



Supporting the 2SLGBTQ+ Community:

# **Equity & Inclusion Toolkit**

Canadian Association of Chiefs of Police



This CACP Resource Document was created with the support of the Edmonton Police Service. It is freely available to use to support members of the 2SLGBTQ+ Community. This, and other resources can be found at <https://cacp.ca/equity-diversity-inclusion.html>.

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# 1. Introduction

## 1.1 Message from the CACP

It is critical for all Canadian police services to show support to Two-Spirit, Lesbian, Gay, Bisexual, Trans, Transgender, and Queer (2SLGBTQ+) members within communities and organizations across Canada. We must stand together against homophobia, transphobia, and any other kind of marginalization, shaming, disrespect or hate.

In 2019, the Canadian Association of Chiefs of Police (CACP) identified equity, diversity and inclusion as one of nine national strategic policing priorities thereby formalizing our commitment to improving representation at all levels within our police services and to be more reflective of, and responsive to, the communities we serve. This priority is an acknowledgement of the universal rights and freedoms of all Canadians to live free and safe without discrimination, regardless of race, colour, religion, sex, gender or any other identity or status.

To ensure the national strategic priority would be translated into tangible and practical actions, the CACP created the Equity, Diversity and Inclusion Committee with a mandate to support efforts to create and enhance police practices that promote fairness, equity and inclusion through the identification, mitigation and elimination of the impact of implicit bias and discrimination in practices and policies that may support systemic barriers, and to promote the advancement of diversity within policing institutions.

Police have an obligation and a duty to uphold the law and a responsibility to create and support safe communities for every Canadian. At times, we have failed in our obligations and have made decisions and purposely taken positions that have harmed the very people we are sworn to protect. When this occurs, it is essential that we acknowledge our mistakes, that we apologize for any wrongdoings, and that we follow up with concrete actions to address these issues.

This equity and inclusion toolkit is one example of the type of resources the CACP is producing to help facilitate and support the development and implementation of initiatives that lead to genuine and long-lasting positive change and healthy relationships. This toolkit was specifically designed to help all police services in Canada develop, maintain or improve relationships with the 2SLGBTQ+ communities in their respective region. We encourage all Canadian police services to use this resource to better understand the 2SLGBTQ+ community, to build competence and credibility in support of reconciliation and, where appropriate, to issue a meaningful apology.

It is essential for police organizations to recognize the impact of their words and actions. While we have improved to better practice and uphold principles of equity, diversity and human rights, there is still much work to be done and the CACP is working hard to support police organizations across the country in their efforts to champion the systemic changes that need to be made to create an inclusive and equitable society for all.

Deputy Chief Roger Wilkie & Suelyn Knight

Co-chairs of the CACP Equity, Diversity and Inclusion Committee



## 1.2 Rationale and Intended Use of Toolkit

In the late 1960s, a decision made by the federal government led to the decriminalization of homosexuality with the passage of the *Canadian Law Amendment Act*.

Despite this, police organizations across the country actively opposed this change, and continued to criminalize the 2SLGBTQ+ Community, consequently upholding discrimination and denying the right to protection and safety for many 2SLGBTQ+ Canadians. This continued mistreatment has contributed to the historical trauma experienced by members of the 2SLGBTQ+ Community, causing Canadian queer citizens to feel stigmatized and unfairly targeted as a result of their sexuality or gender. It has even resulted in some 2SLGBTQ+ Canadians being apprehensive to contact the police for help, for fear of further escalation and making matters worse.

While police services across Canada have improved to better practice and uphold principles of equity, diversity, and human rights, it is essential for police organizations to recognize the impact of their actions, and thereby take the steps necessary to reconcile their damaged relationship with the 2SLGBTQ+ Community. This process begins with an apology.

This toolkit was created to assist Canadian police services to deliver a meaningful apology to their local 2SLGBTQ+ Communities through a curation of guidelines, recommendations, and other best practices to utilize in their own reconciliation process. The document first begins with a foundational overview of essential topics related to sexual orientation and gender, as well as a review of Canadian queer history and trauma, specific to the role of those working in police today. Ways to promote community engagement and effective allyship are also explored. The toolkit finishes off with an overview of key steps and strategies for police organizations going through the reconciliation process to initiate an effective, yet meaningful apology.



## 2. Primer: Understanding the 2SLGBTQ+ Community

The primer outlines the foundations of understanding the 2SLGBTQ+ Community and reviews foundational concepts regarding what it means to be sexual and gender diverse, Canadian queer history, victimization, as well as key principles of diversity and inclusion. This section will also emphasize the importance of using the correct language as part of building rapport with members of the 2SLGBTQ+ Community.

### 2.1. SOGIE (Sexual Orientation, Gender Identity & Expression)

To better understand the experiences of 2SLGBTQ+ individuals, it is important to review the common themes and language used within the community, as well as the implications of coming out.

#### 2.1.1. Terminology and Themes

The 2SLGBTQ+ acronym is commonly used to encompass a broad spectrum of identities related to sexuality and gender. In most contexts, it includes those who are two-spirit lesbian, gay, bisexual, transgender, questioning, queer, two-spirit, and the plus sign (+), which encompasses other identities that are not immediately listed in the acronym.

<b>2</b>	<b>S</b>	<b>L</b>	<b>G</b>	<b>B</b>	<b>T</b>	<b>Q</b>	<b>+</b>
Two	Spirit	Lesbian	Gay	Bisexual	Transgender	Queer or Questioning	Plus (and more)

Since many efforts today are focused on inclusivity, there are different iterations of the acronym that change depending on who the intended audience is and the context. While there are many variations, all of the initialisms serve to function as an umbrella term for sexuality and gender identity and there is no immediate consensus on which acronym to use. Variants of the acronym typically depend on preferences, rather than political differences within the community.

To better understand some of the terminology used within the 2SLGBTQ+ Community, it may be helpful to think of the acronym to reference distinct aspects that affect the human experience: gender (identity; expression), and sexual orientation.

- **Gender Identity** relates to a person's internal and individual experience and understanding of themselves as a man, woman, both, neither, or anywhere along the gender spectrum.
- **Gender Expression** involves how an individual presents their gender (typically as masculine or feminine) within a social context, typically through their actions, dress, and demeanor.

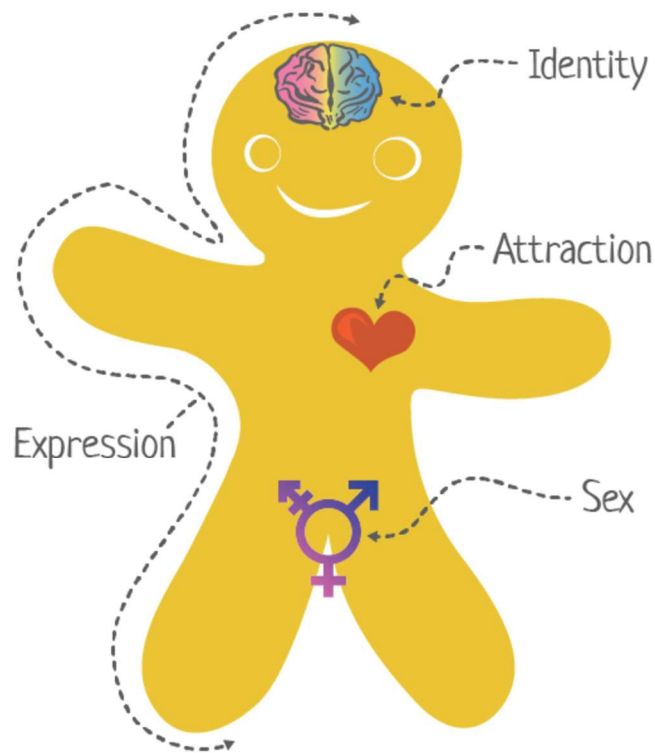


**NOTE:** Gender is related to, but different than sex, which typically refers to someone as male, female, or intersex. It is often assigned based on biological characteristics such as chromosomes, hormones, and anatomy. If sex assignment and gender identity do not align, the person may be considered transgender or gender non-conforming.

- **Sexual Orientation:** refers to an individual’s potential for attraction or sexual interest in another, whether based on emotional, intimate, or sexual interest.

A visual interpretation of the differences between gender identity, gender expression, biological sex, and sexual orientation can be found below.

## The Genderbread Person v4 by its pronounced METROsexual.com



(Image source: genderbread.org)

To further develop understandings in these concepts, additional common terms are listed below. For a more comprehensive overview of terms used, please refer to the appendix.

## **Terms Associated with (Assigned) Sex**

**Intersex:** A general term used to describe a person whose chromosomal, hormonal, or anatomical sex characteristics differ from the expected patterns of a conventional male or female.

## **Terms Associated with Sexual Orientation**

**Asexual:** A person who may experience little to no sexual attraction to others, and/or displays a lack of interest in sexual activity.

**Bigender:** A person who identifies both as a traditional “male” or “female” and is comfortable being both genders. Some bigender individuals may fluctuate between gender-based behaviors and/or identities.

**Bisexual:** A person who is romantically and/or sexually attracted to more than one sex, gender, or gender identity.

**Gay:** A person who is romantically and/or sexually attracted to people of the same gender - this attraction can include both male-identified individuals and female-identified individuals, but at times also references male-identified individuals only.

**Heterosexual (or straight):** A person who is primarily romantically and/or sexually attracted to people of a different gender.

**Lesbian:** A female-identified person who experiences romantic and/or sexual attraction to people of the same gender.

**Pansexual:** A person who is romantically and/or sexually attracted to people of all gender identities/expressions.

## **Terms Associated with Gender**

**Cisgender:** Refers to a person whose gender identity corresponds with their sex assigned to them at birth.

**Gender Fluid:** A person who does not experience a fixed gender identity and/or expression which may fluctuate over their lifetime.

**Non-Binary:** A gender identity used to describe someone who does not exclusively identify as a man or a woman; may instead identify as being both a man and a woman, someone in between, or outside of these categories.

**Transgender / Trans:** An umbrella term used to describe individuals who do not identify (either fully or in part) with the gender assigned to them at birth.

**Transsexual:** An older term that can be used to describe trans people undergoing gender-affirmation surgeries or medical treatments to better align their bodies hormonally and surgically with their gender identity.

**Transition / Transitioning:** Refers to the process of a transgender person changing aspects of themselves to better align their sense of self with their gender identity. This can involve changes in social, legal, or medical aspects.

### **Terms Associated with both Gender and/or Attraction**

**Queer:** An umbrella term used to describe individuals who are sexual or gender diverse. Historically, this term was a derogatory term for difference targeting 2SLGBTQ+ people, however it has been reclaimed by some members of the community for self-empowerment.

**Questioning:** Typically refers to when a person is unsure about or is exploring their own sexual orientation or gender identity/expression.

**Two-Spirit:** A term typically used within the Indigenous Community used to recognize the interrelatedness of gender, sexuality, community, culture, and spirituality. It is often used by individuals to describe their experiences of having qualities of or fulfilling both feminine and masculine genders.

### **Footnotes:**

As a best practice, since language defines how different people, groups, and social roles are referred to, it is important to acknowledge, understand, and use shifts in terminology and adjust language as necessary. Many terms associated with gender and sexuality can be sensitive and are subject to evolve. Moreover, societal views can change, and groups may redefine their own identities; some terms may have meanings that vary in- (and out-) group and have different implications depending on time, place, and context.

For example, in most cases, 'Queer' is an acceptable in-group term. However, it has been historically used as a slur to insult sexual or gender diverse persons. As such, it is important to reflect the language and terms used and try to recognize whether it is appropriate to use certain words.

Since there is a lot of pressure to use the “correct language” to avoid the risk of being offensive, it is also important to address some vocabulary and phrases that are important to avoid. Some of these terms or expressions (to avoid) are included as they may be implicitly biased or otherwise discriminatory towards the 2SLGBTQ+ Community.

Discriminatory language typically falls into the following categories:

<b>Heteronormativity</b>	<b>Homophobia</b>	<b>Cisnormativity</b>	<b>Transphobia</b>
A cultural bias that assumes all people are heterosexual, which often results in the discrimination of sexual diverse peoples.	An umbrella term used to describe a fear, intolerance, or discomfort toward the 2SLGBTQ+ Community.	A cultural bias that assumes all people are cisgender, often disregarding trans or gender diversity that results in the discrimination of gender diverse peoples.	A term used to describe fear, hate, and/or discrimination against transgender individuals or gender ambiguity.

In other instances, offensive comments or actions towards 2SLGBTQ+ people can be more subtle and take form as a microaggression:

### **Microaggression**

A term used to describe brief and discreet insults perpetuated against marginalized people. Often unintentional, microaggressions communicate a hostile, derogatory, or otherwise negative message towards a group of people.

Some examples of microaggressions include:

- “So... who’s the man in the relationship?”
- “No homo, but...”
- “You are so beautiful for a trans girl!”
- “I didn’t know lesbians wore dresses!”

While not being explicitly communicated, microaggressions typically include an underlying statement that involve indignities that affect the recipient’s wellbeing. Using the examples above, the statements may feel casual, but imply heteronormativity, cisnormativity, and other forms of 2SLGBTQ+ discrimination. These acts are done with little conscious awareness and seem to be easily explained away.

While microaggressions are small, the cumulative effect has an impact on individual wellbeing. Trends have shown that experiencing a microaggression can be detrimental to a person’s mental health, potentially leading to chronic stress, depression, anxiety, and a reduced self-esteem.<sup>1</sup>

Through this awareness, by using current and widely accepted language, and by avoiding certain outdated terms or phrases, it is possible to foster value and respect for all members of the 2SLGBTQ+ Community and to move away from prejudice and stereotypes.

The selection below lists some discriminative terms and phrases to avoid when talking about or communicating with members of the 2SLGBTQ+ Community<sup>2</sup>. Much of this language has been used previously to stigmatize members of the 2SLGBTQ+ Community or are defamatory, bigoted, or intolerant.

