

WATERLOO REGION NON- LGBTQ2+ PERCEPTION SURVEY

Prepared May 2021 for SPECTRUM Waterloo Region



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INTRODUCTION

One of the key accountabilities defined in Project Excelsior’s WAGE Grant funding application was to conduct community surveys both of LGBTQ2+ people and non-LGBTQ2+ people in Waterloo Region. In conducting a survey of non-LGBTQ2+ people in Waterloo Region, the goal was to better understand community perceptions of LGBTQ2+ people, knowledge gaps, and what support we can provide to non-LGBTQ2+ people looking to become better allies.” This report represents a completed analysis of the data collected through the survey.

SPECTRUM would like to thank all of those who took the time to complete this survey and/or to share it with their networks.



Methodology

The survey was conducted using Google Forms, and used a combination of open-ended and close-ended questions. Ash Kreider took the lead on survey design and construction, with revisions and input from the rest of the Project Excelsior team: Kristy Skelton, Scott Williams, Shannon Henderson, and Melissa Kennedy.

The survey was open from April 26th to May 14th, and was promoted through email and social media. During the survey period, we received 384 total responses. The responses were then sanitized to ensure that only relevant data was included. Out of those 384 responses, 15 responses were eliminated from the final analysis as they were from people living in communities outside the Region of Waterloo (including communities as far away as Scarborough, Oakville, and London).

Another 2 responses were eliminated as they came from people who identified themselves as LGBTQ2+ in their open-ended response; the fact that the two respondents identified as Bi and Asexual is a somewhat depressing reminder of the common perception that Bi and Ace people aren't "really queer". (Which is, in fact, an area for further research already happening in 2021; SPECTRUM is partnering with Waterloo Region Rainbow Coalition this Pride Month to hold a series of focus groups called "Not Queer Enough", for Bi/Pan and Ace/Aro people.)

All analysis was then conducted using the sanitized data set of 367 respondents, although the original raw data has been retained for archival purposes.

The final section of this report contains an overview of open-ended responses and selected notable comments. As with the numerical data, all of the open-ended responses have been retained. Data pertaining to how people wish to connect with educational material and what actions they are willing to take in service of allyship has not been included in this report; the purpose of collecting this data was to inform the future development of SPECTRUM programs and training material.

For a complete copy of the survey questions answered by respondents, see the Appendix, page 33.

Selection error and bias

Because SPECTRUM is a group created by and for LGBTQ2+, the nature of the survey is such that there is an unavoidable level of selection bias. The fact that a survey about perception of LGBTQ2+ people was being conducted by an LGBTQ2+ organization means that respondents were more likely to already be aware of or connected with SPECTRUM, which would tend to bias responses toward more favorable perceptions.

The restrictions of the pandemic also made it impossible to avoid a level of selection error. Because we were restricted to conducting and promoting the survey entirely online, it wasn't possible to make people aware of the survey through in-person promotion of the survey. This selection error is reflected in respondent under-representation of people under 24 and a complete lack of any respondents 76+.

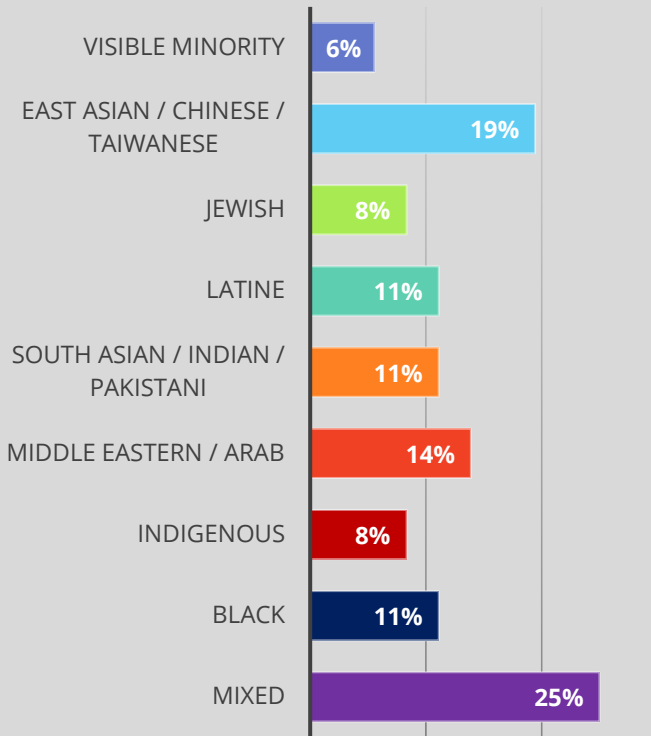
We attempted to minimize the selection bias and error by asking community stakeholders to help promote the survey, in order to ensure that the survey made it as far away from SPECTRUM as possible. As this survey received more than twice the number of responses of the LGBTQ2+ Community Survey that was conducted in February and March of 2021, it's reasonable to assume that while the results of this survey shouldn't be viewed as statistically rigorous they still highlight trends worth reflecting on as well as areas for future study.

Lastly, it is critical to note that non-white people were underrepresented in the survey data. Out of a pool of 367 respondents, we should have received 70 responses from non-white people in order to reflect the 19% of Waterloo Region's population that was recorded as visible minorities on the 2016 census. We received 36 responses from Mixed or non-white backgrounds, and another 4 responses from people who did not wish to identify their racial background. As such, it must be noted that this data skews noticeably white.

Survey Results

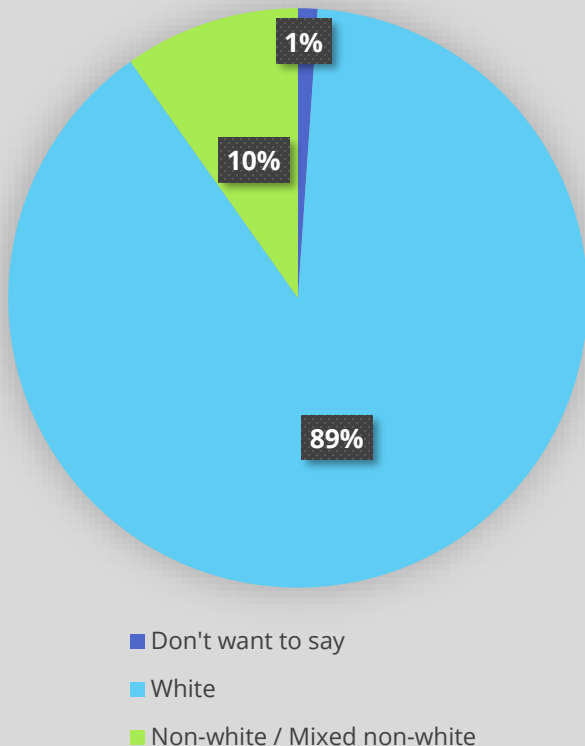
A close-up photograph of a rose with vibrant, multi-colored petals. The colors transition from deep blue and purple on the left to bright pink and yellow on the right, with a hint of green at the top. The petals are tightly curled, creating a spiral pattern. The lighting is soft, highlighting the texture of the fabric-like petals.

Non-White Respondents



Responses do not total 100%

White v. Non-white Respondents



Respondent Demographics

SPECTRUM received 367 qualifying responses to the survey over the three-week period between April 26th and May 14th. The first three questions of the survey collected demographic information, which was intended to help us better understand how demographic variations affected perceptions of LGBTQ2+ people in our community.

WHITE VERSUS RACIALIZED RESPONDENTS

Respondents were asked “how would you describe your race or ethnicity?” as an open-ended question. In the 2016 census, 19% of people in Waterloo Region were visible minorities, which means that **non-white people are underrepresented in this survey’s results.**

In looking at responses to this question, 327 respondents were recorded as white – although there were a range of responses that were recorded this way. The breakdown of responses recorded as white includes:

- 188 respondents who answered “white”
- 58 respondents who answered “Caucasian”
- 4 respondents whose responses were “Anglo-Saxon” or “Anglo-Canadian”
- 12 respondents whose responses were variants of “European”, often including descriptors like “Eastern European”, “Northern European”, or “European settler Canadian”
- 31 respondents whose responses were variants of “Canadian”, most often including descriptors like “White Canadian”, “Canadian Caucasian”, “French Canadian”, or “Canadian – Portuguese + Irish”
- 34 respondents with other variants of the above

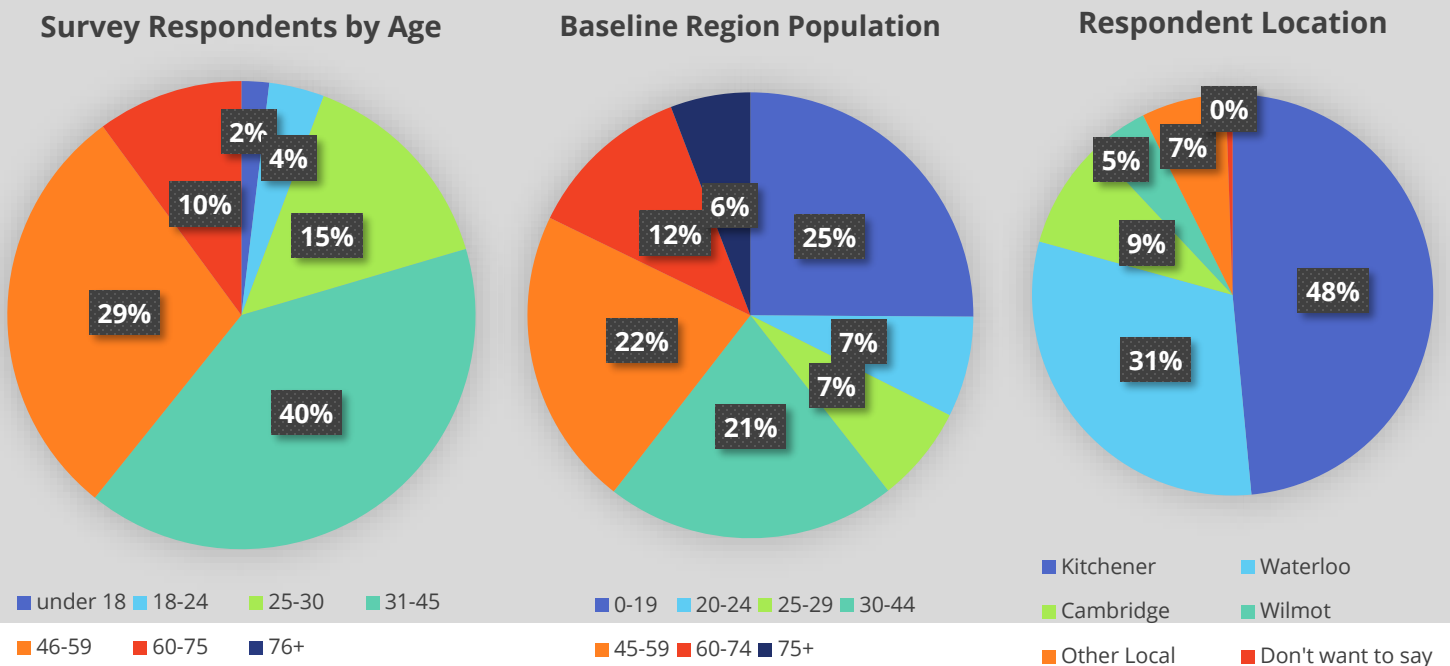
In looking at respondents who indicated that they were either Mixed or non-white, we received a wide variety of responses. The most common responses among non-white respondents were:

- Mixed (25% of non-white respondents)
- East Asian / Chinese / Taiwanese (19%)
- Middle Eastern / Arab (14%)

Additionally, 6% of respondents chose not to be more specific than saying that they were either a “POC” (Person of Color) or “visible minority”.

AGE AND LOCATION

In comparing the breakdown of respondent age to baseline data from the 2016 census, certain groups were greatly under-represented. The age brackets covered by the 2016 census are not quite the same, but they are close enough to see that people 18-24 were slightly underrepresented, people 76+ were somewhat underrepresented, and people 18 or under were greatly underrepresented.



with an open-ended text field.

