Women & Trans

Pushed (back) in the Closet

Research Findings on the Safety Needs of LGBTTIQQ2S Women and Trans Communities of Toronto

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Introduction

METRAC's LGBTTIQQ2S Online Safety Survey

This research report summarizes findings of an online survey conducted to assess the safety needs of lesbian, gay, bisexual, transsexual, transgender, intersex, queer, questioning, and two-spirited (LGBTTIQQ2S) women and trans individuals in the City of Toronto. The purpose of the report is to:

- gain a general understanding of women's and trans communities' experience with and fear of violence in public spaces within the City of Toronto, and
- use the information to develop and enhance safety resources for these communities.

The survey was structured to capture the complexity of individual experiences of harassment, discrimination, and violence and in turn, the multiple ways that oppressive behaviours occur against members of LGBTTIQQ2S communities. In completing the survey, individuals were asked to self-identify their sexual orientation and gender and asked to identify areas of concern regarding their public safety. Survey questions were designed to solicit responses from individuals about witnessed and personal experiences of discrimination and harassment, reporting behaviour, and outcomes of reporting incidents. Participants were also asked to identify in their own words the current safety strategies they employ in dealing with discriminatory behaviour and the fear of harassment or violence encountered in public spaces.

Keeping with traditional practice in the preparation of a report, the language used to refer to the individuals, identities, and communities within this document varies, in an effort to acknowledge both the distinct nature of individuals' identities and the commonalities shared by those who experience social oppression in our dominant heteronormative society. When referring to another report or statistic, the language used to identify communities corresponds to terms used in the original report. The language used by respondents in replying to the survey is broader than the language used in this report, and speaks to the vast intersection of identities, oppressions, and experiences that can be difficult to capture accurately. The acronyms and terms used within this document have been chosen in an attempt to be inclusive. However, it is recognized that the language used to highlight groups or identities can unintentionally exclude and/or mask groups and experiences. A glossary of terms has been included in the appendix to clarify the intent behind the terms used in this report.

About METRAC and the 519 Church Street Community Centre

The Metropolitan Action Committee on Violence Against Women and Children (METRAC) is a community based, non-for-profit organization founded in 1984 to work towards the goal of preventing and eliminating violence against women and children. METRAC challenges individual, institutional, and systemic forms of violence through collaborative work with other community partners in three main program areas: the Community Safety Program, the Community Justice Program, and the Community Outreach and Education Program. METRAC's work is informed by an anti-oppression framework, an approach that acknowledges the diversity of an individual's experiences and the multiple, layered, and intersecting oppressions experienced by marginalized

individuals and groups. *The Safety Needs of the LGBTTIQQ2S Women and Trans Communities* survey is a joint project of METRAC's Community Safety Program and the 519 Church Street Community Centre Anti-Violence Program.

The 519 Church Street Community Centre is a community centre with many programs geared specifically towards the diverse communities represented in its local neighbourhood, including the broader Lesbian, Gay, Bisexual, Transsexual, Transgender, and Queer (LGBTTQ) communities. The 519 Church Street Community Centre supports the groups served at the Centre through supplying resources and opportunities to foster self-determination, civic engagement, and community participation. The 519 seeks to respond to its local communities through providing expanded and effective programming developed from an anti-oppression social justice framework. The Anti-Violence Program (AVP) was established in 1991 to address the issue of anti-gay and anti-lesbian violence, and to meet the needs of victims of hate-motivated violence based on sexual orientation and gender identity. Additionally, the Anti-Violence Program is a part of the National Coalition of Anti-Violence Programs (NCAVP), an organization based in the United States which collects information and statistics on hate and bias-motivated crimes and incidents committed in many regions across the United States and Toronto, Ontario against individuals and groups within the LGBTTIQQ2S communities. Incidents can be reported through the AVP Bashing Reporting Line at 416-392-6877.

For more information about METRAC, please visit www.metrac.org. Additional information about the 519 Church Street Community Centre is available at www.the519.org.

Acknowledgements

Literature Review

The presence of a few famous prominent gay and lesbian individuals in popular culture may give members of mainstream society the impression that equality, acceptance, and the opportunity to live a life free of harassment based on sexual orientation or gender identity are available to LGBTTIQQ2S-identified individuals. This misperception contrasts greatly with the lived experiences of many lesbian, gay, bisexual, transsexual, transgender, intersex, queer, questioning, and two-spirited (LGBTTIQQ2S) women and trans individuals in the City of Toronto and elsewhere. The results of this survey illustrate their experiences of harassment, intimidation, and vandalism in public spaces, as well as damage to private property and physical assault, which have occurred in city streets, home neighborhoods, and workplaces. While some legal and community-based measures have been employed to address hate crimes and oppressive practices in recent years, additional prevention and education initiatives for mainstream communities are required to address the full range of oppressive interactions and confrontations that LGBTTIQQ2S communities commonly face. As noted over ten years ago in a similar Toronto-based report produced by the 519 Church Street Community Centre Anti-Violence Program, "violence and hatred against gay men and lesbians are not new problems … and not only hurts individuals ... but entire communities" (Faulkner, 1997). Of the countries reviewed at the time that this report was written, only Canada and parts of Britain, England, and Wales had federal or national hate crime legislation which specifically allows for the prosecution of crimes motivated by sexual orientation bias. Internationally, none of the current legislation specifically addresses crimes motivated by gender identity hatred or bias.

The writing of this report coincided with the highly publicized physical assault of an Oshawa lesbian couple. Anji Dimitriou was picking up her child from his elementary school at the end of the day when Mark Scott, the father of another child at the school shouted at her and her partner Jane Currie, referred to the women as men and called them dykes, spat at the women and punched them, drawing blood. The women's six-year-old son and other children and families leaving the school witnessed the assault (Crawford, 2008; Swinson, 2008). This one example illustrates the type of violence targeted towards individuals who do not conform to mainstream norms in terms of sexual orientation and/or gender identity and expression. Data from Statistics Canada (2008) illustrates what many members of LGBTTIQQ2S communities already know: gays, bisexuals, lesbians, and transgender individuals are more likely to experience violence than heterosexual individuals (Dauvergne, Scrim, and Brennan). Victims of hate and bias motivated incidents are also more likely to be directly and severely affected by the incident, which may also indirectly impact the targeted communities as a whole, contributing to a climate of fear and hypervigilance regarding safety issues. It is important to note that:

> The victims of violence include openly gay individuals and commercial establishments, gay rights activists and organizations, transsexuals and transgender individuals, and those attending gay pride parades and other gay related pubic events. Those targeted in what is often called homophobic violence include people who describe themselves as lesbian, gay, bisexual, or transgender…as well as others who are victimized because they do not conform to stereotypes of gender identity, or are perceived to belong to the aforementioned groups (Stahnke *et al.*, 2008).