**Overview: Terms and Phrases to Avoid**

Avoid	Explanation
<p><b>“Born female” or “Born male”</b>                      ✓ Instead, say: Assigned female/male at birth</p>	<p>Gender assignment at birth is often based on biological characteristics depending on what the medical professional sees. However, a person’s sex assignment at birth, gender identity, and gender expression, may not be necessarily aligned.</p>
<p><b>Gay Lifestyle; Gay Agenda</b>                      ✓ Instead, say: Sexual orientation (if relevant)</p>	<p>This phrase is often the rhetoric of anti-gay extremists who seek to create a climate of fear and further stigmatize members of the 2SLGBTQ+ Community.</p>
<p><b>Homosexual</b>                      ✓ Instead, say: Gay/Lesbian (as relevant)</p>	<p>This term was primarily used in medical contexts but has also been used disparagingly. It can also be perceived to be non-inclusive of bisexual transgender, two-spirit, queer, and other sexual diverse individuals.</p>
<p><b>Hermaphrodite</b>                      ✓ Instead, say: Intersex</p>	<p>Historically, hermaphrodite has been used as a derogatory term and has a negative medical history.</p>
<p><b>Opposite Sex; Both Genders</b>                      ✓ Instead, say: All genders</p>	<p>This cisnormative phrasing disregards gender diversity (such as non-binary, agender, bigender, etc.) and intersex people, and implies a gender binary of only two gender and only two sexes.</p>

<sup>1</sup> German, E. (2019). *Big impact of microaggressions*.

<sup>2</sup> *Ally’s guide to terminology*. (n.d.) GLAAD.

**Preferred Pronouns**

- ✓ Instead, say: Pronouns

Although well-intended, “preferred” implies that the pronouns used are optional. For most people, this is not the case - pronouns are simply not a choice.

**Sex Change; Sex Reassignment Surgery**

- ✓ Instead, say: Gender Confirmation Surgery; Gender Affirming Surgery

These terms can imply that in order for an individual to change their gender, they have to go through surgery. However, many transgender people do not undergo surgery for a variety of reasons, and body alterations are not required for someone to transition.

**Sexual Preference**

- ✓ Instead, say: Sexual Orientation

This term implies that someone’s sexual orientation is a choice, and therefore can be changed or “cured”.

**“That’s So Gay”**

- ✓ Instead, say: That’s ridiculous

While this phrase is not typically meant to be hurtful, it can be viewed as a homophobic microaggression since it is commonly used to describe something with a negative connotation. It implies that being gay is wrong.

**Offensive Terms and Slurs**

There are a number of slurs that have been used to insult members of the 2SLGBTQ+ Community that should be never used.

The criteria for these terms can also be applied to other prejudice and derogatory terms used to target other groups protected under the *Canadian Human Rights Act*, such as race, national or ethnic origin, colour, religion, age, sex, sexual orientation, gender identity or expression, marital status, family status, disability, and other grounds. Often, the usage of these words is meant to be hurtful and are often dehumanizing.

Such terms include faggot, dyke, homo, lez, tranny, he/she, transtrender, shemale, ladyboy, it, and other similar epithets.

**Recommendations**

- ✓ Relationships within the community can be negatively impacted if language is improperly or inappropriately used. Consider assembling an Inclusive Language Guide with 2SLGBTQ+ terminology to ensure consistent and bias-free language. (See section 3.1.3.)
- ✓ 2SLGBTQ+ training is often in high demand. Consider offering a course reviewing SOGIE workplace issues, awareness, inclusivity, respect, etc. (See section 3.3.1)

### 2.1.2. Pronouns

In the English language, pronouns are words used in place of an individual's names. They function as fundamental ways people can express gender.

Since gender identity relates to each person's internal and individual experience and understanding of themselves as a man, woman, both, or neither, it is important to recognize that traditional uses of gender pronouns, such as she/her and he/him, do not apply to everyone. Some individual's gender identity may be along the spectrum, while others may not identify with a gender at all. As such, it is crucial to be inclusive and respectful of gender diversity and refer to individuals by the gender pronouns with which a person is.

To better understand how to use pronouns, it can be helpful to think of them as a "set". The table below provides a sample of pronouns that are commonly used:

	SUBJECTIVE	OBJECTIVE	POSSESSIVE
she/her/her(s)	she announced...	I introduced her...	her truck...
he/him/his	he shared...	they emailed him...	his shirt...
they/them/their(s)	they told...	we called them...	their dog...
ze/hir/hirs	ze laughed...	she talked to hir...	hir cellphone...
xe/xem/xyrs	xe asked...	he phoned xem...	xyr wallet...

Here is an example:

- "Ze ran out to do some errands. I'll let hir know you stopped by."
- "Xe was wondering if you had a moment to read over xyr assignment tonight?"
- "They brought me their favourite kind of cake!"

As gender identity and expression is diverse, upon an introduction, it is crucial not to assume an individual's pronouns and instead ask politely. It is important to share your own, and then ask, "What pronouns do you use?" or "What name and pronoun do you go by?"

#### Recommendations

- ✓ Consider implementing strategies, such as including pronouns in email signatures or developing a workplace transition guide, to promote trans-inclusivity. (See section 3.1.2.)

## Misgendering

For people who are transgender, non-binary, or otherwise gender non-conforming, validating and affirming gender is essential for resocialization and reintegration. However, there are times when mistakes (intentional or not) occur when referring to a person, and misgendering occurs.

### Misgendering

Involves referring to someone's gender incorrectly or by continuing to use terms related to how they identified before transitioning.

Misgendering can occur due to a variety of reasons, particularly when assumptions are made when gender identity is confused with gender expression. This can be particularly triggering and difficult for people who have transitioned, or are in the process of transitioning, by negatively impacting their self-confidence and overall mental health.<sup>3</sup>

As such, it is important to be mindful of gender dysphoria, which can be triggered by misgendering.

### Gender Dysphoria

A feeling of discomfort or distress that occurs in people whose gender identity differs from their sex-related physical characteristics.

Gender dysphoria affects every individual differently, and can lead to both physical and mental distress, anxiety, and even panic attacks. Triggers may result from deadnaming (using someone's birth name rather than their affirmed, chosen name), or unnecessary comments about height, voice pitch, clothes, behaviour, facial hair, etc.

**NOTE:** Some transgender people use body sculpting products or undergarments to reduce their feelings of gender dysphoria and/or to support a healthy wellbeing. As such, for those in an operational or investigational capacity, within the context of a frisk search, be mindful of binders, packers, and tucks. Due to financial, comfort, personal preference, safety, or access, many choose to make their own products using all sorts of common household objects (ranging from socks, gel-filled condoms, etc.) or purchase prosthetics that look like a specific body part. These can be found all over the body and have a specific purpose.

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<sup>3</sup> Clements, K. (2018). *What does it mean to misgender someone?*



## Frequently Asked Questions:

### 1. Why can't I assume someone's pronouns?

Gender expression is a spectrum and is demonstrated typically through an individual's clothing, demeanor, behaviour, etc., and is heavily influenced by cultural norms. As such, assuming someone's pronouns based on the way they look or act has the potential of misgendering them. To ensure respect, if ever in doubt, refer to the individual by their name and ask how to properly address them.

### 2. What if I make a mistake?

At times, mistakes can occur, and it can be an uncomfortable experience for everyone. When this happens, it is important to apologize and acknowledge responsibility as the impact of the mistake generally overrides any good intentions. Simply ignoring the situation will make it worse.

When a mistake is made, remember to **"ACT"**:

- ★ **(A): Apologize**
- ★ **(C): Correct yourself**
- ★ **(T): Try again**

Once an apology has been made, it is important to ease the conversation to move beyond the apology to prevent any further discomfort, as the use of incorrect language or pronouns can be humiliating and triggering for members of the 2SLGBTQ+ Community.

### 3. Do some people use more than one pronoun?

Yes. Some people will use different sets of pronouns in different contexts. Those who use gender-neutral pronouns may also mention another set of pronouns.

This can depend on varying factors, such as mood, comfort level, or even safety. For instance, someone may use "she/her" pronouns in most contexts, but not around colleagues or family members.

### 4. Is it inappropriate for cisgender people to share their pronouns?

No - in fact, sharing pronouns for people of all genders is highly encouraged in efforts to promote inclusion and allyship. For anyone who is trans or non-binary, disclosing pronouns can sometimes feel like a point of contention. However, when more people, particularly, cisgender individuals,

share their pronouns, it has little risk and normalizes the practice. This practice can be done upon meeting new people, or even on email signatures, business cards, and other networking profiles.

### **2.1.3. Coming Out**

Despite the wide prevalence of acceptance, coming out (of the closet) still remains a concern for many members of the 2SLGBTQ+ Community. Regardless if friends, family, and peers are supportive, the act of disclosing sexuality or gender is a stressful and difficult moment due to the potential social, emotional, and physical consequences.

#### **Coming Out**

The process when one accepts and/or comes to terms with their own sexuality or gender identity. It involves self-exploration and eventually sharing identity with others.

Even for those who have already taken the first step in coming out, it is normal for people to feel:<sup>4</sup>

- Shame
- Vulnerability
- Embarrassment
- Brave
- Uncertainty
- Empowered
- Humiliation
- Frustration
- Fear

While the coming out process can be anxiety-inducing, many also experience feelings of relief.

For many people, deciding whether or not to come out depends on their sense of safety, comfort, and trust. It is often a lifelong process that can occur in many ways, depending on the context. For some people, they have come out to their families, but remain in the closet at work. For others, they are open at school, but in the closet with their families. People in the 2SLGBTQ+ Community need to decide whether or not to come out in almost every social interaction because of the risks associated with coming out in both personal and professional environments, which may include:<sup>5</sup>

- Rejection (and/or loss of relationships)
- Conflict (threats, harassment, and/or violence)
- Denial of Services (stigmatization or prejudice)
- Homelessness and/or loss of financial support (particularly for youth living at home)

Unfortunately, the number of Canadians who identify as part of the 2SLGBTQ+ Community is difficult to determine because of the reasons listed above. Due to discrimination, stigmatization,

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<sup>4</sup> *The coming out process.* (n.d.). California State University.

<sup>5</sup> *Coming out as transgender.* (n.d.). The National Center for Transgender Equality; The Human Rights Campaign Coming Out Project

and historical trauma, many people choose not to come out in various circumstances. A study on the health and wellness of 2SLGBTQ+ Communities in Canada has revealed the following<sup>6</sup>:

<b>60%</b> of 2SLGBTQ+ people don't tell their doctor about their sexual orientation	<b>30%</b> of 2SLGBTQ+ people won't seek out emergency medical care for fear of discrimination	<b>40%</b> of homeless youth identify as part of the 2SLGBTQ+ Community
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Since coming out can be incredibly stressful on all parties, it can be challenging to know what to say or how to be supportive in the event someone discloses their sexuality or gender identity. Some suggestions to maintain safety, comfort, trust, and integrity, can be found below<sup>7</sup>:

### If and when someone comes out to you...

#### DOs

- ✓ Let them know you are accepting of who they are
- ✓ Acknowledge the risk of coming out and compliment their courage
- ✓ Clarify about confidentiality (should this remain a secret?)
- ✓ Ask how you can best support them

#### DON'Ts

- X Tell them it's "just a phase" or that you "always knew"
- X Avoid interrogating them and/or overreacting
- X Ignore their request to use a different name and/or pronoun
- X Out them without their permission

**NOTE:** When working with 2SLGBTQ+ youth in schools, consider that they may not be fully out at home. Be sure to follow-up and clarify how to proceed when interacting with their family to ensure their safety and wellbeing.

### Recommendations

- ✓ Consider implementing a Workplace Transition Policy to proactively ease the coming out process for all parties involved. (See section 3.1.2.)
- ✓ A 2SLGBTQ+ Employee Resource Group can support those struggling with their sexuality or gender identity. (See section 3.1.2.)

<sup>6</sup> Casey, B. (2019). *The health of LGBTQIA2 communities in Canada. Report of the standing committee on health.*

<sup>7</sup> *Coming out project (n.d.)* The Safe Zone Project.

## 2.2. Canadian History

While many people recall the events of the Stonewall Riots in the United States as the catalyst to the modern 2SLGBTQ+ equal rights movement, Canada has had its own series of rallies against bigotry, racism, homophobia, transphobia, and police brutality that have informed many policies that are seen today.

### 2.2.1. The Significance of Pride: From Criminality to Celebration

2SLGBTQ+ Pride is commonly represented by the rainbow flag, which is used by many 2SLGBTQ+ individuals and allies alike, to demonstrate its symbolism for identity, equality, and support. Oftentimes, Pride is meant to celebrate queer liberation, as well as challenge society's notions about gender and sexuality.

The original version of the Pride Flag was created by Gilbert Baker, which debuted during the San Francisco Gay Freedom Day Parade in 1978. Typical variants of the flag consist of six stripes representing a rainbow, however more recent designs incorporate elements of several marginalized communities to represent people of colour, trans individuals, those living with HIV/AIDs and those who have been lost. The Progress Pride flag, created by graphic designer Daniel Quasar, includes a five-coloured chevron meant to provide greater emphasis on inclusion and progress.



The rainbow pride flag is also sometimes accompanied by other colourful flags meant to represent specific identities within the 2SLGBTQ+ community, such as bisexual, pansexual, asexual, genderqueer, non-binary, and others.

Despite the Pride Parades, better societal acceptance, and greater representation in the media, the movement for 2SLGBTQ+ rights were not always celebrated. Pride is considered a call to action for society to grant equal rights to all 2SLGBTQ+ members and change how queer individuals navigate the workplace, schools, public health programs, and other institutions. Much like other countries around the world, equality for Canada's 2SLGBTQ+ Community has its roots in struggle and

rebellion. Without protest, equal rights in immigration, military, custody rights, and other progressive politics, would not have prevailed. This is reflected in the many stories, lived experiences, and even research study findings that demonstrate how sexual or gender diverse persons experience oppression in all areas of their lives.