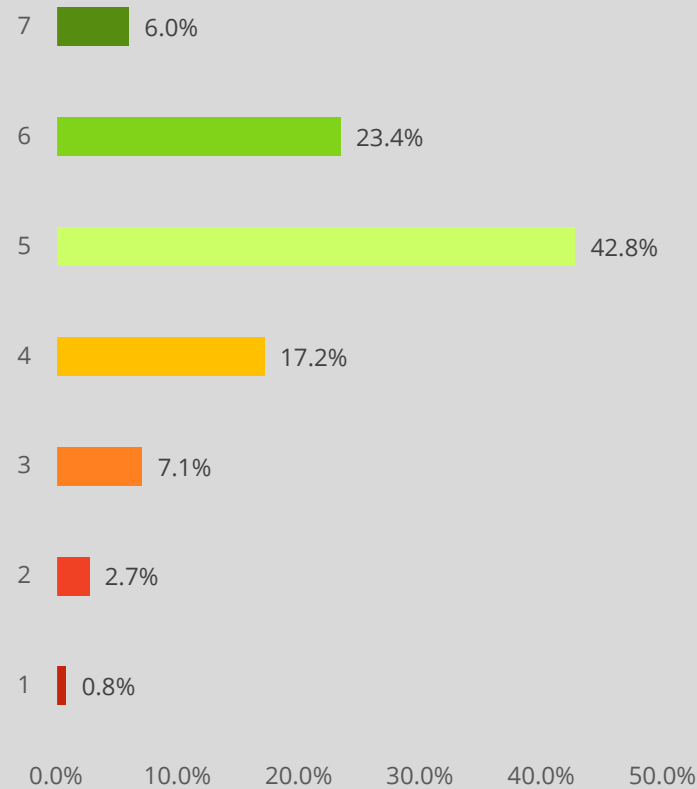
Respondents from communities or areas in Wilmot Township (I.E.

New Hamburg, Baden, rural Wilmot Township) were grouped under Wilmot Township. There were not enough respondents from Woolwich, Wellesley, or North Dumfries Townships to represent a significant portion of respondents, so these three areas were grouped under "Other Local".

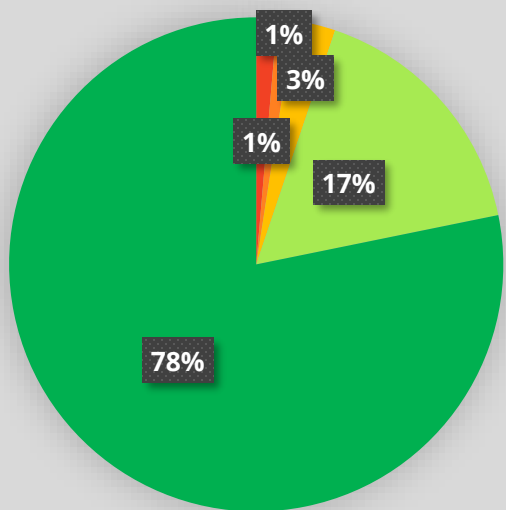
In looking at the breakdown of respondent residency, responses to our survey were relatively close to the population breakdown of the Region as reported in 2019.

- Slightly overrepresented in our data were Kitchener (48% of respondents versus 42% of 2019 population) and Wilmot (5% of responses versus 3% of population).
- There was no significant difference with other local communities (7% of respondents versus 8% of population).
- Cambridge was greatly underrepresented in our results (9% of respondents versus 23% of population), with most of the difference coming from moderate overrepresentation of Kitchener (48% of respondents versus 42% of population) and larger overrepresentation of Waterloo (31% of respondents versus 24% of population).

How knowledgeable are you about LGBTQ2+ issues and identities?



Are You Familiar with LGBTQ2+ People?



- I don't know what this means
- I rarely or never encounter LGBTQ2+ people
- I have seen LGBTQ2+ people but do not know them personally
- I have LGBTQ2+ acquaintances
- I have personal friends and/or family who are LGBTQ2+

Knowledge of LGBTQ2+ Populations

The next three questions of the survey were meant to establish a baseline for how familiar respondents were with LGBTQ2+ people and issues.

For the first two questions, respondents were asked to use the following options to identify how much contact they have both with LGBTQ2+ people in general and with transgender and/or non-binary people specifically:

- I don't know what this means
- I rarely or never encounter LGBTQ2+ / transgender / nonbinary people
- I have seen LGBTQ2+ / transgender / nonbinary people but do not know them personally
- I have LGBTQ2+ / transgender / nonbinary acquaintances
- I have personal friends and/or family who are LGBTQ2+ / transgender / non-binary

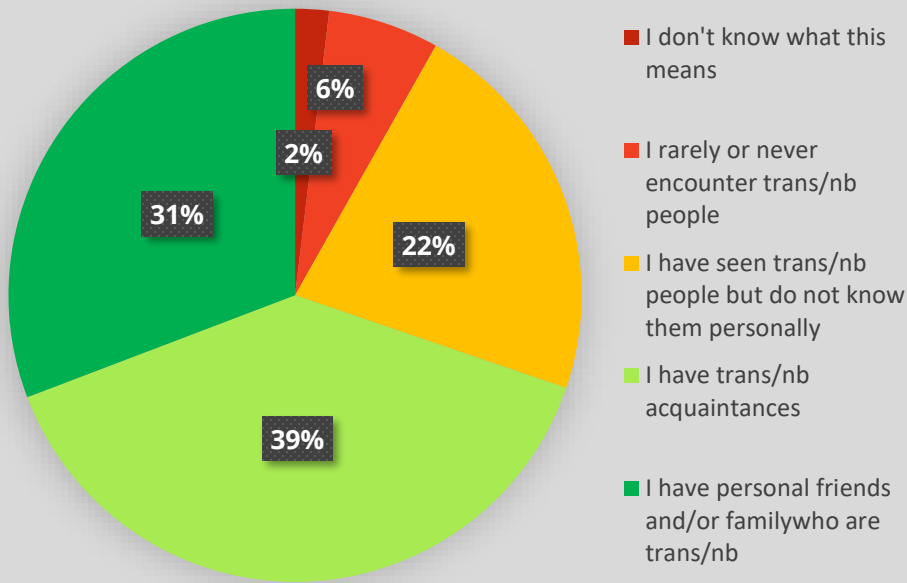
For the last question, respondents were asked to evaluate "How knowledgeable do you consider yourself about LGBTQ2+ identities and issues?" on a scale of 1 to 7, with 1 being Not At All Knowledgeable and 7 being Very Knowledgeable.

In evaluating their level of knowledge, the most common response was that people felt Somewhat Knowledgeable (42.8%) or Moderately Knowledgeable (23.4%). 10.6% of people rated their knowledge of LGBTQ2+ identities and issues at a 3 or lower.

In evaluating their level of familiarity with LGBTQ2+ people generally, nearly all respondents at least had LGBTQ2+ acquaintances; only 2% of respondents either had rare / zero contact with LGBTQ2+ people or didn't know what the question meant. Furthermore, a clear majority of 78% of respondents answered that they have personal friends or family that were LGBTQ2+.

However, in evaluating respondents' level of familiarity with transgender and/or non-binary people, the results were much different.

Are You Familiar with Trans/NB People?



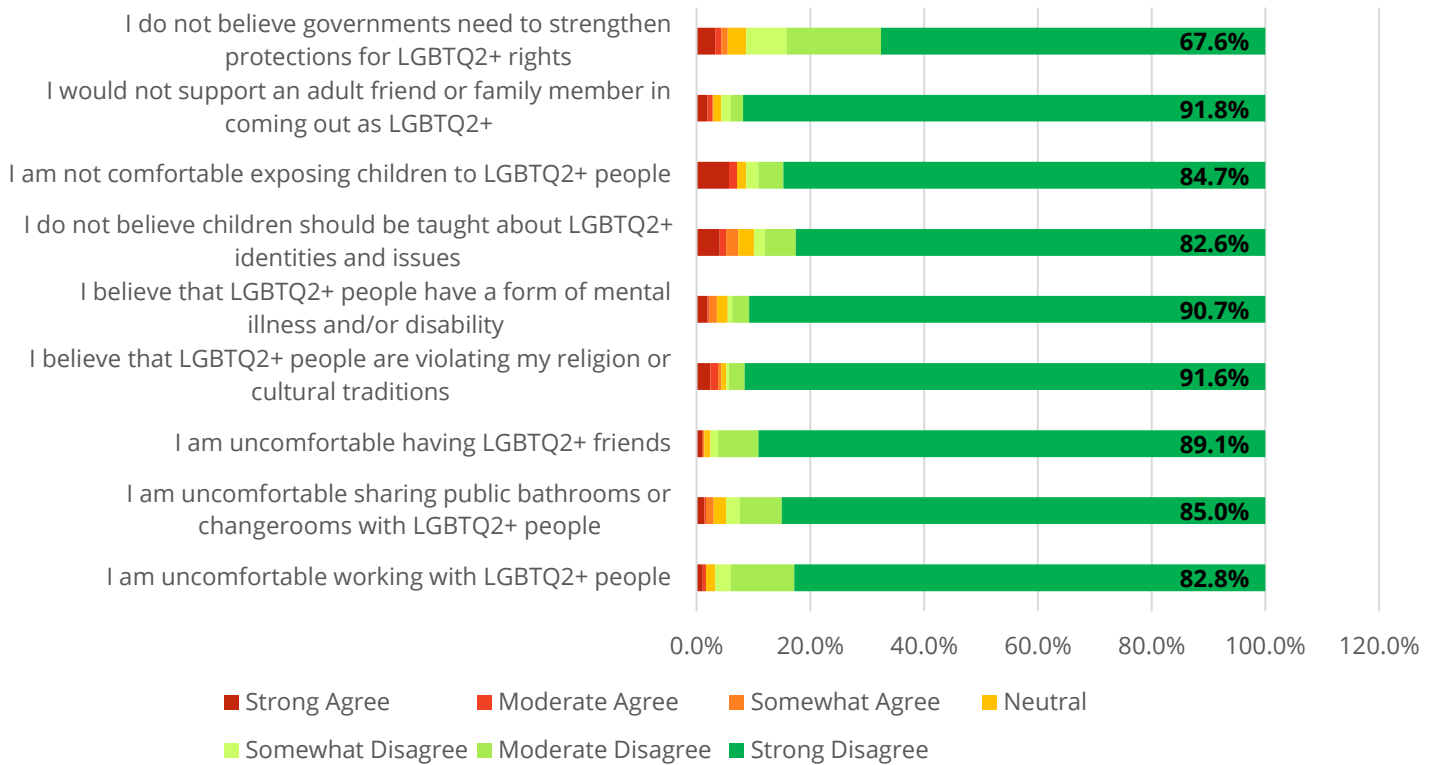
Sentiment Questions

The largest portion of questions were designed to test respondent sentiment toward LGBTQ2+ people in order to measure comfort in sharing spaces with LGBTQ2+ people and levels of agreement with popular anti-LGBTQ2+ stereotypes and misconceptions.