National and international data on violence, bias, and hate crimes further illustrate the widespread prevalence of violence against individuals and the broader impact of this type of violence on LGBTTIQQ2S communities. Canada, the United States, Sweden, the United Kingdom, and more recently, the Netherlands and Norway all to a greater or lesser degree collect statistics on crimes motivated by homophobic or sexual orientation bias. Though more countries now have legislation that recognizes homophobic bias as "an aggravating circumstance in the commission of a crime", as yet, there is no legally binding convention or treaty that specifically highlights the human rights of LGBT persons (Stahnke *et al.*, 2008). *The Yogyakarta Principles*, a broad set of human rights standards drafted to apply to issues of sexual orientation and gender identity, have yet to be adopted or incorporated into the legal structure of any state (*The Yogyakarta Principles*, 2007). Additionally, none of the international reports available show a decrease in the overall incidence of homophobic hate and bias-motivated crimes; rather, they suggest that these crimes are increasing in some countries and in some instances are becoming more violent in nature (Stahnke *et al.*, 2008).

A 2008 report published by the Canadian Centre for Justice Statistics states that one in ten hate crimes reported to police for the year 2006 were motivated by sexual orientation bias, and that over half of these incidents (56%) were characterized as violent, compared to 37% of the total incidents categorized as police-reported hate crimes (Dauvergne, Scrim, and Brennan). National statistics derived from police-reported data show homophobic hate crimes to be the third most often reported category of hate-motivated crime, behind incidents motivated by racial and religious bias, a pattern repeated in statistics collected by the Toronto Police Service. In addition to noting this pattern, the Toronto Police Service Hate/Bias Crime report (2007) also illustrated that for both incidents of threats and assaults, sexual orientation bias was the second most common motive behind acts of hate, following racial bias. The report highlighted the fact that these occurrences "tended to occur in the victim's environment, dwelling, neighborhood, school, place of employment, sidewalk and public transportation" (Toronto Police Service).

Preliminary results from a survey on homophobia in Canadian schools conducted by Egale Canada (2008), a national LGBT advocacy organization, demonstrate the atmosphere of intimidation in which LGBTTIQQ2S students spend a significant portion of their formative years. Data completed by over 1,200 participants demonstrate that two-thirds of LGBTQ students reported feeling unsafe at school, and that over half reported verbal harassment based on their sexual orientation. In the same report, more than a quarter of student respondents reported physical harassment based on sexual orientation and 41% reported experiencing sexual harassment at school, compared to 19% of straight participants. In addition to these numbers, almost 40% of straight survey participants reported making homophobic remarks sometimes or frequently, while 49% of straight participants indicated that they thought that at least one area of their school would feel unsafe for LGBTQ students (Egale Canada). These statements provide insight into the complexities of the environment in which Canadian LGBTQ youth are expected to learn, socialize, and mature.

In the United Kingdom, the 2008 Report on Homophobic Hate Crime surveyed a representative sample of 1,721 lesbian, bisexual and gay people across Britain regarding their experiences with and fear of hate crimes. Among the findings was an observation that almost a third of lesbians had been insulted or harassed within the last three years due to their sexual orientation, a finding contrary to common perceptions of targets for violence within queer communities. Lesbian women were one and a half times more likely to report experiencing a hate incident when with their partner than were gay men. Another illuminating finding was the fact that 8% of black and

minority ethnic lesbian and gay people had experienced a homophobic physical assault compared to a rate of 4% for all lesbian and gay people in the United Kingdom. This statistic speaks to the intersection of oppressions expressed through violence and experienced by individuals who hold more marginal status within oppressed LGBTTIQQ2S communities or racialized groups. In addition to these results, seven in ten victims of homophobic hate crimes in Britain stated that they did not report the incidents to police. Furthermore, for those who did report, only one in six reported the crime as being homophobic in nature, a statement which illuminates the very real fear of experiencing secondary victimization in disclosing incidents to authorities. In some instances, the experience of oppression may be so frequent that it is, to some degree, normalized. 14% of victims of homophobic hate crimes in the United Kingdom stated that they did not report incidents to any third party at all, because they felt that the confrontations happened too frequently to report (Dick, 2008). Given the size of the sample that the data was derived from, we can infer the real prominence of violence and harassment in the lives of gay people in the United Kingdom.

While United States federal hate crime legislation does not allow for the prosecution of hate crimes committed on the basis of sexual orientation bias, legislation in 30 states allow for increased penalties for offenses motivated by sexual orientation bias. Additionally, there is a significant amount of data monitoring the incidence of homophobic violence in the nation. In the United States, collection of data on lesbians and gay men has been promoted by a few key actions, namely, passing of the *Hate Crimes Statistics Act* in 1990 and convening of an expert panel on anti-gay violence by the National Institute of Mental Health in 1989. With subsequent collection in the following years of prevalence data by the Federal Bureau of Investigation, the National Crime Victimization Survey, and the National Coalition of Anti-Violence Programs (NCAVP), statistics are available to demonstrate the regularity with which crimes motivated by hatred of gay, lesbian, bisexual and transgender individuals occur (Herek, 2008). Statistics and accounts of incidents contained within the latest report from the National Coalition of Anti-Violence Programs demonstrates that the overall reporting of incidents is increasing and that violence against LGBTQ communities may be escalating (Fountain, 2008). A 24% increase in reports of incidents of violence against LGBT people and a doubling in the reported number of hate-motivated murders were noted from 2006 to 2007. In Canada, it has been noted that more individuals are willing to publicly identify themselves as lesbian or gay, with the number of individuals identifying as same-sex couples in the census increasing by 33% from 2001 to 2006 (Statistics Canada, 2007). It is likely that with increasing numbers of individuals publicly identifying themselves as members of LGBTTIQQ2S communities, both the reporting of incidents as well as the overall prevalence of incidents will increase. Further international and Canadian research conducted with large population samples is needed to document these occurrences of violence and discrimination.

Methodology

Survey Instrument

The online survey used in the data collection for this report was adapted from METRAC's Community Safety Audit Kit. Feedback for the development of the final survey was provided by the 519 Community Centre Anti-Violence Program. Respondents replied to a set of questions about their safety needs and concerns, as well as experiences of violence and fears of violence motivated by bias against LGBTTIQQ2S persons and communities experienced in the City of Toronto. Some questions were semi-restrictive in their choices of answers while some were structured for open-ended responses. The advantage of combining both open and close-ended questions in a survey is that the structure both limits categories of responses and allows for more open feedback on particular questions posed by the survey. The semi-structured survey combined the advantages of fixed questions with few responses and advantages of exploratory, open-ended responses. Results were compiled in Survey Monkey, an online survey design and data collection software package, and results were tabulated and analyzed using Excel and SPSS.

