sup>109</sup> Defence Research and Development Canada, *Generation Z...*, 5.

through the aggregation of many types of data (demographic research, attitudinal surveys, etc.), two points must be made about the result. First, there are outliers that are not captured by generational characterizations, individuals who are unlike any other member of their generation. And second, any description of Generation Z will have a feedback effect, where the expectation for a set of behaviors and perspectives produces that behavior as individuals react to a range of social signals. As social construction explains, individuals act and react consistent with how they think they appear to members of their society, and how they think they appear to themselves.

#### Generation Z: Overview

The general characteristics ascribed to Generation Z reflect who this cohort is in relation to the period of time they occupy. This is the first cohort to truly be a global generation. As with previous generations, movies, music and celebrities influence Generation Z on a global scale. However, as a result of the influences of present day communication technology, the reach of trends in food, fashion and entertainment are instantaneously global, resulting in a magnitude of shared exposure never before experienced by a generational cohort.<sup>110</sup>

The oldest of Generation Z are beginning post-secondary education or are entering the workforce. Typically, they are described as "...connected in a seamless world of friends, data, and entertainment"<sup>111</sup> through social media, are technically adept, are generally accepting of diverse populations and are reportedly brighter than previous generations.<sup>112</sup> This generational cohort is seen to connect readily with their global peers. Working and learning whenever and

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<sup>110</sup> Mark McCrindle, "Generation Z Defined: Global, Visual, Digital," McCrindle Research, 2012.

<sup>111</sup> Wiedmer, "Generations Do Differ...", 56.

<sup>112</sup> *Ibid.*

wherever they choose, Generation Z is perceived to prefer interacting with media to passive methods of printed text, classroom lectures or traditional television. With access to the answers via smart phones and multitasking seemingly in their genes, for many in in this cohort, Generation Z seeks clear goals, constant feedback, rewards, and challenges all while maintaining flexibility.<sup>113</sup>

This generation is expected to develop unique worldviews as a result of their connectedness, and are expected to be confident in their moral judgement and develop a strong sense of self-worth.<sup>114</sup> Their active use of social media coupled with their exposure to diversity will enable a majority to present certain aspects of their identity to select audiences both on and offline. This would permit them to "...publically 'perform' [friend, employee, group member] while privately retaining alternate values and beliefs."<sup>115</sup>

#### Generation Z: Influence of Technology

First and foremost, the influence of technology on Generation Z cannot be overstated. For a generation that does not know a world without the Internet and connectedness, the impact of technology through social media has far reaching effects on everything from entertainment and learning to communicating and self-development. Australian researcher Mark McCrindle, on the influence of technology, asserted that Generation Z are

... digital integrators in that they have integrated technology seamlessly into their lives, and having used it from the youngest age, it is almost like the air that they breathe, permeating almost all areas of their lifestyle and relationships.<sup>116</sup>

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<sup>113</sup> *Ibid.*, 57.

<sup>114</sup> Okros, *Slide to Unlock...*, 3.

<sup>115</sup> *Ibid.*

<sup>116</sup> McCrindle, "Generation Z Defined...."

Generation Z's use of technology is causing a 'ripple up' effect as they influence current behaviours of previous generations. Historically populations have always looked to their youth for innovation, but this is occurring more frequently than ever before. Previous generations are integrating the technological gestures undertaken by Generation Z, focussing on "...cues on how to use and leverage technology"<sup>117</sup> to "...remain relevant and functional in a high-tech world."<sup>118</sup>

Not only are Generation Z considered 'digital natives,' it is 'mobile first' for this cohort.<sup>119</sup> For many in Generation Z, their personal electronic device is the connection to their 'life'. Some research suggests this generation's ability to multitask has resulted in distractedness and an inability to focus for more than eight seconds.<sup>120</sup> Additionally, the methods by which Generation Z communicate may result in a lack of soft skills such as face-to-face communication.

#### Generation Z: Influence of Social Media

The technological domain that Generation Z lives in today enables them to interact and communicate in a world that is connected at all times.<sup>121</sup> For many of this generation, books, television, music and films are experienced in starkly different ways than previous generations.<sup>122</sup> Through the same device, Generation Z can binge-watch television, download music, read electronic books, crowd-fund films and entrepreneurial efforts and while doing so,

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<sup>117</sup> Ryan Jenkins, "4 Reasons Generation Z Will Be The Most Different Generation," *ryan-jenkins.com*.

<sup>118</sup> *Ibid.*

<sup>119</sup> Rachel Arthur, "Generation Z: 10 Stats from SXSW You Need to Know," *forbes.com*.

<sup>120</sup> *Ibid.*

<sup>121</sup> Anthony Turner, "Generation Z: Technology and Social Interest," *Journal Of Individual Psychology* 71, no. 2 (Summer 2015), 104.

<sup>122</sup> Graeme Alister, *GENERATION Z: Savvy, connected, changing the world*, Innovation Group, J. Walter Thompson Intelligence, May 2015, 6.

connect not only to peers from their own local communities but also globally as well.<sup>123</sup> This sense of global connection is expected to deepen as new ways to interact evolve as a result of new technologies and social media offerings.<sup>124</sup> Generation Z will make meaning of their world through the use of technology and social media.<sup>125</sup>

To Generation Z, social media is not media at all, but rather

...the *medium* for connecting, learning, showing off, expressing oneself, debating, dating and so much more [emphasis mine]. [It] is the medium that connects [Generation Z] to the world around them and connects the world to [Generation Z], more than any other channel or communication option.<sup>126</sup>

An instrument of social construction, social media enables the formation of both civic participation and public opinion forums "... to provide an outlet for meeting new people, to share artistic tastes, to keep up with family and friends across the globe, to mobilize civic protests, to find romantic partners, and even to gain therapeutic support..."<sup>127</sup> and the "...smartphone allows all of these forms of media to be enacted almost simultaneously."<sup>128</sup>

According to researcher Jason Dorsey, the findings of social media on Generation Z (compared to other generations) are clear: social media: "... drives key external influences, ...including how people see you, your popularity and your perceived influence; ...affects [Generation Z] internally ... including their own happiness and self-esteem; and ...affects their

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<sup>123</sup> Defence Research and Development Canada, *Generation Z...*, 5,6.

<sup>124</sup> *Ibid.*

<sup>125</sup> Okros, *Slide to Unlock...*, 12.

<sup>126</sup> Jason Dorsey, *iGen Tech Disruption*, The Center for Generational Kinetics, 2016, 14.

<sup>127</sup> Turner, "Generation Z..." 105.

<sup>128</sup> *Ibid.*, 106.

real world experience, including job prospects and dating.”<sup>129</sup> The impact of social media on this cohort cannot be overstated; it “...is clearly the best way to reach and influence this new generation given the tremendous importance they place on it in virtually every aspect of their lives.”<sup>130</sup>

Generation Z’s ability to effortlessly communicate and collaborate around the globe, enabled by connectivity, has resulted in this cohort becoming more global in their relate-ability, interactions and overall thinking. “An 8-year-old in the U.S. is likely to have more in common with an 8-year-old in India than a 65 year-old in their own country.”<sup>131</sup>

This generation’s exposure to global issues allows them to

...connect not only to information about war, terrorism, school shootings, the global economic crisis, cyberbullying and other global events that have happened and are happening over the course of their youth, but they also have the ability to connect via social media with others across the world who are experiencing these events.<sup>132</sup>

By connecting with others on a global scale, Generation Z’s exposure to other cultures is expected for many to reinforce their experiences, raise their cultural awareness and protect them from ignorance, shaping them as more empathetic people.<sup>133</sup> Given their exposure to and connection with peers from other cultures, experiences and languages around the world, Generation Z is predicted to be more accepting of diversity and more socially responsible as a

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<sup>129</sup> Dorsey, *iGen Tech Disruption*, 17.

<sup>130</sup> *Ibid.*

<sup>131</sup> Jenkins, “4 Reasons....”

<sup>132</sup> Defence Research and Development Canada, *Generation Z...*, 16.

<sup>133</sup> Eduardo Estellita, "Social Clues to Understand Gen C (Part II)," *genyusatwork.com*.

result of this exposure.<sup>134</sup> The majority are expected to be more open-minded and permissive, resulting from their social media exposure to “...sexual and gendered identities, religious and cultural perspectives, alternate lifestyles and non-traditional living arrangements than previous generations.”<sup>135</sup>

### Generation Z: The Person

The constant connectedness of Generation Z and the technology-enabled exposure and interactions they have experienced have influenced the development of this cohort as human beings. Generation Z is reported to have “...formed such a digital bond to the Internet that they identify feeling emotionally attached to it, with more than 90% of participants indicating that they would be upset about having to give up an Internet connection as a punishment...”<sup>136</sup> The vehicle? Their mobile device.

Purportedly near their mobile devices at all times, Generation Z can “...feel instantly gratified, or hurt, or utterly unimportant, or dismayed by the content or the context of communication—all of these immediately.”<sup>137</sup> This circumstance can have adverse affects on Generation Z’s ability to develop coping skills in managing uneasiness, fear and frustration. Technology gives access to fantasy and escape, and it can be used to fill time and emotional voids.<sup>138</sup> Despite being experts at interacting with others online, research indicates the bulk of

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<sup>134</sup> Defence Research and Development Canada, *Generation Z...*, 16.

<sup>135</sup> Okros, *Slide to Unlock...*, 16.

<sup>136</sup> Turner, "Generation Z..." 107.

<sup>137</sup> *Ibid.*, 110.

<sup>138</sup> *Ibid.*, 108.

Generation Z may face hurdles in their ability to hold real time conversations, which involve skills such as reading tone and interpreting non-verbal cues.<sup>139</sup>

Technology, social media and the advent of cloud-based storage solutions have enabled endless customization. This includes playlists, personalization of newsfeeds, tailoring of social media and dating profiles, to the extent of modifying one's personality on a whim.<sup>140</sup> Members of Generation Z are expected to experience and explore their identity in a dynamic and customizable way. Because of the "paradoxical nature of their daily preferences ... [some members of Generation Z may] become less keen on asserting their identity ... or on accepting labels that define them for a long period (be it in cultural, personal or professional roles)."<sup>141</sup> Within the context of their online lives, Generation Z may be concerned about the person they project and experiment with fluid personal identities<sup>142</sup> and multiple online personas.<sup>143</sup> Over the course of time, Generation Z may develop a well-defined image through social media offerings manifesting itself into an I'm-not-who-you-think-I-am persona of multiple identities that exist both on and offline.

Technology is profoundly shaping how members of Generation Z see themselves.<sup>144</sup> For this generation, social media reportedly provides "an opportunity to display their image, gives them popularity, provides happiness, helps self-esteem, affects job prospects, [enables] dating prospects, [is a] source of peer pressure [and] displays social status."<sup>145</sup> Technology and social

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<sup>139</sup> Estellita, "Social Clues ... (Part I).

<sup>140</sup> *Ibid.*

<sup>141</sup> *Ibid.*

<sup>142</sup> Defence Research and Development Canada, *Generation Z...*, 16.

<sup>143</sup> Arthur, "Generation Z: 10 Stats..."

<sup>144</sup> Defence Research and Development Canada, *Generation Z...*, 15.

<sup>145</sup> Dorsey, *iGen Tech Disruption*, 17.

media often provide a sinister side, too. “Technology, while helping to facilitate Generation Z’s relational world can also negatively impact it, [with upwards of 33% of this cohort experiencing bullying] via social networking websites, ... instant messaging, text or email.”<sup>146</sup>

Members of Generation Z tend not to define themselves by gender as previous generations have. In a recent study of Generation Z conducted by JWT Intelligence Group, 48% of those polled “...identify as exclusively heterosexual ... and only 44% of them say they always buy clothes designed for their own gender.”<sup>147</sup> The same study revealed that

...82% ... said they didn’t care about sexual orientation and 67% had a friend of a different sexual orientation. 88% said that people were exploring their sexuality more than in the past. ... 69% described themselves as straight, 14% identified as gay or bisexual, and 8% said they weren’t sure. 9% preferred not to answer. ... Gender roles seem less clear with [G]eneration Z as well. 81% agreed that gender doesn’t define a person as much as it used to.<sup>148</sup>

Social media and the global-mindedness that it affords users has enabled the LGBTQ+ community to grow through Generation Z, as more people are apt to be ‘out’ than previous generations.”<sup>149</sup> Additionally, social media has illuminated “... the complexity of gender and sexual identity”<sup>150</sup> and has provided acceptance of and exposure to these less understood issues.<sup>151</sup> A personal account of the influence of social media on a transgender individual:

[At] 14, I started getting involved in LGTB issues online, through blogs and Tumblr, and I came across the transgender community... [w]atching transition

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<sup>146</sup> McCrindle, “Generation Z Defined...”