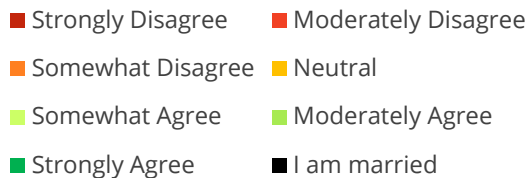
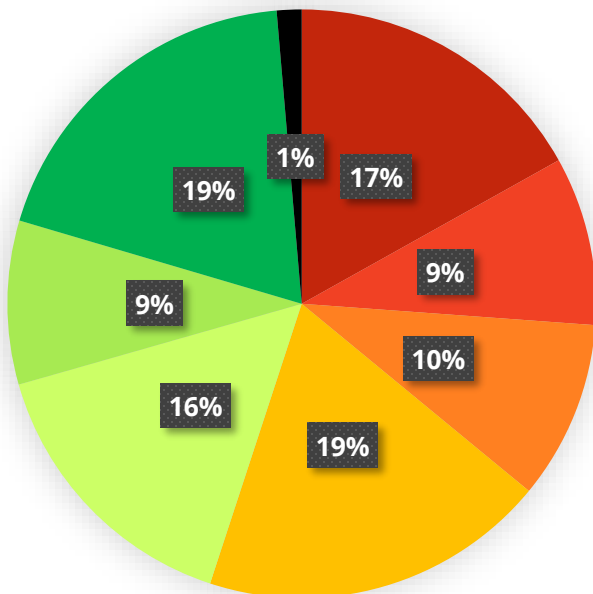
Respondents were asked to evaluate their agreement to the following statements on a scale of 1 to 7, with 1 being Strongly Disagree, 4 being Neutral, and 7 being Strongly Agree:

- I am comfortable working with LGBTQ2+ people
- I am comfortable sharing public bathrooms or changerooms with LGBTQ2+ people
- I am comfortable having LGBTQ2+ friends
- I would be comfortable dating a transgender or non-binary person
- I believe that LGBTQ2+ people are violating my religion or cultural traditions
- I believe that LGBTQ2+ people have a form of mental illness and/or disability
- I do not believe children should be taught about LGBTQ2+ identities and issues
- I am not comfortable exposing children to LGBTQ2+ people
- I would not support an adult friend or family member in coming out as LGBTQ2+
- I believe governments need to strengthen protections for LGBTQ2+ rights
- I believe that our society is becoming more inclusive of LGBTQ2+ people

Sentiment Scales



I would be comfortable dating a transgender or non-binary person



Overall, levels of Disagreement with anti-LGBTQ2+ stereotypes and misconceptions were very low.

More than 90% of respondents Strongly Disagreed that they would not support an adult friend or family member coming out as LGBTQ2+, that LGBTQ2+ people have a disability and/or mental illness, or that LGBTQ2+ people are violating their religious or cultural traditions. The weakest level of Strong Disagreement with anti-LGBTQ2+ beliefs was that governments do not need to strengthen protections for LGBTQ2+ people.

Overall, these numbers appear very positive, however, it's important to consider the further picture that emerges when analyzing the responses of people who hold 1 or more anti-LGBTQ2+ beliefs. (For more about hostile beliefs, see page 22)

When asked to evaluate their agreement with the statement: "I would be comfortable dating a transgender or non-binary person", the survey results were a lot more mixed:

- Less than half (44%) of respondents Agreed that they would be at least Somewhat comfortable

I believe that our society is becoming more inclusive of LGBTQ2+ people

- Nearly a fifth (19%) felt Neutral
- More than a third (36%) said that they would be at least Somewhat uncomfortable dating a transgender or non-binary person.

However, there was a small number of open-ended responses at the end of the survey by people indicating that their discomfort with this question was owing to the fact that they were either married or in a committed relationship.

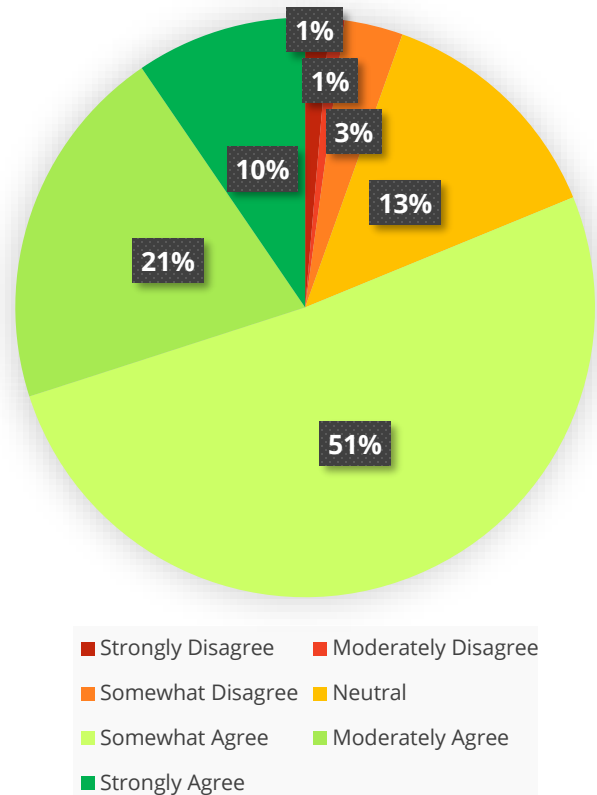
It is uncontroversial to say that there is widespread discomfort dating transgender and/or non-binary people, both among straight people and LGBTQ2+ people.

A 2018 study¹ found that only 1.8% of straight women and 3.8% of straight men said that they would be willing to date a binary-gendered trans person. A 2019 study similarly showed² that only 3.1% of respondents who were straight and cisgender said that they would be willing to date a trans person, while 87.5% of total respondents said that they would not be willing to date a transgender person.

Possible confusion over the wording of the question in our survey means that the proportion of responses should not be looked at too closely. However, responses to this question reflect a still-very-high level of discomfort with the idea of transgender and/or non-binary people as potential romantic partners.

The final sentiment question asked people to evaluate the direction in which they feel our society is moving – either toward or away from increased LGBTQ2+ inclusion.

While the clear majority (82%) of people agreed that society is becoming more LGBTQ2+ inclusive, the responses show a deep ambivalence about this question. **Nearly two thirds (64%) of respondents only Somewhat Agreed or felt Neutral about increasing LGBTQ2+ inclusiveness.**



¹ Zhana Vrangalova for Them.Us, [New Research Shows a Vast Majority of Cis People Won't Date Trans People](#), Jun 20, 2018

² Karen L. Blair Ph.D. for Psychology Today, [Are Trans People Excluded from the World of Dating?](#), Jun 16, 2019

Allyship

The last series of questions respondents answered pertained to allyship. All respondents were asked:

1. Do you consider yourself an LGBTQ2+ ally? (**open-ended question**)
2. Are you interested in learning how to be a better LGBTQ2+ ally? (**yes or no**)

Respondents who answered that yes they were interested in learning how to be a better ally were then directed to additional questions about allyship, which included:

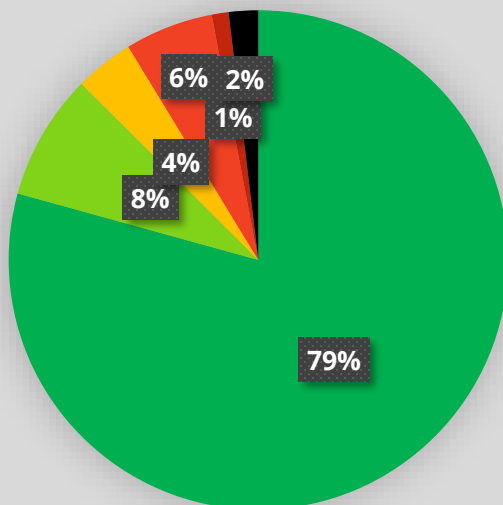
- What does being an ally mean to you? (**open-ended response**)
- How would you like to learn about / connect with LGBTQ2+ people? (**checkboxes with an additional open-ended option**)
- What areas / issues would you like to learn more about? (**close-ended checkboxes**)
- What type of actions are you interested in taking to support LGBTQ2+ people? (**checkboxes with an additional open-ended option**)
- What else should we be aware of? (**open-ended question**)

Respondents who answered no, they were not interested in learning to be a better ally were then directed to two final open-ended questions:

- Are there any questions you feel we missed? (**open-ended response**)
- What else should we be aware of? (**open-ended response**)

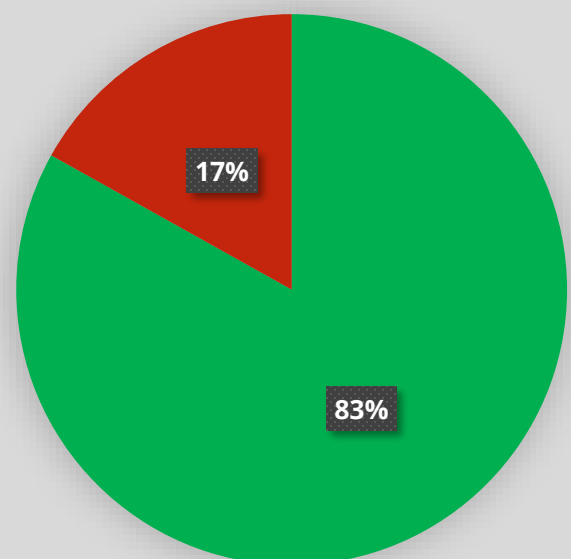
SELF-DEFINITION VERSUS INTEREST IN BEING A BETTER ALLY

Do you consider yourself to be an ally?



- Yes
- I hope to be / Not comfortable saying yes
- Maybe / probably not
- No
- Other (hostile)
- Other (positive or neutral)

Are you interested in learning how to be a better LGBTQ2+ ally?



- Yes
- No

- More than three quarters (79%) answered that yes, they considered themselves an ally.
- 8% of respondents had answers to the effect that they hoped they were, but they either weren't comfortable proclaiming themselves an ally or that it wasn't for them to decide if they were or weren't.
- 4% of respondents had responses that weren't outright negative, but were either ambivalent or leaned negative.
- 6% of respondents had responses that ranged from simple negatives ("No") to a few more enthusiastic negatives ("hell no").
- The remaining 3% of responses were not direct answers to the question. 1% of these other responses were overtly hostile to LGBTQ2+ people, while the remaining 2% did not address the question at all.

The second question, which asked respondents to respond either yes or no to "are you interested in learning how to be a better LGBTQ2+ ally?", showed a similar level of agreement to those who responded "yes" to the first question. 83% of respondents said yes, they were interested in learning to be better allies, as compared to 79% of respondents who answered that they considered themselves allies.

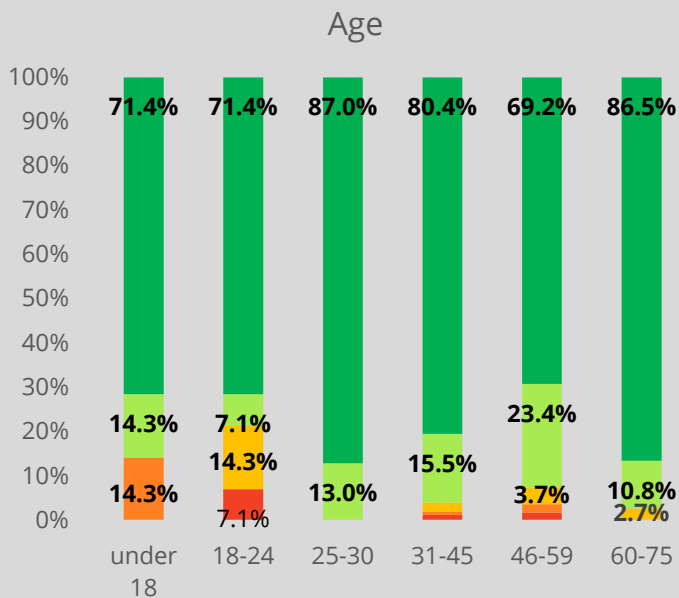
SEGMENTED DATA

By Demographics

In looking at how responses varied by the age of the respondent, it was anticipated that younger people would be the most knowledgeable of LGBTQ2+ issues and the most familiar with LGBTQ2+ people. However, the opposite turned out to be true.