Survey Distribution

Outreach to publicize the survey was conducted through contacting established networks, as well as through email listservs. A direct link to the survey was posted on METRAC's website and handbills were distributed at community events. An information letter and a press release also invited community partners to pass on the information about the survey and promote it within their networks, and a press release advertised the launch of the online survey as well. The survey was also launched at Toronto's 2008 Pride events through a booth set up in the women's area and staffed by volunteers of YMCA Toronto. Hard copies of the survey were made available at specified locations, and the online survey was made available from June to October 2008 with the hope of attracting a large and diverse group of respondents. One print copy of the survey was returned and its results were entered verbatim into the electronic survey on the website.

As with the majority of surveys of this nature conducted with LGBTTIQQ2S populations, the data represented is derived from a convenience sample, and as such, is not considered statistically valid. Since the respondents comprised of individuals who were interested in responding to the survey, results from the convenience sample cannot be said to accurately represent the entire population being researched. While convenience sampling is generally seen as a less reliable sampling method when trying to explore a population, convenience sampling also lends itself to research with smaller and/or hard-to-reach groups or groups that are needed to inform a particular consultative process, such as the development of safety resources for LGBTTIQQ2S women and trans communities. In particular, word-of mouth or snowball sampling techniques allow researchers to identify individuals who possess characteristics and experiences they are interested in finding out more about, and through the use of referrals, initial key contacts can be used to develop a network of respondents identified by others within the communities of interest. Sampling limitations in this survey include a difficulty accessing individuals and soliciting responses from people who may not be heavily involved in LGBTTIQQ2S women and trans communities due to barriers such as distance, language, finances, and/or parenting, as they may have been less likely to find out about the survey through the venues used to publicize it. Individuals without internet access or older members of

the above-mentioned communities may have also been less likely to be aware of the survey and respond to it. Individuals who are closeted with regards to their sexual or gender identity – for example younger people, those who feel excluded, or those who feel less connected to the LGBTTIQQ2S communities for a variety of reasons – will likely have different experiences with and perceptions of their safety in the City of Toronto.

Data Analysis

Data generated by the survey was analyzed by a variety of methods. Quantitative data generated through the closed-ended questions in the survey was analyzed using Excel and SPSS. Due to multiple responses to questions regarding self-identified group affiliations, it was not possible to cross-tabulate responses to the demographic data with other questions to examine the relationships between different demographic groups and responses to the survey questions. Text responses were examined for recurrent themes and terms both manually and using NVivo, a software package designed for the management of qualitative data. This information was used to highlight key findings of the report as well as to corroborate common findings from similar reports.

Response Rate

The overall completion rate for the online survey was fair, with less than half of the surveys completed in their entirety.   Of the 185 surveys that were started, 86 were completed in their entirety, resulting in an overall 46.5% completion rate. As some of the questions included in the survey were optional and did not apply to all situations, data analysis is based on a sample of 145 surveys that were selected due to meeting a basic set or criteria. In this subset, respondents had completed all of the universally applicable demographics and safety-related questions in the survey, namely:

- questions about sexual identity and gender
- participation in communities
- nationality and newcomer status
- race and ethnicity
- time spent in Toronto and
- three key survey questions: "Do you feel safe in public spaces in the City of Toronto, such as parks, on the street, and on public transit?"; "Do you feel safe in your neighbourhood? (i.e. walking with your partner, friends, and/or alone); and "Do people engage in activities and/or behaviour that affect your sense of safety in the City of Toronto?"

Focusing the analysis on the completed surveys that met these criteria listed above resulted in a completion rate of 78.4%. Data derived from these particular surveys contributed to the content presented in this report.

Respondent Demographics

Identity-related questions were grouped in the opening section of the survey. Respondents were asked to identify themselves according to sexual orientation and gender identity, type and level of participation in the communities, race and ethnicity, other group affiliations, nationality and immigration status, age, and amount of time spent in the City of Toronto. Responses to these questions were quite varied and diverse, given the number of respondents and the non-arbitrary nature of convenience sampling.
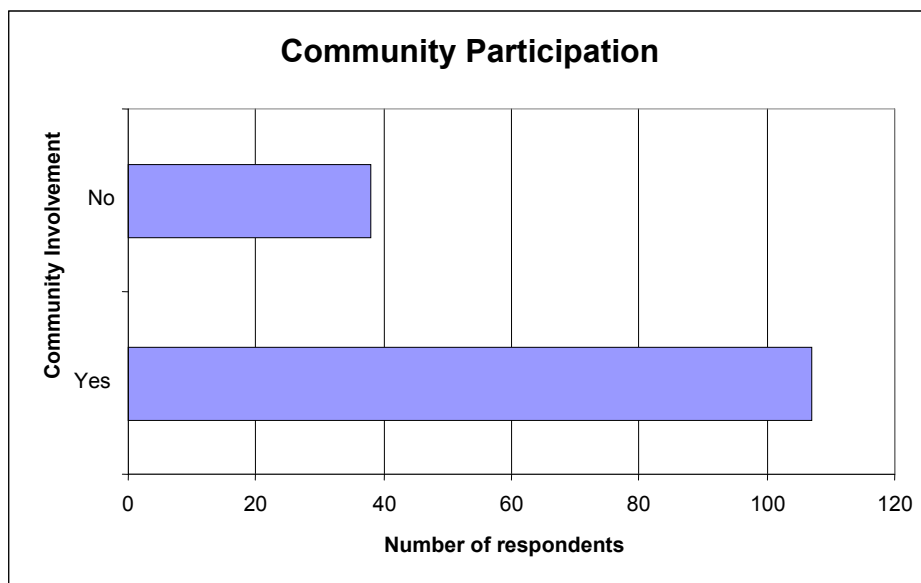
Sexual Identity