<sup>147</sup> Arthur, “Generation Z: 10 Stats...”; Les Fabian Brathwaite, “Less Than 50% of Teens Identify as Straight, Says New Study,” *out.com*.

<sup>148</sup> Alister, *GENERATION Z...*, 10.

<sup>149</sup> Turner, “Generation Z...,” 104.

<sup>150</sup> Alister, *GENERATION Z...*, 10.

<sup>151</sup> *Ibid.*, 28.

videos on YouTube, it really resonated with me. I started to think that I wasn't just gay, I was a different gender entirely. It was a great resource, from explaining what my issues were to letting me connect with other people. Without the internet I think it would have been twice as hard.<sup>152</sup>

For this generation, technology enables the development of one's self and one's identity as never before.

The JWT Intelligence Group study revealed that both sexuality and gender are seen as fluid by much of Generation Z<sup>153</sup> and individuals are "...moving beyond binaries like 'straight' and 'gay,' 'male' and 'female.'"<sup>154</sup> Generation Z is "...embracing a queer identity while rejecting the gender binary, ... a reflection of growing up in a world with unprecedented access to information and communities, at a time when the concept of identity is open to interpretation."<sup>155</sup> Results of this research reveal much about the social construction of gender and identity, and the degree to which online communities are granted an influence equal or greater than the local community to which one belongs.

#### Generation Z: Jobseeker

Generation Z is beginning to enter the workforce in greater and greater numbers. Though they are described as a remarkably mature generation,<sup>156</sup> this cohort generally will continue to be highly influenced by their parents, and will rely on them for career advice, similar to their

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<sup>152</sup> *Ibid.*, 29.

<sup>153</sup> *Ibid.*, 54.

<sup>154</sup> *Ibid.*, 57.

<sup>155</sup> Brathwaite, "Less Than 50% of Teens ...."

<sup>156</sup> Alister, *GENERATION Z...*, 4.

Millennial elders.<sup>157</sup> This is thought to be a result of being accustomed to support, coaching, guidance and direction from teachers, counsellors and parents through their developing years.<sup>158</sup>

Depicted as passionate, entrepreneurial and ambitious, Generation Z came of age during a recession and recognize that having a degree does not guarantee success.<sup>159</sup> Appearing to be more realistic rather than optimistic, Generation Z are more likely to be career-oriented and because of their connection with technology, will be able to easily adapt to offers of new technologies.<sup>160</sup> This cohort is predicted to come to "...the workplace better prepared, less entitled and more equipped to succeed [than the generation before them]."<sup>161</sup>

Research conducted by human resource consulting firm Robert Half has revealed that Generation Z expects to work harder than Millennials and other generations before them. They are looking for a robust work experience and are committed to life-long learning.<sup>162</sup> Additionally, this cohort is styled as craving a variety of work experiences, with one study reporting that its members expect to work at four different employers throughout their career.<sup>163</sup>

Much of Generation Z comes to the workforce with a long list of requirements for an employer. Robert Half reports that the top seven priorities when conducting a job search are "growth opportunities, generous pay, making a positive impact, job security, healthcare benefits, flexible hours, [and a] manager to learn from."<sup>164</sup> Employers seeking to hire from Generation Z

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<sup>157</sup> Audiotech, "TREND #4: Get Ready for Gen Z Workers," *Trends eMagazine* 158 (June 2016), 26.

<sup>158</sup> Robert Half International, "Get Ready for Generation Z," *roberthalf.com*.

<sup>159</sup> *Ibid.*

<sup>160</sup> Dan Schawbel, "Gen Y and Gen Z Global Workplace Expectations Study," *millennialbranding.com*.

<sup>161</sup> *Ibid.*

<sup>162</sup> Robert Half International, "Get Ready...."

<sup>163</sup> *Ibid.*

<sup>164</sup> Ryan Jenkins, "12 Surprising Generation Z Insights on Their Work Attitudes and Behaviors," *ryan-jenkins.com*.

will have to meet this cohorts expectations with regard to ethics, diversity and global-mindedness in an authentic way.

In their quest to retain employees and vie for new recruits, employers must look at what motivates each generation to remain loyal and effective, which includes "...opportunities for advancement ... more money ... and meaningful work."<sup>165</sup> Another concern for employers seeking to hire Generation Z is their skill set, which may not include writing skills. Generation Z has largely been communicating "...using abbreviations and emoticons to send text messages, [therefore this cohort] haven't mastered the skills they will need to communicate effectively in a professional setting."<sup>166</sup> A significant number of Generation Z report that they will encounter work distractions resulting from social media including e-mail, Facebook and instant messaging.<sup>167</sup>

### **Alternatives to the Mainstream**

The Life Course Perspective is an approach to understanding the development of individuals throughout their lives. Researchers posit that this theoretical framework can be used predict that over time, all generations experience change and that "...changes result from predictable experiences of moving through different life stages (e.g., education, career and family, retirement)."<sup>168</sup> The theoretical model looks at how life transitions, relationships, age and

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<sup>165</sup> Schawbel, "Gen Y and Gen Z...."

<sup>166</sup> Audiotech, "TREND #4...", 27.

<sup>167</sup> Schawbel, "Gen Y and Gen Z...."

<sup>168</sup> Whittier, "Political Generations...", 762.

social change influence the lives of individuals from the moment of birth to their last breath.<sup>169</sup> Although the life course perspective has mainly been utilized in the fields of criminology and in longitudinal studies on health behaviours and substance abuse,<sup>170</sup> the results from the application of this theoretical framework on gay men's health in the US and Canada have revealed an alternate perspective on generations for the purposes of this paper.

Researcher Phillip J. Hammack looked at how social influences and historical time affect how gay men view themselves, their desires and their bodies.<sup>171</sup> Hammack observed that the experiences of gay men alongside their generational peers coupled with the historical time that they came of age significantly influenced their overall health and wellness.<sup>172</sup> Hammack concluded "...the lives of individuals, including gay men, are inseparable from the larger historic events and trends, and [resultantly] defined five [co-existing] generations of gay men."<sup>173</sup> Of interest are the divisions between generations as the product of externally influenced and significant social and cultural events; this caused the duration of some generations to be shorter than the mainstream generations. Table 2.3 describes the gay cohorts as proposed by Hammack.

**Table 2.3 — Gay Cohorts - Hammack**

Cohort Label	Date Range	Characteristics
Stigma Generation	born 1930s	<ul style="list-style-type: none"> <li>• adulthood in early years of gay civil rights movement</li> <li>• witnessed transformation of gay identity from a diagnosable mental</li> </ul>

<sup>169</sup> Elizabeth D. Hutchison, "A Life Course Perspective," In *Dimensions of Human Behavior: The Changing Life Course*, 5<sup>th</sup> ed, ed. Elizabeth D. Hutchison, (Thousand Oaks, CA: Sage Publications, 2015), 11.

<sup>170</sup> *Ibid.*

<sup>171</sup> Nathaniel Christopher, "Five Generations of Gay Men," *dailyxtra.com*.

<sup>172</sup> *Ibid.*

<sup>173</sup> *Ibid.*

		<p>illness to a legitimate social identity</p> <ul style="list-style-type: none"> <li>• witness to entire AIDS epidemic</li> <li>• carry a psychological and physical legacy of AIDS experiences</li> <li>• navigated cultural stigma and hostility of medical and mental health practitioners</li> </ul>
Stonewall Generation	born 1940s	<ul style="list-style-type: none"> <li>• experienced a longer period of their life free from stigma and criminalization of gay sex</li> <li>• experienced devastation of AIDS and major setbacks to the gay movement that AIDS brought with it, as well as a complete reframing of gay culture</li> </ul>
AIDS I Generation	born 1950s, 1960s	<ul style="list-style-type: none"> <li>• hardest hit by AIDS as they were at the peak of their sexually active lives when it was emerging</li> </ul>
AIDS II Generation	born 1970s	<ul style="list-style-type: none"> <li>• experienced childhood and adolescence when AIDS epidemic was conflated with gay sex, disease and death</li> <li>• did not experience same personal losses as members of AIDS 1 generation</li> <li>• worried enough about AIDS to be vigilant about condom use</li> <li>• saw internet emerge and open up entirely new possibilities to themselves and the next generation</li> <li>• saw emergence of treatment advances that gradually transformed their collective consciousness of HIV/AIDS from a lethal illness to a chronic, manageable health condition</li> </ul>
Post-AIDS or Marriage Equality Generation	born 1980s, 1990s	<ul style="list-style-type: none"> <li>• growing up in a ‘radically different’ social and political context than previous generations</li> <li>• first generation to experience same-sex desires absent of same fear of AIDS that consumed members of previous generations</li> <li>• coming of age as gay rights and visibility reach unprecedented heights</li> </ul>

Source: Christopher, “Five Generations of Gay Men.”

Researchers Terry Trussler and David Ham took Hammack’s research results and life course perspective and applied it to the Canadian experience. The generational cohorts that are described as a result of their study differ slightly from those of Hammack, as Canada’s HIV/AIDS epidemic lagged the US’ by several years, “... parsing the age cohorts to reflect the Canadian experience.”<sup>174</sup> Table 2.4 describes the gay cohorts as defined by Trussler and Ham.

**Table 2.4 — Gay Cohorts – Trussler and Ham**

Cohort Label	Date Range	Characteristics
Gay Legal	born 1944 - 1955	<ul style="list-style-type: none"> <li>heard of New York’s Stonewall Riot of June 1969, saw it as a clarion call of the gay liberation</li> <li>passage of Trudeau’s Criminal Law Amendment Act of 1968-69 that decriminalized homosexuality</li> </ul>
Gay Pride	born 1956 - 1970	<ul style="list-style-type: none"> <li>aware of decriminalization and Stonewall but much of Canadian gay life still underground.</li> <li>continued deep stigma and harassment</li> <li>bathhouse raids unleashed gay political mobilization; Toronto Pride parade evolved out of mass protests against the police intrusions</li> </ul>
Safe Sex	born 1971 - 1980	<ul style="list-style-type: none"> <li>witnessed AIDS at its worst as they were coming out - overwhelming numbers of gay men visibly ill and dying</li> <li>HIV infection, AIDS and death seemed to be equated with being gay while in 20s</li> <li>main beneficiaries of safe sex revolution in gay communities - condoms meant sexual liberation in midst of most severe conditions imaginable</li> </ul>
ART	born 1981 - 1990	<ul style="list-style-type: none"> <li>witnessed first successful HIV</li> </ul>

<sup>174</sup> Trussler and Ham, *Gay Generations...*, 2.

		<p>treatments - Antiretroviral Therapy (ART) and consequent social response among gay men</p> <ul style="list-style-type: none"> <li>• ART brought about a revolution among HIV positive gay men, now well enough for casual sex</li> <li>• the first signs emerged of a resurgence of HIV infections among gay men (2001)</li> </ul>
Gay Marriage	born 1991 - 2000	<ul style="list-style-type: none"> <li>• witnessed several co-occurring cultural revolutions that greatly affected character and quality of gay life in Canada</li> <li>• gay marriage was made legal (2005)</li> <li>• signalled a new standard of equality and acceptance that was difficult to ignore</li> <li>• came out into a world that already included gay marriage</li> <li>• experienced violent backlash to gay visibility in high schools</li> <li>• changes in the conceptualization of HIV treatment emerge with the realization that low viral load diminishes onward transmission</li> <li>• technological revolution via smart phones and social location apps redefined what it means to be gay</li> </ul>

Source: Trussler and Ham, *Gay Generations...*, 3-6.

Trussler and Ham determined that unlike mainstream generational cohorts, their gay cohorts represented “... much smaller and inconsistent frames of 10 and 15 years” with imposed artificially hard boundaries between the cohorts for data analysis.<sup>175</sup> The researchers later questioned whether “...gay generations [were] really so different that generational change occurs in one decade, not two.”<sup>176</sup> They offered that, on investigation, mainstream cohorts appeared to

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<sup>175</sup> *Ibid.*, 2, 3.