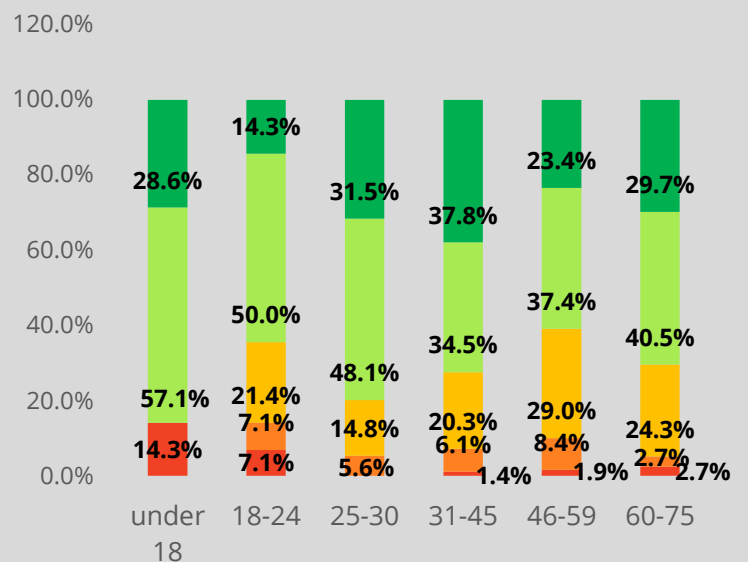
In looking at familiarity with LGBTQ2+ in general, people under 18 were the least likely to have LGBTQ2+ friends, family, or acquaintances. They were also several times more likely to say either that they rarely or never had contact with LGBTQ2+ people, or that they didn't know what the question meant.

LGBTQ2+ Familiarity v Respondent



- I have personal friends and/or family who are LGBTQ2+
- I have LGBTQ2+ acquaintances
- I have seen LGBTQ2+ people but do not know them personally
- I rarely or never encounter LGBTQ2+ people
- I don't know what this means

Trans/NB Familiarity v Respondent Age



- I have personal friends and/or family who are trans/nb
- I have trans/nb acquaintances
- I have seen trans/nb people but do not know them personally
- I rarely or never encounter trans/nb people
- I don't know what this means

Because respondents under 25 were so underrepresented in our results, it's impossible to draw any conclusions from this data.

However, these responses echo the data collected by our LGBTQ2+ Community Survey that suggested that the stigma against LGBTQ2+ people is most strongly experienced by young people – a fact which is exacerbated by ongoing resistance to providing comprehensive sexuality and gender education in schools.

This is definitely an area that warrants future study.

The lack of familiarity was even more pronounced in looking at familiarity with transgender and/or non-binary people specifically. For people under 18, there was a curious polarization in which people under 18 were the most likely to have transgender and/or non-binary friends, family, or acquaintances, but were also several times more likely to not know what the question meant. Additionally, people 18-24 were the second-least likely to have trans and/or non-binary friends, family, or acquaintances.

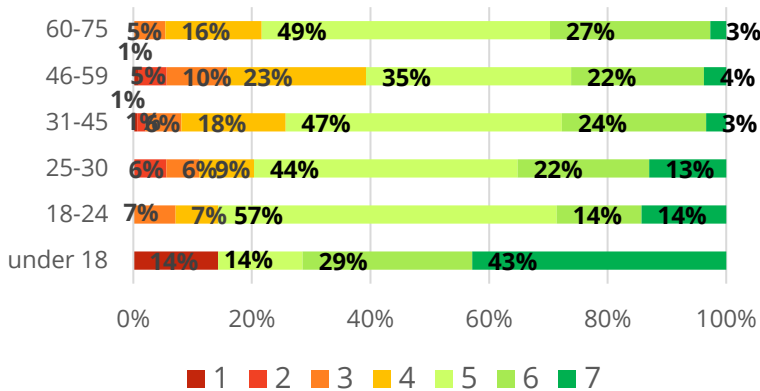
More than a quarter (35.6%) of respondents 18-24 didn't know anybody who was transgender or non-binary, while 7% said that they didn't know what the question meant – making them 2.6 times more likely to not know what “transgender and/or nonbinary” meant than respondents aged 60-75. Given the result that younger people were the most likely to not have regular contact with LGBTQ2+ people, it is then unsurprising that younger people were also the most likely to rate themselves as Not At All Knowledgeable about LGBTQ2+ identities and issues.

Lastly, and perhaps most surprisingly, younger people were much

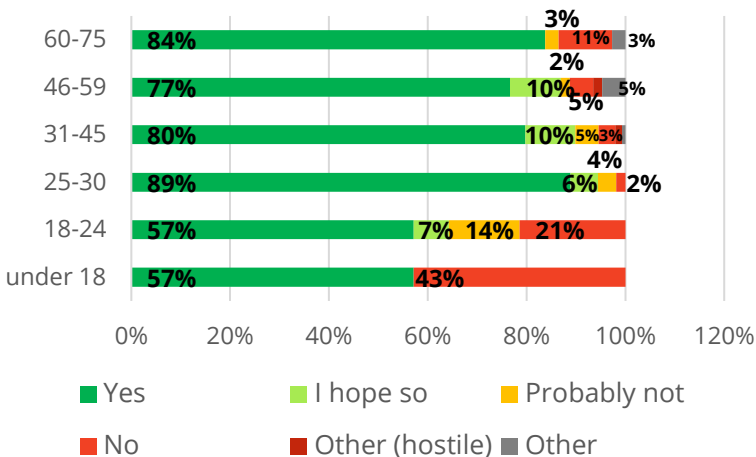
less likely to respond either that they were an ally or that they hoped they were an ally. Only 57% of people under 25 agreed that they were an ally, and nearly half (43%) of people under 18 said that they were not allies. This also reflects the overall polarization of responses by people under 18. The only two responses given by people under 18 were “yes” and “no”.

In contrast, people 18-24 felt the most ambivalence in response to the question of their ally status. 21% of respondents 18-24 said that they hoped they were allies or that they maybe or probably weren't allies. However, people 18-24 still had the second-highest proportion of people who said that they were not allies, at 21% - which was nearly double the next highest group of people aged 60-75 (11% who said they were not allies).

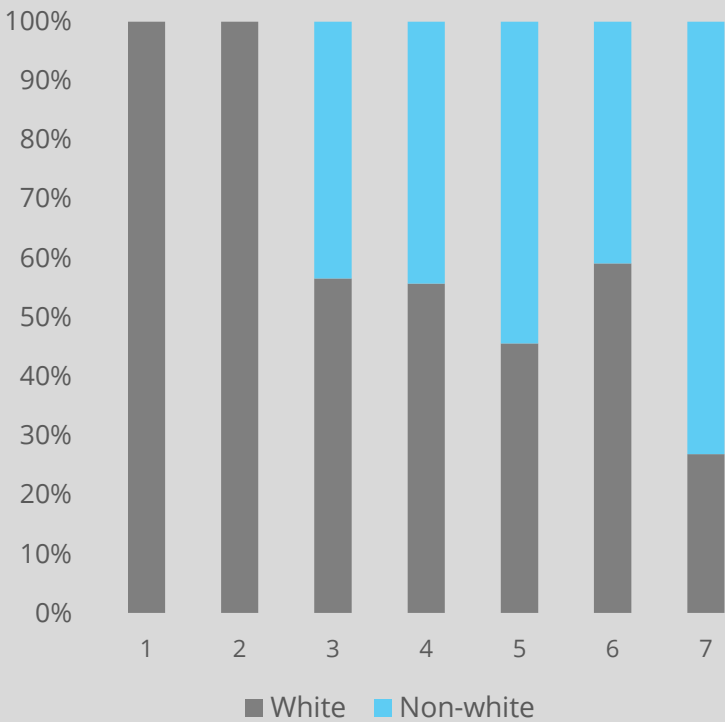
Knowledgeability by Age Group



"Do you consider yourself an ally?" answers by age



Knowledgeability by white vs. nonwhite respondents



Trans/NB Familiarity By Location



OTHER DEMOGRAPHIC COMPARISONS

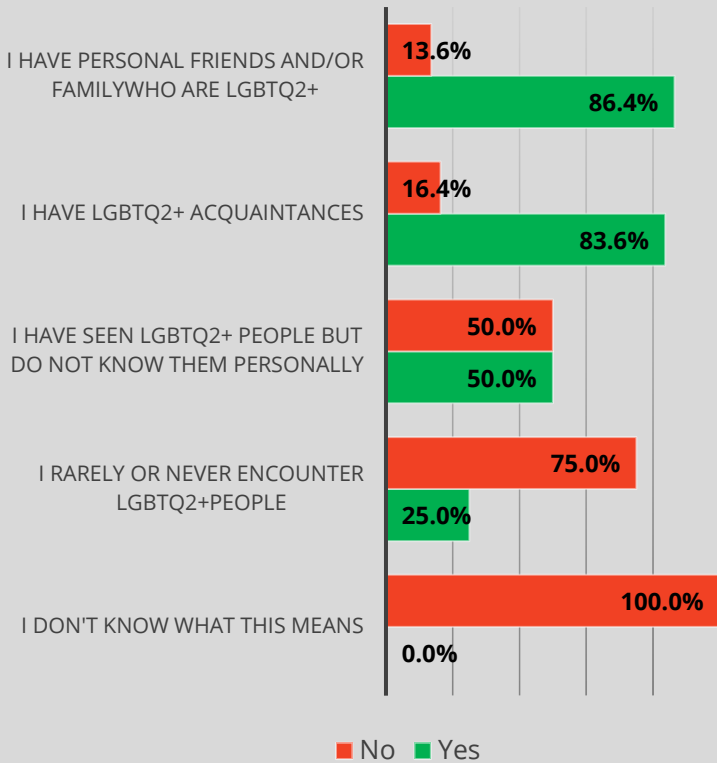
Unfortunately, the survey didn't receive enough responses from non-white people to be able to segment data meaningfully both by race and other factors. However, in looking at differences between white and non-white respondents, there was a clear difference in the level of knowledge respondents felt they possessed about LGBTQ2+ identities and issues. All of the 13 respondents who assessed their level of knowledge as Not Knowledgeable (2) or Not At All Knowledgeable (1) said they were white. Additionally, non-white respondents were much more likely to rate themselves as Very Knowledgeable.

Racial background did not have a significant effect, however, on respondents' desire to be a better ally; non-white respondents were only 2% more likely to agree that they were interested in being better allies than white respondents (86% of non-white respondents versus 84% of white respondents). Racial background also did not have a significant effect on prevalence of hostile beliefs. (See Hostile Beliefs, page 22)

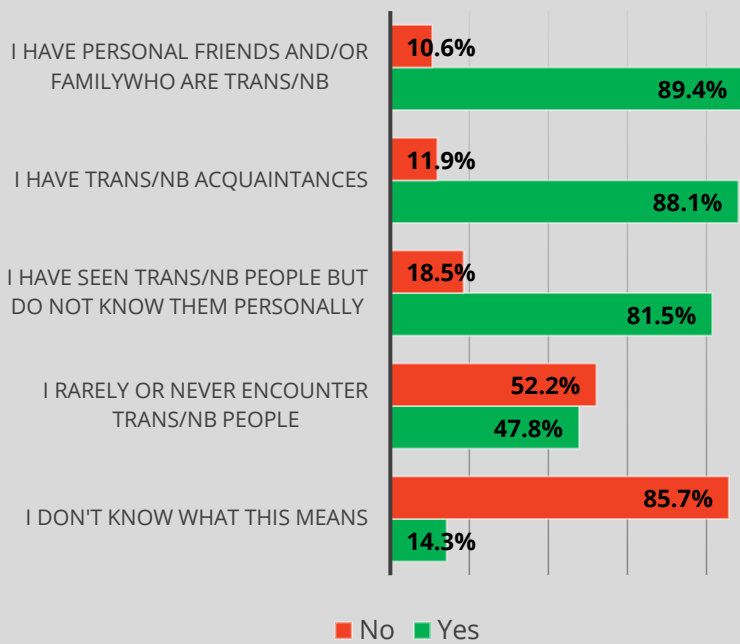
In looking at location of residence, the only noteworthy trends that emerged was regarding familiarity with transgender and/or non-binary people. People in Wilmot were the least likely to know a transgender and/or non-binary person personally, followed by people in other local Townships. In comparison, respondents in Cambridge were the most likely to have trans and/or non-binary friends, family, or acquaintances.

(Of the 2 respondents that didn't wish to identify where they lived, both said that they didn't know what transgender and/or non-binary meant.)

