

**Final Report
Community Engagement with
Black, Indigenous, and Racialized Members of 2SLGBTQIA+ Communities**

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Part One: Introduction

A. Who Are We?

Spectrum Waterloo Region’s Rainbow Community Space is a registered charity founded in 2012 to serve 2SLGBTQIA+ people in Waterloo Region, Ontario, Canada.

Our vision is of an inclusive community where all 2SLGBTQIA+ individuals are welcomed, celebrated, and supported as their authentic selves.

Our mission: Spectrum is an organization that serves, affirms, and supports the well-being of 2SLGBTQIA+ individuals in Waterloo Region and the broader community through peer support, community partnerships, education and training, resources, and events.

B. Acknowledgments

This nine-month community engagement project with Black, Indigenous, and racialized members of 2SLGBTQIA+ communities is part of a larger 27-month project funded by the LGBTQ2 Community Capacity Fund and administered by Women and Gender Equality Canada (WAGE). The community engagement project ran from July 2022 through March 2023 with the goal of helping Spectrum Waterloo Region’s Rainbow Community Space better meet the needs of Black, Indigenous and racialized 2SLGBTQIA+ people.

Spectrum would like to thank the Government of Canada and WAGE for investing in 2SLGBTQIA+ organizations. We would also like to thank Janet Egan (she/her) and Kerry Gervais (she/her) who were extremely helpful as WAGE Program Officers.

Special thanks to all the organizations and community members who engaged with us during this project. We are grateful for your time and trust. Spectrum looks forward to being a more welcoming and safer space for Black, Indigenous, and racialized members of 2SLGBTQIA+ communities because of your engagement with us.

We also acknowledge those community members who were not prepared to engage with us. We understand your position and will work to become an organization that you can trust.

Thanks also to Aashay Dalvi (they/them) who worked with us as a consultant on the survey and community circles that you will read about in parts three and five of this report.

Our Community Engagement Coordinator was Om Prajapati (he/him). This report was written by Om and Spectrum's Executive Director, Scott Williams (he/him).

C. Territorial Acknowledgment

Spectrum acknowledges the truth that we are situated on the Haldimand Tract, which is the traditional and contemporary land of the Haudenosaunee and Mississauga Anishinaabe nations. We also recognize the Chinonton Peoples of what has come to be known as the Neutral Nations, a people entirely eliminated by the colonisation of this land.

The land on which we meet, live, love, and work is land that was originally shared with open arms by the Indigenous peoples who have always called this place home with the settlers of this region. We recognize that our presence here has disrupted thousands of years of culture and belonging. The very land upon which the Spectrum space exists is at the edge of a great wetland that served as a hunting ground and overwintering space, and is no more than a short distance from villages, feast and ceremony grounds, and settlements.

We also recognize that the Indigenous Peoples of this land view Two-Spirit as a sacred way of being, an individual who carries in them the medicines and teaching of many genders and sexualities. We recognize that this traditional regard for Two-Spirit peoples has set them apart in their knowledge but also that they have been always regarded as important, respected, and fully accepted members of their communities. We recognize that the histories and teachings of Two-Spirit peoples have always influenced and added to Indigenous ways of knowing.

This territorial acknowledgement alone cannot accomplish justice and we are committed to working towards reconciliation and ensuring that our programs, services, and practices are culturally relevant and accessible to Indigenous peoples in our community.

This territorial acknowledgment was drafted in consultation with a paid Indigenous Two Spirit consultant, Terre Chartrand (she/her).

D. Why Are We Doing This Work?

We recognize that Spectrum has not always been perceived as welcoming or a safe space for all Black, Indigenous, and racialized members of the rainbow community and we are aware that there have been historical harms. We want to hold ourselves accountable for these harms and learn what is required for us to move past this history and move towards healing.

This community engagement project was designed to help us learn from Black, Indigenous, and racialized community members about the challenges they face in 2SLGBTQIA+ spaces. We wanted to learn about what programs and services are available to Black, Indigenous, and racialized 2SLGBTQIA+ people in other communities and understand the gaps in service in our own community.

Once again, we extend gratitude to all the individuals and organizations that engaged with us during this project. We recognize this as a first step in a journey towards becoming an organization that better serves all 2SLGBTQIA+ people.