With regard to the first question, respondents identified as lesbian, gay, bisexual, transsexual, transgender, intersex, queer, questioning, and 2-spirited, with the largest group of respondents identifying as "lesbian" (42.1%). The next largest group identified as "queer", (39.3%) followed by "bisexual" (21.4%). Respondents were not asked to self-identify according to sex. Respondents were allowed to select more than one answer to the question, and many respondents selected multiple answers. Of the 15 respondents who chose "other" and provided an additional text response, no particular groupings or trends were apparent. Individuals who indicated "other" defined their sexual identity, orientation, and gender using a variety of responses, including "trans woman", "dyke", "butch", "femme", "genderqueer", "neutrois", and "no labels please".
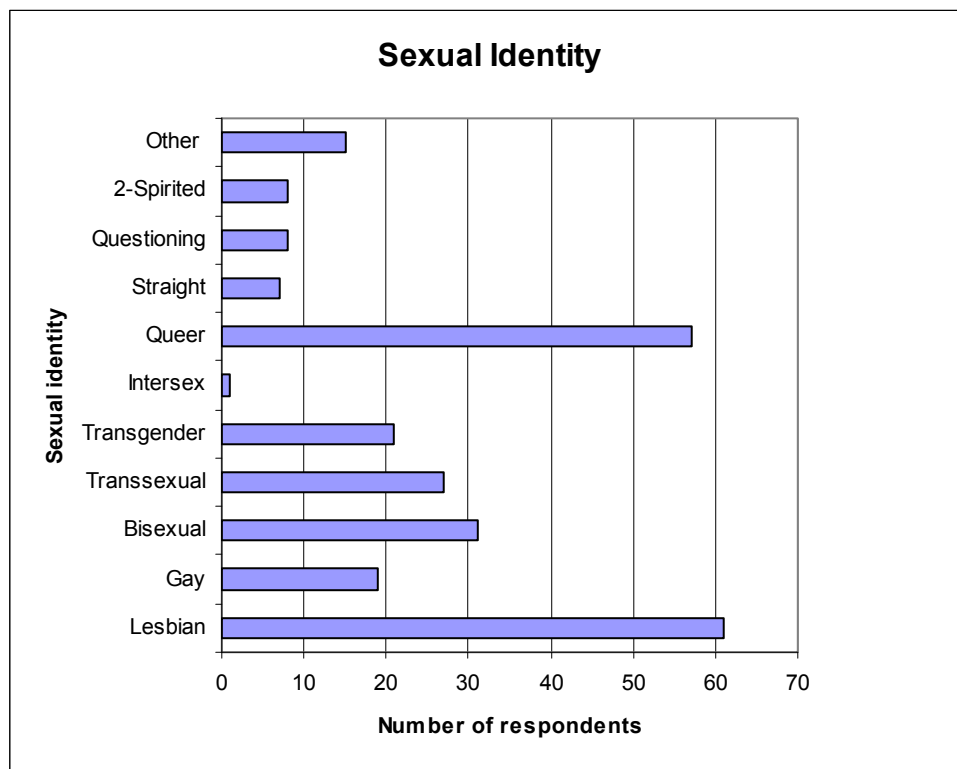
While permitting multiple responses is important to reflect the diversity of LGBTTIQQ2S communities, it eliminates the possibility of analyzing the responses according to sexual orientation, gender identity, and perceived gender (outward gender expression). Witness accounts and statistics from other crime surveys have pointed to the fact that crimes against sexual "minorities" are more frequently violent in nature than the hate crimes experienced by many other groups. In addition to this, witness accounts have pinpointed that extreme violence and murder are enacted upon individuals who most visibly transgress dominant gender norms, specifically feminine men, masculine women, transmen, and transwomen. Restricting responses in this area to forced-choice questions would have permitted analysis by categories of experience based on outward gender expression, addressing some of the oppression and violence faced by the most marginalized members of LGBTTIQQ2S communities.

Community Participation

One-hundred and seven of the survey respondents or 73.8% replied that they were "active" in the community. When asked to identify how they were active, respondents gave a broad variety of responses, the majority of which involved social and/or political activism within some aspect of LGBTTIQQ2S communities. Many respondents participate in multiple community settings, both formal and informal, including support groups, sports organizations, and social groups. Many replies identified involvement in groups that have some political action or advocacy component. Individuals identified universities, unions, and community agencies as forums for participation in LGBTTIQQ2S communities, and they identified groups for older women as well as services for youth as areas of involvement. Feminist organizations as well as groups that were developed for lesbian women of colour were also listed in responses. Mostly voluntary community participation was highlighted, though some paid planning work, in addition to public education, harm reduction, counselling, and mentoring work were mentioned.

Community Participation

Chart: Horizontal bar chart titled "Community Participation". Y-axis labelled "Community Involvement" with categories "No" and "Yes". X-axis labelled "Number of respondents" from 0 to 120. "No" bar reaches approximately 38, "Yes" bar reaches approximately 107.

Race and Ethnicity

When asked to identify themselves according to racial and ethnic background, 62.1% of the respondents to the survey identified as "white". The second largest category of responses included individuals who selected "other" (14.5%), followed by the selection of "Caribbean" and "multi-racial" categories, which were both selected by 9% of those who responded to the question. None of the survey respondents identified as "Latin American" or "West, Central, or South African". The majority of the respondents who replied "other" chose to describe their European background. Many respondents identified racialized and minority ethnic backgrounds, but conclusions cannot be made about the overall racial and ethnic diversity of the respondents due to the fact that many people chose to select multiple responses.