<sup>176</sup> *Ibid.*, 44.

be shortening in a similar fashion.<sup>177</sup> With respect to generational boundaries, Trussler and Ham proposed “...massive cultural shifts, in pace with technology, are changing the way we see mainstream generations, not just gay generations,”<sup>178</sup> and that the divisions between generations are necessarily softening.<sup>179</sup>

An important take away is that although the studies completed by Hammack and Trussler and Ham focused on gay men, the significant events and experiences the survey participants endured alongside their generational peers affected not only their sub-group, but impacted the entire LGBTQ+<sup>180</sup> community.<sup>181</sup> The gay cohorts proposed above apply to the LGBTQ+ population writ large.

### **Generation Z and LGBTQ+**

Generation theory provides an understanding of how generations develop. Cohorts of individuals are products of shared experiences, and thereby share similar attitudes and outlooks that are distinct from those of other generations. Generation Z, the latest cohort to enter the workforce, is depicted as having been deeply influenced and shaped by technology and the Internet. Social media plays a significant role in the lives of this cohort. The method by which Generation Z communicates, to whom they look for advice, how important connectivity is to

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<sup>177</sup> *Ibid.*

<sup>178</sup> *Ibid.*

<sup>179</sup> *Ibid.*

<sup>180</sup> The acronym LGBTQ+ refers to lesbians, gay men, transgender persons, queer, plus intersex, two-spirited, questioning, and a variety of other individuals who identify with being non-binary or gender nonconforming. LGBTQ+ is a truncated solution to a continually expanding acronym that is meant to represent those whose sexuality or gender identity does not conform with heteronormativity.

<sup>181</sup> Catherine J. Nash, Professor of Human Geography, Brock University, telephone conversation with author, 29 January 2017.

their being and how they develop as individuals – especially with respect to gender identity and sexuality – are all important factors that employers must understand in their pursuit of this incredibly talented and capable workforce.

The overarching influence of technology aside, Generation Z is different from generations previous in their experience and perception of sexuality and gender. A significant percentage of Generation Z considers both sexuality and gender to be fluid, and report no alignment with binaries of male and female. It is this segment of the Generation Z cohort that the CAF should begin to understand and prepare for, or risk a military that does not recruit from or represent all of the society which it serves. A survey of LGBTQ+ issues and an exploration of gender identity and gender expression will provide a better understanding of this segment of Generation Z.

### CHAPTER 3 - GENDER AND LGBTQ+

*John [the father] kept saying, "You have a penis. That means you're a boy." One day, Shannon noticed that her son had been in the bathroom an awfully long time and pushed the door open. "He had a pair of my best, sharpest sewing scissors poised, ready to cut. Penis in the scissors. I said, 'What are you doing?' He said, 'This doesn't belong here. So I'm going to cut it off.' I said, 'You can't do that.' He said, 'Why not?' I said, 'Because if you ever want to have girl parts, they need that to make them.' I pulled that one right out of my ass. He handed me the scissors and said, 'Okay.*

— Andrew Solomon, *Far from the Tree: Parents, Children, and the Search for Identity*

Gender identity and gender expression are both important facets of human development. When an individual's sex assigned at birth is not in alignment with their gender identity, the result may be deep angst and confusion. This internal issue is compounded when an individual's gender identity does not conform to the constructed expectations of the society in which they live, and external social forces designate the expression of that identity as non-conforming. The conflicted child in the epigraph above is experiencing both internal and external pressures. The many CAF policies that reinforce the socially accepted binary construct of gender are examples of the broader social forces and structures that challenge "non-conforming" individuals.

Generation Z differs from previous generations in their development of the self, and this, deeply influenced by technology, has resulted in distinct experiences and perceptions of sexuality and gender for this cohort. The percentage of Generation Z who consider sexuality and gender to be fluid, and who report no alignment with gender binaries, are confronted by a CAF that does not easily accommodate this. By examining LGBTQ+ issues, gender identity and those who perform gender in a non-binary or non-conforming way, we can come to understand how the CAF can better position itself to advance policies that ensure fair and equal treatment of all serving and potential members.

## LGBTQ+ Terminology

A review of LGBTQ+ terminology is necessary to establish a common understanding moving forward. While these terms have evolved, and will continue to, the definitions presented will provide a point of reference, reflecting the current understanding and use of these terms. Although these terms may appear straightforward, different interpretations exist within and between cohorts. While the heteronormative<sup>182</sup> understanding may align with the definitions below, within the larger LGBTQ+ community there exists subtle differences and shades of interpretation. Effectively, the range of constructions and meanings that exist across different communities requires that these terms have different meanings to different people. Notwithstanding these degrees of meaning, the terms defined below will provide a general understanding of core concepts for this paper.

### Fundamental Terms

A *lesbian* is a woman who is physically, romantically and emotionally attracted to other women. Attraction assists in determining orientation; sexual experience is not a requirement.<sup>183</sup> Some women say ‘I am lesbian’ while others state ‘I am a lesbian.’

*Gay* is a descriptive adjective to define people who are physically, romantically and emotionally attracted to those of the same gender (gay man, gay people, gay curling league, etc.). As above, attraction assists in determining orientation but sexual experience is not a

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<sup>182</sup> Heteronormativity is the assumption that all human beings are either male or female in both sex and gender, and that sexual and romantic attraction and activity only occurs, or is only normal, between people of different sexes.

<sup>183</sup> PFLAG, “National Glossary....”

requirement.<sup>184</sup> The term applies to both men and women, however some women prefer using ‘lesbian.’

A *bisexual* is a person who is physically, romantically and emotionally attracted to people of the same and different genders. As indicated previously, it is the attraction that helps determine orientation.<sup>185</sup> Sometimes bisexuals refer to themselves as ‘bi.’

A 2011 study of lesbian, gay and bisexual adults in the United States represent an estimated 3.5% of the population.<sup>186</sup>

The term *transgender*, or ‘trans,’ describes a person whose gender identity does not necessarily match their assigned sex at birth. Transgender people may or may not decide to alter their bodies hormonally and/or surgically to match their gender identity. Transgender people may choose to describe themselves with the terms *female to male* (FTM), *male to female* (MTF), *genderqueer*, or other descriptors. Transgender is also used as a broad umbrella term to describe those who transcend conventional expectations of gender identity or expression. This umbrella term embraces people from groups including, but not limited to, those who identify as transsexual, genderqueer, *gender variant*, *gender diverse*, and *androgynous*.<sup>187</sup> Some people who identify as a gender different from the one that they are assigned at birth “...may not consider the term transgender to apply to them,”<sup>188</sup> a result of increased awareness of gender identity and its products: nuanced and fluid definitions.

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<sup>184</sup> *Ibid.*

<sup>185</sup> *Ibid.*

<sup>186</sup> Gary J. Gates, *How Many People are Lesbian, Gay, Bisexual, and Transgender?* (Los Angeles, CA: The Williams Institute, 2011), 1.

<sup>187</sup> PFLAG, “National Glossary...”

<sup>188</sup> Jan Hoffman, “Estimate of U.S. Transgender Population Doubles to 1.4 Million Adults,” *nytimes.com*.

The term *queer*, reclaimed from previous use as a pejorative, has been embraced by some - mostly youth - to describe themselves. To some, queer represents defiance, to others their fluid identity, and to others a descriptor of the entire community.<sup>189</sup> Queer can be an umbrella term to refer to all individuals with non-heterosexual sexual orientations or those whose sexual orientation causes them to be marginalized. It is also a label claimed by someone who is attracted to people of many genders (men, women, genderqueer and/or other gender non-conforming people). It can also represent those who do not align with cultural norms surrounding gender identity, gender expression or sexuality. Some who identify as queer use the term to represent themselves as resisting the dominant culture and what is ‘normal,’ which gives the term a radical or political connotation.<sup>190</sup>

Often arising from chromosomal anomalies, *intersex* individuals are born with ambiguous genitalia or bodies that appear neither typically female nor male.<sup>191</sup>

*Two-Spirit* is an umbrella term that refers to various North American indigenous gender identities.<sup>192</sup> Many aboriginal LGBTQ+ people identify themselves using this term that represents the integration of aboriginal spirituality with alternative sexuality and/or alternative gender.<sup>193</sup> Traditionally, the two-spirit individual

...was one who had received a gift from the Creator, that gift being the privilege to house both male and female spirits in their bodies. [This] meant that [they] had the ability to see the world from two perspectives at the same time. [T]wo-spirit

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<sup>189</sup> PFLAG, “National Glossary...”

<sup>190</sup> Unitarian Universalist Association, “Queer 101: Identity, Inclusion, and Resources - Defining Queer,” *uuu.org*.

<sup>191</sup> PFLAG, “National Glossary...”

<sup>192</sup> Trans Student Educational Resources, “LGBTQ+ Definitions,” *transstudent.org*.

<sup>193</sup> PFLAG Canada, “Glossary.”

people were revered as leaders, mediators, teachers, artists, seers, and spiritual guides ... and held important spiritual and ceremonial responsibilities.<sup>194</sup>

### Further Terms

*Gender Binary* is the limiting concept of viewing gender as consisting of two opposing categories, male and female, with no other possibilities for gender to exist<sup>195</sup> and where everyone must be one or the other.<sup>196</sup>

*Gender Spectrum* is the concept beyond the binary where gender exists on an infinite continuum between male and female. Individuals may identify nearer to one end of the spectrum or the other, while others may move fluidly along the range and some may not identify on the spectrum at all.<sup>197</sup>

The term *cisgender* describes a person whose gender identity aligns with their sex assigned at birth.<sup>198</sup> Cisgender is the opposite of transgender: the Latin prefix *cis-*, meaning ‘on the same side as,’ is an antonym of the prefix *trans-*.<sup>199</sup>

*Heteronormativity* is the assumption that the norm is heterosexual, that all human beings are either male or female in both sex and gender, and that sexual and romantic attraction and activity only occurs, or is only normal, between people of different sexes, “... which plays out in interpersonal interactions and society and furthers the marginalization of queer people.”<sup>200</sup>

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<sup>194</sup> *Ibid.*

<sup>195</sup> Trans Student Educational Resources, “LGBTQ+ Definitions.”

<sup>196</sup> PFLAG, “National Glossary....”

<sup>197</sup> *Ibid.*

<sup>198</sup> *Ibid.*

<sup>199</sup> GLAAD, *GLAAD Media Reference Guide*, 10<sup>th</sup> ed. (October 2016).

<sup>200</sup> Trans Student Educational Resources, “LGBTQ+ Definitions.”

*Cisnormativity* is the assumption that the norm is, and all or nearly all people are cisgender. This marginalizes transgender individuals and contributes to negative experiences for nonbinary and transgender persons.<sup>201</sup>

*Homonormativity* is the idea of heteronormativity seeping into the gay and lesbian community. It does not contest but upholds heteronormative institutions such as marriage, monogamy and reproduction.<sup>202</sup> Homonormativity assumes that the gay and lesbian community adheres to the dominant discourse and represents the normalization of relationships that reflect social hierarchies, including class, gender, race and other configurations of privilege.<sup>203</sup> Not all members of the LGBTQ+ community adhere to homonormative goals, and indeed there is political division among the larger community where some seek inclusion into the homonormative, and work to minimize differences with the heteronormative discourse, while others remain supportive of a distinct community, replete with activism and liberation. Transgender political interests "... are often starkly at odds with mainstream gay and lesbian political agendas."<sup>204</sup>

Often conflated, the terms *sexual orientation* and *gender identity* refer to entirely different aspects of a person. These are two completely discrete and distinct constructs. Due in part to the common-use umbrella term 'LGBT,' which groups sexual orientation (Lesbian Gay Bisexual) with gender expression (Transgender), the conflation will likely persist. Sexual

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<sup>201</sup> The Queer Dictionary, "Definition of 'Cisnormativity,'" *queerdictionary.blogspot.ca*.

<sup>202</sup> Lisa Duggan, "The New Homonormativity: The Sexual Politics of Neo-Liberalism" in *Materializing Democracy: Toward a Revitalized Cultural Politics* ed. R. Castronovo and D.D. Nelson (Durham: Duke University Press, 2002), 179.

<sup>203</sup> *Ibid.*, 175.