E. A Note on Abbreviations

Throughout this project we have had the opportunity to engage with many Black, Indigenous, and racialized (BIR) community members who have expressed that the preferred abbreviation to refer to their collective communities is BIR. We are aware that some people prefer to use BIPOC (Black, Indigenous, and People of Colour) but BIR seems to be more popular in Waterloo Region. We use BIR throughout the report with the intention of being as inclusive and respectful as possible.

Part Two: Environmental Scan

Many organisations across Canada have created programs and services that positively impact historically (and presently) oppressed groups, including Black, Indigenous, and racialized 2SLGBTQIA+ people. Our goal with this environmental scan was to discover the programs and services that are already available to Black, Indigenous and racialized members of 2SLGBTQIA+ communities. It seeks to identify and analyse the programs and services that are available, and attempts to comment on what seems to work well.

Within the limited time allowed for this project we only had the capacity to investigate organizations in Canada and the United States of America. The majority of the organisations within this analysis are a part of the Échante Network, which is a network that works to connect and support 2SLGBTQIA+ community organisations across Canada.

Within the limited scope mentioned above, this report aims to gain an understanding of the programs and services available to Black, Indigenous, and racialized members of 2SLGBTQIA+ communities. The investigation was based on answering a list of questions that would reveal key information regarding programs and services offered. The questions used are difficult questions to answer. Oftentimes the questions were framed to encourage a more critical perspective on the programs, services, and organisations as a whole.

To answer the questions, we investigated online and print resources from the organisations, and interviewed board members, staff, and/or volunteers from the organisations. Though online and print documentation was useful, the most revealing information came from the interviews.

There are five categories of questions to which we sought answers:

1. Organisation Identifying Questions
2. Program/Service Identifying Questions
3. Identifying the Relevant Demographic of the Program/Service
4. Further Describing the Program/Service
5. Reflecting on the Program/Service

Appendix A is a list of all the questions.

We began by researching an initial list of nearly 200 organizations. Of these, there are 13 organizations we focused on:

1. Across Boundaries
2. Black Gay Men's Network of Ontario
3. Elevate Equity
4. Friends of Ruby
5. Lambda Foundation
6. Platform
7. QTBIPOC sauga
8. Shades of Colour
9. Sidetracks Collective
10. Toronto Bi+ Network
11. Two-Spirited People of Manitoba
12. Umbrella Mental Health Network
13. Wabanaki Two Spirit Alliance

These are the organizations for which we were able to gather the most information and whose programs and services seemed to have the greatest impact. We acknowledge that this study is far from comprehensive due to the time constraints of the project.

The programs we found include case management services; mental health services; addictions counselling; psychiatric consultation; transitional youth support; family support; consulting and training for employment equity and empowerment; scholarships, bursaries, and awards; and arts, writing, music, story sharing, and interactive workshops. Several of the organizations highlighted the importance of providing programs in multiple languages though few had the resources to do this.

When investigating the programs and services offered by the above organizations, it became clear that there are five areas that can be particularly challenging for Black, Indigenous, and racialized 2SLGBTQIA+ people:

1. Mental health
2. Social inclusion and community
3. Education
4. Employment and job security
5. Income inequality

These are the areas in which the organizations above focus their work. Yet, we found there are still needs being unmet in each area. The organizations doing this work are also spread across vast geographic areas leaving most communities without programming to address these issues.

Interviews identified clear gaps in services for the lower income portion of Black, Indigenous, and racialized members of 2SLGBTQIA+ communities. The four areas we found the fewest programs and services are addressing are:

1. Housing insecurities
2. Food insecurities
3. Addiction
4. Equitable access to healthcare

We found that in most cases, services and programs tend to serve a younger demographic. Though it is of utmost importance to support Black, Indigenous, and racialized youth there does seem to be a need for more services for middle-aged and older adults.

One barrier we noticed to accessing existing programs and services is technology. While technology can allow an organisation to expand the scope of their offerings outside their immediate geographic area, not all individuals have access to Internet or computers. Those who can make use of this technology also tend to be younger.

Part Three: Survey Results

Based on the focus areas mentioned above, and information from the interviews we conducted with other organizations, we created a survey. The survey was only available online and was open from November 22, 2022 through January 10, 2023.

Though the response was limited because of the online format, the feedback we received helped us determine whether the focus areas were also of concern in Waterloo Region. The surveys also revealed additional areas to examine.