### **Canadian Queer History**

***"It's certainly the most extensive revision of the Criminal Code since the 1950s and, in terms of the subject matter it deals with, I feel that it has knocked down a lot of totems and overridden a lot of taboos and I feel that in that sense it is new. It's bringing the laws of the land up to contemporary society I think. Take this thing on homosexuality. I think the view we take here is that there's no place for the state in the bedrooms of the nation. I think that what's done in private between adults doesn't concern the Criminal Code. When it becomes public this is a different matter, or when it relates to minors this is a different matter."***

**- Minister Justice Pierre Trudeau, 1967**

One common misconception about Canadian queer rights is the partial decriminalization of homosexuality that started in the late 1960's. While the Criminal Code was amended to add an exception for queer sex in private between two consenting adults, this led to the mobilization of criminalizing the 2SLGBTQ+ Community through other avenues, causing an increase of charges of gross indecency and obscenity. Rather than promoting greater tolerance, the changes in legislation were met with opposition, particularly by the Canadian Association of the Chiefs of Police. Despite changes in government legislation, more than 35 years after the exceptional clause was added to the criminal code, over 1300 people were charged under the bawdy-house law for being present in queer bars and bathhouses<sup>8</sup>.

Although there has been much to celebrate and steadfast progress since the 1960's, there are many inequalities that still need to be addressed and improved upon for many members of the 2SLGBTQ+ Community.

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<sup>8</sup> Hooper, T. (2019). *Queering '69: The recriminalization of homosexuality in Canada*.

## Timeline

Below is a selection of notable events that occurred within Canadian Queer history that have both shaped and informed the ongoing 2SLGBTQ+ movement for equality<sup>9</sup>:

- **1967** - On November 7, Chief Justice John Robert Cartwright recommended a review of laws governing homosexuality after Everett George Klippert, a mechanic working in the Northwest Territories, was imprisoned for “gross indecency” due to his consensual relations with men. This moment is often seen as the catalyst for Pierre Trudeau’s Bill C-150, which partially decriminalized homosexuality.
- **1969** - On May 14, homosexual acts in private between consenting adults was decriminalized with the passage of the Canadian Law Amendment Act, in reference to “buggery and gross indecency”. Its approval took place one day before the Stonewall Riots took place in New York, which is often seen as what started the modern 2SLGBTQ+ rights movement.
- **1971** - On August 28, the first protest began both at Parliament Hill in Ottawa and Robson Square in Vancouver for Canada’s First Gay Liberation Protest and March. Known as the “We Demand” protest, people gathered with a list of demands for changes to be made to Canadian laws. Much of the legislation still discriminated against the 2SLGBTQ+ Community in many ways; they were not allowed to serve in the military, could not immigrate to Canada, and would not get custody rights of their children in the case of divorce.
- **1973** - On December 15, homosexuality was no longer considered a disorder and was thereby removed from the Diagnostics and Statistics Manual of Mental Disorders.
- **1974** - On January 5, four lesbian women, Adrienne Rosen, Pat Murphy, Sue Wells, and Lamar Van Dyke, were forcibly removed from a Toronto bar. In addition to a significant public outcry, the unfair treatment led to charges for verbal and physical police harassment. This event is often cited to be a key incident in fueling Canada’s growing 2SLGBTQ+ rights movement.
- **1977** - On December 16, Quebec became the first province to include sexual orientation in its Human Rights Code. This made it illegal to discriminate based on sexual orientation for access to housing, public accommodation, and employment, in response to the Montreal Police raids at Truxx and Le Mystique where 146 patrons were arrested.
- **1981** - On February 5, Toronto police stormed four gay bathhouses (Operation Soap), arresting about 300 men. Later on September 1, Canada’s *Immigration Act* removed a ban prohibiting people in the 2SLGBTQ+ Community from immigration. Again on May 30, various law enforcement agencies stormed the Pieces Health Spa in Edmonton. 62 people were arrested and/or charged. A local TV station outed the men publicly in a news release.
- **1985** - On October 16, the Parliamentary Committee on Equality Rights released the “Equality for All” Report recommending that the *Canadian Human Rights Act* be changed to make discrimination based on sexual orientation illegal.

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<sup>9</sup> *History of Canadian Pride*. (n.d.).

- **1990** - On May 17, the World Health Organization removed 'homosexuality' from being classified as a mental disorder. Later on July 15, police raided The Sex Garage's After Party in Montreal, causing 36 hours of violence between the 2SLGBTQ+ Community and the police.
- **1992** - On October 27, in response to a lawsuit, the federal court allows members to serve openly in the military.
- **1993** - On June 30, the Supreme Court ruled that refugees could apply for status in Canada on the basis of facing persecution due to their sexual orientation.
- **1994** - On February 17, the Katakombes was raided by Montreal police. All 165 men present were arrested.
- **1995** - On May 25, the Supreme Court ruled that Section 15 of the *Charter of Rights and Freedoms* should include Sexual Orientation as a protected ground, which arose after Delvin Vriend, a chemistry lab instructor in Edmonton, AB, was fired because of his sexuality.
- **2000** - On September 14, members of the Toronto Police raided the "Pussy Palace", a lesbian bathhouse, resulting in protests and pickets. Later in 2002, an Ontario provincial court judge ruled that the police were wrong to raid the bathhouse, leading to a \$350,000 settlement, a formal apology, and mandatory cultural competency training for all members.
- **2002** - On December 2, police raided Goliath's Sauna and Texas Lounge, a gay bathhouse in Calgary, charging two bartenders with "running a bawdy house" and 13 patrons for having "no lawful reason for being there".
- **2004** - On August 4, police arrested two patrons for "indecentcy" at the Warehouse Spa in Hamilton, prompting local outrage.
- **2005** - On July 20, Bill C-38 became federal law, which allowed same-sex couples the legal right to get married.
- **2016** - On June 1, a Pride flag was raised on Parliament Hill in Ottawa for the first time in Canadian history.
- **2017** - On June 19, Bill C-16 was passed by the federal government, which updated the Canadian Human Rights Act to include the terms gender identity and gender expression. This made any form of discrimination illegal on the basis of gender.
- **2018** - On November 28, Prime Minister Justin Trudeau made an official apology for Canada's role in oppressing and criminally convicting the 2SLGBTQ+ Community and introduced Bill C-66 to permanently destroy any records of unjust convictions.
- **2019** - On May 23, the World Health Organization removed 'transgender' from being classified as a mental disorder. Later on June 4, Immigration, Refugees, and Citizenship Canada allowed Canadians to use the gender "X" marker on government documentation.

## 2.3. 2SLGBTQ+ Victimization

Despite many changes in legislation to protect 2SLGBTQ+ individuals, representation in the media, and the general acceptance and/or tolerance of sexual and/or gender diverse individuals, there are still many social norms and expectations that result in queer marginalization, oppression, and inequality. There are many contributing factors, such as heteronormativity and cisnormativity, which manifest into minority stress disproportionately impacting members of the 2SLGBTQ+ Community.

### 2.3.1. Minority Stress

*The historic disadvantage suffered by homosexual persons has been widely recognized and documented. Public harassment and verbal abuse of homosexual individuals is not uncommon. Homosexual women and men have been the victims of crimes of violence directed at them specifically because of their sexual orientation. They have been discriminated against in their employment and their access to services. They have been excluded from some aspects of public life solely because of their sexual orientation. The stigmatization of homosexual persons and the hatred which some members of the public have expressed towards them has forced many homosexuals to conceal their orientation. This imposes its own associated costs in the workplace, the community and in private life.*

- Canadian Supreme Court Case; *Egan v. Canada* (1995)<sup>10</sup>

As a result of their daily lived experience, many members of the 2SLGBTQ+ Community experience minority stress as a result of internalizing the impacts of discrimination from being part of a minority group.

#### **Minority Stress**

A term used to describe the chronically high levels of stress faced by members of stigmatized and minority groups. This often leads to chronic stress and poor health outcomes among individuals.

It is the cumulative impact of worrying about experiences of prejudice, expectations of rejection, and internalized discrimination (homophobia, transphobic, etc.). For instance, many 2SLGBTQ+ members have to constantly make an assessment about whether or not disclosing their marginalized status will impact their access to safety throughout different social situations. In some

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<sup>10</sup> *Egan v. Canada*. (1995). *Supreme Court Judgements*.



cases, coming out about their sexual orientation or gender identity is not worth the potential risk.<sup>11</sup>

Much of minority stress manifests from experiencing discrimination on the basis of sexuality or gender, as well as trauma (intergenerational and historical), the cumulative emotional harm caused by distressing events that have impacted the 2SLGBTQ+ Community. The source is widespread from understanding histories of discrimination and oppression ranging from the loss of a generation of men due to the lack of government assistance during the HIV/AIDS epidemic, to the mass shooting at Pulse, a gay nightclub in Orlando, killing 49 people and injuring 53 more.<sup>12</sup>

The impact of (perceived) trauma often leads to coping with harm through self-destructive behaviours, such as higher suicide and substance abuse rates. A study on the health and wellness of 2SLGBTQ+ Communities in Canada has revealed the following<sup>13</sup>:

- 33% of lesbian, gay, and bisexual people have attempted suicide, and over half have thought about it
- The prevalence of alcohol abuse, smoking, and certain drug use is higher among 2SLGBTQ+ people than heterosexual people, affecting the physical, mental, and sexual health of these communities

Moreover, transgender Canadians are more likely than cisgender Canadians to have seriously contemplated suicide in their lifetimes and to use alcohol and drugs to cope with their experiences of abuse or violence.<sup>14</sup> To further complicate matters, sexual minority Canadians are less likely to report physical assault to the police, due to negative experiences such as stigmatization.<sup>15</sup> The history of law enforcement and the 2SLGBTQ+ Community is laden with discrimination that were further reinforced by Canadian laws, complicating relationships as a result of past trauma and an accumulation of negative experiences.

In several jurisdictions across Canada, the pinnacle of these negative community experiences came to a head when demonstrators, representing queer and trans people of colour and their allies,

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<sup>11</sup> Casey, B. (2019). *The health of LGBTQIA2 communities in Canada. Report of the standing committee on health.*

<sup>12</sup> Ellis, R. (2016). *Orlando shooting: 49 killed, shooter pledged ISIS allegiance.*

<sup>13</sup> Casey, B. (2019). *The health of LGBTQIA2 communities in Canada. Report of the standing committee on health.*

<sup>14</sup> Jaffray, B. (2020). *Experiences of violent victimization and unwanted sexual behaviours among gay, lesbian, bisexual and other sexual minority people, and the transgender population, in Canada, 2018.*

<sup>15</sup> Jaffray, B. (2020). *Experiences of violent victimization and unwanted sexual behaviours among gay, lesbian, bisexual and other sexual minority people, and the transgender population, in Canada, 2018.*

halted the Edmonton Pride Parade put together by the Edmonton Pride Festival Society to provide a list of demands<sup>16</sup>, which included the following:

*We demand:*

- 1. That the Pride Society uninvite the Edmonton Police Service, RCMP, and Military from marching in future parades*
- 2. That the society re-structure its board and staff hiring practices to have more representation from people of colour and trans folks*
- 3. That more well-funded spaces specifically designed for people of colour and trans folk be included in the festival*
- 4. That all mainstream pride spaces clearly acknowledge and honour pride's history as a demonstrated against police oppression*

In response, the board of directors of the Edmonton Pride Festival Society shared that the “EPS, RCMP, and Military will not march in the parade until the community feels that they have taken the necessary steps for all community members to feel safe with their presence.”

Similar events have taken place in several jurisdictions across Canada, where protestors demanded the exclusion of police from Pride marches, parades, and community events. Black Lives Matter Toronto, invited by Pride Toronto, staged a sit-in halting a parade demanding police being barred from Pride events.<sup>17</sup> Meanwhile, Chief Jean-Michel Blais rescinded the Halifax Relational Police force's participation in the Halifax Pride Parade, due to police participation potentially contributing divisiveness in the 2SLGBTQ+ Community.<sup>18</sup> Black Lives Vancouver has also requested to exclude uniformed officers from participating in Vancouver Pride.<sup>19</sup>

## Recommendations

- ✓ Consider promoting 2SLGBTQ+ inclusivity in the workplace by reviewing policies with an intersectional gender lens, implementing a Workplace Transition Guide, or by delivering awareness training. (See sections 3.1.1, 3.1.2. and 3.3.1.)
- ✓ Gather 2SLGBTQ+ issue-related feedback through community engagement. (See section 3.2.1.)

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<sup>16</sup> Clancy, C. (2018). *Police banned from further Edmonton Pride parades after protesters halt event.*

<sup>17</sup> Reiti, J., & Nasser, S. (2016). *Pride says it 'never agreed' to exclude police, as black lives matter slams police for 'pink-washing'.*

<sup>18</sup> Rhodes, B. (2017). *Halifax regional police bow out of pride parade.*

<sup>19</sup> Hopper, T. (2017). *'Our pride includes our police': Vancouver LGBT activists rally against black lives matter plan to shun cops.*

### 2.3.2. Heteronormativity and Cisnormativity

The 2SLGBTQ+ Community is often defined by its broad spectrum of sexual and gender diverse identities. This is often seen as being in contrast with society, where dominant views assume that everyone is both heterosexual and cisgender.

Consequently, anyone who does not identify as such, is subject to varying levels of victimization, as a result of heteronormativity and cisnormativity.

<b>Heteronormativity</b>	<b>Cisnormativity</b>
A cultural bias that assumes all people are heterosexual, which often results in the discrimination of sexual diverse peoples.	A cultural bias that assumes all people are cisgender, often disregarding trans or gender diversity that results in the discrimination of gender diverse peoples.