Familiarity with LGBTQ2+ v. Desire to be a better ally



Familiarity with Trans/NB v. Desire to be a better ally



By allyship

Examining respondent's answers about allyship also proved to be a useful tool for segmenting data. In comparing the desire to be a better ally with the familiarity of respondents with LGBTQ2+ people, it is unsurprising that desire to be a better ally correlated positively with increased contact with LGBTQ2+ people. A clear majority of respondents with LGBTQ2+ friends, family, or acquaintances said that they were interested in being a better ally (86.4% of those with LGBTQ2+ friends and family, and 83.6% of those with LGBTQ2+ acquaintances).

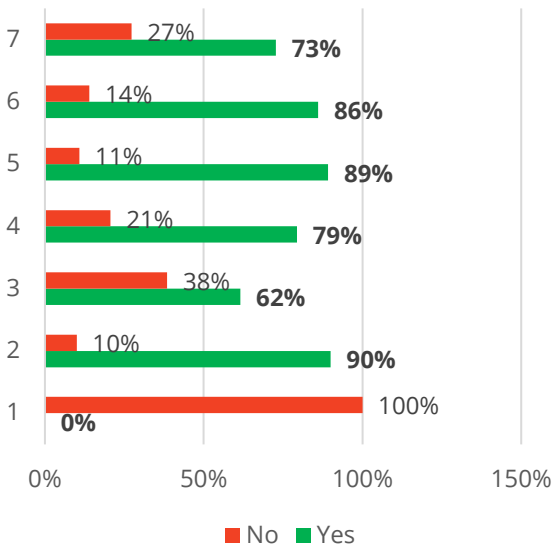
On the other hand, three quarters (75%) of respondents who rarely or never encountered LGBTQ2+ people were not interested in becoming a better ally. And people who saw LGBTQ2+ people but did not know any personally were split fifty/fifty on their desire to be a better ally.

In comparing desire to be a better ally with transgender and/or non-binary people *specifically*, the results varied in that respondents with trans and/or non-binary friends, family, and acquaintances were even *more* likely to want to be better allies. Additionally, more than three quarters (81%) of respondents who said that they had seen trans and/or non-binary people but did not know any personally also said that they wanted to learn to be better allies.

However, more than half of people who rarely or never encountered trans and/or non-binary people did not want to be better allies.

Interestingly, respondents' self-assessment of their knowledge of LGBTQ2+ identities and issues was a decent but not-as-strong predictor of desire to be a better ally as familiarity with LGBTQ2+, transgender, and

Knowledgeability v. Desire to be a better ally



non-binary people. In comparing knowledgeability with the desire to be a better ally, it was perhaps to be anticipated that 100% of respondents who identified themselves as Not At All Knowledgeable also said that they were not interested in becoming better allies.

However, people who rated themselves as the *most* knowledgeable were not the most likely to want to be *better* allies. The group that most desired to be better allies were people who rated themselves as 2 or Not Knowledgeable, at 90%. Those who considered themselves Somewhat Knowledgeable (5) or Moderately Knowledgeable (6) were the next most likely (89% and 86%) respectively to want to be better allies. Whereas only 73% of people who rated themselves as Very Knowledgeable said that they wanted to

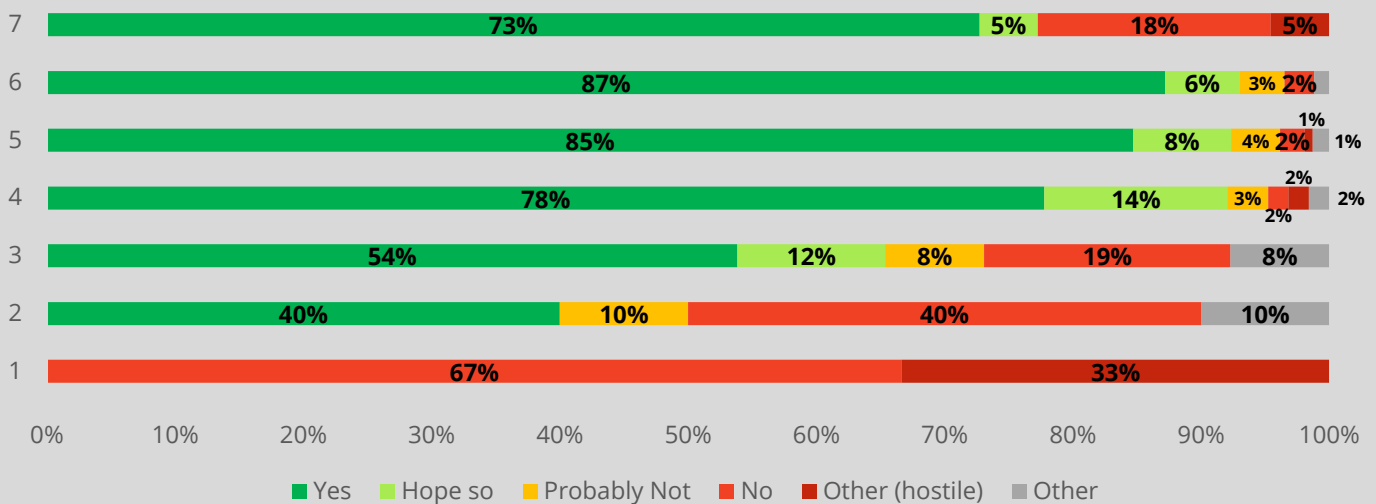
be better allies.

Lastly, in comparing self-ratings of knowledgeability with respondents' answers to whether they would consider themselves an ally a slightly different picture emerges.

As with the previous comparison, people who rated themselves as Not At All Knowledgeable were universally negative about the question. However, while 90% of people who rated their knowledgeability as 2 (Not Knowledgeable) said that they wanted to be a better ally, only 40% said that they considered themselves to *be* an ally. Another 40% said that they were not allies, while the remainder was evenly split between people who said that they probably weren't allies and people who failed to answer the question entirely (10% respectively).

Overall, as knowledgeability increased people became more likely to say that they either were allies or hoped that they were allies. However, there was a sharp drop-off among people who rated themselves as Very Knowledgeable; only 78% said that they were or hoped that they were allies, and nearly a quarter either said that they were not allies or made other hostile responses.

Knowledgeability v. Are you an ally?



HOSTILE BELIEFS

In Section 2, questions #4 - #13 were numerical scale questions designed to test for levels of agreement with commonly held hostile beliefs or attitudes about LGBTQ2+ people. The beliefs we sought to evaluate were:

1. Discomfort working with LGBTQ2+ people
2. Discomfort sharing washrooms or public change rooms with LGBTQ2+ people
3. Discomfort having LGBTQ2+ friends
4. Discomfort about transgender and/or non-binary people as potential romantic partners
5. The belief that LGBTQ2+ are violating your religious or cultural traditions
6. The belief that LGBTQ2+ people have a form of mental illness or disability
7. Discomfort in teaching children about LGBTQ2+ issues and identities
8. Discomfort in exposing children to LGBTQ2+ people
9. Unwillingness to support a friend or family member in coming out as LGBTQ2+
10. Lack of support for strengthened protections for LGBTQ2+ people

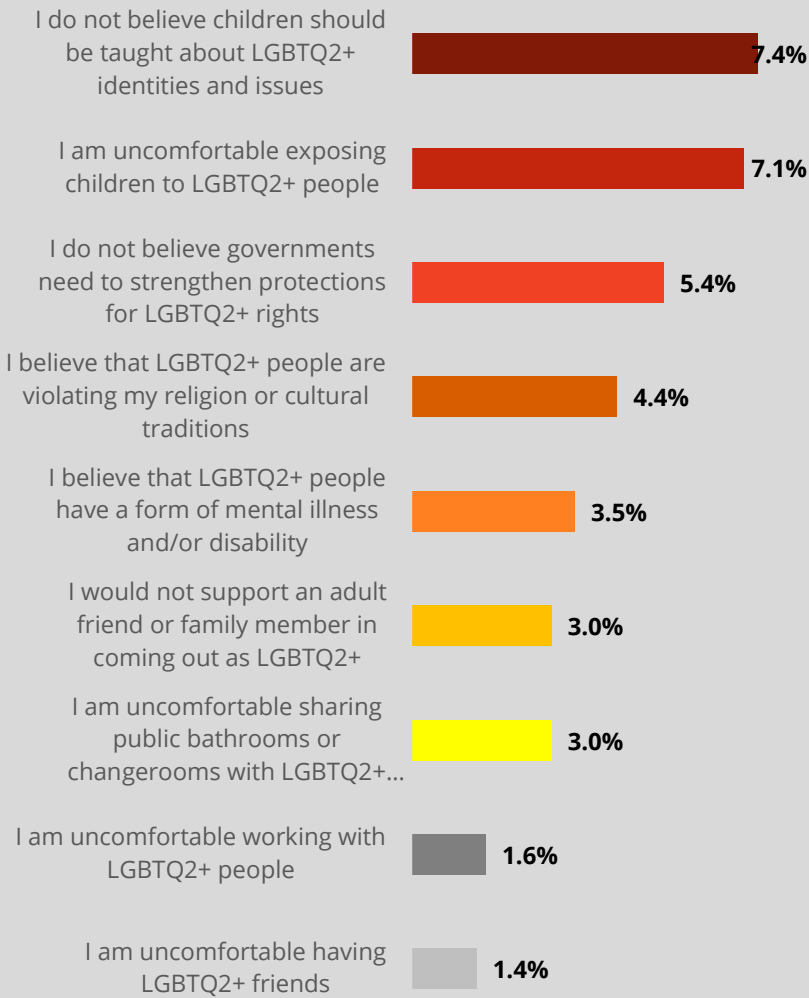
These attitudes and beliefs are among the most common manifestations of cultural stereotypes (both conscious and unconscious) that LGBTQ2+ people are³:

- Dangerous and depraved criminals and pedophiles
- Disgusting and unsuitable romantic partners
- Extremists who brainwash children into a “gay” or “trans” “lifestyle”
- Sadly misguided and/or deluded people who should be pitied but not “indulged”

Because open-ended responses to the question about transgender and/or non-binary people as romantic partners highlighted a problem with the wording of that question, responses to that question were excluded from consideration for the presence of hostile beliefs.

³ For additional context about anti-LGBTQ2+ stereotypes and misconceptions, refer to [SPECTRUM's LGBTQ2+ Terminology Reference and Media Guide](#)

Agreement with hostile beliefs



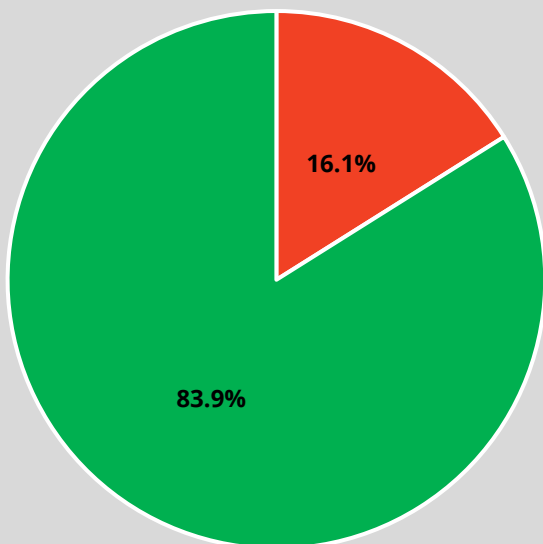
In looking at the nine remaining beliefs questions, the most commonly-held hostile beliefs were those pertaining to the supposed dangers posed by LGBTQ2+ people to children. 7.4% of respondents at least Somewhat Agreed that children should not be taught about LGBTQ2+ identities and issues. A nearly equal number (7.1%) Agreed that they were uncomfortable exposing children to LGBTQ2+ people.