92% of respondents shared that they feel unrepresented and/or underrepresented in 2SLGBTQIA+ organizations. Respondents suggested that the situation would be improved by having “More diverse backgrounds in paying positions of power, at ALL levels.” It was also noted that organizations should be “Lead by BIPOC for BIPOC.” Finally, respondents shared that there is a need for Two-Spirit-exclusive spaces where Two-Spirit people can “Reclaim our role in our community as healers, counsellors and mentors.”

When thinking about specific needs of Black, Indigenous, or racialized members of 2SLGBTQIA+ communities that are not being met by 2SGLBTQIA+ organizations within Waterloo Region, one respondent noted that “I am not aware of many communities that are welcoming of BIPOC and queer people - there are queer groups and BIPOC groups, but they are not always tolerant or accepting of each other.”

Other respondents mentioned a lack of cultural awareness or competency. For example, planning events that might align with statutory holidays that have Christian origins and not organizing similar events aligned to Ramadan, Eid, or Diwali.

When asked what 2SLGBTQIA+ organizations can do to create more welcoming, and accessible spaces for Black, Indigenous, or racialized people, many respondents highlighted the need for organizations to prioritize hiring BIR people, especially for leadership roles. Others recommended continuous education on anti-racism and truth and reconciliation. The need for BIR-exclusive spaces and programs was also highlighted.

When asked about whether spirituality should be explored more within 2SLGBTQIA+ spaces 67% of respondents said “Yes”. Several respondents talked specifically about making space for Indigenous spiritual and cultural practices, including providing sacred medicines to those who might need them. One respondent noted, “I feel like a lot of queer people are exploring paganism due to many pantheons having queer deities.” Another shared that, “I think that any spiritual exploration or discussion should be clearly defined as a separate space, to prevent triggering the many people who have had negative experiences with religion due to their identity as BIPOC or queer. Within these exploratory spaces, I think discussions should focus on acknowledging trauma/harm caused.”

Though most respondents identified a need to make queer spaces friendly to spirituality or religion, specifically mentioning non-Christian traditions including Islam and Judaism, it is clear that opinions are somewhat divided.

When asked what specific actions they think white members of 2SLGBTQIA+ communities can take to better welcome, and include Black, Indigenous, and racialized 2SLGBTQIA+ people in Waterloo Region, the overwhelming response was a need to listen to BIR people and educate oneself on the issues that might be facing BIR communities. Most respondents noted that white people need to be aware of their privilege and use it to amplify BIR voices. However, one respondent shared “I reject the white oppressor narrative. I think it is divisive and harmful, even if elements of it are true. The way we welcome and include people is by inviting them (individually if necessary) and present the message that they are welcome even if the organizers are white.”

A question about particular aspects of the experience of Black, Indigenous, or racialized people that respondents would like to highlight to other 2SLGBTQIA+ people was particularly revealing. Some of the most meaningful responses include:

“That we never feel like we belong anywhere. In BIPOC communities we are excluded for being queer, in queer communities we are excluded for being BIPOC, and in mainstream Canadian culture we are excluded for being both. It's hard to find people and places that accept and celebrate all parts of our identities.” This speaks to intersectionality and the fact that BIR 2SLGBTQIA+ people face discrimination and marginalization that is compounded based on their identities.

The next two responses speak to the fact that most queer spaces are predominantly white. BIR 2SLGBTQIA+ people often feel like they cannot bring their complete, authentic selves to queer spaces.

“Our situation is a double jeopardy. Not quite fitting in anywhere. Forced to hide and pretend.”

“I have always had to choose between being queer and being a person of colour. Never both together.”

The survey results were most helpful in getting a sense of the local context in Waterloo Region. The results helped us to design the questions we used for the community circles discussed in part five.

Appendix B is a list of all the survey questions.

Part Four: Video Interviews

We conducted video interviews with 11 local Black, Indigenous, and racialized 2SLGBTQIA+ people in Waterloo Region across three dates: October 13, 2022, October 15, 2022, and February 4, 2023. These were inspired by a series of video interviews we conducted with community members in the fall of 2021. Capturing oral history from local 2SLGBTQIA+ people is extremely important to us. We also wanted to be able to create short video clips to use in our educational work and to share broadly to help people better understand members of 2SLGBTQIA+ communities.



Adrian Quijano



Dewe'igan Bearfoot



Hollie George



Victor Santiago

These interviews were wide-ranging and the questions varied from one participant to the next based on the discussion that was being generated. In most cases, we asked about whether the participant felt accepted as a 2SLGBTQIA+ person by their ethnocultural community. We asked questions about the joys and challenges they might face as queer people, about their intersectionality, about queer spaces and programs, about Pride, and about belonging.