<sup>204</sup> C.J. Nash, "Trans Geographies, Embodiment and Experience," *Gender, Place and Culture* 17, no. 5 (October 2010): 591.

orientation reflects an individual's desire for intimate sexual, emotional or romantic relationships with other groups of people. Everyone has a sexual orientation, regardless of whether they are cisgender or transgender.<sup>205</sup> Sexual orientations include straight, gay, lesbian, bisexual, pansexual, queer and asexual. Gender identity pertains to "[a] person's internal self-awareness of being a boy/man, girl/woman, something in between these, or something other altogether."<sup>206</sup> The 'T' community within the LGBT community is itself heterogeneous, as described previously, and experiences transphobia within the LGBTQ+ community, as well as with the heteronormative one."

## **Gender 101**

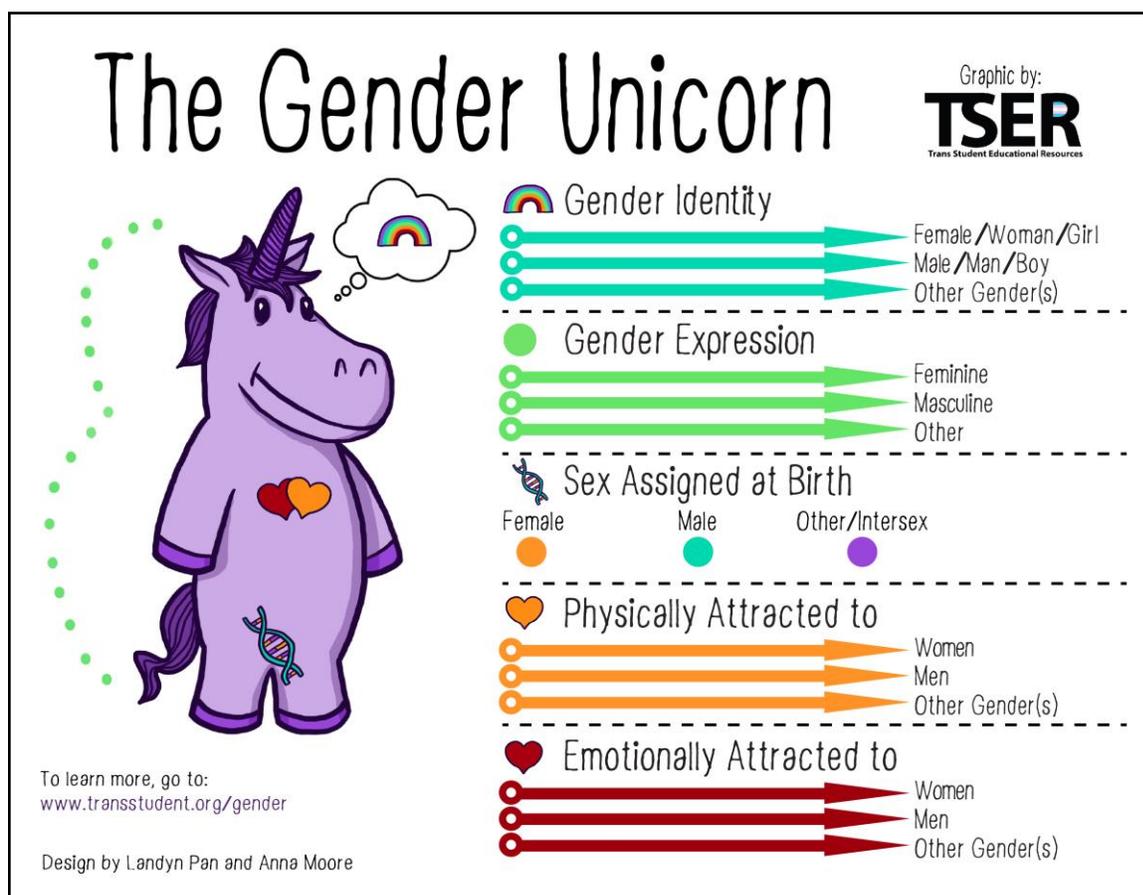
A disambiguation of terms is required to gain a better appreciation of the interrelated (not interconnected) concepts surrounding gender, and to understand the differences between sex assigned at birth, gender identity, gender expression, sexual orientation and emotional orientation. The Gender Unicorn at Figure 3.1 is one model used to illuminate the complexities surrounding gender identity, expression and orientation.

The complementary glossary at Table 3.1 provides explanation to the concepts.

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<sup>205</sup> LGBT Health Program, *Guidelines and Protocols for Hormone Therapy and Primary Health Care for Trans Clients* (Toronto: Sherbourne Health Centre, 2015), 54.

<sup>206</sup> *Ibid.*, 53.



**Figure 3.1 - The Gender Unicorn**

Source: Trans Student Educational Resources, "The Gender Unicorn," *transstudent.org*.

**Table 3.1 – The Gender Unicorn Glossary**

Term	Definition
Gender Identity	An individual's internal feelings or sense of being male, female, neither of these, both, or another gender(s). For transgender individuals, their own internal sense of gender identity and their sex assigned at birth are not in alignment.
Gender Expression	The exhibition or manifestation of a person's gender identity by means of clothing, hair, gait, voice, gestures, body characteristics, etc. Transgender people aim to align how they look (gender expression) with who they are (gender identity) rather than their sex assigned at birth.
Sex Assigned at Birth	The classification and assignment of individuals as female, male, intersex or another sex based on anatomy, chromosomes and hormones.
Physically Attracted To	A person's sexual orientation - their physical attraction to

	males, females, both or neither of these. Physical attraction is a result of factors including but not limited to gender expression/presentation, gender identity, and sex assigned at birth.
Emotionally Attracted To	A person's emotional or romantic orientation – their romantic or emotional attraction to females, males, both of these or neither of these. As above, emotional attraction is a result of factors including but not limited to gender expression/presentation, gender identity, and sex assigned at birth.

Source: Trans Student Educational Resources, “The Gender Unicorn,” *transstudent.org*.

### Transgender Umbrella

*Transgender* is considered by some as an umbrella term to represent all those individuals with identities that are not cisgender, which includes those who are (or identify as) trans women, trans men and non-binary individuals.<sup>207</sup> To others, transgender applies exclusively to trans women and trans men, with non-binary persons considered in a separate category. For the purpose of this paper, transgender will be considered an umbrella term that represents trans men, trans women, gender variant, gender non-conforming, non-binary, gender queer, genderfluid, and all other identities that cannot be considered cisgender in relation to the gender spectrum. A reflection of the diversity of labels that individuals use to self-identify, Facebook has acknowledged the need for its users to better describe their gender identity beyond the binary and has modified their gender field accordingly to include over 70 available selections.<sup>208</sup>

It is difficult to determine what percentage of the population identifies as transgender, however a recent study by The Williams Institute of U.S. adults determined an estimated figure

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<sup>207</sup> LGBT Health Program, *Guidelines and Protocols...*, 54.

<sup>208</sup> Rhiannon Williams, “Facebook’s 71 Gender Options Come to UK Users,” *telegraph.co.uk*.

doubling the estimate found ten years ago.<sup>209</sup> Their findings revealed that .6% of the adult population identify as transgender with the youngest age group, those between 18 and 24 years of age, more likely to identify as transgender.<sup>210</sup> Younger adults that identify as transgender are estimated as .7% of the population.<sup>211</sup> Similar results were obtained by Canadian researchers, who estimated that "...as many as 1 in 200 adults may be trans (transgender, transsexual, or transitioned)."<sup>212</sup>

Social media has illuminated "... the complexity of gender and sexual identity"<sup>213</sup> and has provided acceptance of and exposure to these less understood issues.<sup>214</sup> Transgender youth are finding the language to describe their gender identity at earlier and earlier ages in part because of the connections they make and experiences they are exposed to and share through social media.<sup>215</sup> The possibilities and language for gender expression that are revealed through the medium of social media is met with increasing acceptance and support from their parents.<sup>216</sup>

## Issues and Challenges

Those that identify as transgender face a number of issues and challenges in their journey. As a result of the discrepancy between a transgendered individual's sex assigned at birth

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<sup>209</sup> Andrew R. Flores *et al*, *How Many Adults Identify as Transgender in the United States?* (Los Angeles, CA: The Williams Institute, 2016), 2.

<sup>210</sup> *Ibid.*

<sup>211</sup> *Ibid.*, 4.

<sup>212</sup> Ayden I. Scheim and Greta R. Bauer, "Sex and Gender Diversity Among Transgender Persons in Ontario, Canada: Results From a Respondent-Driven Sampling Survey," *The Journal of Sex Research* 52, no. 1 (2015): 1.

<sup>213</sup> Alister, *GENERATION Z...*, 10.

<sup>214</sup> *Ibid.*, 28.

<sup>215</sup> Canadian Broadcasting Corporation, "Transgender Kids Coming Out Younger, Experts Say after Judges Ordered 4-Year-Old to Dress Like a Boy," *cbc.ca*.

<sup>216</sup> Sharon Kirkey, "I Feel Like a Boy, Mom: Doctors Seeing an Increase in Preschoolers Convinced They Are in the Wrong Body," *ottawacitizen.com*.

and their gender identity, some experience gender dysphoria, a condition of anxiety, distress or discomfort felt as a result of the discrepancy.<sup>217</sup> Not all transgender people experience gender dysphoria.<sup>218</sup>

Every pathway to actualize the expression of one's authentic self is unique. While many transgender people find medical transition necessary, others are able to relieve their gender dysphoria with social transition. The latter option is more likely the case with those who identify as non-binary (genderqueer, gender non-conforming, genderfluid, etc.) because the "...concept of transitioning across the categories of male and female..." does not apply to them.<sup>219</sup>

## Transition

The process of matching an individual's gender expression to their gender identity is called transition. Transition can involve social measures as well as medical ones. Socially, transition can include the following gender affirmations: coming out to friends, family and coworkers,<sup>220</sup> changing name and/or gender markers on legal identification, changing clothing, and modifying posture, gestures, gait and voice.<sup>221</sup> Medically, transition often involves hormone therapy and in a minority of cases, Gender Affirming Surgery. Surgical options include but are not limited to: breast removal/chest reconstruction and genital surgery to include removal of penis and testes/creation of penis and scrotum or removal of vagina and ovaries/creation of

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<sup>217</sup> Trans Student Educational Resources, "LGBTQ+ Definitions."

<sup>218</sup> World Professional Association for Transgender Health, *Standards of Care for the Health of Transsexual, Transgender, and Gender Nonconforming People*, Version 7 (2011), 5.

<sup>219</sup> Scheim and Bauer, "Sex and Gender Diversity...", 2.

<sup>220</sup> Trans Student Educational Resources, "LGBTQ+ Definitions."

<sup>221</sup> LGBT Health Program, *Guidelines and Protocols ...*, 54.

vagina.<sup>222</sup> Previous generations (Baby Boomers and Gen X specifically) may have chosen to medically and/or socially transition because the only option was a binary one. In the past few years “...there has been an explosion of non-binary identities, particularly among youth.”<sup>223</sup> Millennials and Generation Z are seeing the non-binary as a better fit in reflecting their identity with many of these individuals believing the concept of transition doesn’t apply to them.<sup>224</sup> As a result, the CAF can expect to see more members and prospective members looking for, and perhaps demanding, a non-binary solution.

## Safety

As transgender individuals make their way through daily life living as their authentic selves, their safety is an issue. Whether they are visibly transgender or not visibly transgender, individuals risk transphobic remarks and violence. Transphobia “...is a reaction of fear, loathing, violence and/or discriminatory treatment of people whose gender identity or gender presentation - or perceived gender or gender identity - does not match, in the socially acceptable way, the sex they were assigned at birth.”<sup>225</sup> 2015 saw transphobia violence in the U.S. increase by 62% over the previous year, including the murder of 21 transgender people.<sup>226</sup>

Social construction is largely to blame. “At the root of transphobia lies the belief held by too many people that they ought to be able tell immediately by sight whether each person they meet is a woman or a man and that if they can't tell or make a mistake, it's the other person's

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<sup>222</sup> Trans Student Educational Resources, “LGBTQ+ Definitions.”

<sup>223</sup> Ayden Scheim, e-mail exchange with author, 25-28 March 2017.

<sup>224</sup> *Ibid.*

<sup>225</sup> PFLAG Canada, “Glossary.”

<sup>226</sup> Jessi Hempel, “My Brother's Pregnancy and the Making of a New American Family,” *time.com*.

fault.”<sup>227</sup> Because their behaviours, clothing, etc., do not align with heteronormative, homonormative or cisnormative standards, LGBTQ+ people and transgender individuals in particular bear the brunt of social construction’s negative consequence: othering. Otherness represents non-conformity by a person in relation to the socially constructed norms set by society resulting in disenfranchisement. Individuals who deviate from or do not meet the expectations of the society they inhabit are marginalized.