Ethnic/Racial Identity
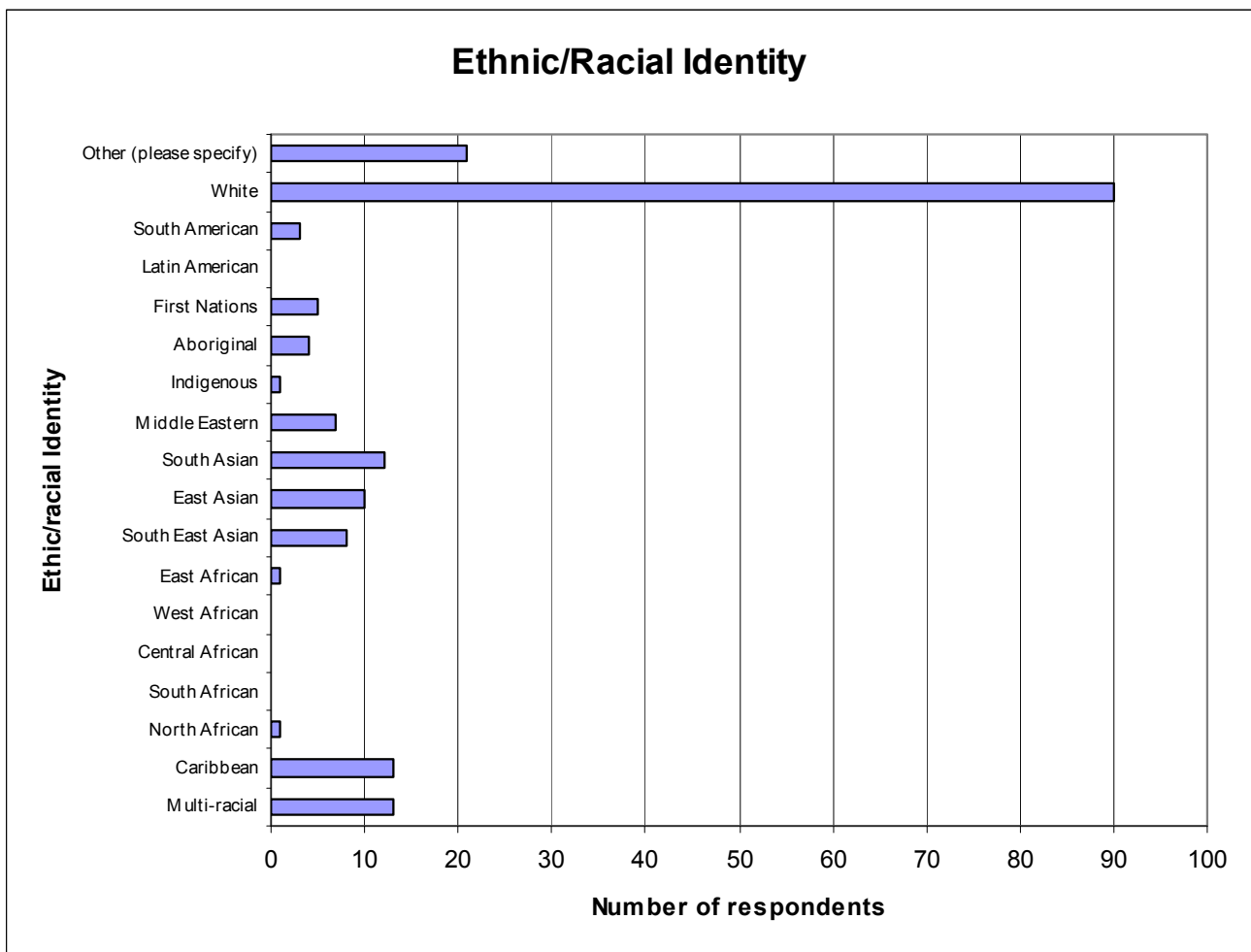
Other Group Affiliations
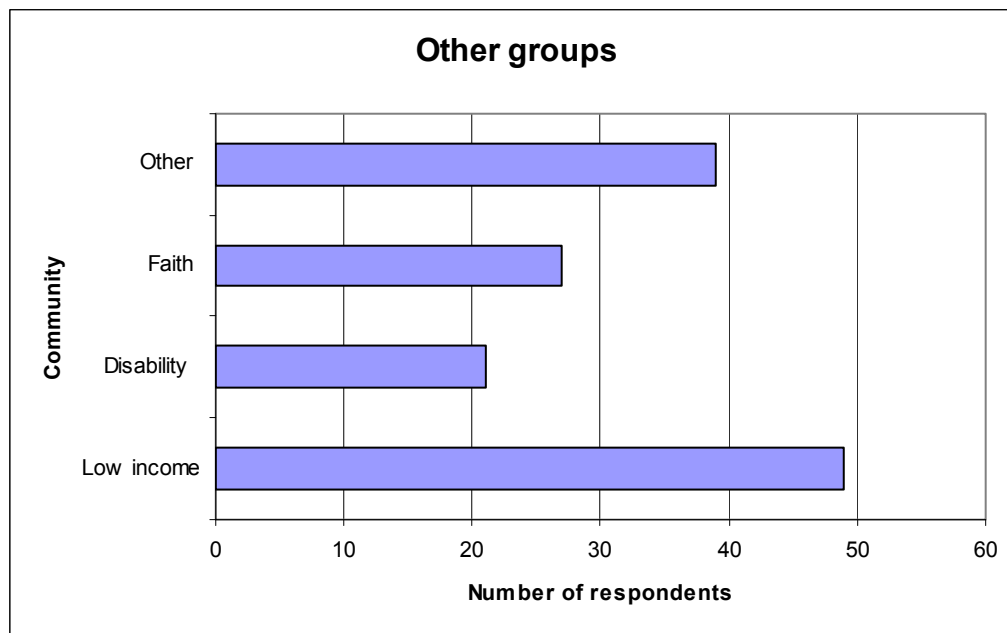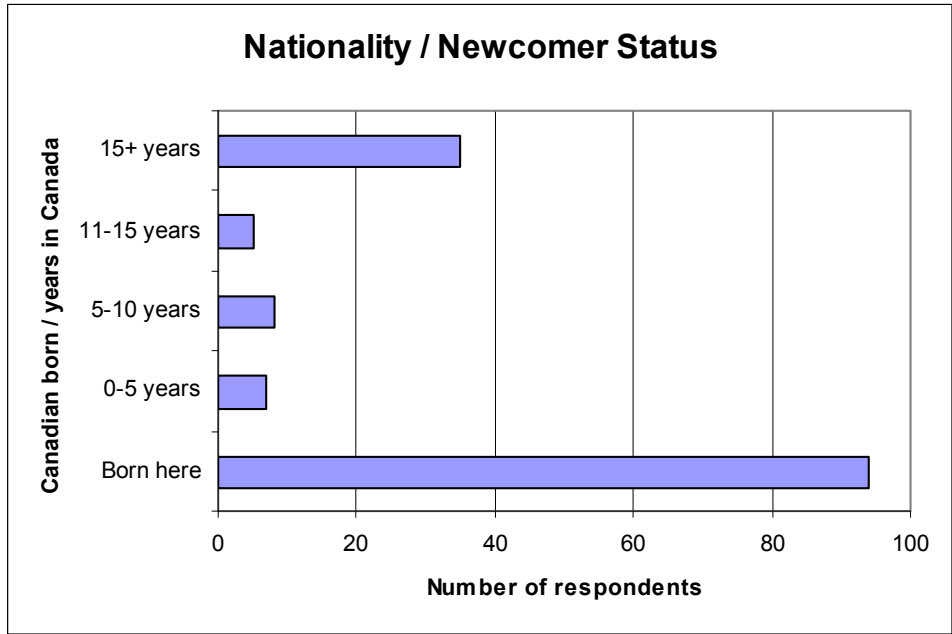
Other groups