The interviews were each between 40 and 90 minutes long. Participants were volunteers who each received a \$100 honorarium for their participation in the project. All participants were 18 years-old or older.

Work with the interview material we filmed will be ongoing beyond the official March 31, 2023 end date of the project. Video content will be shared regularly on Spectrum's website and YouTube channel.

The interviews conducted in October 2022 helped to inform the development of the community circles discussed in part five. The information gathered in the community circles helped to inform the video interviews that were conducted in February 2023.

Part Five: Community Circles

Based on the focus areas identified in the environmental scan, and the feedback we received through the survey and first round of video interviews we developed a framework for conducting four community circles. These were open community discussions where the topics of discussion were advertised in advance. For each circle, we created a slide deck to present facts and findings on the selected topics and then asked questions. These sessions were not recorded but we took notes during them.

The original plan was to host two circles in-person and two virtually. However, because of inclement weather, all four sessions ended up being virtual. Attendance at these sessions was lower than we had hoped for. Between 3 and 11 participants attended each session.



These conversations ended up being quite wide-ranging and included discussion of points that were not necessarily immediately relevant to Spectrum's work, but that were extremely helpful in understanding the attitudes of BIR 2SLGBTQIA+ people in the community and understanding the issues they face. A summary of the discussion points is included below to help readers understand the context within which we are working.

Session #1: January 10, 2023

We discussed Spectrum's past and asked about any historical harms that may have been done. We also asked for opinions on the survey and some of the initial responses we received. Finally, we asked BIR 2SLGBTQIA+ people to share some of their personal experiences about queer spaces and programs and provided an opportunity for people to share which programs, services, and community members they felt were having a positive impact.

When talking about what Spectrum might do to improve, participants shared that including food in events and programs would be welcome. They also suggested providing transit tickets to people to help them get to and from Spectrum events. Participants welcomed the space we made for this conversation but stressed the importance of action. They suggested the need for a BIPOC queer support group with paid facilitators as soon as possible.

Participants shared that often at queer events, including Spectrum programming, they are one of few persons of colour in the room. They feel they have to code switch and change how they act around white people. They don't feel they can talk about race and racism. Therefore the program or space is helpful and supportive in some ways and not in others.

Participants spoke about the need for supports for educators who identify as BIR and 2SLGBTQIA+. They suggested that there is a lack of diversity and anti-racism and anti-oppressive frameworks both in educational spaces and in queer spaces. There was an acknowledgment that many people seem to feel that oppression of BIR and 2SLGBTQIA+ people was in the past and not that it is ongoing. Participants stressed the need for people to educate themselves on colonization but acknowledged that there are white allies who have done this. Participants posed questions around how we might reach the majority who are unwilling to do this work, and how we might reach the people who make policy.

The importance of language was highlighted. Programs and services need to be offered in languages other than just English. This is especially important for newcomers. How can we connect and educate without communicating in a language people understand? Participants felt that Canada invites newcomers but doesn't work to make them feel welcome. It was stressed that we should be prioritizing making newcomer voices heard, validated, and acknowledged.

Participants spoke about the overrepresentation of BIR and especially Indigenous children in care. A participant from Family & Children's Services of the Waterloo Region shared that their data shows 2SLGBTQIA+ youth are twice as likely to have a disability than straight cisgender children. We discussed the importance of breaking down ableism and working to include ability and neurodiversity when developing programs and services.

In discussing allyship by white people, one participant shared that sometimes allies have the goal of trying to empower BIR people but end up making the mistake of speaking over BIR people. It is better to have allies help build platforms for people to speak for themselves. Participants also highlighted the idea that allyship is not just a title, but rather intentional actions and choices that reflect ongoing advocacy.

Participants shared that BIPOC people can hold many intersections. It's rare that BIPOC or 2SLGBTQIA+ people are only experiencing one aspect of oppression. One participant noted that oppression "can be so pervasive and intense. It can show up in many different ways."

Some participants spoke about having had to move away from their culture of origin in order to express themselves as queer people. Others shared that the process of coming out caused a loss of friends and loss of culture. One participant said "It's affirming yourself at the expense of support systems." Other participants rejected the Western/white idea of coming out. They stressed the importance of not pushing the Western coming out concept on people of other cultures.