At risk are those who are in transition from one end of the spectrum to another, have made significant and rapid changes to their appearance and are visibly transgender. Once the transition is complete, the individual may no longer be as visibly transgender and therefore at less risk of transphobic abuse and violence.<sup>228</sup> Those who define their identity in less binary terms (genderqueer, non-binary, gender non-conforming, etc.) can also be targets of transphobia, as can cisgender individuals whose “... dress, behaviour, etc. are perceived by others as ‘gender variant.’”<sup>229</sup>

## Youth

Generation Z are implicated in transgender issues. They do not define themselves by gender in the same ways that previous generations have, and only 48% identify as exclusively heterosexual.<sup>230</sup> Those polled were the eldest of Generation Z. However children as young as young as three and four, “... displaying ‘gender non-conforming behaviours’ that run a spectrum, from boys dressing in stereotypical ‘girlish’ clothes, or sometimes even pretending to

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<sup>227</sup> PFLAG Canada, “Glossary.”

<sup>228</sup> *Ibid.*

<sup>229</sup> *Ibid.*

<sup>230</sup> Arthur, “Generation Z: 10 Stats...”; Brathwaite, “Less Than 50% of Teens ...”

not have a penis by pushing it between their legs, to gender dysphoria.”<sup>231</sup> Doctors are seeing a slow but steady increase in referrals “... at gender identity-clinics across the country, convinced they are of the opposite sex.”<sup>232</sup> Once puberty arrives and the child is still presenting with the same issue and remain convinced “...they are in absolutely the wrong body [the child] is almost certain to be transgender and is extremely unlikely to change those feelings...”<sup>233</sup>

## Pronouns

Some transgender individuals may prefer a gendered pronoun when being addressed or spoken about, while other individuals may prefer the use of gender neutral or gender inclusive pronouns. This reflects the fact that “...the singular pronouns that we use most frequently are gendered, which can create an issue for transgender and gender-nonconforming people.”<sup>234</sup> Preferred Gender Pronouns (PGPs) are a “... consciously chosen set of pronouns that allow a person to accurately represent their gender identity in a way that is comfortable for them.”<sup>235</sup> Some common gender-neutral pronouns are they/their/theirs<sup>236</sup> and ze/hir/hirs, although there are many other options.<sup>237</sup>

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<sup>231</sup> Kirkey, “‘I Feel Like a Boy, Mom’....”

<sup>232</sup> *Ibid.*

<sup>233</sup> *Ibid.*

<sup>234</sup> PFLAG, “National Glossary....”

<sup>235</sup> Jay Norlinger, “What Are Your Pronouns?” *National Review* 67, no. 20, (2 November 2015): 26.

<sup>236</sup> Bill Walsh, “The Post drops the ‘mike’ — and the hyphen in ‘e-mail,’” *washingtonpost.com*, 4 December 2015. Singular ‘they’ has been incorporated into the Washington Post style guide as “the only sensible solution to English’s lack of a gender-neutral third-person singular personal pronoun.”

<sup>237</sup> Norlinger, “What Are Your Pronouns?”, 26.

## Health Care

Another challenge that transgender individuals face is negative experiences with their health care providers. A recent Canadian study of 433 transgender Ontarians looked at the factors associated with transgender patient discomfort when discussing health issues with their family physicians. Of the 256 respondents that had family physicians, 24.5% of transmasculine individuals and 29.1% of transfeminine individuals reported that their physicians admitted that they “... don’t know enough about trans-related care to provide it [for them].”<sup>238</sup> A large U.S. study in 2011 revealed that half of the nearly 6500 transgender respondents surveyed reported that they had to instruct their health care providers on how to treat them.<sup>239</sup> The discomfort caused by situations like these could result in transgender patients avoiding regular visits to health care facilities. It has been reported that in Canada, training for physicians on issues specific to this patient population is minimal to nonexistent.<sup>240</sup> The issue is also present within the CAF, where “...some medical providers appear not to have acquired sufficient competence in addressing the health care needs of the transgender personnel.”<sup>241</sup> Transgender CAF members reported that when faced with medical providers who were unknowledgeable about transgender health, they performed the research themselves and educated their clinicians about available treatments.<sup>242</sup> Australian military members echoed similar experiences in that they felt they were

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<sup>238</sup> Greta R. Bauer *et al*, "Factors Impacting Transgender Patients' Discomfort with Their Family Physicians: A Respondent-Driven Sampling Survey," *PLoS One*. 2015; 10(12): e0145046–16, 11. It was not clear to what extent this was an accurate assessment of lack of training in transition-related care, versus a reflection of situations where a physician assumed that trans-specific knowledge was necessary for general care.

<sup>239</sup> Hempel, “My Brother's Pregnancy....”

<sup>240</sup> Greta R. Bauer *et al*, "Factors Impacting Transgender Patients' Discomfort....," 1.

<sup>241</sup> Alan Okros and Denise Scott, “Gender Identity in the Canadian Forces: A Review of Possible Impacts on Operational Effectiveness,” *Armed Forces & Society* 41, no. 2 (2015): 250.

<sup>242</sup> *Ibid.*

providing an introduction on the guidance on the medical management of transgender people to their physicians.<sup>243</sup>

### **Social Construction, Generational Perspectives, Gender Identity and their Relation to the Canadian Armed Forces and Comparable Militaries**

The chapter that follows will provide a detailed review of CAF policies as they impact transgender members, however much has been written about the effect of the broader military culture and practices on CAF members who are LGBTQ+. The complex intersections of gender identity and transgender issues with social construction, generational perspectives, and military culture must be considered.

#### **Social Construction**

Assumed heteronormativity and cisnormativity present many problems, however individuals within mainstream culture are largely unaware of the social constructs and societal expectations imposed on them as members of a societal group, and equally unaware of the impact of these societal attitudes on those who become marginalized as a result.

Militaries, including the Canadian Armed Forces, are no different. As its own values-based society within a values-based society,<sup>244</sup> military attitudes, expectations and requirements

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<sup>243</sup> Noah Riseman, "Transgender Policy in the Australian Defence Force: Medicalization and Its Discontents," *International Journal of Transgenderism* 17, no. 3-4 (2016): 149.

<sup>244</sup> Department of National Defence, A-PA-005-000/AP-001, *Duty with Honour* (Ottawa: DND Canada, 2009), 30.

are built upon heteronormative standards.<sup>245</sup> Militaries are institutions that rely on conformity. Military laws, orders and policies are developed to ensure discipline with "...leadership and training ... key to creating a disciplined force, [and where] breaches of discipline require consequences."<sup>246</sup> Obedience to authority is enforced,<sup>247</sup> conforming to established standards is expected and rewarded, and straying from these standards is met with corrective measures up to and including punishment.<sup>248</sup> The mindset of a mainstream military member is influenced by their beliefs, values, norms, roles and expectations (their "presenting culture"<sup>249</sup>) and further shaped by "...the micro and macro cultures between and within the various services shape their perspective..."<sup>250</sup> in the military institution. Members of the LGBTQ+ community, and in particular, the transgender and gender nonconforming communities within, face discrimination, bullying and violence because their identities do not align with heteronormative, and cisnormative standards, in part because the members of those communities are not heterosexually-identified males.<sup>251</sup>

Administrative and practical difficulties are faced by members of these communities, furthered by "an overly masculinized environment"<sup>252</sup> and a binary mindset.<sup>253</sup> The military as

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<sup>245</sup> Allison Ross, "The Invisible Army: Why the Military Needs to Rescind its Ban on Transgender Service Members," *Southern California Interdisciplinary Law Journal* 23, no. 1 (January 2014), 188.

<sup>246</sup> Kenneth M. Theurer and James W. Russell, III, "Why Military Justice Matters," *Reporter* 37, no. 2 (Summer 2010): 9.

<sup>247</sup> Adelheid A. M. Nicol, Danielle Charbonneau, and Kathleen Boies, "Right-Wing Authoritarianism and Social Dominance Orientation in a Canadian Military Sample," *Military Psychology* 19, no. 4 (October 2007): 241.

<sup>248</sup> Theurer and Russell, "Why Military Justice Matters," 9.

<sup>249</sup> Louis A. Zurcher Jr., "The Naval Recruit Training Center: A Study of Role Assimilation in a Total Institution," *Sociological Inquiry* 37, no. 1 (Winter 1967): 85.

<sup>250</sup> Morten G. Ender *et al*, "Dinner and a Conversation: Transgender Integration at West Point and Beyond," *Social Sciences* 6, no. 27 (2017): 15.

<sup>251</sup> Ross, "The Invisible Army...", 188.

<sup>252</sup> James E. Parco, David A. Levy, and Sarah R. Spears, "Transgender Military Personnel in the Post-DADT Repeat Era: A Phenomenological Study," *Armed Forces & Society* 41, no.2, 2015: 229.

an employer has a uniqueness that few other employers have and “...to which a whole series of conditions apply that do not apply to the general community”<sup>254</sup> and in practical terms, the military is poorly equipped to handle transgender and non-binary members due in part to the requirement of communal accommodation and ablution areas<sup>255</sup> and a mandated uniform and grooming policy. In the case of non-binary individuals, the concept of transition doesn’t apply, therefore “[t]his challenges the idea that institutional policies simply need to accommodate those who are transitioning from one sex to another— for non-binary individuals gender-neutral policy and practice are particularly important.”<sup>256</sup>

#### Generational Perspectives

Considering gender identity and gender expression, we see that younger members of social groups see sexuality and gender much differently than older members. The range of interpretations, meanings and constructions differ between communities and generations. This stands true for mainstream generations, gay generations and those generations that coexist in today’s workforce. Militaries, including the Canadian Armed Forces, are often slow to adapt to new requirements resulting from generational change. This can be the result of senior leadership positions being held primarily by members of older generations, while members of younger generations occupy the positions of least influence. The unpredictable trajectory of all issues

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<sup>253</sup> Ross, "The Invisible Army...", 188.

<sup>254</sup> Noah Riseman, "Outmanoeuvring Defence: The Australian Debates over Gay and Lesbian Military Service, 1992," *Australian Journal Of Politics & History* 61, no. 4 (December 2015): 568.

<sup>255</sup> Okros and Scott, "Gender Identity in the Canadian Forces...", 250; Riseman, "Outmanoeuvring Defence...", 569; Ross, "The Invisible Army...", 188.

<sup>256</sup> Ayden Scheim, e-mail exchange with author, 25-28 March 2017.

transgender and gender nonconforming will oblige the military to act regardless of the attitudes and dispositions of senior leaders.

### Gender Identity

Serving members of the CAF who are transgender face many challenges related to the structure and expectations of this society within a society. These barriers to inclusion weaken the CAF, both in terms of the effectiveness of the force, and its ability to recruit new members. Indications are that the effects of technology, education, and the growing acceptance and support for transgender individuals will lead to a Canadian society in which individuals identify as transgender in greater numbers. Notably, generational surveys and studies indicate that Generation Z will question and reject heteronormative and cisnormative constructions in numbers and in ways never before seen. The much larger and more active queer representation within Generation Z will mean that the CAF should expect a disruption of the status quo as a result. To maintain operational force and effectiveness, the CAF must recruit from this generation, and it is then that we will witness "... a cultural collision between the dominant discourse about how to be a 'real man' or a 'real woman' and the inevitable gender fluidity of millennials and those coming after."<sup>257</sup> The CAF needs to keep this perspective in their sights. Beyond practical concerns, CAF policies need to reflect and respect all Canadians who agree to an unlimited liability for service to their nation.

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<sup>257</sup> Mark Greene, "The Ugly and Violent Death of Gender Conformity," *opendemocracy.net*.

## CHAPTER 4 - CANADIAN ARMED FORCES POLICY

*Oftentimes; however, an institution faces pressure from its external environment requiring it to take measures that will upset the internal balance of the institution. The issues surrounding the acceptance of gays and lesbians in the United States military is but one classical example of such institutional tensions between external and internal legitimacy.*

— Major Devin Conley and Dr. Eric Ouellet, *The Canadian Forces and Military Transformation: An Elusive Quest for Efficiency*

The previous chapters have provided perspectives on social construction, generational theory and on gender and LGBTQ+ issues, and their intersection with the Canadian Armed Forces. The critical question is: Is the CAF an organization that can effectively recruit from all of Canadian society? The CAF leadership, its members and Canadians can be proud of the military's role in the defence of Canada, which is key to both governance and sovereignty. It is a capable force, but one with its own culture, language and ways of conducting business. As a government entity, it is slow to adopt change. Existing policies that administrate CAF members present challenges to non-binary and trans personnel, and may well discourage recruitment. The arrival of Generation Z to the employment pool, and the subsequent jump in the number of transgender and non-binary individuals seeking employment, may well be the catalyst for changes to critical CAF policies as the force seeks to maintain relevance and legitimacy.