When asked what other groups they belonged to, most survey participants elaborated on themes related to categories in the chart above.   Of the 73 individuals who responded to the question, many identified belonging to a faith group, most often identifying as a part of Muslim, Christian, or Jewish faith communities. Other respondents identified being a part of communities who live with physical or mental health challenges. A large number of respondents highlighted income, status, and social class issues, indicating that they belong to communities that have lower incomes and/or are unemployed or underemployed.
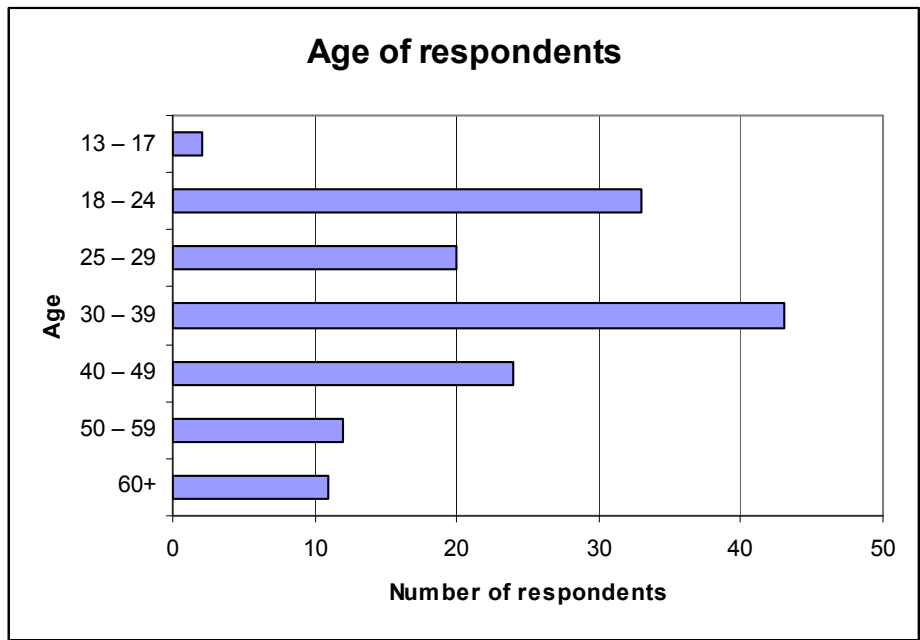

Nationality and Newcomer Status

When asked about nationality and newcomer status, a majority of the respondents (64.8%) identified as "Canadian-born". The next largest group of individuals is composed of respondents who had been in Canada for many years. 24% of respondents stated that they had been in Canada for over 15 years and the remaining responses were distributed fairly evenly between participants who have been in Canada for less than five, five to ten, or ten to fifteen years. This finding is not surprising, as it is likely that Canadian born and longtime residents of Canada may be more comfortable expressing dissatisfaction with their current sense of security in the City of Toronto and therefore may be more likely to reply to this type of survey. At the end of the survey, one respondent explained that:

> *"I did not feel comfortable reporting it to the police because I'm trying to immigrate to Canada and am afraid that reporting to the police may affect my immigration process".*

Nationality / Newcomer Status

Bar chart titled "Nationality / Newcomer Status" with y-axis labeled "Canadian born / years in Canada" and x-axis labeled "Number of respondents" ranging from 0 to 100.

- 15+ years: approximately 35
- 11-15 years: approximately 7
- 5-10 years: approximately 9
- 0-5 years: approximately 8
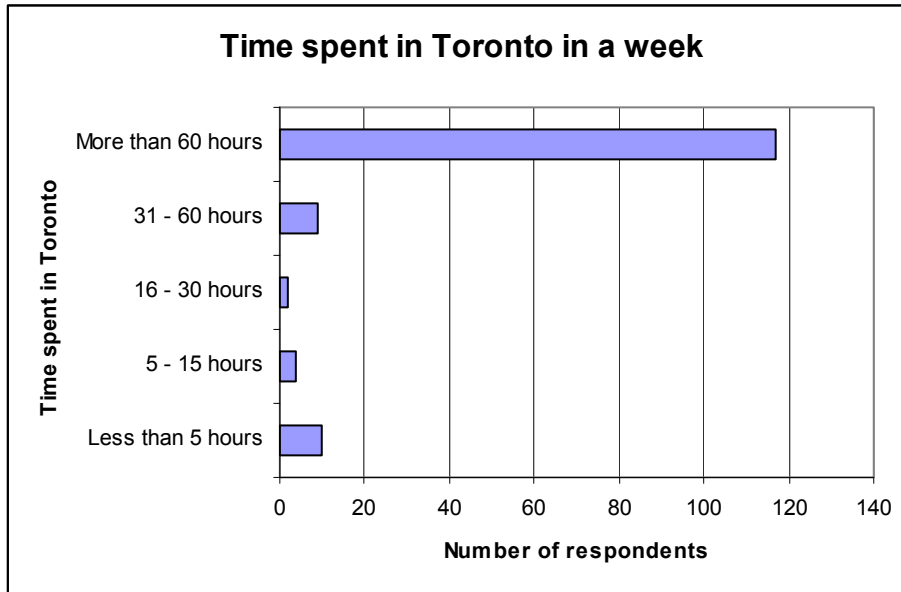- Born here: approximately 94

Age

Survey respondents ranged in age from teenagers to people over 60 years of age. The majority of survey respondents (29.7%) fell into the 30 to 39 years old age range, followed by individuals from 18 to 24 years of age and respondents who were 40 to 49 years of age. Youth comprised less than 2% of survey respondents. This finding possibly indicates the typical age of individuals who were aware of the survey and open to responding to it, rather than the typical age of individuals who experience harassment, discrimination, or violence motivated by heterosexist or transphobic hate. Several reports point to the fact that perpetrators of hate crimes tend to be heterosexual male youth and young adults, while victims of hate crimes are also most often young adults (Dauvergne, Scrim, and Brennan, 2008; Herek, 2008). In the interests of developing a more accurate knowledge base, youth and young adult populations in LGBTTIQQ2S communities need to be targeted for future research.
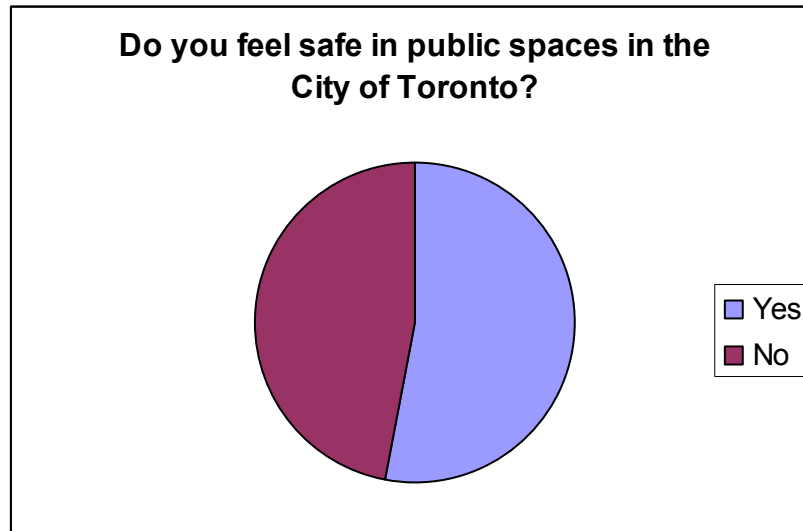
Age of respondents

Bar chart titled "Age of respondents" with y-axis labeled "Age" and x-axis labeled "Number of respondents" ranging from 0 to 50.