The least commonly-held hostile beliefs were those pertaining to discomfort in having personal and/or professional interactions with LGBTQ2+ people. Only 1.4% of respondents agreed that they were not comfortable having LGBTQ2+ friends, while nearly the same number (1.6%) agreed that they were uncomfortable working with LGBTQ2+ people. That discomfort jumped to 3% of respondents, however, when it came to sharing washrooms or public change rooms with LGBTQ2+ people.

While only 3% of respondents said that they wouldn't support a friend or family member in coming out as LGBTQ2+, more than 5% of respondents did not agree that governments needed to strengthen protections for LGBTQ2+ people, and 4.4% believed that LGBTQ2+ were violating their religious or cultural traditions.

These results may make it sound like there is a low prevalence of beliefs hostile to LGBTQ2+ people among non-LGBTQ2+ people in Waterloo Region, it's important to remember that these results show a level of selection error and selection bias that prejudice respondents toward more favorable responses. Additionally, while the overall prevalence of each examined belief was quite low, the proportion of respondents who had at least one hostile

Respondents who agreed with hostile beliefs about LGBTQ2+ people



■ At least one hostile belief ■ No hostile beliefs

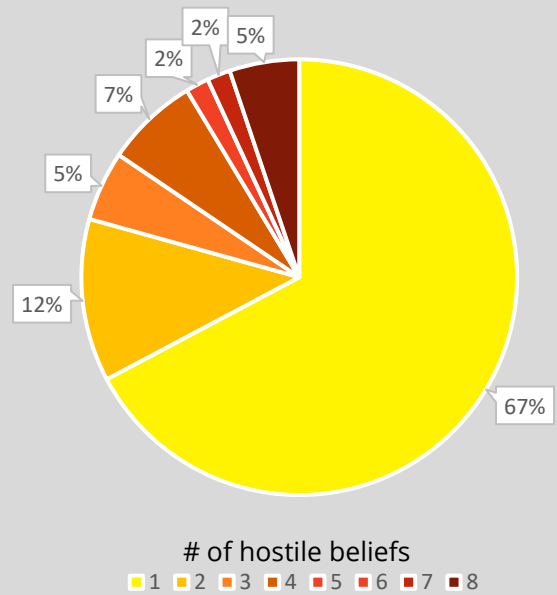
belief was much higher; 16.1% of respondents answered that they Agreed with at least one belief hostile to LGBTQ2+ people.

Furthermore, while most respondents agreed with only 1 or 2 hostile beliefs, more than a fifth of respondents with hostile beliefs agreed with three or more hostile beliefs.

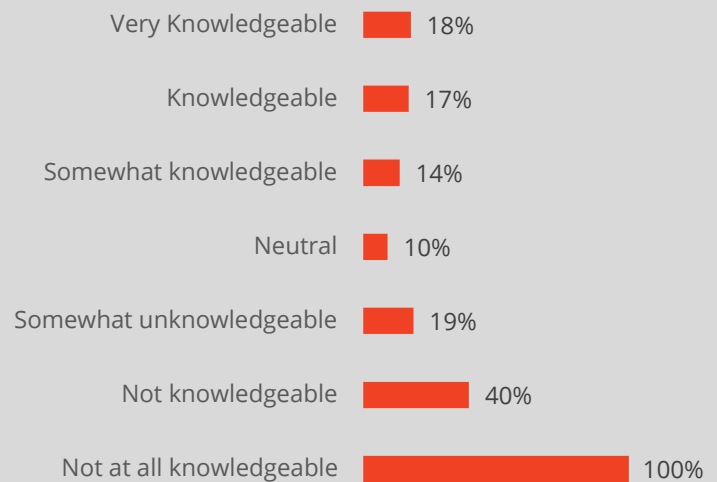
In looking at how different levels of knowledgeable affected agreement with hostile beliefs, respondents who rated their knowledgeable as Neutral were the least likely to agree with beliefs hostile to LGBTQ2+ people (10%). As knowledgeable decreased below Neutral, respondents grew increasingly likely to hold hostile beliefs, with 40% of people who rated themselves as 2 or Not Knowledgeable and 100% of those who rated themselves as Not At All Knowledgeable holding hostile beliefs about LGBTQ2+ people. However, as knowledgeable *increased* from Neutral, there were also moderate gains in the presence of hostile beliefs, from 14% to 17% to 18% respectively.

Given these results, it is perhaps owing to lower levels of familiarity and knowledgeable among younger respondents that the age group most likely to hold hostile beliefs about LGBTQ2+ people was people 18-24, with nearly half of that age group (43%) agreeing with at least one hostile belief. By contrast, the next oldest age group of people 25-30 had the second lowest prevalence of agreement with hostile beliefs (13%), which makes sense when you consider that 25-30 was the *only* age group in which 100% of respondents had LGBTQ2+ friends, family, or acquaintances.

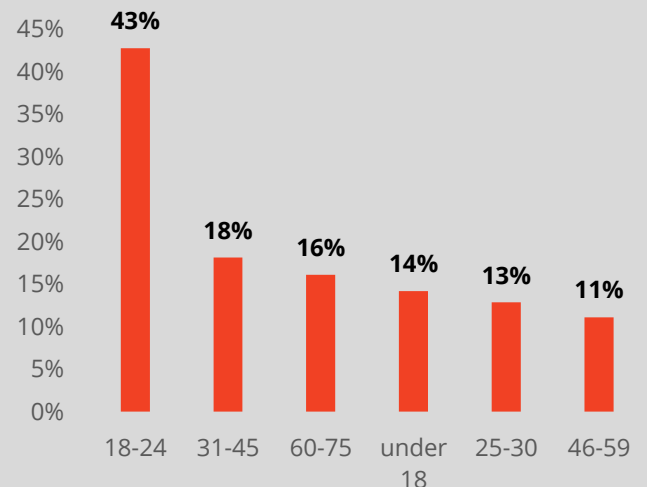
Number of hostile beliefs



Knowledgeability versus % of respondents with hostile beliefs

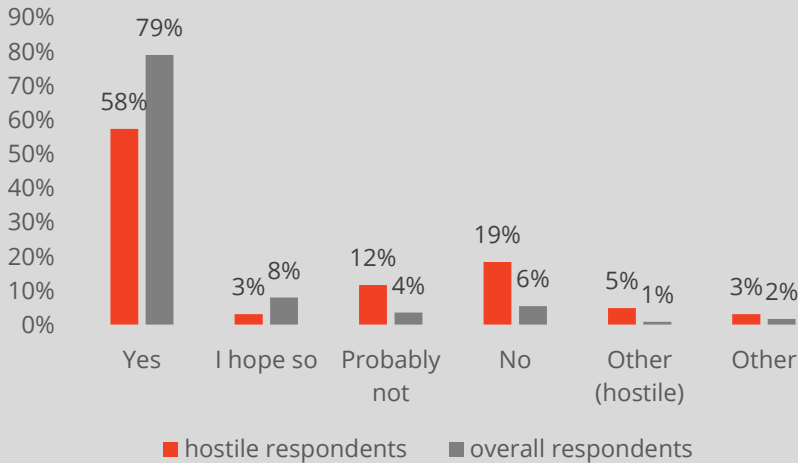


Age groups by % of hostile beliefs

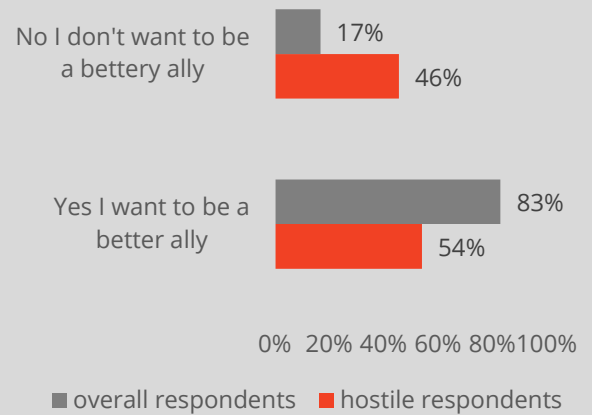


Lastly, in comparing the presence of hostile beliefs with allyship it should come as no surprise that people with hostile beliefs were more than 20% less likely to identify themselves as allies, and were also less likely to say that they hoped they were allies. People with hostile beliefs were three times more likely to say that they were probably not allies, and more than three times as likely to say that they were not allies. In looking at the desire to be a better ally, people with hostile beliefs were 2.6 times more likely to say that they were not interested in being better allies.

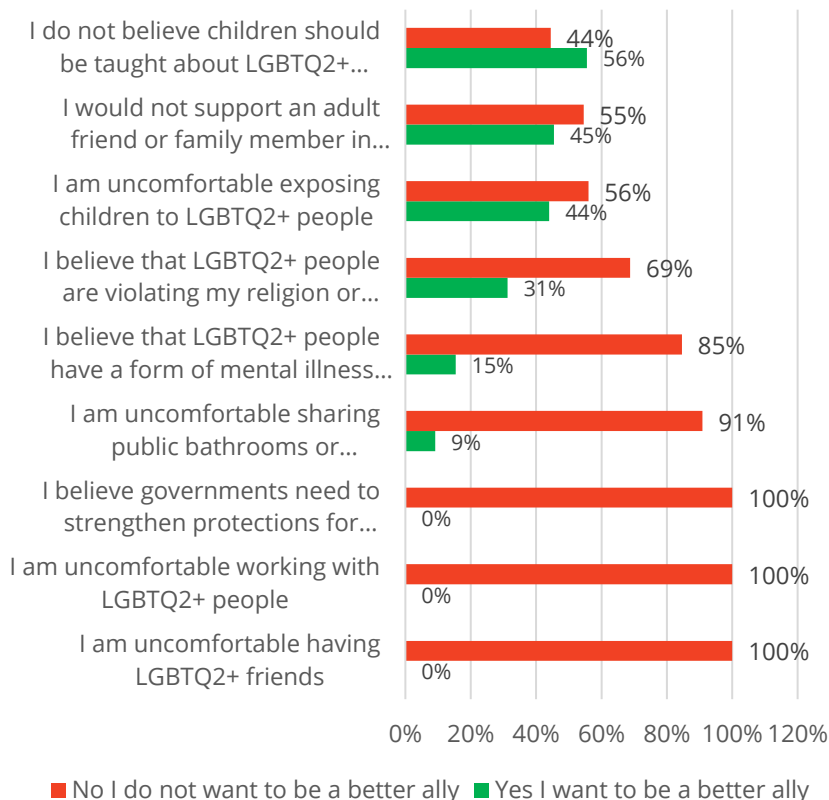
Are you an ally?



Desire to be a better ally



Hostile beliefs vs. Desire to be a better ally



However, it is notable that some hostile beliefs about LGBTQ2+ people have a much stronger correlation with unwillingness to be a better ally than others.

Discomfort in having personal or professional interactions with LGBTQ2+ people were the least commonly agreed with hostile beliefs (1.4 - 1.6% of respondents) but among the most toxic, with 100% of people who agreed with those beliefs saying that they did not want to be a better ally.

On the other hand, lack of agreement that governments need to enact stronger protections for LGBTQ2+ people was the third-most popular hostile belief (at 5.4% of respondents), but was just as toxic as

discomfort in sharing interactions. 100% of people who disagreed with the need for stronger government protections for LGBTQ2+ people also disagreed that they were interested in being better allies.

Agreement with beliefs that LGBTQ2+ people are either disabled, mentally ill, or too dangerous to share public washrooms or change rooms with was nearly as poisonous; only 9% of people reluctant to share washrooms and/or change rooms and 15% of people who agreed that being LGBTQ2+ was a disability or mental illness agreed that they wanted to be better allies. However, nearly a third (31%) of people who felt that LGBTQ2+ people were violating their religious or cultural traditions agreed that they did want to be better allies.

People who agreed that they would not support a friend or family member in coming out or that they were uncomfortable exposing children to LGBTQ2+ people were only about 10% more likely to disagree with wanting to be better allies than to agree. However, those who agreed that they wanted to be better allies still comprised nearly half of both groups (44 - 45%).