### **Ongoing Initiatives**

In provincial legislatures across Canada, decisions are being made and policies implemented to allow the inclusion of those whose gender identity does not align with the binary. Ontario has eliminated the gender marker on health cards, provided a non-binary gender

option ‘X’ on driver’s licenses,<sup>258</sup> and implemented a policy where inmates in correctional facilities are assessed and housed based on their gender identity — not their anatomy.<sup>259</sup> Nova Scotia is considering health card and driver’s license changes similar to Ontario with the proposal of Bill-35,<sup>260</sup> while British Columbia is considering a proposal to removing the gender marker on the provincial Services Card and driver’s license. This proposal is currently under review by the Ministry of Health, the Insurance Corporation of British Columbia (ICBC) and the Ministry of Technology, Innovation and Citizens’ Services.<sup>261</sup>

Federally, “...the Government of Canada has proposed legislation that would help ensure transgender and other gender-diverse persons can live according to their gender identity, be free from discrimination, and be protected from hate propaganda and hate crimes.”<sup>262</sup> Bill C-16 would see amendments to the *Canadian Human Rights Act* and the *Criminal Code* and by updating these two acts, “...gender identity and gender expression would be considered a distinguishing feature of a person, and one’s right to live free of discrimination, harassment and violence based on that feature would be recognized and protected by the Canadian legal system.”<sup>263</sup> With the simple aim of equality for transgender and non-gender binary Canadians, this is third time it has been proposed, debated and passed through the House of Commons but to

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<sup>258</sup> Ontario, Ministry of Government and Consumer Services, “Ontario Boosts Gender Inclusivity with Changes to Official Documents,” news release, 29 June 2016.

<sup>259</sup> Ontario, Ministry of Community Safety and Correctional Services. “Respecting Trans Inmates,” news release, 26 January 2015.

<sup>260</sup> Vanessa Kinnear, “Nova Scotia Bill to Respect Gender-Neutrality on Provincial Identification Cards,” *rightswatch.ca*, 20 November 2016.

<sup>261</sup> British Columbia, Regulatory Reform Branch, “Provincial Response – Gender Neutral Health Services Card (Idea #413),” *engage.gov.bc.ca*.

<sup>262</sup> Department of Justice, “About the Proposed Legislation,” *justice.gc.ca*.

<sup>263</sup> *Ibid.*

date, has never made it through the Senate.<sup>264</sup> Controversy with this iteration of the bill partially stems from concerns by Jordan Peterson, a University of Toronto professor, who has asserted that the bill would limit free speech and criminalize transphobia. This concern has been voiced by members of the Senate.<sup>265</sup> At the time of writing, the bill had passed its second reading and been referred to the Standing Senate Committee on Legal and Constitutional Affairs where it is expected to pass without much resistance, however once back to the floor of the Senate, it may fall victim to procedural delays.<sup>266</sup>

The Federal Government is also considering gender-neutral options on identity cards<sup>267</sup> in the form of a third-gender option ‘X’ on passports.<sup>268</sup> This is part of a much larger federal effort by the Privy Council Office (PCO) Innovation Hub to consider under what circumstances gender needs to be disclosure, and require that when such data is collected, gender identification must include a third option, ‘X.’<sup>269</sup> The Canadian Forces Recruiting Group (CFRG) was urged “...by the PCO Innovation Hub to have a third option on the gender identification question,”<sup>270</sup> in the redesign of their electronic application. However it was decided that mandatory disclosure of sex (vice gender) would be applied to support the CAF’s special program to increase female

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<sup>264</sup> Justin Ling, “What’s holding up the Trans Rights Bill?” Canadian Bar Association, *nationalmagazine.ca*, 7 March 2017.

<sup>265</sup> *Ibid.*

<sup>266</sup> *Ibid.*

<sup>267</sup> Canadian Broadcasting Corporation, “Canadian Government Considering Gender-Neutral ID,” *cbc.ca*, 3 July 2016.

<sup>268</sup> Dylan C. Roberson, “Canadian Passports Could Set New Global Standard on Gender Markers,” *dailyxtra.com*.

<sup>269</sup> Major Daniel Tanguay, Recruiting Personnel Selection Officer, Canadian Forces Recruiting Group Headquarters, email with author, 5 April 2017.

<sup>270</sup> Major Dan Mainguy, R3 Marketing and Attractions, Canadian Forces Recruiting Group Headquarters, email with author, 5 April 2017.

representation.<sup>271</sup> Although this was an opportunity for the CAF to show its support of gender diversity and a new awareness of transgender and non-binary identities through the inclusion of this option on its electronic application, it did not. This decision reflects the deeply engrained, cisnormative attitudes and approaches within the military.

## **Demographics**

### Canadian Armed Forces

The CAF consists of two forces: the Regular Force (members who are employed full-time) and the Reserve Force (members who are employed either part-time or full-time). The current strength of the CAF is 103,894, consisting of 64,675 Regular Force and 39,219 Reserve Force (Reserve Force strength includes the Primary Reserve, Canadian Rangers and Cadet Organizations Administration and Training Service (COATS)), which represent both trained and untrained personnel.<sup>272</sup>

### LGB and T

While it is not possible to determine the exact number of LGB and T members currently serving in the CAF, various studies point toward a reasonable estimate. A 2011 report for The Williams Institute assessed nine surveys conducted within the past seven years (five of those surveys fielded in the United States and the others from Canada, the United Kingdom, Australia,

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<sup>271</sup> Major Daniel Tanguay, Recruiting Personnel Selection Officer, Canadian Forces Recruiting Group Headquarters, email with author, 5 April 2017.

<sup>272</sup> Andrew Beck, Human Resource Management System (HRMS) Data Analyst, HRMS data extract, email with author, 19 April 2017.

and Norway) and estimated that 3.5% of adults identify as gay, lesbian or bisexual.<sup>273</sup> A 2014 report to the same institute using data from the 2008 U.S. National Transgender Discrimination Survey (NTDS) estimated that “approximately 0.6% of adults who report service in the [U.S.] armed forces are transgender.”<sup>274</sup> Extrapolating these results to the Canadian context, of the 103,894 CAF members currently on strength, an estimated 3,636 members are gay, lesbian or bisexual and approximately 623 members identify as transgender.

A recent census conducted by Statistics Canada on behalf of the CAF, the Survey on Sexual Misconduct in the Canadian Armed Forces, reported 3% of Regular Force members self-identified as LGBT and 0.2% identify as transgender.<sup>275</sup> Based on the results from this survey, of the 103,894 CAF members currently on strength, an estimated 3,117 members are gay, lesbian or bisexual and approximately 208 members identify as transgender. There are future plans to specifically target data collection on transgender issues in the CAF<sup>276</sup> that may result in more accurate reporting of transgender service. Relying solely on the term transgender as an identifier may exclude some that are otherwise not cisgender but to whom this term does not apply. In the

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<sup>273</sup> Gary J. Gates, *How Many People are Lesbian, Gay, Bisexual, and Transgender?* (Los Angeles, CA: The Williams Institute, 2011), 3.

<sup>274</sup> Gary J. Gates and Jody L. Herman, *Transgender Military Service in the United States*. Los Angeles, CA: The Williams Institute, 2014, 4.

<sup>275</sup> Commander David Woychesin, representing Director General Military Personnel Research and Analysis (DGMPRA) reported at a CAF Transgender Working Group meeting, 1 March 2017, and confirmed by telephone 19 April 2017, that the population estimate was taken from the Survey on Sexual Misconduct in the Canadian Armed Forces collected from April to June 2016. The survey asked respondents two questions about their sexual orientation and gender identity: do you identify as lesbian, gay, or bisexual?; and, do you identify as transgender? The target population was 81,700 individuals in the Regular Force and the Primary Reserves. Of these, 43,442 submitted a completed questionnaire. Regular Force members, who were the focus of this analytical report, had a higher response rate (61%) than those in the Primary Reserves (36%) resulting in an overall response rate of 53%.

<sup>276</sup> Commander David Woychesin, representing Director General Military Personnel Research and Analysis (DGMPRA) clarified that a planned Fall 2017 *Your-Say Survey* will collect data on transgender issues, conversation with author, 19 April 2017.

interim, it is reasonable to estimate that there are between 200 and 625 transgender members serving in the CAF.

### **CAF Policies**

Militaries in general adhere to a cisnormative binary-gender view of society, and as such, are binary organizations.<sup>277</sup> The CAF is no exception, and is therefore limited, and unequipped to handle members whose gender identity is anything other than binary. Unlike the majority of civilian employers, militaries are unique in that they train their personnel by means of indoctrination and immersion, inducted through entry level training that includes uniform dress, housing, feeding, academics and physical fitness. Dress uniforms are gendered, as are accommodations and shower and toilet facilities. Military personnel, by virtue of the design of the institution, are distinguished and gendered by what they wear, where they sleep, where they shower and what restroom they use.

Numerous CAF policies provide for the management of its members, including transgender personnel. This section will present the context in which current CAF policies concerning transgender members exist, describe said policies as they pertain to diversity, administration, uniforms and dress, medical, recruiting, sports and fitness and detention, and will demonstrate where these policies are deficient.

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<sup>277</sup> Riseman, "Transgender Policy in the Australian Defence Force..." 142.

## CAF Diversity Strategy

The composition of the CAF must reflect that of society if it aims to connect with Canadians and retain its relevance.<sup>278</sup> Canadians must be able to see themselves in their military and must see the CAF as an employer of choice, "...one that values and embraces their unique individual identity."<sup>279</sup> The recent CAF Diversity Strategy aims to provide the framework to achieve a culture change "...in favour of a diverse<sup>280</sup> CAF that is representative of Canada's population."<sup>281</sup> The accompanying Strategy Action Plan "...contains the detailed activities, outputs, performance measurements, tasks, resources, and [tasked organizations] to accomplish the strategic goals."<sup>282</sup> The vision of the Diversity Plan is to see:

A CAF that is comprised of members who reflect the rich diversity of Canada and who are recognized and encouraged to maintain and contribute through their unique experiences, abilities, and perspectives within a respectful and inclusive environment.<sup>283</sup>

The four strategic goals and associated objectives of the Diversity Strategy, if realized, will result in an operationally effective, diverse, respectful and inclusive CAF.<sup>284</sup> Some of the outcomes will touch on LGBTQ+ issues and stated objectives specifically will: 1) modernize the CAF identity, including a review of current dress, badges, etc., that would allow dress

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<sup>278</sup> Department of National Defence, *Canadian Armed Forces Diversity Strategy* (2017), foreword.

<sup>279</sup> *Ibid.*

<sup>280</sup> *Ibid.*, 1. Diversity means respect for and appreciation of differences in ethnicity, language, gender, age, national origin, disabilities, sexual orientation, education, and religion. It is about understanding each other and moving beyond simple tolerance to embracing, celebrating, and integrating the rich dimensions of diversity within each individual.

<sup>281</sup> *Ibid.*, Annex B, foreword.

<sup>282</sup> *Ibid.*

<sup>283</sup> *Ibid.*, 2.

<sup>284</sup> *Ibid.*, 6.

appropriate to one's gender identity;<sup>285</sup> 2) improve healthcare, spirituality, and family support to include an update to the transgender policy and to investigate potential for the CAF to adopt a national network and/or community forum for LGBTQ+ members;<sup>286</sup> and 3) improve the visibility of the CAF, and therefore the recruitment of Canadians by means of involvement with community cultural events, acknowledging the contributions that personnel from diverse backgrounds make to the CAF, and the sponsoring and encouragement of diversity events, including the provisioning of speakers and/or volunteers.<sup>287</sup>

The Diversity Strategy, endorsed by the CDS, indicates a desire for the development of a more diverse organization, and the comprehensive action plan identifies a wide range of changes that would create a culture of respect for all CAF members. However, it is unclear whether allowing dress appropriate to one's gender identity is markedly different from policies and procedures already in place. More clarity may be required if the plan intends to speak to gender identity as Bill C-16 would see it; gender diverse individuals, whose identity does not align with male or female, have the right to accommodation.