Unfortunately, heteronormativity and cisnormativity can have consequences on members of the 2SLGBTQ+ Community. The lack of conforming often leads to the invisibility and stigmatization of non-cisgender identities and other sexualities, or in some cases, prompts different forms of discrimination or sometimes violence. Various studies have consistently cited the following statistics:

**70%** of trans youth (19-25 years of age) were discriminated against by others because of their gender identity.<sup>20</sup>

**61%** of hate crimes between 2010 and 2013 towards those who are sexually diverse were committed by a stranger, and of those cases, nearly 46% sustained a form of injury.<sup>21</sup>

While both heteronormativity and cisnormativity can lead to physical acts of hate, violence, and verbal assault, it can also lead to other forms of discrimination that have severe health outcomes, such as firing an employee, rejecting/evicting someone from their housing, or denying them access to public accommodation as a result of their sexual orientation or their gender identity and expression.

This, and other kinds of discrimination affecting trans individuals, are defined as homophobia, biphobia, and transphobia that impact members of the 2SLGBTQ+ Community every day.

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<sup>20</sup> *Egale's message to legislators on this trans day of remembrance. (2015).*

<sup>21</sup> Allen, M. (2015). *Police-reported hate crime in Canada, 2013*

Homophobia	Biphobia	Transphobia
An umbrella term used to describe a fear, intolerance, or discomfort toward the 2SLGBTQ+ Community.	A term used to describe a range of negative attitudes, intolerance, and hatred towards bisexual individuals.	A term used to describe fear, hatred, and/or discrimination against transgender individuals.

Homophobia, biphobia, and transphobia, although similar in nature are confused for one another; for example, lesbian, gay, and bisexual people can be the target of transphobia, while trans individuals can be the target of homophobia, even when they are heterosexual. These instances occur because gender expression, gender identity, and sexual orientation are often confused for one another.

While these kinds of discrimination can actively oppress members of the 2SLGBTQ+ Community, it can also impact anyone, regardless of their gender identity or sexual orientation. Behaviours may range from casual jokes to outright violence, often resulting in anyone who does not conform to societal expectations of heteronormativity and/or cisnormativity to be silenced for fear of their safety. Contributing factors for these behaviours include sexism, unconscious bias, and gender stereotypes, as well as 2SLGBTQ+ portrayal by the media and politicians - all of which promote stigmatization, discrimination, and hate.

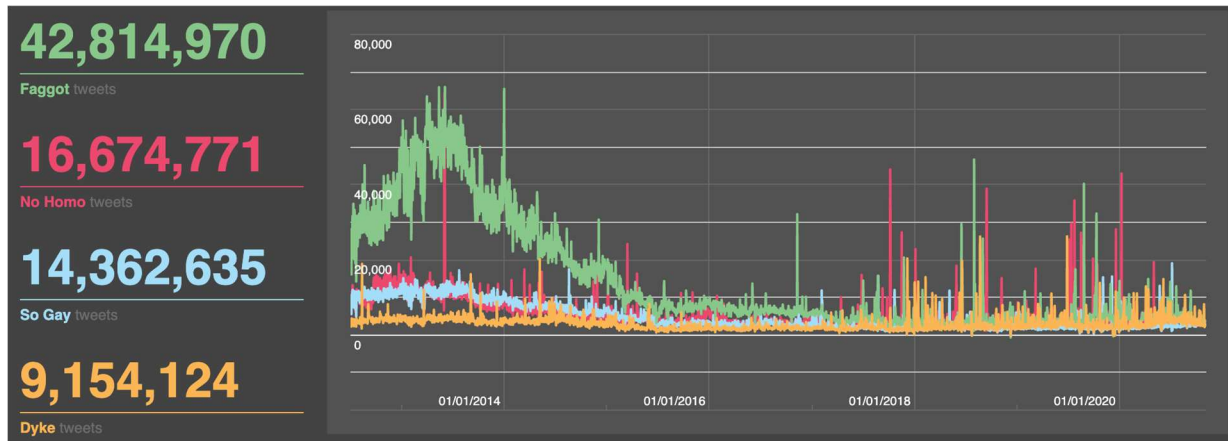
Those who conform to heteronormativity and cisnormativity are afforded certain privileges that involve unearned advantages as a result of an individual's sexual orientation and gender identity. Such privileges involve being out without fear of discrimination, violence, and in some cases, prosecution.

The following list includes examples of such privileges:

- Expressing affection to your partner in public without fear of discrimination, harassment, or violence
- Using specific gender pronouns when referring to one's partner
- Talking about one's relationships without worry of stigmatization
- Accessing gender-exclusive spaces (e.g. a women's-only gym) without fear of rejection
- Receiving social acceptance and validation from family, peers, and institutions
- Using public washrooms without fear of abuse, harassment or violence
- Expressing sexuality or gender without fear of prosecution or discrimination

**NOTE:** Privilege exists on a continuum, meaning an individual or group can be both privileged and oppressed at the same time, depending on their overlapping identity factors.

It should be noted that while societal views around sexual orientation and gender have progressed, casual homophobic, transphobic, or otherwise anti-2SLGBTQ+ language is still pervasive and alive, as catalogued by NoHomophobes.com. Created by the Institute for Sexual Minorities and Studies at the University of Alberta in 2014, the website records any time the words “faggot”, “no homo”, “so gay” and “dyke” are used in tweets from Twitter to demonstrate how casual discrimination still exists in society.<sup>22</sup>



(Image source: NoHomophobes.com)

## Recommendations

- ✓ Ensure supervisors are equipped to address issues related to homophobia and transphobia. (See section 3.1.2.)
- ✓ A 2SLGBTQ+ Employee Resource Group can be an established safe space to discuss queer issues. (See section 3.1.2)
- ✓ Consider assembling an Inclusive Language Guide with 2SLGBTQ+ terminology to ensure consistent and bias-free language. (See section 3.1.3.)
- ✓ Strategies to interrupt hateful language and to combat homophobia and transphobia can be discussed in 2SLGBTQ+ training. (See section 3.3.1.)
- ✓ Allies can be a valuable advocate to disrupt homophobia and transphobia. (See section 3.2.2.)

<sup>22</sup> NoHomophobes.com. (2012). Institute for Sexual Minority Studies and Services.

## 2.4. Understanding Diversity and Inclusion

While diversity and inclusion initiatives offer many benefits, these initiatives require an intersectional and equity-based lens to ensure innovative and responsive principles, policies, and practices. By doing so reduces barriers, promotes inclusion, and ensures the overall accessibility of diverse individuals and groups by uncovering the implicit inequalities present in people's daily lives.

### 2.4.1. Intersectionality

*"There is no such thing as a single-issue struggle because we do not live single-issue lives."*

– Audre Lorde

Many movements for equal rights and inclusivity often disregard how overlapping identity factors, such as race, age, gender, and sexual orientation, impact individuals' experiences through policies, programs, and initiatives. In response to this, intersectionality was coined by the civil rights activist Kimberlé Crenshaw in 1989 to demonstrate the ways in which experiences in both racism and sexism intertwined to uniquely impact the lives of Black women and women of colour<sup>23</sup>.

#### Intersectionality

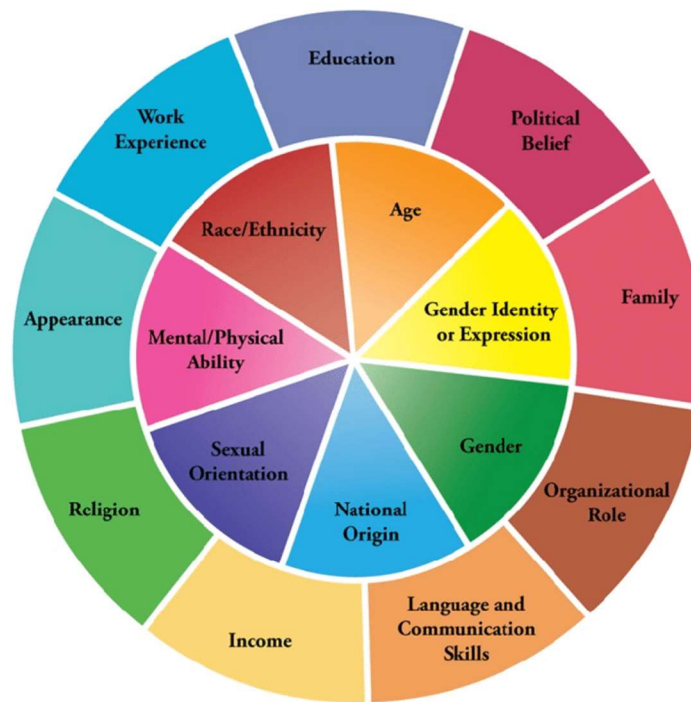
A framework to consider all the intersections of identity, privilege, and oppression that people face to better understand the complexity of how they are affected by discrimination and disadvantages.

When advocating for the equal rights of the 2SLGBTQ+ Community, it is important to employ concepts of intersectionality to better understand how identities can overlap, mitigate, and even contradict to create unique oppressions that impact their life. For instance, a white gay male is likely to have differing experiences of discrimination than that of a Black trans lesbian, as a result of differing privileges and oppression because of how each person experiences racism, sexism, and homophobia. As such, an intersectional lens ensures that unforeseen consequences do not occur when trying to address issues that impact members of the 2SLGBTQ+ Community.



<sup>23</sup> Coaston, J. (2019). *Intersectionality explained*.

To help visualize all the identity factors that influence a person's lived experience, the Diversity Wheel created by Johns Hopkins University can be used as a tool to help visualize a person's multiple identities; the outer portions represent dimensions of an individual that can change over time, while the inner section typically represents permanent identity factors<sup>24</sup>. It demonstrates how components of a person or group's identity represent a whole-self and cannot be defined by a single aspect.



Applying intersectionality in various contexts involves recognizing how our lens shapes perspectives and the impact it has on others. In particular, intersectionality can allow police agencies to better understand and respond to the needs of the public. Recognizing diversity and variants in identity thereby promotes a greater variety of ideas and perspectives available for problem-solving, reducing the potential of perpetuating systems of inequalities towards other groups. For instance, Black transgender women experience intensified marginalization as they are disproportionately affected by fatal violence, as a result of the intersections of racism, sexism, homophobia, transphobia, and other forms of oppression that limit their access to suitable employment, housing, healthcare, and other necessities<sup>25</sup>.

<sup>24</sup> Hawkins et al. (2017). *Advancing the conversation: Next steps for lesbian, gay, bisexual, trans, and queer (LGBTQ) health sciences librarianship*.

<sup>25</sup> *Fatal violence Against the Transgender and Gender Non-Conforming Community in 2020*. (2020).



As such, for example, examining how an issue impacts Black trans women can provide a better understanding of how the 2SLGBTQ+ Community is affected in nuanced ways, such as the overlapping experiences of racism, sexism, and transphobia, by uncovering the implicit inequalities present in their daily lives.

Outlined examples from the Ontario Human Rights Commission<sup>26</sup>, further illustrate the intersection of sexism, racism, homophobia, and/or transphobia which include:

- A person who belongs to a particular religion may face religious discrimination only if they identify by another ground such as race, colour or ethnic origin or may experience discrimination differently from co-religionists based on the relationship with another ground. Gender can also be a factor that has an impact on religious discrimination.
- Women may be more likely to experience sexual harassment if they are more vulnerable by virtue of another aspect of their experience such as recent arrival in Canada.
- Discrimination on the basis of sexual orientation may be experienced differently by gay men and lesbians as a result of stereotypes around sexuality and relationships. The perception of AIDS as a “gay disease” may have had a disproportionate effect on gay men and may have resulted in discriminating on both sexual orientation and perceived disability.

The concept of intersectionality is best understood when viewed as an opportunity to do better and to do more. The application of an intersectional lens can provide a more complete understanding of issues by recognizing how different factors affect an individual or group’s access to rights and opportunities.

## Recommendations

- ✓ Concepts of intersectionality can be applied to improve or inform procedures related to policy, practices, and procedures for operations, investigations, and administration. (See section 3.1.1.)
- ✓ Intersectionality is essential in the consultation process. Ensure an intersectional and gender lens is used when engaging with community members. (See section 3.2.1.)

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<sup>26</sup> *An introduction to the intersectional approach: Addressing multiple grounds in human rights claims. (2001).* Ontario Human Rights Commission.



### 2.4.2. Equity vs. Equality

The push for 2SLGBTQ+ advocacy often involves a discussion around equality and equity. While these terms are similar, within the context of inclusion, they are two very distinct terms and cannot be used in place of one another.

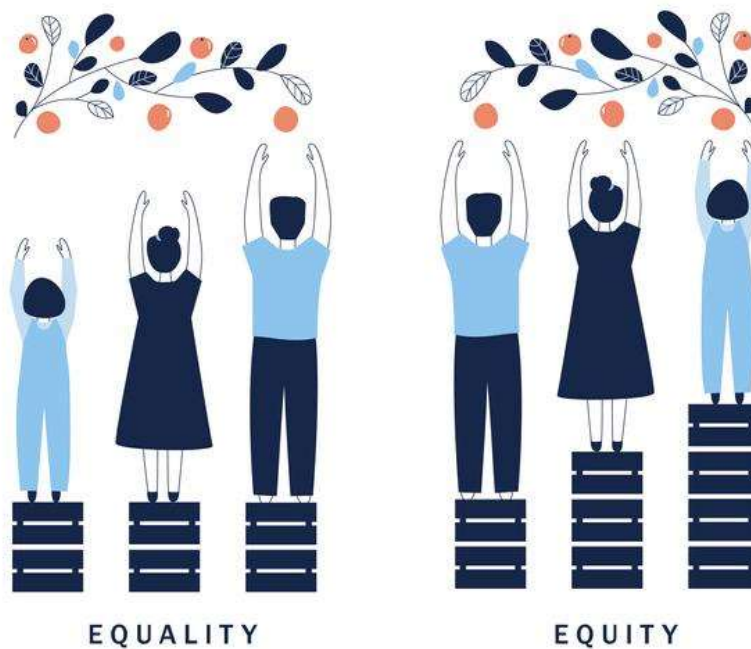
#### Equality

Equality involves giving everyone the same treatment. An emphasis on equality will equally value the different behaviours, aspirations, and needs of people.