Finally, participants shared examples of organizations they felt were doing great work in the community for BIR 2SLGBTQIA+ people, including O:se Kenhionhata:tie Land Back Camp, ACB Network, Rad Riot Books, KW Unity Mosque, and Elevate Equity.

Session #2: January 17, 2023

We discussed queerphobia in our schools, and issues being brought by community members to local school boards. We asked about how best to engage with Black, Indigenous, and racialized families with 2SLGBTQIA+ children and youth. We asked about anti-oppressive and queer affirming workplace strategies.

We discussed the ongoing delegations of hate at Waterloo Region District School Board meetings. These include parents raising concerns about the age appropriateness of BIR and 2SLGBTQIA+ literature. It was agreed that these delegations are pushback against ongoing equity initiatives at the school board.

We discussed that Black students are statistically more likely to be suspended or expelled. From a young age Black people are being labeled as threats and their behaviour is scrutinized at a much higher rate than white students. One participant shared that there is a “vicious cycle” of having to experience the school system as a Black person. They couldn’t wait to graduate secondary school because they had such a harmful experience. We have to treat BIR people better in schools or they will never want to become educators and spend time in the system. How do we get racialized queer people to want to be teachers? When you’ve had such an unpleasant experience what would make you want to go back?

Participants shared that they feel both our public and post-secondary schools prioritize colonial learning styles and colonial content. There is a lack of non-British, non-colonial literature being taught. There is also a lack of accessibility in the design of physical school spaces and curriculum.

In discussing workplaces, one participant shared the phrase “multipliable facets of discrimination”. BIR 2SLGBTQIA+ people face discrimination because of multiple parts of their identity: “I’m a Black man, I’m a gay man, I’m a gay Black man with a disability.” There is a lack of BIR and 2SLGBTQIA+ representation in leadership and HR. Anti-oppressive and queer-affirming workplace strategies would help to address this lack of representation. Another participant shared that it is not only a lack of representation, but there is also internalized systemic racism that says “I should just be happy with what I can get”. It discourages one from seeking out higher paying or leadership positions.

For newcomers seeking work, one of the biggest challenges is being turned down for employment because of a lack of “Canadian experience”. Work history from other countries is not valued. Participants suggested it was critical for workplaces to have anti-racism policies that hold employees accountable. There was also a suggestion that there should be EDI councils or working groups along with the HR department.

We also had a discussion about having an “out” resume; that is, a resume where the experience listed makes it clear that the applicant is a 2SLGBTQIA+ person. There is a feeling that people sometimes need to put themselves back in the closet for the sake of job advancement or networking opportunities.

In terms of allyship, participants wish that white folks would stop second guessing when BIR people say something is racist: “We need allies to not get defensive”. Participants agreed that allies need to do their own research and education and not expect people with lived experience to educate them. If an employer is asking BIR employees to do emotional labour and education then allies should step in and note that this is inappropriate.

There was an acknowledgement that lack of funding plays a big role in inequities. If a workplace is not putting money behind anti-racism and EDI efforts then they are doing a disservice to BIR and 2SLGBTQIA+ people.

Session #3: January 24, 2023

We discussed housing insecurities, addiction and safe consumption, and equitable access to healthcare. We also discussed law enforcement.

Participants agreed that the relationship between BIR 2SLGBTQIA+ people and policing is frustrating and deadly. Participants shared stories about young Black sons being pulled over multiple times by police, or that shopkeepers assumed Black people were shoplifting and called security to confront them. There was discussion about recent increases to the policing budget in Waterloo Region and one participant shared, “Law enforcement is one of the only publicly funded fields where results are not being met but funding is increased.” We had a discussion about what reallocating funding to upstream supports might look like.

In terms of finding housing, participants shared that there is a general lack of respect for people of colour on the part of landlords and property managers. “Anytime I need to look for housing I need a lot of documents with me to prove myself worthy of housing.” One participant suggested that applications for apartments should be anonymized like a job application to help eliminate discrimination based on an applicant’s name. Another participant shared that when racialized queer people get denied housing, it can force them into less safe neighbourhoods and bad situations.

Participants agreed that the war on drugs has always disproportionately affected BIR people. Having safe consumption sites is a step in the right direction but these are few and far between. One participant shared that there are people waiting 6-7 months to get into detox/rehab, but when they do get in the facility might be several hours away or in another province (meaning the service won’t be covered). There is a lack of infrastructure that disproportionately affects BIR people.