#### Administration

Current policy concerning administrative issues and chain of command guidance applicable to transgender personnel is dictated by Military Personnel Instruction 01/11, *Management of CF Transsexual Members*. This policy instruction sets out obligations and responsibilities as to how transgender members are to be managed, and focuses on measures to

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<sup>285</sup> *Ibid.*, Annex B, 6.

<sup>286</sup> *Ibid.*, Annex B, 10.

<sup>287</sup> *Ibid.*, Annex B, 12,13.

be taken by CAF personnel and the chain of command to ensure a smooth integration and accommodation of the concerned member into the workplace with an aim to prevent harassment and discrimination as a result of "...gender identity differences."<sup>288</sup>

The current policy is deficient and out-dated, and focuses primarily on CAF members who have undergone or will be undergoing all gender affirming surgeries (GAS), and excludes CAF members outside of this circumstance. The policy is dated as much by its language as by its content, and the repeated usage of 'transsexual' requires modernization. Whether or not transgender CAF members suffer from gender dysphoria, they and their superiors must rely on this policy document (and direction from medical professionals) to initiate changes to their accommodation, uniforms and other documents as they begin to transition to their target gender.

A critical gap exists in CAF policies, as administrative guidelines do not address non-binary individuals. The lack of policy precision effectively excludes a subgroup of the transgender population. While not ideal, in the case where a CAF transgender member identifies as non-binary, gender fluid or non-confirming, policy should address this subgroup, and, at a minimum for military purposes, instruct members to choose a binary gender that aligns as close as possible to their gender identity. To minimize the potential administrative implications of gender fluidity (HR and pay records, dental and medical files, pension plan files, not to mention the physical aspects of changing of dress uniforms and accommodations) gender fluid CAF members should be restricted from changing their gender marker in the CAF whenever they desire.<sup>289</sup> Eliminating many aspects of gendering in the CAF, including moving to a unisex design for the dress uniform and eliminating gender separation in infrastructure by modifying

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<sup>288</sup> Department of National Defence, *Military Personnel Instruction 01/11*, February 2011, 2.

<sup>289</sup> This recommendation may end up being a human rights issue when Bill C-16 is passed; caution is advised.

barrack style accommodations and communal shower and change facilities to increase privacy, presents itself as a clear solution. Ultimately, any policy solution should be arrived at via consultation with stakeholders including gender fluid members themselves.

The military transgender community have expressed concern over the lack of clarity provided by the existing policy, specifically regarding the application of temporary medical categories, medical employment limitations and available treatments.<sup>290</sup> As a result of this ambiguity, this policy has been inconsistently applied across the country.<sup>291</sup> The policy, managed by the Directorate of Human Rights and Diversity (DHRD), is undergoing an out-of-cycle review to modernize and improve the guidance to members, Commanding Officers and administrators. After a year-long hiatus, review of the instruction has resumed with the intent that the instruction, accompanying accommodation plan, a Canadian Forces General message (CANFORGEN) and communication plan will be staffed for approval in summer 2017.<sup>292</sup> Revision of the policy presents an opportunity to consider transgender issues affecting members more broadly, and to include those who do not align with a binary gender. Genderfluid and non-binary issues are being considered and DHRD is exploring this concurrently with the policy review.<sup>293</sup> It is not clear whether the revised policy will address non-binary and genderfluid issues, though they are being considered.<sup>294</sup>

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<sup>290</sup> “Member 4” and “Member 6” replying comments to “Member 1” on International Military Trans Facebook page, 22 March 2017, <https://www.facebook.com/groups/174357492606683/#>.

<sup>291</sup> *Ibid.*

<sup>292</sup> The author has been a member of the Transgender Working Group since January 2017.

<sup>293</sup> Major Nicole Schur, Policy Writer, Directorate of Human Rights and Diversity (DHRD), email with author, 20 April 2017.

<sup>294</sup> Major Julie Labrecque, Diversity Officer, Director of Human Rights and Diversity (DHRD), email with author, 25 April 2017.

## Uniform and Dress

The dress uniform of the CAF has moved from distinctly gendered designs in the 1980s toward the “quasi gender agnostic”<sup>295</sup> uniform that is worn today. Based on feedback from CAF members, the uniform continues to evolve<sup>296</sup> with changes to the uniform considered at biannual National Defence Clothing and Dress Committee (NDCDC) meetings.<sup>297</sup> There is no indication that the CAF is going to institute a gender-neutral dress uniform (eliminating skirts and other optional female items, for example), however recently the Royal Canadian Navy announced that female members now have the option of wearing the peaked cap instead of the bowler<sup>298</sup> and the Canadian Army has stipulated that all General Officers and Chief Warrant Officers in senior appointments will wear “an identical style of forage cap ... regardless of gender.”<sup>299</sup> Differences still exist between the male and female uniform, nonetheless it is up to CAF membership to propose design changes to the NDCDC based on new or changing CAF requirements. Over a protracted time this tactic may provide the results desired, however the lack of a strategic approach to the gender neutrality of dress in the CAF reflects back to cisnormative attitudes.

Standards of appearance, outlined in A-DH-265-000/AG-001, *Canadian Armed Forces Dress Instructions*, are gender-specific regarding the requirements for hair, jewellery, and body adornments for CAF members. Uniforms and appearance are standardized according to gender; there are no exceptions or allowances for transgender CAF members who are undergoing

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<sup>295</sup> Lieutenant-Colonel McLellan, Inspector of Colours and Badges, Directorate of History and Heritage, conversation with author, 4 April 2017.

<sup>296</sup> *Ibid.*

<sup>297</sup> *Ibid.*

<sup>298</sup> vicnavyguy22, “Change in Female Naval Service Cap,” *reddit.com* (blog), 2 December 2016, [https://www.reddit.com/r/CanadianForces/comments/5g5v7j/change\\_in\\_female\\_naval\\_service\\_cap/](https://www.reddit.com/r/CanadianForces/comments/5g5v7j/change_in_female_naval_service_cap/).

<sup>299</sup> Lieutenant-General Paul Wynnyk, *Canadian Army Dress and Insignia Changes*, CANFORGEN 195/16, COMD CA 026/16, 071300Z NOV 16.

transition and whose appearance may be changing as they make the adjustment from one gender to the other.

## Medical

CF Health Services and its Directorate of Medical Policy do not provide specific transgender policy guidance for primary health care providers of CAF members. At present, they rely on the CF Spectrum of Care document that describes publicly funded health services and benefits available to members of the CAF, and on the World Professional Association for Transgender Health (WPATH) Standard of Care, Version 7.<sup>300</sup> CAF transgender members report that they felt health practitioners were generally supportive, but lacked knowledge about transgender issues and “...seemed unwilling to take the initiative to educate themselves.”<sup>301</sup> Members reported that they had to conduct their own research and in turn educate their physician about treatments plans and next steps. They expressed concern that self-advocating will need to continue as will the likelihood that they will be required to educate their health care professionals.<sup>302</sup>

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<sup>300</sup> Major Marie-Andree Lavoie, Physician, Recruiting Medical Office, Directorate of Medical Policy, CF Health Services Group Headquarters, conversation with author, 4 April 2017.

<sup>301</sup> Alan Okros and Denise Scott, *Gender Identity in the Military: Perspectives on Trans Members of the Canadian Forces*, report produced for the Palm Center, University of California, December 2013, 33.

<sup>302</sup> *Ibid.*

## Recruiting

Recruiters operating in Canadian Forces Recruiting Centres (CFRCs) lack CFRC-specific guidance on transgender applicants and rely on DHRD's Military Personnel Instruction 01/11.<sup>303</sup> An applicant will be processed based on their 'biological identifier,' unless they specifically indicate that they wish to be considered the opposite gender than what their birth certificate indicates. In these cases they will be required to request an accommodation for the wearing of uniforms and assignment of living quarters at the Canadian Forces Language and Recruit School as well as onward placement in holding units (Personnel Awaiting Training (PAT) platoons) when necessary and, finally, when posted to their first unit. Accommodation requests such as these are considered on a case-by-case basis.<sup>304</sup>

Applicants who apply to join the CAF must undergo medical assessment before being enrolled. All applicant medical files are processed through the Recruiting Medical Office (RMO). The RMO does not have a specific policy or guidelines to address transgender applicants,<sup>305</sup> and transgenderism is treated like any other case where the applicant is awaiting specific treatment, and like any other condition for which there is a requirement for frequent follow-up. Therefore, as in either of these situations, the applicant would not meet the Common Enrolment Medical Standard and they would be deemed unfit for service. The RMO does acknowledge that not all transgender applicants will opt to completely transition, and in these cases it refers to WPATH to assist in decision-making. If an applicant is assessed as stable in

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<sup>303</sup> Major Daniel Tanguay, Recruiting Personnel Selection Officer, Canadian Forces Recruiting Group Headquarters, conversation with author, 21 April 2017.

<sup>304</sup> *Ibid.*

<sup>305</sup> Major Marie-Andree Lavoie, Physician, Recruiting Medical Office, Directorate of Medical Policy, CF Health Services Group Headquarters, email and conversation with author, 4 April 2017.

their transition and does not requiring frequent medical follow-up, they would be deemed fit for service.<sup>306</sup>

## Fitness and Sports

Members of the CAF are required to maintain a level of fitness throughout their military employment. The Fitness for Operational Requirements of CAF Employment (FORCE) Evaluation program was designed to assess the fitness level of CAF members. The evaluation results in a Fitness Profile that informs members of their combined level of operational and health related fitness, based on age and gender.<sup>307</sup> This profile then determines if a member meets Universality of Service (U of S), an age and gender free standard. Participants who score above average on their Fitness Profile will be eligible for the Incentive Program. The Incentive Program has four tiers: bronze, silver, gold, and platinum. This motivational program is designed to recognize fitness in the CAF with a combination of individual and group rewards.<sup>308</sup>

By design, FORCE assesses whether a member meets U of S regardless of age or gender and it is this component that affects further employment in the CAF.<sup>309</sup> The Incentive Program component can result in rewards contributing to annual evaluations, the Personnel Evaluation Report (PER).<sup>310</sup> While the logistics of assigning and administering rewards are currently being reviewed at the highest levels,<sup>311</sup> the fact that the Incentive Program is gendered will result in the classification of some transgender members as performing better or worse than they really are

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<sup>306</sup> *Ibid.*

<sup>307</sup> Canadian Forces Morale and Welfare Services, “PSP: FORCE Fitness Profile – FAQs,” *cfmws.com*.

<sup>308</sup> *Ibid.*

<sup>309</sup> Canadian Forces Morale and Welfare Services, “PSP: FORCE - FAQs.” *cfmws.com*.

<sup>310</sup> Canadian Forces Morale and Welfare Services, “PSP: FORCE Fitness Profile...”

<sup>311</sup> *Ibid.*

(applicable in cases where CAF members do not take hormone replacements, but whose gender has been changed in HRMS). Although this may occur only in a few cases, the FORCE evaluation is not set up to account for all transgender personnel and could be cause for grievance.

The Canadian Forces Morale and Welfare Services recently updated their *Personnel Support Programmes Policy Manual* based on recent guidance from the Canadian Centre for Ethics in Sport's *Creating Inclusive Environments for Trans Participants in Canadian Sport: Guidance for Sport Organizations*, input from CAF Health Services policy experts, and legal guidance.<sup>312</sup> The manual considers an approach that is inclusive of all athletes that wish to participate in CAF sports at the intramural, regional, national and international levels.<sup>313</sup> This policy suggests a way forward for CAF Sports Policy relating to the participation of transgender members. CAF members participate at all levels according to their gender identity.

## Detention

Policies on detention and imprisonment for CAF personnel are found primarily in the Queen's Regulations and Orders (QR&O) 105.37 - Segregation of Prisoners Based on Sex.<sup>314</sup> CF Service Prison and Detention Barracks (CFSPDB) Unit Standing Orders (USOs) amplify the QR&Os and provide facility-specific details including arrangements for accommodation and shower facilities.<sup>315</sup>

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<sup>312</sup> Denis Couturier, representing CAF Sports Policy and PSP at the CAF Transgender Working Group meeting, 1 March 2017.

<sup>313</sup> Marcel Roy, CAF Sports Policy - PSP HQ, telephone conversation with author, 27 May 2016.