#### Equity

Equity involves giving everyone fair treatment. An emphasis on equity recognizes that different treatment is required to meet people's respective needs.

In short, equity acknowledges that different groups of people have diverse needs to achieve a common outcome. As such, equality involves treating everyone the same, while equity means giving everyone what they need to be successful, depending on their needs and/or disadvantages. While the difference is subtle, it can have very different implications depending on the context. Understanding such concepts are essential in removing barriers so that all individuals, regardless of their social group memberships, have the same and equitable access to resources.



Since early childhood, many Canadians are taught the adage *“Treat others based on how you want to be treated”* as a basic guiding principle for interacting with others, otherwise known as the Golden Rule. This operates with the assumption that everyone has the same experiences, values, and viewpoints, often disregarding individual needs and preferences.

Although the Golden Rule has good intentions, it is inherently flawed due to its presumption that everyone should be treated the same way. This places an emphasis on equality, when in reality, people have different preferences, aspirations, and behaviours.

Instead, the Platinum Rule should be followed, which asserts the following:

**“Treat others based on how they want to be treated.”**

While the difference may be subtle, treating others based on their needs has a huge impact. Rather than assuming what an individual or group wants, the Platinum Rule involves an equity-based approach, which determines what their needs are and asks how they want to be treated. It also takes account of an individual or group’s intersectional experiences and acknowledges the complexity of issues they may face as a result of their overlapping identity factors.

### Recommendations

- ✓ An intersectional gender lens can be used to determine how to best address a group’s unique needs. (See section 3.1.1.)
- ✓ Avoid assumptions when consulting for community engagement. (See Section 3.2.1.)



## 3. Reconciliation: Building Competence and Credibility

While there has been a lot of progress in rebuilding the relationship between the 2SLGBTQ+ Community and various Canadian police services, it is essential that police organizations responsibly continue to develop and maintain strategies to support reconciliation. As such, this section will identify barriers to 2SLGBTQ+ community engagement and will outline strategies to promote reconciliation through an inclusive framework and organizational development.

### 3.1. 2SLGBTQ+ Inclusion Framework - Policy, Procedures, Practices

For law enforcement agencies to commit to achieving equality for members of the 2SLGBTQ+ Community requires a multifaceted approach, engaging all areas of policy, procedures, and practices within an organization. This involves using gender-based intersectional analysis and requires an implementation strategy to support and ensure both individual and collective action to move towards 2SLGBTQ+ reconciliation.

#### 3.1.1. Using an Intersectional Lens through Gender-Based Analysis Plus (GBA+)

Using a Gender-Based Analysis Plus (GBA+) lens involves an analytical process that can help identify the unique circumstances faced by different groups of people by applying principles based on intersectionality and equity. It involves recognizing how overlapping identity factors can contribute to exclusion and identifies ways to reduce and prevent inequality.

#### **Gender-Based Analysis Plus (GBA+)**

An analytical process used to determine how diverse groups of women, men, and gender diverse people may experience policies, programs, and initiatives. The “plus” acknowledges that people have multiple intersecting characteristics that influences how people navigate throughout society.

Through GBA+, the overall process allows for the creation of responsive programs, as root causes of marginalized peoples are uncovered, thereby limiting potential barriers that prevent their opportunities and overall participation. Using a GBA+ lens can be used to assess how diverse groups of people are impacted and prompts the following questions<sup>27</sup>:

- Who is excluded? Why?
- What contributes to this exclusion?
- What can be done about it?

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<sup>27</sup> *The Art of Inclusion*. (2019). The City of Edmonton.

## The ABCs of GBA+<sup>28</sup>

Although there are several strategies to initiate the GBA+ process, the ABCs of GBA+ is an easy strategy to prompt questions that can be used to help promote equity and inclusion during any stage of a project or during decision-making. These can be used in any order - the process does not always need to begin with 'A'.

<b>A</b>	<b>ARE ANY ASSUMPTIONS BEING MADE?</b> <ul style="list-style-type: none"><li>• Are you potentially making assumptions as to who your audience is or could be?</li><li>• What information are you considering to help you make your decisions? Have you considered perhaps that there are some social factors or stereotypes that may be influencing your key considerations?</li><li>• Sometimes it can be difficult to try to determine if you are making any assumptions. We 'don't know what we don't know', and we don't always know what we haven't considered.</li></ul>
<b>B</b>	<b>WHO COULD BE LEFT BEHIND?</b> <ul style="list-style-type: none"><li>• Has everyone been considered (internally &amp; externally)?</li><li>• Are there generalizations being made that could lead to various groups falling through the cracks? Will this create any issues or problems?</li><li>• Is what you are doing actually creating the result you are hoping for, and does it consider different perspectives?</li></ul>
<b>C</b>	<b>WHO DID YOU CONNECT WITH?</b> <ul style="list-style-type: none"><li>• Did you consult with those who are directly affected by your decision?</li><li>• What organizations can you reach out to?</li><li>• Were consultations made with those who had been identified as at risk?</li><li>• Was a voice given to those who are often mis- or underrepresented?</li></ul>
<b>D</b>	<b>WHAT DATA (OR RESEARCH) CAN YOU LOOK AT?</b> <ul style="list-style-type: none"><li>• Is there any information you can access internally to support your decision making and key considerations?</li><li>• Is there a subject matter expert you can speak with, either internally or in the community?</li><li>• Is it possible to conduct research or to partner with an organization?</li></ul>
<b>E</b>	<b>HOW ARE YOU ENSURING EQUALITY OF OUTCOMES?</b> <ul style="list-style-type: none"><li>• Are these measures taking into account concepts of intersectionality and privilege?</li><li>• How can you frame your issues differently after an intersectional analysis?</li><li>• What new issues now exist? How do they intersect with previous or known issues?</li></ul>

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<sup>28</sup> *What is GBA+?* (2020) Status of Women Canada

### **3.1.2. Recruitment and Retention**

Despite the push for equity, diversity, and inclusion initiatives throughout several organizations, members of the 2SLGBTQ+ Community are often left behind in the workplace, particularly during recruiting and retention efforts. While there are several factors, many barriers can be attributed to a lack of awareness and prejudices about 2SLGBTQ+ people that impact everyday interactions as well as hiring practices of staff and volunteers.<sup>29</sup>

#### **Strategies for Recruitment: Awareness and Outreach**

As part of organizational inclusion initiatives, there is great benefit to recruiting and retaining members of the 2SLGBTQ+ Community. Workplace diversity has been shown to improve innovation and foster creative problem-solving<sup>30</sup>, which is essential for policing organizations as it enables personnel to better understand and respond to the needs of the public and the increasingly diverse communities they serve.

In efforts to reduce the impact of bias and prejudice in the hiring and selection process, a report from Pride At Work Canada recommends providing education and awareness for recruiters and hiring managers, as well as targeted outreach. This involves ensuring that recruiters and hiring managers participate in specific training about understanding members of the 2SLGBTQ+ Community, their barriers in the workplace, and ways to positively engage by using appropriate language. Moreover, it emphasizes the importance of the creation of organizational 2SLGBTQ+ relevant policies, such as anti-discrimination and/or workplace transition guidelines. To promote outreach, it is essential for organizations to collaborate with 2SLGBTQ+ community-based initiatives and organizations. In short, when thinking about providing support, consider the following questions:<sup>31</sup>

- ❑ Do the recruiters working with your organization engage in any training about 2SLGBTQ+ inclusion? Are inclusive policies actively being used?
- ❑ Are hiring managers aware of how to interact with all prospective employees in a positive way with regard to communication? Are they aware of problematic assumptions that can impede the selection process?
- ❑ Does your organization see involvement in 2SLGBTQ+ initiatives as a positive thing?

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<sup>29</sup> *Equity & inclusion lens snapshot - LGBTQ. (2016). City of Ottawa.*

<sup>30</sup> Anand, G. (2020). *Why workplace diversity and inclusion matter.*

<sup>31</sup> Hixon-Vulpe, J. (2018). *Hiring across all spectrums: A report on broadening opportunities for LGBTQ2S+ jobseekers. Pride at Work Canada.*

- Does your organization have a positive relationship with community-based organizations that support 2SLGBTQ+ Communities?
- Does your organization make their commitment to 2SLGBTQ+ inclusion clear?
- Do the people representing your organization have knowledge around 2SLGBTQ+ Communities?

### **Strategies for Retention: Promoting Trans-Inclusiveness in the Workplace**

In order to commit and promote diversity and inclusive environments within organizations, it is essential to ensure specific gender-inclusive policies are embedded throughout organizational practices.

#### **Transition / Transitioning**

Refers to the process of a transgender person changing aspects of themselves to better align their sense of self with their gender identity.

The transition is highly personal and unique for each person in the process. Typically, changes will include some or all of the following aspects:

- **Social:** Change in name and/or pronouns, change in gender expression (e.g. clothing, hairstyle, behaviours, etc.). Refer to Section 2.1.2 on the use of pronouns.
- **Legal:** Changes in identification, including government issued documents.
  - Where possible, avoid deadnaming and instead use a trans person’s affirmed name.
  - In the event where a legal name is required, reference the person being transgender, and then use self-identified pronouns and their chosen name. This is explained further in Section 3.1.3.
- **Medical:** Accessing hormone therapies and/or gender-affirming surgeries (e.g. facial feminization surgery, top/bottom surgery).

A summary of best practices, as compiled by the Human Rights Campaign Foundation for Transgender Inclusion in the Workplace, can be found below:<sup>32</sup>

- **Administrative and Record Keeping:** Allow for preferred name and gender where possible and as applicable. This includes email and system logins, employee directory, nameplates, forms, etc.

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<sup>32</sup> *Transgender Inclusion in the workplace: A toolkit for employers. (2016).* Human Rights Campaign Foundation.

- **Facilities:** Allow employees to access gender-specific facilities, such as change rooms and restrooms, in accordance to their gender identity.
- **Gender-Neutral Dress Codes:** If a dress code is enforced, ensure that all employees are allowed to dress in accordance with their gender identity. List expectations by article of clothing rather than gender and use non-gendered pronouns where possible.
- **Maintain Confidentiality:** Employee confidentiality should be prioritized, and health status should be limited to relevant human resources professionals as much as possible.

### Strategies for Retention: Workplace Transition Guidelines

According to Great Place to Work & Pride At Work Canada, only 44% of organizations have documented processes and supporting guidelines in place to assist someone who is transitioning.<sup>33</sup> As such, to optimize outcomes and the transitioning process, employers should adopt workplace gender transition guidelines. In the interest of trans-inclusiveness within organizations, the Mozilla workplace transition policy guidelines recommends the following measures<sup>34</sup>:

- **Organizations should ensure gender identity and expression are addressed to protect employees from harassment, and that proper avenues for support (such as a 2SLGBTQ+ Employee Resource Group) are established.** Transitioning employees should be able to openly express their gender identity, characteristics, or expression, without fear of consequences.
- **Managers and supervisors should be provided with training on 2SLGBTQ+ related topics to ensure support for the transitioning employee.** They should also be able to address the concerns of coworkers and understand harassment policies.

To ensure transparency between the employee and the organization, policies should also be made to clarify processes on privacy and confidentiality, names and pronouns, official records, restroom and locker room access, and benefits (such as 2SLGBTQ+-inclusive medical coverage (leave, drugs, transition), access to mental health support, etc.). At a minimum, the Human Rights Campaign Foundation for Transgender Inclusion in the Workplace recommends that workplace transition policies and gender-inclusive documents address the following:

- Guidelines should specify people or roles involved with helping a transitioning employee manage their transition in the workplace.
- A transitioning employee should know what to expect from management.

<sup>33</sup> Grenier, A. & Hixson-Vulpe, J. (2017). *Beyond Diversity: An LGBT best practices guide for employers*.

<sup>34</sup> Mozilla workplace transition policy guidelines. (2019).

- Processes should be in place to ensure consistency between staff, transitioning employees, and any existing 2SLGBTQ+ employee resource groups to facilitate and ensure a successful workplace transition.
- Procedures should outline steps required to implement transition-related changes, such as personnel and records-keeping.
- A communication strategy for co-workers and clients should be developed to ensure respect.
- Educational material regarding transgender people should be available and include a glossary of relevant terms, frequently asked questions, and other supporting resources.

Other ways to promote trans-inclusion is to make sharing pronouns a regular practice of the workplace. This can be incorporated into meeting introductions, email signatures, and even business cards.

### **Strategies for Retention: Employee Resource Groups**

Employee resource groups provide, promote, and advocate for a safe and inclusive working environment for 2SLGBTQ+ members and allies, and offer opportunities to meet and discuss issues related to homophobia, biphobia, and transphobia. Typically, 2SLGBTQ+ employee resource groups are composed of both sworn and civilian members and are led by an executive team.

The Canadian Centre for Diversity and Inclusion defines employee resource groups as a means to “provide groups of employees with a formal structure within an organization to support their unique needs as it relates to personally identifying characteristics, including visible and invisible identities or qualities.”<sup>35</sup>

While there are many reasons for a group to form, typical mandates aim to fulfill the following objectives:

- To promote a workplace that allows for safe, but open discussions for any related 2SLGBTQ+ questions, concerns, and possible barriers and/or mistrust within the service, particularly involving 2SLGBTQ+ community members.
- To work cooperatively with each other and organizational leadership to identify, inform, discuss, and address common 2SLGBTQ+ issues and trends that may impact the quality and effectiveness of community policing and public safety.