Participants discussed the biases in the healthcare system. One participant shared that Black folks are not taken seriously when they have pain or chronic pain issues. There is a negative cycle of systemic abuse. Folks in pain are not able to get diagnosis and safe medication from healthcare so they might seek out more dangerous substances.

There was discussion about the general need for education for the public. People need to understand that just because someone uses substances does not mean they are violent or dangerous, or that they are homeless or street involved. We discussed prejudice as a result of NIMBYism (Not In My Back Yard-ism) which is inherently racist. The NIMBY mentality goes back to protecting the white ideal of a city for people of a certain class.

Session #4: March 14, 2023

We discussed white supremacy in our community, including issues like the removal of a statue of Queen Victoria commissioned by the Imperial Order of the Daughters of the Empire. We also discussed supporting queer-run Indigenous organizations. However, this group was mostly attended by white participants.

We discussed that there is a long history of white supremacy in Waterloo Region and that Black folks are afraid to be out in public. There is fear of racial bias and police violence. There was agreement from the participants that they want more white folks to acknowledge white supremacy as a public health crisis. Participants feel that there are white people helping but BIR people are still doing the heavy lifting.

There was a discussion about the need to decentre whiteness. We unwittingly centre whiteness in systems and community. For example, a participant who represents a local funding organization shared that they are interested in how they can fund more grassroots and ethnocultural groups but the government has regulations around “qualified donees” that disproportionately affect these groups.

A white participant shared that white people struggle with a balance between allyship and white saviorism. A racialized participant shared that white saviorism stems from assumption and speculation. When white people ask BIR people what they can do it demonstrates that an effort is being made to unpack and dismantle white supremacy. Others shared that when white folks are willing to hear what they say it means a lot. It gives agency back to BIR people.

We had a discussion about the statue of Queen Victoria in Victoria Park in Kitchener. Some participants expressed gratitude for the history we presented on the statue and on the Imperial Order of the Daughters of the Empire. The general consensus of the participants was that removing the statue would be a good faith step towards reconciliation but that it should be one of a series of things that are done. There should be ongoing actions and communication to the public as a program of change. Participants also suggested that renaming the park to Willow River Park, as suggested by the founders of O:se Kenhionhata:tie Land Back Camp, would be a good step.

O:se Kenhionhata:tie Land Back Camp, Out of the Box Counselling, and A Cup of LGB Tea were discussed as examples of queer Indigenous organizations that are doing great work in Waterloo Region and that deserve support. Participants agreed that settlers can help by speaking out in favour of Indigiqueer issues and calls to action.

Part Six: Recommendations

Based on the environmental scan, the survey results, the video interviews, and the community circles the following recommendations were identified specifically for Spectrum. We present them here to make the community aware that Spectrum's leadership is discussing these recommendations and will work to implement as many of them as are feasible. Our hope is that they will also prove helpful to other organizations looking to do better in serving BIR 2SLGBTQIA+ people.

1. Hire BIR People

Until 2021, Spectrum was an entirely volunteer-run organization. We now have three full-time employees, one of whom is Black. As we continue to grow as an organization we will look to prioritize hiring BIR people.

2. BIR-Exclusive Programming

There is a need for a peer support or discussion group for BIR 2SLGBTQIA+ people, and it should be facilitated by paid BIR people. This is a program we can prioritize and look to budget for. Spectrum already has a monthly Two-Spirit and Indigiqueer Circle that is facilitated by paid facilitators. We will soon be starting a monthly group for BIR 2SLGBTQIA+ people that is also facilitated by paid facilitators.

3. Accessibility

Budget for food to be present at programming and for transit passes to help make getting to and from programming more accessible. Spectrum has already begun budgeting for transit passes.

4. Language

Prioritize hiring employees and recruiting volunteers who speak languages other than English so that programming can be offered in multiple languages. According to 2021 census data, the most commonly spoken languages in Waterloo Region after English are:

- Chinese, including Mandarin, Cantonese, and others
- Punjabi
- Arabic
- Spanish
- Germanic languages, includes German, Pennsylvania German, and others

5. Religion and Spirituality

Investigate what place there might be for religion and spirituality at Spectrum while remaining sensitive to the fact that many 2SLGBTQIA+ people have trauma related to religion.