Lastly, more than half (56%) of people who agreed that children shouldn't be taught about LGBTQ2+ issues and identities said that they were interested in being better allies - which seems confusing when you contrast it with the opposite split among people who are uncomfortable exposing children to LGBTQ2+ people at all.

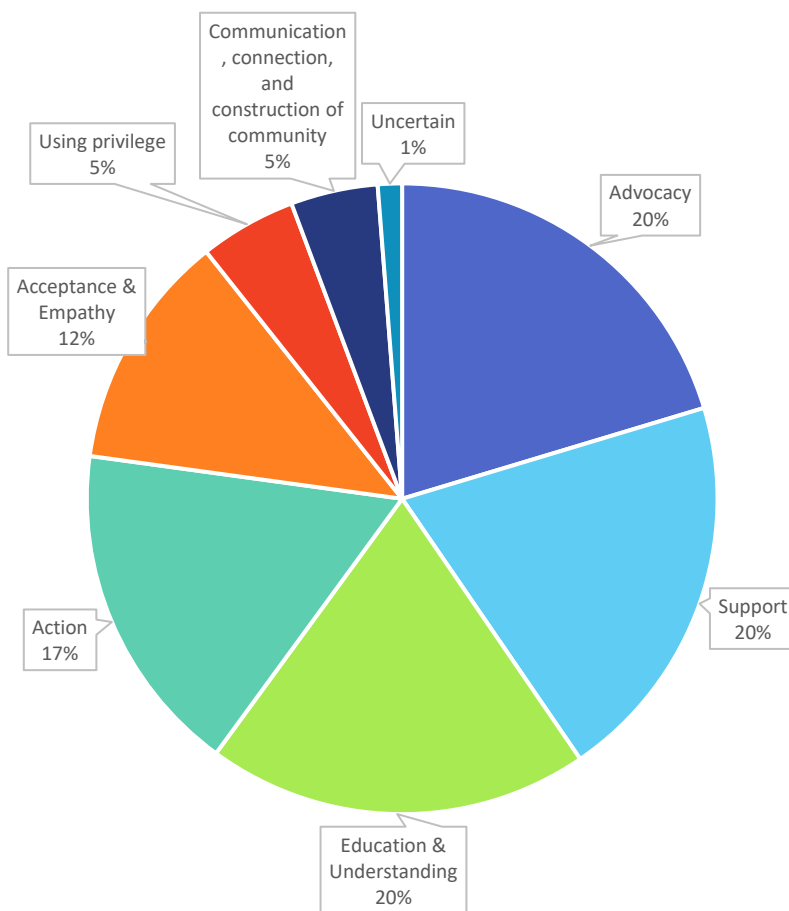
OPEN-ENDED RESPONSES

The conclusion of the survey was comprised of a number of open-ended questions. Those who answered that “yes” they were interested in becoming a better ally in response to the final question in Section 2 were directed to Section 3, which included open-ended questions about allyship. Those who answered “no” were directed to Section 4, which simply included 2 open-ended questions designed to elicit unstructured feedback.

Section 3: On Allyship

More than three quarters (82%) of the 305 respondents who agreed that they were interested in being better allies chose to answer this question. Responses to this question broke down into the following categories:

Allyship means...



Advocacy

Common topics in responses centering advocacy included:

- using the language of “speaking up” to fight for the rights of LGBTQ2+ people.
- first being educated and then speaking up
- speaking up when asked to, or in the absence of LGBTQ2+ people.
- advocacy specifically around policies.
- Many people wrote about amplifying LGBTQ2+ voices and trying to give them more space, or sharing articles about oppression or LGBTQ2+ issues
- Voting

“Being an ally means helping to amplify voices of LGBTQ2+ people, which may sometimes mean stepping back and creating space for those voices to be heard. It also means speaking up when I see others using disparaging language about LGBTQ2+ folks and writing school boards and politicians to express my support for LGBTQ2+ rights and education about LGBTQ2+ folks. But I would be interested in learning about what more I could/should be doing.”

Support

Common topics in responses centering support included:

- Supporting LGBTQ2+ people in the ways that they ask to be supported
- Being supportive but not knowing what to do next

"It means recognizing the LGBTQ+ experience even though I don't live it. It means supporting LGBTQ+ rights and issues, and standing up for folks when it is important. It means holding space for LGBTQ+ people to tell their stories, and to affirm them."

Education & Understanding

Common topics in responses centering education and understanding included:

- Educating their children or students.
- Noting that the onus was on them to educate themselves, while others noted that they learn specifically from LGBTQ2+ people.

"To me, being an ally means to not only love and embrace LGBTQ2+ people, but to constantly seek education in order to stay current and to speak out and influence change that needs to happen in order for them to be recognized as equals."

Action

Common topics in responses centering action included:

- A few people mentioned they would like to stand up or defend LGBTQ2+ people but that they weren't sure how to do it.
- Many people used verbs like fighting, acting, defending, asserting, interrupting, calling out, or standing up.

"Ally is a VERB - to ally requires action including standing with LGBTQ2+ people publicly in the fight for civil rights and equity."

Acceptance and Empathy

Common topics in responses centering acceptance and empathy

- Several people used the language of "being" a safe space or a safe person.
- Several people mentioned holding space, or building space.
- Several people mentioned walking with or walking alongside LGBTQ2+ people.

"Accepting people for who they are and helping to create an environment where people feel safe and respected. It means when we see an injustice we need to speak up so all voices can be heard."

Using Privilege

Common topics in responses centering using privilege included:

- Many people talked about challenging their own privilege and perceptions or challenging them in others.
- A few people mentioned using their privilege to “lift up” LGBTQ2+ people

“Listening and learning with openness and humility. Challenging my perceptions and privileges Actively working to dismantle power structures based on hetero/cis-normativity.”

Community, Connection, and Construction

Common topics in responses centering community, connection, and construction included:

- Some people talked about being able to connect LGBTQ2+ people to community resources.
- Many talked about an alignment of values, and moving society away from being discriminatory.
- People talked about the need to build inclusive and welcoming environments, especially when it comes to workplaces.

“Challenging discriminatory comments and behaviour, creating inclusive environments from the start without people having to ask for accomodation (e.g. asking for pronouns, asking for pronouns, asking about "partners" instead of assuming genders).”

Uncertain

5 people wrote about being unsure what allyship meant to them or noted that allyship was conferred upon them by LGBTQ2+ people.

Section 4: Notable non-ally responses

Respondents who disagreed that they were interested in becoming better allies were less likely to answer the open-ended questions at the end of the survey, with only 40% of disinterested respondents leaving open-ended responses as compared to 82% of interested respondents. However, in looking at the responses of those who did answer the final open-ended questions, some notable themes emerged.

CONCERNS ABOUT CHILDREN

- *"The question about children to be taught this information - would have liked an age here"*
- *"The questions that involve children are complicated."*
- *"Really NOT a public debate for kids to hear about until they are adults and are able to understand and consent themselves to what they choose to do with their bodies...and stop forcing it down kids throats either...let them be kids without the hammer of "Choose your Made up Gender"*

Agreement with hostile beliefs that it is dangerous and/or inappropriate to teach children about LGBTQ2+ identities and issues or even to expose children to LGBTQ2+ were the most commonly-held hostile beliefs, so it follows that concerns about children were one of the themes that emerged in open-ended responses from non-allies.

These comments reflect the misconception that children need to be protected from LGBTQ2+ "ideology" and illustrate why younger people experience the stigma against LGBTQ2+ people most strongly. Becoming LGBTQ2+ isn't something that happens when children are exposed to dangerous and influential ideology. Being LGBTQ2+ is an inherent part of identity that can't be changed.

LGBTQ2+ children exist. Cultural resistance to educating and discussing LGBTQ2+ issues with children reinforces the trauma and shame that LGBTQ2+ children experience when the adults in their life tell them (either implicitly or explicitly) that they are dangerous, broken, and/or unacceptable.

WANTING TO SILENCE DISCUSSIONS OF INEQUITY

- *"Do without the "race/ethnicity" question."*
- *"Yes, the fact that you "labelled" this survey for "Non LGBTQ2+ tells me they are REALLY trying to say that being Heterosexual no longer exists and you are either LGBTQ2++++ or you are not?"*
- *"Honestly...who cares! If I met you on the street I could CARE LESS what your preference is for who or what you want to label yourself as or who you choose to do it with."*

There is always a vocal minority of people with privilege who always seek opportunities to silence discussions of inequity either by saying that the issues marginalized people experience aren't real or that concern about those issues is over-inflated. Just as people attempt to silence discussions about

Black Lives Matter by saying “all lives matter”, it is a common response to discussions of homophobia, transphobia, and other forms of queerphobia for people to say “no one cares”.

However, there is a wealth of sociological and statistical data to show that the harm LGBTQ2+ people experience because of being LGBTQ2+ is real and significant.

EXCUSING RELIGIOUS OR CULTURAL INTOLERANCE

- *“Too often the expectation for “inclusiveness” means active “endorsement”. To refuse to endorse is not bigotry or ‘phobia’ but is determined by conscience.”*
- *“A person like myself can be friends with LGBTQ2+ people, even be invited to be part of their wedding part (like I was), and still believe that they are not in line with my religious beliefs.”*
- *“Don’t judge others negativity who don’t think this life choice is ethical.”*

Justifying anti-LGBTQ2+ attitudes by saying that they are “just” part of someone’s religious and/or cultural traditions or beliefs is another very common response to discussions of LGBTQ2+ inequality. People who defend intolerance as part of their belief or cultural tradition often try to reframe their hostile attitudes toward LGBTQ2+ people as a matter of personal choice by saying that LGBTQ2+ people make choices that don’t align with their beliefs or ethics.

This attitude overlooks the fact that LGBTQ2+ people do not choose to be LGBTQ2+. Gender and orientation are things inherent to every person that aren’t chosen, they’re simply part of who we are.

BIGOTRY

- *“We shouldn’t normalize a mental illness”*
- *“This is making a mockery of ALL relationships that you have go public with what you do in the bedroom and who you do it with.”*
- *“you do NOT have to make this a Main stream media circus to tell the world you have a new label for some made up sexual preference...you’re going to run out of alphabet letters soon for what someone prefers to do, or who they prefer to do it with!”*

The most common category of non-ally open-ended responses were those containing bigotry. Not wanting to “normalize” LGBTQ2+ “behavior” is a very common anti-LGBTQ2+ stance, as is the belief that LGBTQ2+ relationships somehow delegitimize or infringe upon “traditional” non-LGBTQ2+ relationships. Accusing LGBTQ2+ people of “making up” their experiences is another very common anti-LGBTQ2+ stance.

These comments are all prime examples of the kinds of things that are said by those who perpetrate social, emotional, or physical violence against LGBTQ2+ people.

BIGOTED DOG-WHISTLES

- *“People can be critical of group identity politics, critical constructivism and marxist ideology without being bigots or racists.”*
- *“Lgb is sexuality, trans is identity. We need to talk about how lumping everything in together doesn't allow us to have a conversation. I don't believe males should be allowed in female spaces.”*
- *“I am all about freedom of choice on the individual level but altering the definitions of free speech and male/female for an entire society will do more harm than good, for everyone including this group.”*

The last three comments are examples of dog-whistle arguments – which are arguments that cloak anti-LGBTQ2+ beliefs that LGBTQ2+ people are dangerous, deluded, and disgusting in language designed to sound like “reasonable concerns”⁴. These arguments can be less obvious to non-LGBTQ2+ people who don’t experience them on a daily basis.

To illustrate why dog-whistle arguments are just reframed bigotry, let’s look at the last three comments in detail:

1. Referring to discussion of LGBTQ2+ identities and experiences as “group identity politics” or “marxist ideology” is a common way of dismissing LGBTQ2+ peoples’ concerns as inherently political or a form of extremist activism. The existence of LGBTQ2+ people is not and should never be seen as a political issue.
2. Arguing for a separation between sexuality and gender identity (“LGB should not include the T”) is only ever done in service of excluding transgender and/or non-binary people from LGBTQ2+ spaces. Most of the time, this argument is not made with the obvious transphobic corollary that transgender women are actually men and that it is unsafe to allow them into women’s spaces.
3. Arguing that recognizing and affirming a marginalized group (in this case transgender people) will require harming society as a whole is another very common dog-whistle argument. The current wave of anti-transgender legislation in the United States is largely supported on the basis of this argument, that recognizing the rights of transgender people is harmful to women and society as a whole.