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<sup>35</sup> *Employee resource groups: Toolkit for diversity and inclusion practitioners.* (2015). Canadian Centre for Diversity and Inclusion.



- Help strengthen the quality, delivery, and integration of police services to become more responsive to the needs of the 2SLGBTQ+ Community (e.g. recruitment, training, and outreach work).

As much as possible, engagement with employee resource groups help build foundational understandings of the specific needs of communities in need of support. They should be leveraged to advise on policy review and development and to recommend potential partnerships that can support 2SLGBTQ+ inclusion efforts<sup>36</sup>.

Research also overwhelmingly supports that employee resource groups are good for organizations as they provide avenues for employees to be heard, valued, and engaged. Depending on the scope, employee resource groups can also be leveraged to support the onboarding process and thereby foster a sense of belonging.<sup>37</sup>

The success of employee resource groups can be tied to organizational buy-in and leadership. In addition to the executive team overseeing the group, it is essential to leverage an executive sponsor, who can leverage their role to be a voice of the group to the rest of the organization (particularly leadership) and act as an ally.<sup>38</sup> For 2SLGBTQ+ employee resource groups, it is especially important to encourage the participation from allies, who are advocates that may not be a part of the 2SLGBTQ+ Community, but are willing to be an advocate to enact positive change. For more details about allyship, see section 3.2.2.

To set up employee resource groups for success, the Canadian Institute for Diversity and Inclusion recommends the following strategies<sup>39</sup>:

1. **Employee resource groups need to establish goals and missions that direct the group's mandate.** This can be communicated through a 'Terms of Reference' document and will direct the agenda and action of the group. It can also be used to communicate governance procedures, member code of conduct, and general planning and procedures.
2. **Before being established, determine and/or seek out an Executive Sponsor** to provide support for the group and its mandate. As much as possible, the Executive Sponsor should act as a liaison between the employee resource group and organizational leadership.

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<sup>36</sup> Grenier, A. & Hixson-Vulpe, J. (2017). *Beyond diversity: An LGBT best practices guide for employers*

<sup>37</sup> Goode, S. & Dixon, I. (2016). *Are employee resource groups good for business?*

<sup>38</sup> Test, L. *How to start an employee resource group.* (2019).

<sup>39</sup> *Employee resource groups: Toolkit for diversity and inclusion practitioners.* (2015). Canadian Centre for Diversity and Inclusion.

3. **Organizations should provide financial support** to their employee resource groups. This will provide the group with flexibility to engage with their mandate using financial resources, but also demonstrates that the organization values the work performed by the employees.
4. **Membership in employee resource groups should not be restricted.** Regardless of a member self-identifies with the employee resource group, allies can be powerful advocates and encourage mutual learning.
5. **Corporate communications and internal/external networking technologies should be leveraged to spread awareness of the employee resource group** to share information about upcoming events and initiatives. Employee resource groups should also seek opportunities to partner with human Resources, recruitment, talent management, community involvement, etc. to collaborate and pool resources.



### 3.1.3. Inclusive Language and Communication Guide

*"Do the best you can until you know better. Then when you know better, do better."*

- Maya Angelou

Words can shape consciousness, and as a result, can have consequences. As language defines how different groups of people are thought of, it is essential to deliberately use inclusive language in efforts to support respectful communication. This means acknowledging and using shifts in terminology and adjusting one's speech to meet any such changes. Particularly in the 2SLGBTQ+ Community, many terms associated with gender and sexual orientation are sensitive, and many of these words continue to emerge or evolve. Moreover, some terms are redefined, or have meanings that vary in- (and out-) group and have different implications depending on the context.

As such, there is a need for law enforcement agencies to know, understand, and use appropriate language and terminology. Current issues arise from inappropriate language that can drastically impact relationship building. Moreover, it prompts the consideration of certain words and its implications. In short, a lack of understanding or an improper use of terminology can negatively affect operations, investigations, and most importantly, the development of rapport between communities.

To address this gap, it is necessary for police organizations to create an Inclusive Language Guide to bridge gaps between groups. Its purpose is to suggest common language and communication choices that are not only accurate, but also respectful to avoid outdated terms or phrases with underlying assumptions. Having such a resource is necessary for any organization wanting to promote diversity and inclusion initiatives.

**NOTE:** Identity is highly personal and there may be some instances where not every member of a group will agree on the use or meaning of a specific term. If and when that happens, the University of Calgary suggests to ask what they prefer, as terminology is always shifting with societal norms, values, and laws<sup>40</sup>.

Using inclusive language can help others feel safe, as it functions as a simple, yet non-burdensome way to demonstrate respect. This is especially crucial for members of the 2SLGBTQ+ Community, as many had their existence denied, or would have been otherwise excluded.

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<sup>40</sup> *Inclusive language guide (2017)*. University of Calgary.

To optimize uptake within an organization, it is recommended that an Inclusive Language Guide include the following components:

- **Rationale:** Many people are often unaware of the bias and negative implications of some of the language they use, and an Inclusive Language Guide can be used to educate others and reduce this behaviour. Moreover, it can promote better awareness of certain words and expressions that are no longer acceptable. To further emphasize its importance, also consider referencing the organization’s human resource policy regarding discrimination and harassment in the workplace.
- **Disclaimer:** The meanings of words and phrases can change over time and thus it is necessary to include a disclaimer that acknowledges shifts in terminology. It also highlights the importance of reviewing and updating the document periodically and/or as needed.
- **Glossary:** The glossary should include relevant, widely accepted terminology, and the language recommended by the individual or group concerned. To improve accessibility, it may be beneficial to organize the glossary into sections, related to:
  - **Ability/Disability** (ex. Ableism, Accommodation, Barrier, etc.)
  - **Culture, Immigration Status, and Race** (ex. Ethnicity, Minority, Newcomer, etc.)
  - **Discrimination** (ex. Bias, Prejudice, Systemic Racism, etc.)
  - **Indigenous Peoples** (ex. Aboriginal, Metis, Status, etc.)
  - **Sexual Orientation, Gender Identity, or Expression** (Cisgender, Dead Name, Gender Fluid)
- **Additional Considerations:** As necessary, it is beneficial to embed general resources and best practices to encourage self-reflection, address nuance, and to avoid microaggressions. Charts are especially helpful to demonstrate comparisons. This can include:
  - **People-first Language:** As much as possible, default to people-first language to emphasize individuality, the dignity of people, and to promote affirming vocabulary. Examples include:
    - “Person experiencing homelessness” instead of “homeless person”
    - “People with disabilities” instead of “the handicapped/the disabled”
  - **Gender-neutral, Gender-inclusive, and/or bias-free language:** Much of the English language is coded male, which can affect unconscious biases that can

impact others. Be cognizant of pronoun usage, and consider adopting bias-free phrasing, such as the following examples:

- "Police officer" instead of "Policeman"
  - "Friends and colleagues" instead of "Ladies and gentlemen"
  - "Spouse/Partner" instead of "Wife/Husband"
- **Gender-Inclusive Forms:** While asking about certain identity factors may not always be necessary, when relevant, it is essential to solicit this information in an inclusive manner that goes beyond a binary. If possible, allow for spaces for self-disclosure. For example, a form can appear as the following:
- What is your gender?
    - Male
    - Female
    - Two-Spirit
    - Non-Binary
    - \_\_\_\_\_ (fill in the blank)
    - Prefer not to disclose
- **Trans-inclusive Language in Reports:** As of 2019, many legal documents across Canada now provide multiple options for gender, including "M" for Male, "F" for Female" and "X" for Non-Binary. This has resulted in some inconsistencies and gaps in reports from a lack of knowledge and understanding of 2SLGBTQ+ issues. The following procedure can be followed to ensure respectful language in reports:
1. **Include an intro paragraph about the person being transgender**, and then use self-identified pronouns and their chosen name throughout the report
  2. **It is never appropriate to put quotation marks around a person's name or the pronoun** that reflects their gender identity
  3. **Use correct terminology and avoid slang or outdated terms**

Ex. "On 19DEC22, at approximately 1330 hrs, the CO: MAXELL, Kevin (who is transgender and identifies as female, however was assigned male at birth and goes by Kerry) contacted police to report she was assaulted by the AC: JONES, Brad, at 14310 109 St..."

## 3.2. Community Relations and Engagement

### 3.2.1. Consultation Process

The role of policing is much more effective and better received when policing organizations are perceived as having legitimate authority by the citizens they serve.<sup>41</sup> This means that the public is more likely to respect, cooperate with police, and obey the law when law enforcement is seen as fair.

For that reason, it is essential that police services engage with various local communities to proactively respond to current issues in efforts to bring meaningful change.<sup>42</sup> For 2SLGBTQ+ issues in particular, this speaks to the importance of community engagement, which can be defined as:<sup>43</sup>

#### Community Engagement

The process of working collaboratively with community groups to address issues that impact the well-being of those within. Community engagement increases community cohesion and allows for the community to have ownership over the outcomes that will ultimately impact them.

From a policing perspective, a critical component of community engagement is facilitating interaction and participation between citizens, stakeholders, and elected police representatives. This ensures that all groups have the opportunity to participate in community engagement processes, allowing for the police and the community to work in partnership and work to address issues and create solutions collaboratively. Due to the strained relationship as a result of a history of law enforcement officers policing gender and sexuality, proactive measures are essential to successfully work together with members of the 2SLGBTQ+ Community.

While there are a number of engagement methods, it is essential to use an intersectional gender lens to ensure equity and accessibility when collaborating and to reduce barriers from within the 2SLGBTQ+ Community. This lens can be used to proactively plan to ensure that no individuals, groups, or communities are unintentionally left behind as a result of intersecting identity factors, such as race, immigration status, language, age, ability, etc. Moreover, efforts for police to meet with various communities can be hindered by accessibility issues, poor communication and advertisement, language limitations, technology incompatibility or even a lack of trust. For a review of how to use an intersectional gender lens, see section 3.1.1.

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<sup>41</sup> *Legitimacy policing in depth*. (n.d.) The RAND Corporation.

<sup>42</sup> Kirkup, K. (2013). *Best practices in policing and LGBTQ communities in Ontario*.

<sup>43</sup> *Equity, diversity, & inclusion handbook (2019)*. The City of Hamilton.

To address potential barriers, see the adapted list of questions from the Equity and Inclusion Lens Handbook that can assist with community engagement planning:<sup>44</sup>

- 1. What approaches and outreach will help ensure that everyone is able to participate? What steps can be taken to remove barriers to people's full participation?**
  - It is essential to offer a variety of engagement opportunities, such as surveys, video conferencing, opinion polls and comment forms, as well as face-to-face options, such as public forums, focus groups, advisory committees, interviews, workshops, etc.
- 2. Is our team representative of the diversity of the population we are engaging? What steps can we take to ensure we are inclusive of the diversity of perspectives?**
  - Is there a mix of sworn and civilian members, different ranks or tenure, as well as a variety of roles?
- 3. Which employees, departments, or community agencies with experience in these specific communities can help us do outreach?**
  - Which partnerships and allies can be leveraged to assist and facilitate community engagement?
- 4. Is there a history (between communities) that you need to consider? How will we ensure everyone is heard?**
  - Members of the 2SLGBTQ+ Community may be hesitant to engage with representatives of law enforcement. Moreover, as a result of trauma or other negative experience, some may be hesitant to engage with uniformed members. What can be done to promote participant safety and to facilitate a safe space?
- 5. How will we report back the findings to the full diversity of people who were involved in the engagement activity?**
  - What is the best way to follow-up with your participants?
  - In what ways can you seek further input?



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<sup>44</sup> *Equity, diversity, & inclusion handbook (2019)*. The City of Hamilton.

### **3.2.2. Allyship**

Anyone has the capacity to be an ally. While they may not be a member of a particular marginalized group, they make conscious decisions to make positive change.

As defined by The Safe Space Kit: Guide to Being an Ally to LGBT students, an ally is defined as:<sup>45</sup>

#### **Ally**

An individual who speaks out and stands up for a person or group that is targeted and discriminated against. An ally works to end oppression by supporting and advocating for people who are stigmatized, discriminated against, or treated unfairly.

In particular, an ally to the 2SLGBTQ+ Community supports and stands up for equal rights and protection specifically for issues related to gender and sexual diversity. While allyship can be as simple as being accepting and supportive of someone from the 2SLGBTQ+ Community, an effective ally can use their voice and leverage their privileges to personally advocate for equality and fair treatment.

According to Guide to Allyship, to be an ally is to...<sup>46</sup>

1. Take on the struggle as your own.
2. Transfer the benefits of your privilege to those who lack it.
3. Amplify voices of the oppressed before your own.
4. Acknowledge that even though you feel pain, the conversation is not about you.
5. Stand up, even when you feel scared.
6. Own your mistakes and de-center yourself.
7. Understand that your education is up to you and no one else.

While to be an ally may feel like a big commitment, it can be as simple as interrupting and countering oppression. Although there may be a risk involved, taking action is what differentiates a bystander from an ally. Effective 2SLGBTQ+ allyship involves speaking up when someone behaves in ways that are homophobic or transphobic.

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<sup>45</sup> *The safe space kit: Guide to being an ally to LGBT students.* (2016). GLSEN.

<sup>46</sup> Lamont, A. *Guide to allyship.* (n.d.)



According to Teaching Tolerance, simple questioning is a powerful way to interrupt everyday bigotry:<sup>47</sup>

- "What do you mean by that?"
- "Why would you say something like that?"
- "What point are you trying to make by saying that?"

**NOTE:** As a general rule, intervening can be risky, and therefore, it is important to consider safety. It is important to make an initial assessment and create a plan of action to decide how and when to speak up.