<sup>314</sup> *Queen's Regulations and Orders (QR&Os)*, Volume II – Disciplinary, Chapter 105 Arrest and Pre-Trial Custody, Section 6 - Conditions of Pre-Trial Custody, Article 105.37 Segregation Of Prisoners Based On Sex (Ottawa: 1 September 1999).

The QR&Os govern much of how the military justice system operates. With regard to detention and imprisonment, the QR&Os state that incarcerated persons must be segregated by sex. Should a transgender CAF member need to be held in detention barracks, it is not explicitly stipulated that they be housed according to the sex marker in HRMS. This lack of clarity creates space for interpretation. The potential harm of the lack of policy as it relates to transgender members is reduced by CFSPDB USOs, which state that cells "...have been designed to house only one inmate." However, no USO or Standard Operating Procedure (SOP) exists on the subject of transgender detention and incarceration.<sup>316</sup>

### **Other Militaries**

Canada is not the only military faced with the challenges of transgender service. Nineteen countries at present allow transgender persons to serve openly in the military including Australia, Austria, Belgium, Bolivia, Canada, Czech Republic, Denmark, Estonia, Finland, France, Germany, Israel, Netherlands, New Zealand, Norway, Spain, Sweden, United Kingdom and the United States of America.<sup>317</sup> The policies and experiences of these defence forces can serve to inform the ways that the CAF shifts policies towards inclusiveness.

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<sup>315</sup> Shift Supervisor, CFSPDB, conversation and email discussion with author, 14 April 2016. Excerpt from CFSPDB Unit Standing Orders, 302.03- Accommodation and Shower Facilities.

<sup>316</sup> Shift Supervisor, CFSPDB, conversation with author, 14 April 2016.

<sup>317</sup> M. Joycelyn Elders *et al.*, "Medical Aspects of Transgender Military Service," *Armed Forces & Society* 41, no. 2 (2015), 212. In their journal article, Elders *et al.* reported 18 countries that permit transgender service, however since then, the U.S. has updated their policy, increasing the total number of countries to 19.

## Leadership and Guidance

Australia has been at the forefront of developing guidance for leadership and members. It has established Defence LGBTI Information Service (DEFGLIS), a comprehensive website dedicated to LGBTI issues and containing relevant information for members and leaders regarding transgender issues. The Royal Australian Air Force has published *Air Force Diversity Handbook: Transitioning Gender in Air Force*, a handbook for transgender members and their supervisors. It aims to create a more inclusive workplace and culture, and has been adopted by the Australian Defence Force. The U.S. military has developed a *Transgender Implementation Handbook*, using Australia's handbook as a framework and companion document, and the U.S. Navy produced a *Commanding Officer Toolkit* to assist service personnel and their supervisors with transgender issues.

## Uniforms

U.S. Navy Secretary Ray Mabus, in his eight years of office (ending January 2017), pushed an agenda of social change and promoted gender neutrality in the Navy and Marine Corps by calling for unisex uniforms, introducing guidelines for transgender personnel, and ridding job titles of gender references.<sup>318</sup> The U.S. Army recently considered a more gender-neutral aesthetic regarding their service cap and drill sergeant hat.<sup>319</sup> Results of a survey sent to 120,000 soldiers in 2015 indicate that the proposed changes were well received, however at the time of writing it could not be confirmed whether the uniform considerations have been adopted.

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<sup>318</sup> Mark D. Faram, "Sweeping Uniform Changes Emphasize Gender Neutrality," *navytimes.com*.

<sup>319</sup> Michelle Tan, "Army Releases Preliminary Uniform Survey Results," *armytimes.com*, 10 August 2015.

## Not Non-Binary

The issue of service by non-binary personnel has come up in other countries. Both Australia<sup>320</sup> and the United States<sup>321</sup> have responded to external inquiries to state that their forces are binary, requiring that service personnel identify as either male or female. There has been no indication that either country is considering a non-binary gender option.

## Medals

The United Kingdom's Ministry of Defence (MOD) permits transgender members to have their medals replaced as a result of their name or gender change. The *MOD Transsexual Medal Replacement and Inscription Policy* provides instructions on the process of how serving and retired members of the MOD have their medals re-issued.<sup>322</sup>

## Impact to Recruiting from Generation Z

Defence force policies impact application rates. A potential recruit must be able to see themselves in their military in order to consider it a viable employer. Given that a large percentage of Generation Z see gender and sexuality as fluid, the CAF may find it challenging to recruit from this demographic, given the policy gaps that exist where trans and non-binary members are concerned. While some CAF policies will encourage an interested Generation Z person whose gender identity is not cisgender, other policies may cause reason for pause. Table

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<sup>320</sup> Defence LGBTI Information Service, "What Is The Defence Force's Stance on Non Binary Trans People?" *defglis.com.au*.

<sup>321</sup> United States Navy Military Personnel Command, "Transgender Military Service: Frequently Asked Questions," *public.navy.mil*, 4, 29, 33.

<sup>322</sup> UK Trans Info. "Transsexual Medal Replacement and Inscription Policy," *uktransinfo.com*.

4.1 summarizes the positive and negative aspects of current CAF policies affecting serving transgender members and those who may be considering joining the CAF.

**Table 4.1 – Considerations for Transgender Members and Potential Applicants**

Positive	Negative
<b>Guidance</b> <ul style="list-style-type: none"> <li>• An updated Transgender Policy (Military Personnel Instruction 01/11) will provide better guidance to members and leaders</li> <li>• An updated Transgender Policy will clarify workplace accommodation</li> </ul>	<b>Guidance</b> <ul style="list-style-type: none"> <li>• Lack of CAF-specific transgender resources and training for leaders</li> </ul>
<b>Fitness and Sports</b> <ul style="list-style-type: none"> <li>• The CAF physical fitness standard is gender neutral</li> <li>• Participation in CAF Sports at the local, regional and national level is driven by gender identity</li> </ul>	<b>Support</b> <ul style="list-style-type: none"> <li>• Lack of online CAF resources for transgender members</li> </ul>
<b>Uniforms</b> <ul style="list-style-type: none"> <li>• CAF Dress uniforms are somewhat gender neutral</li> <li>• Changes to the CAF uniform are driven by requests by members</li> </ul>	<b>Medical</b> <ul style="list-style-type: none"> <li>• Lack of CAF-specific guidance toward transgender resources and training for clinicians</li> </ul>
<b>Gender Option</b> <ul style="list-style-type: none"> <li>• A third gender option may soon be available regarding federal documents</li> </ul>	<b>Recruiting</b> <ul style="list-style-type: none"> <li>• Lack of clear guidance regarding transgender applicants for recruiters and applicants</li> </ul>
	<b>Non-Binary</b> <ul style="list-style-type: none"> <li>• Lack of policy regarding non-binary, non-conforming</li> </ul>
	<b>Detention</b> <ul style="list-style-type: none"> <li>• Lack of guidance regarding detention</li> </ul>

## Conclusion

Attrition must be balanced with recruitment, and recruitment of the next generation is key to ensuring that the CAF's personnel strength remains at the levels required by the government.

The military of tomorrow lies in Generation Z, a cohort that is different from the generations

before it in many ways. A key difference is in the way that they see themselves and others; Generation Z distinguishes themselves from previous generations by their views on gender and gender identity. Gender diversity will be important and not important, meaning efforts by the CAF to consider those who are not cisgender need to be visible to that cohort but because of the open-mindedness of this group with respect to gender and sexual identity, it will be expected and met with a shrug. There will be an expectation of an embrace of diversity that goes beyond tolerance and accommodation. If the CAF wishes to recruit from Generation Z, who forms the base of the next available employment pool, to bolster its numbers and rejuvenate its ranks, changes will need to occur to many of its internal policies. Existing CAF policies affecting transgender members are deficient, and, if maintained, will undermine CAF efforts to recruit in the future.

The CAF is a unique employer, an institution complete with its own culture, language, laws, and ways of conducting business. It, like any other institution, is slow to make changes to its policies. CAF policies that support transgender members and their leaders are lacking. An external pressure such as Generation Z, coupled with the protection for gender identity and gender expression coming with Bill C-16 may be significant enough to destabilize the CAF's internal balance, create tension surrounding its legitimacy and as a result, force it to change.

## CONCLUSION

*I think we won't be able to understand the operations of transphobia, homophobia, if we don't understand how certain kinds of links are forged between gender and sexuality in the minds of those who want masculinity to be absolutely separate from femininity and heterosexuality to be absolutely separate from homosexuality.*

— Judith Butler

*... the fact is if you don't have confidence in your teammates, if you don't have confidence in the institution that you're in, if you don't feel like you're being supported, you are absolutely not going to be as motivated or as focussed in operations as you should be.*

— Gen Jonathan Vance

### Summary

This research paper sought to determine whether the Canadian Armed Forces has appropriate policies in place to allow it to recruit from Generation Z, and ensure that the composition of the military reflects the demographic diversity found in Canada. The focus was to identify the policy gaps within the Canadian Armed Forces pertaining to transgender and non-binary personnel with the expectation that policy changes need to be instituted by the Canadian Armed Forces to create an environment of inclusiveness that allows for diversity. While the exact intersection between Canadian Armed Forces policy, gender identity, generational theory and social construction has not been studied previously, this paper relied on research by Alan Okros and Denise Scott in their studies of gender identity and the Canadian Armed Forces; Alan Okros and his research on post-millennials and technology; Gary J. Gates' research on estimating the numbers of LGBT personnel in the United States; Andrew Flores, Jody Herman, Gary J. Gates and Taylor Brown and their exploration of transgender population in the United States; Gary J. Gates and Jody Herman and their review of transgender military service in the United States and James Parco, David Levy and Sarah Spears who contributed to a further understanding of United States military service for transgender personnel.

Policies affecting transgender, gender non-conforming and non-binary personnel were reviewed and determined deficient. This lack will undermine future recruiting efforts, particularly from within the emerging cohort, Generation Z, which will impact force strength and the ability of the Canadian Armed Forces to maintain its commitment to a diverse military, representative of society.

### **Recommendation**

Indications are that Bill C-16 will pass the Senate and receive Royal Assent. If somehow it does not, it is inevitable that another version of the bill will. Canadians are ready for gender identity and gender expression to be protected by law, and when such legal protection is granted the Canadian Armed Forces will be compelled to adopt policies that comply. In the face of these approaching conditions it would be prudent for the military to be the 'least unprepared' by adjusting many of its policies that affect gender non-conforming personnel.

Policy adjustments must start with an update of the Canadian Armed Forces transgender policy to include guidance and direction for leaders and genderfluid, non-binary and gender queer Canadian Armed Forces members. Following Australia's lead, the Canadian Armed Forces would do well to develop educational resources and toolkits for military members and leaders on transgender, genderfluid and non-binary issues. As it is only a matter of time before all members of the Canadian Armed Forces have the option to wear their hair in a bun or sport earrings, dress instructions require modification, with the adoption of a truly gender-neutral uniform and accompanying appearance requirements. In addition, a third gender option would demonstrate a forward-leaning approach to the programming of the myriad of military personnel

management systems (recruitment, administrative, financial, pension, medical, dental, etc). Finally, a centralized repository of current transgender-related educational material and guidance to nascent treatment approaches for clinicians and other health care professionals, while not being prescriptive, would provide a standardized approach to treatment.

The scope of this research paper was limited to reviewing existing policy, and there are other avenues available for further research, particularly in understanding the transgender community within the Canadian Armed Forces. Generational theory would suggest that the attitudes of transgender members from different cohorts will align along generational divides, meaning that older transgender Canadian Armed Forces members may have different perceptions and expectations about what kinds of support they require from the military. Thus the question raised is: how will the next generation fit? Relatedly, an exploration of what kinds of policy changes transgender members would prefer in comparison to changes recommended by non-binary personnel would be serve to account for that difference in experience and perception.

While the Canadian Armed Forces can provide population data on male and female members, the accuracy of data on LGBTQ+ personnel could be improved upon, with more detailed sexual and gender identity gathered. For example, it is not known how many trans women, trans men, genderfluid, non-binary or gender non-conforming Canadian Armed Forces members are currently serving and from what age groups. Collection of this type of data will assist further studies on transgender issues.

Canada is among few countries in the world that is leading change in military diversity. There is significant evidence that many changes are being initiated for improvement, however, significant voids in policies supporting transgender members exist. There are many

improvements to be made to better serve those with different gender identities, who seek to serve Canada as a member of the Canadian Armed Forces.

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