- 13 – 17: approximately 2
- 18 – 24: approximately 33
- 25 – 29: approximately 19
- 30 – 39: approximately 43
- 40 – 49: approximately 24
- 50 – 59: approximately 11
- 60+: approximately 10

Time Spent in Toronto

Time spent in Toronto in a week

Time spent in Toronto

Category	Number of respondents
More than 60 hours	~117
31 - 60 hours	~9
16 - 30 hours	~2
5 - 15 hours	~4
Less than 5 hours	~10

Number of respondents

Replies to the question regarding time spent in Toronto show that the survey successfully targeted residents and individuals well-acquainted with the City of Toronto. In response to the question, "Do you live, work, study or frequently visit the City of Toronto?" the majority of respondents (96.6%) said "yes". One hundred and seventeen respondents (82.4%) said that they spent more than sixty hours a week in the City of Toronto, followed by 10 respondents who indicated that they spent less than five hours a week in the city. The next most frequent period of time spent in the city is 31 to 60 hours per week. These responses show the importance of the City of Toronto and other urban centers to members of LGBTTIQQ2S communities from smaller cities and towns. Large urban centers are often perceived as more liberal in atmosphere and therefore safer by both visitors from smaller communities and LGBTTIQQ2S individuals from larger cities. Discriminatory or violent incidents that occur against this visiting population may be rarely reported to family, friends, community organizations, and/or law enforcement agencies.

Public Safety Concerns and Rates of Victimization

Safety

Do you feel safe in public spaces in the City of Toronto?

Responses to the question "Do you feel safe in public spaces in the City of Toronto, such as parks, on the street, and on public transit?" were somewhat evenly divided. While more respondents replied "yes" (53.1%) than "no" (46.9%), there was not an overwhelming majority of positive responses. When asked to identify spaces that felt unsafe, some respondents listed multiple replies. The responses varied greatly, but repeated themes included:

a) feeling less safe on public transit/the TTC;
b) feeling less secure in parks or at nighttime on the street; and
c) feeling endangered when using public washrooms.

These responses echo data from the Canadian 2004 General Social Survey which illustrate that, compared to the general population, victims of hate crime were more likely to report feeling unsafe walking alone at nighttime (37% compared to 23%) and feeling worried while waiting for or in using public transportation (66% compared to 48%) (Gannon and Minhorean, 2005). The majority of respondents (75.9%) reported feeling safe within their neighbourhood. Many individuals who said that they felt mostly safe qualified their statements. For example:

> *"Mostly I feel safe, but when I am 'visibly out': transit, walking on some streets, parks."*

> *"I'm aware of people around me when out with my female partner, may alter my actions if I'm leery of someone or space."*

> *"I don't feel safe when I go to straight-dominated spaces (restaurants, bars, clubs etc.). I also sometimes don't feel safe walking at night with a same-sex date."*

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Other respondents were more direct in summarizing the situation. One respondent replied to the question in capital letters, stating:

> *"ALL PUBLIC SPACE IS PROBLEMATIC IF YOU ARE OPENLY QUEER."*

Do you feel safe in your neighbourhood?

■ Yes
■ No
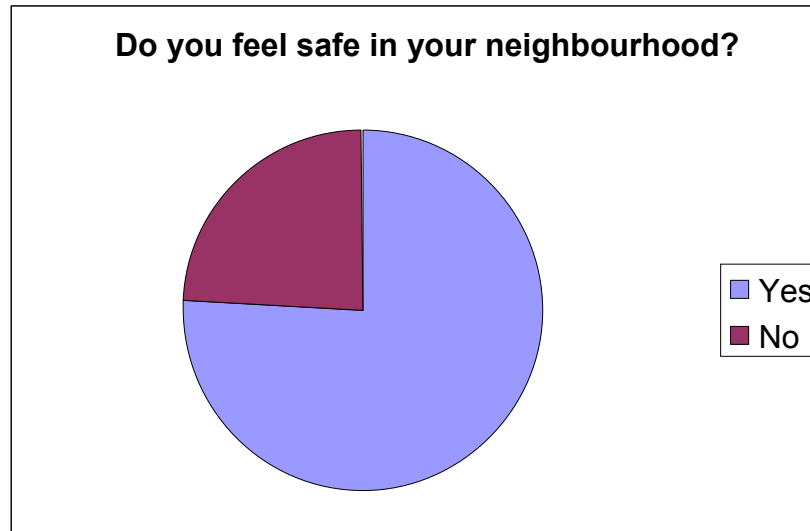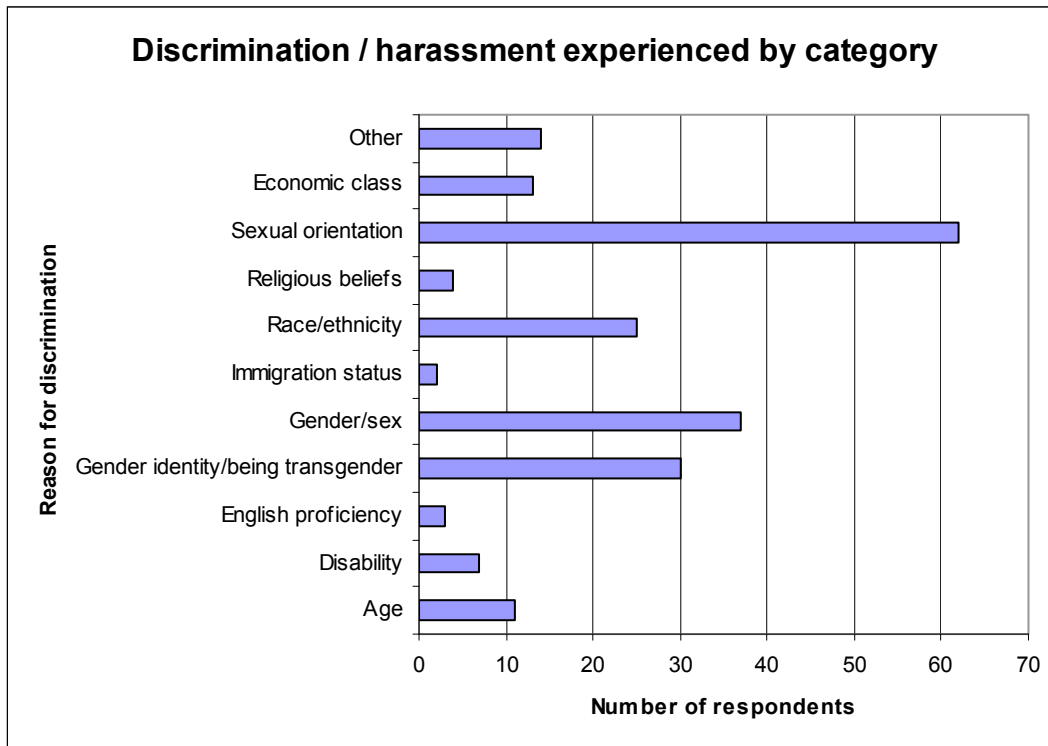
Personal Experiences of Discrimination and Harassment