In addition to taking action, it is equally important for allies to listen and learn about 2SLGBTQ+ issues. Many movements for equal rights are complex, and therefore it is crucial for allies to speak accurately about current issues, as well as develop strategies to counteract against homophobia and transphobia, and promote gender equality. When possible, allies should seek out information to educate themselves and avoid making assumptions.

Lastly, it is important for allies to yield and know their limits. While intentions may be good, there are times where allies overtake the conversation and speak over the oppressed.

In summary, as outlined by the British Columbia Teachers' Federation, an ally involves:<sup>48</sup>

<b>A</b>	<b>ACTION</b> <ul style="list-style-type: none"><li>• Allyship involves taking action and providing support for marginalized peoples.</li></ul>
<b>L</b>	<b>LISTENING</b> <ul style="list-style-type: none"><li>• Allies respectfully listen to marginalized persons and their experiences and avoid making assumptions.</li></ul>
<b>L</b>	<b>LEARNING</b> <ul style="list-style-type: none"><li>• Allyship means learning about privilege and historical struggles to better confront bigotry, such as homophobia, transphobia, and other forms of discrimination.</li></ul>
<b>Y</b>	<b>YIELDING</b> <ul style="list-style-type: none"><li>• Being an ally means yielding privilege in efforts to avoid monopolizing, overtaking, and speaking for marginalized peoples.</li></ul>

<sup>47</sup> *Speak up at school: How to respond to everyday prejudice, bias, and stereotypes.* (n.d.) Teaching Tolerance.

<sup>48</sup> *Becoming an ally and practicing allyship.* (n.d.) British Columbia Teachers' Federation.

### 3.3. Organizational Training: Design and Delivery

According to Pride at Work Canada, only 59% of organizations communicate strong messaging about the importance of 2SLGBTQ+ inclusion, while only 11% of organizations have their managers undergo training on 2SLGBTQ+ issues relevant to their role.<sup>49</sup>

As the scope of policing and the workplace continues to diversify, training is essential in supporting sworn members to better support members of the 2SLGBTQ+ Community, both within and external to their organization.

#### 3.3.1. Curriculum and Training Standards

Providing training specific to the 2SLGBTQ+ Community yields many benefits; as outlined in “Best Practices in Policing and LGBTQ Communities in Ontario”. It enables police personnel to better understand the historical context between the police and 2SLGBTQ+ Communities and provides an opportunity for members to reflect upon their own assumptions, attitudes, and behaviours towards the multiple movements for inclusive moments for equal rights and fair treatment.<sup>50</sup>

For maximum benefit, consider implementing organization-wide diversity training that is specific to different departments throughout the membership. Beyond Diversity: An LGBT Best Practice Guide for Employers recommends a review of discrimination and harassment policies and respectful communication. For those in managerial positions, the guide suggests diversity and inclusion training specifically addressing LGBT awareness to ensure proper accountability.<sup>51</sup>

Within the Edmonton Police Service, the executive members of their 2SLGBTQ+ employee resource group facilitate LGBTQ2+ Awareness training in collaboration with oversight from the Equity, Inclusion, and Human Rights Branch. The curriculum has been embedded in their Community Policing modules for recruits and is available to any requesting units in the membership. For those participating in the training, the intended learning outcomes for this session include being able to:

- Define terminology used within the 2SLGBTQ+ Community
- Explain the differences between sexual orientation, gender identity, and gender expression
- Describe the history (and trauma) of the 2SLGBTQ+ Community within the Canadian context
- Use proper pronouns and language as related to gender identity and gender expression
- Identify strategies to build rapport with members of the 2SLGBTQ+ Community

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<sup>49</sup> *LGBTQ2S+ workplace inclusion*. (n.d.) Pride at Work Canada.

<sup>50</sup> Kirkup, K. (2013). *Best practices in policing and LGBTQ communities in Ontario*.

<sup>51</sup> Grenier, A. & Hixson-Vulpe, J. (2017). *Beyond diversity: An LGBT best practices guide for employers*

The topics discussed include an overview of 2SLGBTQ+ terminology, history, and trauma, as well as best practices for inclusive community policing, such as using a trauma-informed lens, respectful language and communication, gender dysphoria triggers, and strategies to build rapport.

To ensure optimal delivery of content, it is recommended to implement 2SLGBTQ+ training in consultation with local community organizations. This allows current issues affecting members in the community to be brought forth, thereby increase the awareness of the membership. Moreover, the training should be facilitated by those with diverse backgrounds, including both sworn and civilian experiences, to include teaching and reflection from multiple perspectives. It is crucial for facilitators to share stories, struggles, and other lived experiences for members to better understand the current challenges that impact queer people, how it affects their overall wellbeing, and why it affects how they react to police and other first responders. In doing so, it enables meaningful learning from the sharing of lived experiences and better understanding of what implications arise from interactions with the 2SLGBTQ+ Community.

Where possible, it is important to use an intersectional lens through Gender-based Analysis to inform the development, delivery, and evaluation of 2SLGBTQ+ training. As outlined in the job aid “Integration of Gender-Based Analysis Plus into Instructional Design”, using this lens will help ensure the consideration and inclusion of the experiences of diverse groups of people to better design training, and ultimately improve employee performance.<sup>52</sup> This can be achieved by auditing the training and considering the following questions:

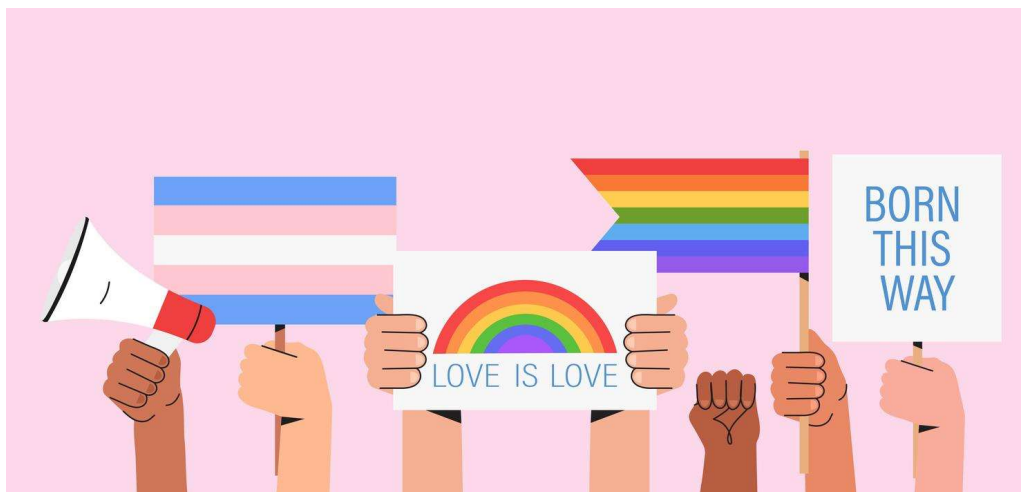
- 1. Who is impacted by the people doing this job?**
- 2. Who has been consulted in the development of the training?**
- 3. What are the demographics of your target audience?**
  - a. Are you making assumptions about the uniformity of the learners?
- 4. How are training participants selected? Are participants self-selected to be on training or appointed?**
  - a. If appointed to participate, who makes the decision and based on which criteria?
  - b. If participation is self-selected, how is the training advertised?
  - c. Should strategies for recruiting a diversity of participants be considered?
- 5. Are you using inclusive language and appropriate images?**
- 6. Who is the most appropriate facilitator?**

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<sup>52</sup> Integration of gender-based analysis plus into instructional design. (n.d.) Women and Gender Equality Canada.

**NOTE:** To ensure accessibility of both content and course participants, training should be offered in a variety of formats, adapted to the audience (to address specific needs) and regularly reviewed to make improvements and update the material.

2SLGBTQ+ topics should not be exclusive to a single awareness training session. Instead, much of the curriculum can be embedded into other courses, unit onboarding processes, and other training opportunities. It should be embedded across the organization from the top down, and various areas that address issues related to operations (e.g. communications, dispatch), investigations (e.g. hate crimes, domestic violence, victim services), community engagement (e.g. youth protection) and administration.



## 4. The Apology Process

This section will provide an overview of the key steps and strategies for police organizations going through the reconciliation process to initiate an effective, yet meaningful apology. For best results, it is recommended to reference Section 2 and 3 of this toolkit beforehand to become better informed about 2SLGBTQ+ issues and to review strategies to successfully incorporate 2SLGBTQ+ inclusive practices within organizational policies, programs, and procedures.

### 4.1. Building a Sustainable Relationship

*"To make sure we get this right it has to be guided and informed by those in our community, by those who have spoken out before, and by those who haven't yet had the opportunity to share their voices. We are requesting advice, guidance and partnership."*

- Chief Dale McFee  
Edmonton Police Service

On May 2, 2019, Edmonton Police Chief Dale McFee issued an apology for their failure to protect the 2SLGBTQ+ Community within the city of Edmonton. During this news conference, he acknowledged the pain caused by a legacy of police discrimination, harassment, and marginalization, and then shared a commitment for an ongoing process meant to improve the relationship between the Edmonton Police Service and the 2SLGBTQ+ Community<sup>53</sup>.

While the Chief's admission does not immediately remedy past traumas enacted by the Edmonton Police Service, he initiated an important first step required to begin repairing police relations with the 2SLGBTQ+ Community by enacting a commitment to reconciliation. This was followed by an external consultation with a mandate to seek input from the Edmonton 2SLGBTQ+ Community to better understand how the Edmonton Police Service could strengthen relations to build trust and identify key recommendations to proceed toward to a new era of policing.

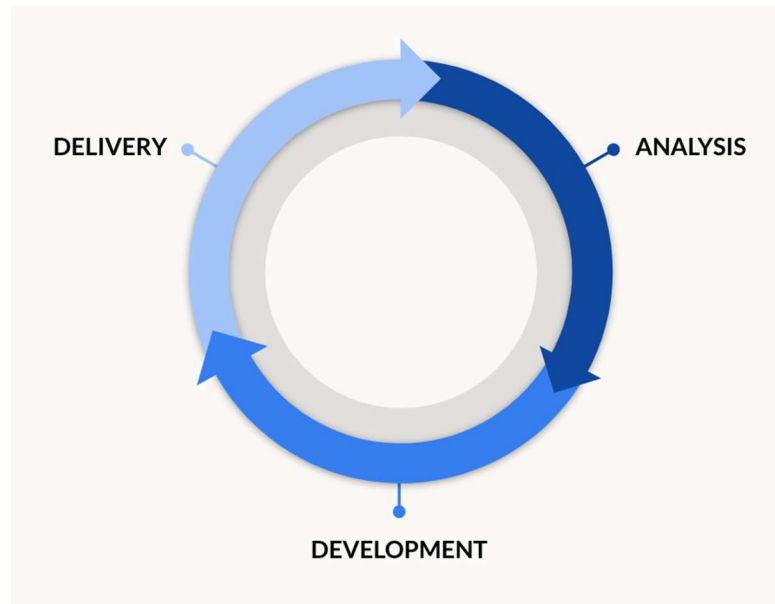
For other Canadian police services who would like to take part in apologizing for their role in the mistreatment of gender and sexually diverse groups in their jurisdiction, this section provides a series of strategies for community engagement that have been compiled to promote collaboration and re-build a sustainable relationship with the various 2SLGBTQ+ Communities in Canada.

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<sup>53</sup> *'Our actions caused pain.'*: Edmonton police apologize to the LGBTQ community. (2019). CBC/Radio Canada.

### 4.1.1. Setting up for Success

In support of committing to reconciliation and to facilitating the credible relationship between the 2SLGBTQ+ Community and the police, it is essential that the reconciliation process be conducted in three main phases: **1. Analysis**, **2. Development**, and **3. Delivery**.



This step-by-step process involves proper planning and implementation to ensure a meaningful apology that identifies specific and measurable actions that can be taken to build organizational credibility, restore trust in the 2SLGBTQ+ Community, and foster confidence in police organizations. These phases are meant to facilitate a flexible, but continuous process of improvements to enable the police to better serve the various members of the 2SLGBTQ+ Community and their intersectionality.

#### **1. Analysis (of past wrongdoings)**

To begin the reconciliation process requires a genuine apology, which involves taking responsibility and outlining next steps necessary to move forward.

In order to take responsibility, it is important to collect local historical events that have negatively impacted the community at large and have contributed to the trauma that many communities face. By doing so, this establishes the context of what police-specific actions were targeting members of the 2SLGBTQ+ Community, and why such actions are unacceptable by today's standards. This requires a thorough review of historical (and even current) events, such as police interactions documenting journal articles, legislation, news releases, media articles, and other publications. Moreover, it is necessary to review the implications that followed the partial decriminalization of

homosexuality in the late 1960s and the subsequent enforcement activities that followed by reviewing statistics or demographic data. An overview of 2SLGBTQ+ history in Canada can be referenced in section 2.2.1.

To better understand and receive the context on how these actions have impacted the 2SLGBTQ+ Community's relationship with the police in current circumstances, it is equally important to engage in community stakeholder discussions on local police relations through various community engagements. For a review of these processes, see section 3.2.1 of the toolkit.

Once the local historical context has been better understood, the construction of the apology can be put together and delivered. It is essential for the apology speech to avoid defending police actions, being dismissive, and centring on the organization. Rather, the focus should be about acknowledging, expressing remorse, and taking responsibility for police involvement in the discrimination and stigmatization of the 2SLGBTQ+ Community and the impact of those actions. As much as possible, the apology should be sincere and be personalized to the local context.

For a follow-up, the apology should also identify timely next steps to be taken by the organization, which will inform the development and delivery of actionable items as part of the reconciliation process. It is recommended that a third party to be leveraged to investigate the status of current relationships internally, and between the organization and local members of the 2SLGBTQ+ Community in order to evaluate attitudes and determine key themes. This consultation process should incorporate an intersectional gender lens, involve one-on-one meetings or group interviews, and include as much of a wide representation of 2SLGBTQ+ community members as possible to ensure a full and nuanced understanding of the experiences, views, and issues that face the community at large. Due to the sensitivity and potential vulnerability of the consultation process, efforts should be made to maintain a safe, judgement-free environment, and emphasize a commitment to confidentiality.