⁴ For more information about anti-transgender dog-whistles, refer to [SPECTRUM's LGBTQ2+ Terminology Reference and Media Guide](#)

SUMMARY OF CONCLUSIONS

Connections with LGBTQ2+ people

- The number of respondents who said that they were at least Somewhat Knowledgeable of LGBTQ2+ identities and issues (72.2%) was close to the number of respondents who had LGBTQ2+ friends or family (78%). However, respondents were much less likely to be familiar with transgender and/or non-binary people specifically.

Only 31% of respondents had trans and/or non-binary friends or family, while 39% had trans and/or non-binary acquaintances. **Nearly a third of respondents said that they did not know any transgender and/or non-binary people.**

- While the wording of our question makes it difficult to judge the scope, **there is significant unwillingness among respondents to consider transgender and/or non-binary people as potential romantic partners.** These results mirror other recent studies that have shown that an overwhelming majority of straight people will not consider transgender and/or non-binary people as romantic partners.
- 87% of respondents said either that they were an ally or that they hoped to be an ally. A slightly smaller number of respondents (83%) said that they were interested in learning to be a better ally.
- There was deep ambivalence among respondents about the question of whether society is becoming more inclusive of LGBTQ2+ people. While only 5% of respondents Disagreed that society was becoming more inclusive, nearly two thirds (64%) only Somewhat Agreed or felt Neutral about the question.

People under 25

It was predicted that younger people would be the most knowledgeable of LGBTQ2+ issues and the most familiar with LGBTQ2+ people. However, the opposite turned out to be true.

- **People under 18 were the least likely to have LGBTQ2+ friends, family, or acquaintances.** They were also several times more likely to say either that they rarely or never had contact with LGBTQ2+ people or that they didn't know what the question meant.
- There was a curious polarization in which people under 18 were the most likely to have transgender and/or non-binary friends, family, or acquaintances, but were also several times more likely to not know what the question meant. Additionally, people 18-24 were the second-least likely to have trans and/or non-binary friends, family, or acquaintances.
- **More than a quarter of respondents 18-24 didn't know anybody who was transgender or non-binary.**

- Respondents 18-24 were two and a half times more likely to not know what “transgender and/or non-binary” meant than respondents aged 60-75.
- People under 25 were also the most likely to rate themselves as Not At All Knowledgeable about LGBTQ2+ identities and issues.
- Younger people were much less likely to respond either that they were an ally or that they hoped they were an ally. Only 57% of people under 25 agreed that they were an ally, and nearly half (43%) of people under 18 said that they were not allies.

Other demographic trends

- All of the 13 respondents who assessed their level of knowledge as Not Knowledgeable (2) or Not At All Knowledgeable (1) were white. Additionally, non-white respondents were much more likely to rate themselves as Very Knowledgeable.
- Racial background did not have a significant effect on respondents’ desire to be a better ally. Racial background also did not have a significant effect on prevalence of hostile beliefs.

Allyship

- Desire to be a better ally correlated positively with increased contact with LGBTQ2+ people. **A clear majority of respondents with LGBTQ2+ friends, family, or acquaintances said that they were interested in being a better ally.**
- **On the other hand, three quarters of respondents who rarely or never encountered LGBTQ2+ people were not interested in becoming a better ally.** People who saw LGBTQ2+ people but did not know any personally were split fifty/fifty on their desire to be a better ally.
- 100% of respondents who identified themselves as Not At All Knowledgeable also said that they were not interested in becoming better allies. However, people who rated themselves as the most knowledgeable were not the *most* likely to want to be better allies. The group that most desired to be better allies were people who rated themselves as 2 or Not Knowledgeable, at 90%.
- **Overall, as knowledgeability increased people became more likely to say that they either were allies or hoped that they were allies.** However, there was a sharp drop-off among people who rated themselves as Very Knowledgeable; only 78% said that they were or hoped that they were allies, and nearly a quarter either said that they were not allies or made other hostile responses.
- Common themes among ally responses about what allyship meant included: advocacy, support, education and understanding, action, acceptance and empathy, using privilege, and communication and construction of community.

Hostile beliefs about LGBTQ2+ people

- **The most commonly-held hostile beliefs were those pertaining to the supposed dangers posed to children by LGBTQ2+ people.** 7.4% of respondents at least Somewhat Agreed that children should not be taught about LGBTQ2+ identities and issues. A nearly equal number (7.1%) Agreed that they were uncomfortable exposing children to LGBTQ2+ people.
- The least commonly-held hostile beliefs were those pertaining to discomfort in having personal and/or professional interactions with LGBTQ2+ people.
- **While the prevalence of each hostile belief that was tested was low, 16.1% of respondents held at least one hostile belief about LGBTQ2+ people.** Most respondents agreed with only 1 or 2 hostile beliefs, while more than a fifth of respondents with hostile beliefs agreed with three or more hostile beliefs.
- Respondents who rated their knowledgeability as Neutral were the least likely to agree with beliefs hostile to LGBTQ2+ people (10%).
- **As knowledgeability decreased below Neutral, respondents grew increasingly likely to hold hostile beliefs.**
- The age group most likely to hold hostile beliefs about LGBTQ2+ people was people 18-24, with nearly half of that age group (43%) agreeing with at least one hostile belief.
- People with hostile beliefs were more than 20% less likely to identify themselves as allies, and were also less likely to say that they hoped they were allies. People with hostile beliefs were three times more likely to say that they were probably not allies, and more than three times as likely to say that they were not allies.
- **Some hostile beliefs about LGBTQ2+ have a much stronger correlation with unwillingness to be a better ally than others.**
 1. Discomfort in having personal or professional interactions with LGBTQ2+ people were the least commonly agreed with hostile beliefs but was among the most toxic, with 100% of people who agreed with those beliefs saying that they did not want to be a better ally.
 2. Lack of agreement that governments need to enact stronger protections for LGBTQ2+ people was the third-most popular hostile belief but was just as toxic as discomfort in sharing interactions. 100% of people who disagreed with the need for stronger government protections for LGBTQ2+ people also disagreed that they were interested in being better allies.
- **Common themes among non-ally open-ended answers included: concerns about children, wanting to silence discussions of inequity, excusing religious or cultural intolerance, bigotry, and bigoted dog-whistles.**

APPENDIX: SURVEY QUESTIONS

SPECTRUM is conducting a survey of non-LGBTQ2+ people in Waterloo Region in order to help us understand community perceptions of LGBTQ2+ people, knowledge gaps, and what support we can provide to non-LGBTQ2+ people looking to become better allies. This survey should take 5-10 minutes to complete. We are not collecting emails for future use. Individual responses will be kept anonymous, but a public report will be released about the overall response data.

Thanks in advance for your help, and please consider sharing this survey to help us collect as many responses as possible.

Section 1: Demographics

1. **How old are you?**
 - a. Under 18
 - b. 18-24
 - c. 25-30
 - d. 31-45
 - e. 46-59
 - f. 60-75
 - g. 76+
2. **How would you describe your race or ethnicity? (Short answer)**
3. **What city do you live in?**
 - a. Kitchener
 - b. Waterloo
 - c. Cambridge
 - d. Other

Section 2: LGBTQ2+ Perception

4. **How familiar are you with LGBTQ2+ people?**
 - a. I don't know what this means
 - b. I rarely or never encounter LGBTQ2+ people
 - c. I have seen LGBTQ2+ people but do not know them personally
 - d. I have LGBTQ2+ acquaintances
 - e. I have personal friends and/or family who are LGBTQ2+
5. **How familiar are you with transgender and non-binary people?**
 - a. I don't know what this means
 - b. I rarely or never encounter transgender and non-binary people

- c. I have seen transgender and non-binary people but do not know them personally
 - d. I have transgender and non-binary acquaintances
 - e. I have personal friends and/or family who are transgender and non-binary
- 6. How knowledgeable do you consider yourself about LGBTQ2+ identities and issues?**
- a. Not at all knowledgeable – Very Knowledgeable
- 7. Agree/Disagree statements**
- a. I am comfortable working with LGBTQ2+ people
 - b. I am comfortable sharing public bathrooms or changerooms with LGBTQ2+ people
 - c. I am comfortable having LGBTQ2+ friends
 - d. I would be comfortable dating a transgender or non-binary person.
 - e. I believe that LGBTQ2+ people are violating my religion or cultural traditions
 - f. I believe that LGBTQ2+ people have a form of mental illness and/or disability
 - g. I do not believe children should be taught about LGBTQ2+ identities and issues
 - h. I am not comfortable exposing children to LGBTQ2+ people
 - i. I would not support a child in my care in coming out as LGBTQ2+
 - j. I would not support an adult friend or family member in coming out as LGBTQ2+
 - k. I believe governments need to strengthen protections for LGBTQ2+ rights
 - l. I believe that our society is becoming more inclusive of LGBTQ2+ people
- 8. Do you consider yourself an LGBTQ2+ ally?**
- a. Yes
 - b. No
 - c. Other
- 9. Are you interested in learning how to be a better LGBTQ2+ ally?**
- a. Yes (*Goes to section 3*)
 - b. No (*Goes to section 4*)

Section 3: Additional Questions

1. Why is being an ally important to you? (**Short answer**)
2. How would you like to learn about / connect with LGBTQ2+ people? (**checkboxes**)
 - a. Blog posts
 - b. Social media
 - c. Books / eBooks
 - d. Videos
 - e. Webinars
 - f. Workshops
 - g. eLearning modules

- h. Events (virtual)
 - i. Events (in-person)
3. What areas / issues would you like to learn more about? **(checkboxes)**
- a. Trans gender / Non-binary gender
 - b. Culture-specific gender identities
 - c. Underrepresented LGBTQ2+ identities (I.E. Ace / Aro, Bi / Pan, etc)
 - d. LGBTQ2+ intersectionality (I.E. LGBTQ2+ people who are also racialized, or disabled)
 - e. Pronouns, terminology, and terms to avoid
 - f. Supporting LGBTQ2+ people in public spaces (schools, workplaces, hospitals, etc)
 - g. Supporting LGBTQ2+ friends and family
 - h. Legal protections for LGBTQ2+ people
 - i. LGBTQ2+ discrimination (I.E. housing, employment, education, healthcare, etc.)
 - j. Anti-LGBTQ2+ stigma, hatred, and violence
 - k. LGBTQ2+ history, culture, arts, and entertainment
 - l. LGBTQ2+ parenting
 - m. Other **(Short answer)**
4. What type of actions are you interested in taking to support LGBTQ+ people? **(checkboxes)**
- a. Educating myself about LGBTQ2+ issues
 - b. Educating my friends / family about LGBTQ2+ issues
 - c. Actively working to dismantle my own prejudice
 - d. Working to create better policies to support LGBTQ2+ people at my job / school
 - e. Mentoring LGBTQ2+ youth
 - f. Joining a group working toward social justice
 - g. Making donations to groups working to further LGBTQ2+ rights
 - h. Giving money to LGBTQ2+ speakers, writers, performers, and artists
 - i. Other **(Short answer)**
5. What else should we be aware of? **(Long answer)**

Section 4: Open-ended Responses

1. Are there any questions you feel we missed? **(short answer)**
2. What else should we be aware of? **(long answer)**



Founded as Waterloo Region’s first-ever LGBTQ2+ community space, SPECTRUM is an organization that serves, affirms, and supports the well-being of LGBTQ2+ individuals in Waterloo Region and the broader community through peer support, community partnerships, education and training, resources, and events. To learn more about SPECTRUM and the work we do, visit ourspectrum.com or [visit us here to donate](#).

This report was written by Ash Kreider, with contributions from Scott Williams, for SPECTRUM Waterloo Region, May 2021