6. Cultural Competency

- a. Maintain a calendar of cultural events and dates of significance to help avoid scheduling programs that might conflict with significant dates. Spectrum has

implemented such a calendar and shared it publicly. We will endeavor to be more sensitive in scheduling.

- b. Spectrum hosts an annual secular “Celebration of Chosen Family” on December 25th. We can look into hosting similar events that align with other non-Christian culturally significant dates.

7. Education and Training

Ensure employees and volunteers have training in anti-racism, Indigenous issues (including truth and reconciliation), and foundations of EDI work. Spectrum can work to implement this continuously.

8. Uplift BIR Voices

Use our communications channels and privilege to uplift the voices of BIR 2SLGBTQIA+ people and organizations in the community.

9. Housing

Investigate what Spectrum might do in the field of affordable housing. Is there, for example, advocacy that could be done to uplift the voices of BIR 2SLGBTQIA+ people looking for supports?

10. Income Inequality and Food Security

Investigate what Spectrum might do in this area. Are there needed services that we might be able to apply for funding to meet?

Part Seven: Appendices

Appendix A: Environmental Scan Questions

Category 1: Organisation Identifying Questions

A.1	What is the name of the organisation?	The purpose of Category A. is to accurately identify the organisation.
A.2	What kind of organisation is it?	
A.3	Where is the organisation based?	
A.4	When was it created?	

A.5	What is the Mission statement of the organisation?	
A.6	Describe the organisation:	
A.7	What are some organisations they are affiliated with ?	
A.8	How is the organisation run/ What is the structure of the organisation?	
A.9	What are all the sectors of the organisation?	

Category 2: Program/Service Identifying Questions

B.1	What is the program/service?	The purpose of Category B. is to get a macro level understanding of the program/service.
B.2	What is the name of the program/service?	
B.3	What is the location of the program/service?	
B.4	What is the timeframe of the program/service?	
B.5	What is the mechanism of the program/service?	

Category 3. Identifying the Relevant Demographic of the Program/Service

C.1	What is the relevant age group(s) of the program/service? 3.b Gender? Gender Identity? Sexuality? 3.c Race/Ethnicity/Religion?	The purpose of Category C. is to clearly and holistically identify the demographic the program/service is designed for.
C.2	What are relevant genders, gender identities, and sexualities of the demographics relevant to the program/service?	
C.3	What are the races, ethnicities, religions, and cultures of the relevant demographics?	
C.4	Are there any other key pieces of identifying information to the relevant demographic?	

C.5	Is the service specifically designed for Black, Indigenous, and racialized 2SLGBTQ+ people?	
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Category 4: Further Describing the Program/Service

D.1	What problems, challenges and barriers is the program/service attempting to address?	The purpose of Category D. is to get a more detailed and informative description of every facet of the program/service.
D.2	What is the Story/narrative of the program/service?	
D.3	What are the micro and macro level goals of the program/service?	
D.4	In what ways are the challenges and barriers specific and relevant to black, Indigenous, and racialized members of the 2SLGBTQ+ community?	
D.5	What are the advantages of the program/service?	
D.6	What processes, systems, frameworks, and guidelines are working well within the program/service?	
D.7	What are some of the observable and tangible beneficial outcomes of the program/service?	

Category 5: Reflecting on the Program/Service

E.1	What aspect(s) of this program/service is the organisation most proud of?	The purpose of Category E. is to gain key insights by reflecting back on the program/service by looking at its strengths and weaknesses.
E.2	What barriers does the program/service itself inherently have?	
E.3	What are some of the limitations of the program/service?	
E.4	What aspect of this program/service is the organisation the least proud of?	
E.5	Are there any unwanted outcomes of the program/service?	
E.6	Are there any ways to capitalise on the strength of the program/service?	

E.7	What would be done differently in the future?	
E.8	What are some learning outcomes and insights	
E.9	What is some of the feedback from the community	
E.10	What were some particularly difficult barriers for the program/service?	
E.11	What are some barriers for the organisation itself?	
E.12	What steps did the organisation take to ensure an anti-oppressive program?	

Appendix B: Survey Questions

1a. Are you an active participant in any organization(s (anything from a book-club to an NGO) that involves the local 2SLGBTQIA+ community?

1b. If yes, could you please describe your involvement?