## **2. Developing (potential solutions)**

The next stage of the reconciliation process involves reviewing the consultation findings to determine recommendations that are actionable and specific to the local context. The aim is to mitigate current issues stemming from police mistrust and historical trauma. In the interest of transparency, the summary report from the consultation should be posted through the organization's intranet and made available to the public.

To optimize the development process, the Equity and Inclusion Handbook recommends the following approach:<sup>54</sup>

- Consider the diversity (and intersectionality) within the population from the onset of the project
- Develop an outreach plan that specifically targets diverse groups, community partners, and internal stakeholders
- Create strategies to foster collaboration with targeted communities

The development phase should be systematic in order to properly identify issues, create prospective solutions, and evaluate the effectiveness in reaching the reconciliation goal(s). From the previous phase, the key themes of the consultation findings will reveal gaps that exist in the organization, which may bring forth an internal review of policies and procedures that may have implicitly contributed to the systemic discrimination of members of the 2SLGBTQ+ Community. These gaps can be used to explore recommendations and be formalized to be introduced to the organization.

It can also reveal a need to improve the accessibility or frequency of training and professional development opportunities for the membership, a redefinition of community engagement strategies, and/or potential diversity and inclusion initiatives to be implemented in the organization. As needed, any existing 2SLGBTQ+ employee resource groups, as well as 2SLGBTQ+ community partners can be leveraged to support decision-making and to advocate for safe spaces.

For a review of concepts, reference Section 2 of this toolkit to be better informed about 2SLGBTQ+ issues, and specific components of the 2SLGBTQ+ Inclusive Framework. Section 3 will help to address identified issues that may arise from the consultation process.

### **3. Delivery (on a commitment)**

As recommendations for the reconciliation process are finalized, police organizations should be cognizant of their implementation and delivery strategy, which includes how the recommendations will be introduced to both the service and the public, procedures to monitor and evaluate effectiveness, and measures to maintain a sustainable relationship.

Depending on the recommendations, policies and programs require metrics to evaluate their effectiveness and impact through observable and measurable objectives. Frequent input at different timing intervals should also be acquired from both external stakeholders, as well as

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<sup>54</sup> *Equity & inclusion lens handbook*. (2015). City of Ottawa.



organizational leadership and employees. This can be collected through engagement surveys soliciting general feedback, concerns, and comments.

Although the delivery phase is listed as the third and last stage of the reconciliation process, the overall model is iterative, and as such, revisions, improvements, and changes are to be expected. It is important to continuously seek feedback and input, which is essential to determine which parts of the recommendations are being successfully implemented, and which areas need improvement, extra support, or an overhaul. This will ensure that the overall reconciliation initiative continues to address the needs of the 2SLGBTQ+ Community with the goal of building and maintaining a sustainable relationship based on trust.

#### **4.1.2. Self-Audit Checklist**

As this toolkit is meant to ensure the deliverance of a meaningful apology and the beginning of a meaningful reconciliation with the 2SLGBTQ+ Community, it is important to determine areas of growth within an organization through a self-audit. Use the checklist below to identify gaps and potential opportunities for improvement as recommended throughout this toolkit.

##### **Section 3.1.1. Using an Intersectional Lens through Gender-Based Analysis Plus (GBA+)**

- Does your organization use an intersectional gender lens to recognize and understand how different groups of people, particularly those in the 2SLGBTQ+ Community, navigate through policies, programs, and initiatives?
  - An intersectional gender lens can be used to determine how to best address a group's unique needs.
  - Concepts of intersectionality can be applied to improve or inform procedures related to policy, practices, and procedures for operations, investigations, and administration.

##### **Section 3.1.2. Recruitment and Retention**

- Does your organization have specific strategies for the recruitment and retention of 2SLGBTQ+ (prospective and current) employees?
  - Ensure supervisors are equipped to address issues related to homophobia and transphobia.
  - Consider implementing strategies, such as including pronouns in email signatures or developing a workplace transition guide, to promote trans-inclusivity
  - A 2SLGBTQ+ employee resource group can support those struggling with their sexuality or gender identity and can be an established safe space to discuss queer issues.

### **Section 3.1.3. Inclusive Language and Communication Guide**

- Does your organization provide resources to ensuring the proper use of 2SLGBTQ+ terminology and respectful communication through an Inclusive Language and Communication Guide?
  - Consider assembling an Inclusive Language Guide with 2SLGBTQ+ terminology to ensure consistent and bias-free language.
  - Consider promoting 2SLGBTQ+ inclusivity in the workplace by reviewing policies with an intersectional gender lens.
  - Relationships within the community can be negatively impacted if language is improperly or inappropriately used. Consider assembling an Inclusive Language Guide with 2SLGBTQ+ terminology to ensure consistent and bias-free language.

### **Section 3.2.1. Consultation Process**

- Does your organization incorporate specific strategies to support the 2SLGBTQ+ Community within their community engagement procedures?
  - Intersectionality is essential in the consultation process. Ensure an intersectional and gender lens is used when engaging with community members.
  - Gather 2SLGBTQ+ issue related feedback through community engagement.
  - Avoid assumptions when consulting for community engagement.

### **Section 3.2.2. Allyship**

- Does your organization leverage allies and practice 2SLGBTQ+ allyship?
  - Allies can be a valuable advocate to disrupt homophobia and transphobia.

### **Section 3.3.1. Curriculum and Training Standards**

- Does your organization provide training and employee development on 2SLGBTQ+ related topics? Is it embedded in the curriculum through recruit and organizational-wide training?
  - 2SLGBTQ+ training is often in high demand. Consider offering a course reviewing SOGIE workplace issues, awareness, inclusivity, respect, etc.
  - Strategies to interrupt hateful language and to combat homophobia and transphobia can be discussed in 2SLGBTQ+ training.

## 5. Appendix

### 5.1. (Non-Comprehensive) Glossary of Terms

#### Terms Associated with Attraction (Sexual Orientation)

**Aromantic:** A person who experiences little to no romantic attraction to others.

**Asexual:** A person who may experience little to no sexual attraction to others and/or displays a lack of interest in sexual activity.

**Bicurious:** A term commonly associated with a heterosexual person who has curiosity towards experiencing attraction with someone of the same sex.

**Bigender:** A person who identifies both as a traditional “male” or “female” and is comfortable being both genders. Some bigender individuals may fluctuate between gender-based behaviors and/or identities.

**Biphobia:** A term used to describe a range of negative attitudes, intolerance, and hatred towards bisexual individuals.

**Bisexual:** A person who is romantically and/or sexually attracted to more than one sex, gender, or gender identity.

**Demisexual:** A person who experiences little to no sexual attraction with someone until a strong romantic connection is formed beforehand.

**Dyke:** A derogatory term used to describe a masculine-presenting lesbian.

**Fag:** A derogatory term often used to describe a gay person.

**Gay:** A person who is romantically and/or sexually attracted to people of the same gender; this attraction can include both male-identified individuals and female-identified individuals, but at times also references male-identified individuals only.

**Heteronormativity:** A cultural bias that assumes all people are heterosexual, which often results in the discrimination of sexual diverse peoples.

**Heterosexism:** A discrimination or prejudice towards queer individuals in favour of heterosexuality due to social norms.

**Heterosexual (or straight):** A person who is primarily romantically and/or sexually attracted to people of a different gender.

**Homophobia:** An umbrella term used to describe a fear, intolerance, or discomfort toward the 2SLGBTQ+ Community.

**Homosexual:** A term used to describe an individual who is attracted to people of the same gender. If possible, other terms (such as gay or lesbian) should be used instead, as it has been disparagingly.

**Lesbian:** A female-identified person who experiences romantic and/or sexual attraction to people of the same gender.

**Pansexual:** A person who is romantically and/or sexually attracted to people of all gender identities/expressions.

**Polyamory:** The practice of engaging in consensual non-monogamous relationships.

**Polysexuality:** A person who is romantically and/or sexually attracted to multiple genders.

**Sexual Orientation:** An individual's potential for attraction or sexual interest in another, whether based on emotional, intimate, or sexual interest. This term should be used in place of 'Sexual Preference'.

### **Terms Associated with Gender (Identity & Expression)**

**Agender:** A person who does not personally align with or identify with conventional understandings of gender, such as being male or female.

**Androgyny:** A form of gender expression that can be interpreted either as both or neither masculine nor feminine.

**Biological Sex:** A term used to describe the classification of a person as male, female, or intersex, based on anatomical, hormonal, and chromosomal characteristics.

**Cisgender:** Refers to a person whose gender identity corresponds with their sex assigned to them at birth.

**Cisnormativity:** A cultural bias that assumes all people are cisgender, often disregarding trans or gender diversity that results in the discrimination of gender diverse peoples.

**Cissexism:** A discrimination or prejudice towards trans individuals in favour of cisgender identities due to social norms.

**Crossdresser:** A term used to describe individuals who wear clothes typically ascribed to other genders.

**Deadname:** A term used to refer to the birth name of an individual before transitioning. Can be triggering if intentionally used to harm transgender people.

**Drag King:** A term describing someone who performs (hyper-) masculinity, typically for the purpose of entertainment.

**Drag Queen:** A term describing someone who performs (hyper-) femininity, typically for the purpose of entertainment.

**FTM (female-to-male):** A term used to describe a transgender male who was assigned female at birth.

**Gender:** A term used to describe the socially constructed roles, behaviours, expressions, and identities of male, female, non-binary, and gender diverse individuals.

**Gender Binary:** The classification of gender into distinct, opposite forms ranging from masculinity to femininity, often dictated by social and cultural norms.

**Gender Dysphoria:** A feeling of discomfort or distress that occurs in people whose gender identity differs from their sex-related physical characteristics.

**Gender Expression:** How an individual presents their gender (typically as masculine or feminine) within a social context, typically through their actions, dress, and demeanor

**Gender Fluid:** A person who does not experience a fixed gender identity and/or expression which may fluctuate over their lifetime.

**Gender Identity:** Relates to a person's internal and individual experience and understanding of themselves as a man, woman, both, neither, or anywhere along the gender spectrum.

**Gender Non-Conforming:** A form of gender identity or expression that describes the absence of traditional gender structures, such as male or female, or masculine or feminine.

**Genderqueer:** An umbrella term used to describe nonbinary or gender non-conforming identities.

**Hermaphrodite:** An outdated medical term for intersex (see below).

**Intersex:** A term used to describe an individual with a combination of chromosomes, hormones, or anatomical characteristics that differ from the expected patterns of male and female.

**Metrosexual:** A term used to describe a (typically heterosexual) male who is considered especially meticulous about his appearance and grooming than is considered normal.

**Misgender:** A term that describes the incorrect use of a pronoun or form of address that does not correctly align with an individual's gender identity.

**MTF (male-to-female):** A term used to describe a transgender female who was assigned male at birth.

**Mx:** An honorific that is gender neutral (unlike Mr., Mrs., Ms. etc.).

**Non-Binary:** A gender identity used to describe someone who does not exclusively identify as a man or a woman; may instead identify as being both a man and a woman, someone in between, or outside of these categories.

**Pangender:** A person who identifies with all/multiple gender identities.

**Sex Reassignment Surgery:** An outdated term describing a process in which an individual pursues medical (often surgical) interventions that alter a person's sex assigned at birth. When relevant, should instead be referred to as "gender-confirmation surgery".

**Transgender / Trans:** An umbrella term used to describe individuals who do not identify (either fully or in part) with the gender assigned to them at birth.

**Transman; Transwoman:** A term used to describe someone who has gone through the process of transitioning to a male or female.

**Transphobia:** A term used to describe fear, hate, and/or discrimination against transgender individuals or gender ambiguity.

**Transsexual:** An older term that can be used to describe trans people undergoing gender-affirmation surgeries or medical treatments to better align their bodies hormonally and surgically with their gender identity.

**Transition / Transitioning:** Refers to the process of a transgender person changing aspects of themselves to better align with their sense of self with their gender identity. This can involve changes in social, legal, or medical aspects.

**Transvestite:** An outdated term used to refer to an individual who cross-dresses.

## **Terms Associated with both Gender and/or Attraction**

**2SLGBTQ+ (LGBT, LGBTQ2S+, LBTTIQ2A, etc.):** An initialism used to describe individuals who are sexual or gender diverse. Typically includes the terms Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer and the Plus sign, which includes identities that are not immediately listed. Depending on the social context, different forms of the initialisms may be used, however LGBT is widely recognized around the world.

**Ally:** An individual who speaks out and stands up for a person or group that is targeted and discriminated against because of their sexuality or gender (identity/expression). An ally works to end oppression by supporting and advocating for people who are stigmatized, discriminated against, or treated unfairly.

**Closeted:** A term used to describe someone who is not open about their sexuality or gender identity.

**Coming Out:** The process when one accepts and/or comes to terms with their own sexuality or gender identity. It involves self-exploration and eventually sharing identity with others.

**Outing:** Refers to the process of exposing an individual's sexuality or gender orientation without their expressed consent.

**Passing:** A term used to describe an individual that can be perceived to be cisgender and/or heterosexual.

**Queer:** An umbrella term used to describe individuals who are sexual or gender diverse. Historically, this term was a derogatory term for difference targeting LGBTQ2+ people, however it has been reclaimed by some members of the community for self-empowerment.

**Questioning:** Typically refers to when a person is unsure about or is exploring their own sexual orientation or gender identity/expression.

**Two-Spirit:** A term typically used within the Indigenous Community used to recognize the interrelatedness of gender, sexuality, community, culture, and spirituality. It is often used by individuals to describe their experiences of having qualities of or fulfilling both feminine and masculine genders.

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