2. Do you feel unrepresented and/or underrepresented in 2SLGBTQIA+ organizations?

3. What would representation in queer organizations look like to you?

4a. If you have first-hand experience with local school boards in any capacity, do you think educators (primary and secondary schools) are currently teaching from an anti-oppressive perspective? (Anti-Oppressive Practice recognizes the oppression that exists in our society/space and aims to mitigate the effects of oppression and eventually equalize the power imbalances that exist between people.)

4b. Do you think educators should have more training on teaching students from an anti-oppressive and anti-colonial perspective?

5. What steps do you think our educational institutions can take to increase a sense of belonging and comfort for Black, Indigenous, and racialized members of 2SLGBTQIA+ communities?

6a. Are 2SLGBTQIA+ people and allies educated enough about anti-oppressive practices in general? (Anti-Oppressive Practice recognizes the oppression that exists in our society/space

and aims to mitigate the effects of oppression and eventually equalize the power imbalances that exist between people.)

6b. If not, do you have suggestions for what should be done?

7a. When accepting applications, do you think workspaces and educational institutions should have a diversity recruitment strategy? (A diversity recruitment strategy defines goals, accountabilities, action items and success measures for attracting, engaging, assessing and hiring diverse talent.)

7b. Could you elaborate on your stance?

8. What kinds of workplace training would most benefit Black, Indigenous, and racialized 2SLGBTQIA+ people in their workplaces? (For example, anti-oppressive practice, anti-racism, etc.)

9. What specific needs of Black, Indigenous, or racialized members of 2SLGBTQIA+ communities are not being met by 2SGLBTQIA+ organizations within Waterloo Region? Please state and elaborate on these needs.

10. What do you think 2SLGBTQIA+ organizations can do to create more welcoming, and accessible spaces for Black, Indigenous, or racialized people?

11. What are some organizations you would like to shout-out for the good work they do for Black, Indigenous, and racialized 2SLGBTQIA+ people?

12. SPECTRUM Waterloo Region's Rainbow Community Space is known to have a lack of affirming actions towards Black, Indigenous, and racialized 2SLGBTQIA+ communities, what can we do to amend that?

13. How much do you engage in the conversation around race and ethnicity within 2SLGBTQIA+ communities? (Scale of 1-5)

14. Do you think spirituality should be explored more within 2SLGBTQIA+ spaces?

15. If yes, what specifically would you like to see more exploration or discussion of?

16. What actions do you think white members of 2SLGBTQIA+ communities can take to better welcome, and include Black, Indigenous, and racialized 2SLGBTQIA+ people in Waterloo Region?

17. What are some steps that members of 2SLGBTQIA+ communities can take to better welcome newcomers to Canada?

18. What are some programs/services that currently exist that you think are particularly helpful to Black, Indigenous, and racialized 2SLGBTQ+ people in Waterloo Region? What programs/services would you like to see?

19. Out of the following categories, in your opinion, which problems are addressed the least for Black, Indigenous, and racialized members of 2SLGBTQIA+ communities in Waterloo Region? (Select all that apply)

20. In your opinion, which of these are urgent priorities to be addressed for Black, Indigenous, and racialized members of 2SLGBTQIA+ communities in Waterloo Region? (Select all that apply)

21a. If there are particular aspects of the experience of Black, Indigenous, or racialized people you would like to highlight to other 2SLGBTQIA+ people, what would it be?

21b. Can you please elaborate on your personal experiences?

Demographics:

1. Currently, do you consider yourself to be: (Select all that apply)

- Aromantic spectrum
- Asexual spectrum
- Bisexual
- Gay
- Lesbian
- Pansexual
- Queer
- Questioning
- Same-gender loving
- Straight/heterosexual
- Two-Spirit
- Another sexual orientation
- Prefer not to answer

2. How do you currently identify? (Select all that apply)

- Agender
- Cisgender Man
- Cisgender Woman
- Genderfluid
- Genderqueer
- Gender non-conforming
- Man
- Non-binary
- Questioning

- Transgender
- Transandrogynous
- Transgender Man
- Transgender Woman
- Transfeminine
- Transmasculine
- Two-Spirit
- Woman
- Another Gender Identity
- Prefer not to answer

3. I identify myself as (Choose all that apply)

- African
- Arab
- Asian
- Black
- Caribbean
- Latinx or Latine
- Hispanic
- Indigenous
- First Nations
- Inuit
- Metis
- Pacific Islander
- Middle Eastern
- Mixed Race
- Persian
- South Asian
- South-East Asian
- White
- Another
- Prefer not to answer