As in other surveys of this nature, responses to questions about harassment, discrimination, and violence experienced by members of LGBTTIQQ2S communities highlight the high frequency with which individuals deal with such incidents. When asked, "Have you personally experienced incidents of discrimination or harassment in your neighbourhood (where you work/live/play)?", 97 of the 132 individuals who responded to the question, or 73.5%, replied "yes". The top bias or motivation listed for the incidents was sexual orientation, followed by gender, gender identity, and race and ethnicity. The only other dominant theme identified in the additional fourteen responses marked as "other" related broadly to physical appearance. Responses ranged from "being (mistakenly) perceived as male" and "being openly gay" to "weight" and "personal appearance".

For individuals who described incidents of oppression, discrimination, and harassment that they faced, most described them as verbal comments (81.4%), threats of physical violence (25.8%), and more subtle discrimination such as glances or staring (64.9%). Individuals recounted instances where complex forms of oppression were experienced while passing as straight or cisgender, or where racist and homophobic oppression were encountered simultaneously. For example:

> *"I would not go sit in park alone as a person of color. I have been called queer names while walking to the subway."*

> *"The type of behaviours to which I am referring are not reportable and are generally accepted as part of what is to be expected as a woman in our culture. It is our job to be present for the attention of men."*

"When I am with trans friends who do not pass, I am treated differently than [when I am] alone."

Discrimination / harassment experienced by category

Reason for discrimination

Category	
Other	~14
Economic class	~13
Sexual orientation	~62
Religious beliefs	~4
Race/ethnicity	~25
Immigration status	~2
Gender/sex	~37
Gender identity/being transgender	~30
English proficiency	~3
Disability	~7
Age	~11

Number of respondents (0 to 70)

Other quotes highlight the particular danger of being out and transgressing gender norms in multiple ways. One respondent stated that his sense of fear or apprehension was:

"Less so now that I'm passing as male consistently, but for a long time I felt like I had big sticker on my forehead that said 'Freak'; when I would dress in male clothing, but still looked very female. And as my body began to change, I felt very conspicuous in my neighbourhood where people who lived in the area could watch me change over time. A group of young men who hung out at a bar would get very phobic as I walked past."

Conversely, a few women described instances of sexism, heterosexism, and homophobia. These incidents contrasted depending on whether they were alone or with their partner while experiencing the harassment. For example:

"In the parks and TTC at night, I mostly fear being assaulted as a woman and as a survivor of sexual assault. I feel quite comfortable as a queer woman downtown (I am also aware that as a femme, how I am perceived in terms of orientation differs than when I am with my partner who is butch, then I am more concerned about her safety)."

Many subtle forms of exclusion were described by respondents who chose to reply with additional written responses, such as multiple mentions of social exclusion in workplaces, being asked inappropriate personal questions, and being the subject of comments intentionally directed to other

individuals within their range of hearing. The regularity of incidents highlighted in the international reports of homophobic violence was echoed in the survey-based responses to experiences of personal incidents of harassment. Instances of exclusion within the larger LGBTTIQQ2S community were also mentioned, such as:

> *"Once while at a gay bar, the drag performer made fun of the genitals of trans men and joked about how a trans guy once came on to her and how she was totally disgusted by the idea. But it was all supposed to be funny and not taken too seriously. If I was upset by it, it meant I couldn't take a joke."*

Almost half of respondents to the question (48.5%) indicated that they had personally experienced an incident of harassment or discrimination within the last year. Two-thirds of the respondents identified the street as the most common location for the incidents, followed by public transit (39.4%). Other responses indicated a variety of situations and settings where harassment and discrimination were experienced, such as using recreation centres, receiving assistance with community services, being pulled over by the police, and receiving services at medical facilities. One respondent succinctly encapsulated the attitude and response of society to being out, describing it as:

> *"A questioning, doubtful attitude from the general population, if not outright rejection."*

Incidents of hate crimes reported in the survey are alarming, as they contrast with the overall sense of safety reported by survey respondents. In response to the question "Do you feel safe in your neighbourhood? (i.e. walking with your partner, friends, and/or alone)", the majority of respondents (75.9%) said "yes". However, many respondents reported multiple incidents of intimidation, harassment, and aggression. The reported overall sense of safety in a known environment is not reflected in comments such as:

> *"[I] have seen friends queer bashed, [and] violence between people in the subway."*

> *"We've had a flower pot thrown at our window – we suspect homophobia."*

> *"There is always someone, somewhere, who won't accept certain minorities. I have been lucky enough to avoid running into most of these people in Toronto, but there are times that I walk past bars with my girlfriend and have drunk guys following me or calling at me on the street."*

As stated in a report from the Toronto Police Service, incidents occur within the victim's environment, spaces which include home neighbourhoods and residences. One survey respondent stated:

> *"We were subject to 'hate' remarks [in] my neighbourhood; I live at York University graduate residences."*

Another said:

> *" [My home was] broken into last September (personal items and pictures of self taken, as well as computer, etc)."*

Other incidents repeat this pattern:

> *"Our car was keyed a few months ago while my partner was in the car and I was walking away from it. We're pretty sure it was an act of homophobia. We (my partner and I) have been yelled at ('dyke', 'fag', 'queer') from cars and I've been spit at once a long time ago (mid 1990's) with my ex when we were walking down a downtown street."*

Comments like these highlight the fact that some individuals within the community are living with a heightened sense of vigilance in terms of their personal safety, unable to let their guard down, not only on city streets and when using public transit, but also when close to home. Further research assessing the long term physical, mental, emotional, financial, and spiritual impact of these experiences is needed.

The phenomenon of underreporting to the police is easily explained by experiences of many respondents with police and security personnel. Secondary victimization by police and other law enforcement and security personnel were highlighted by comments such as:

> *"I didn't report to the police because I fought back physically and I was afraid of getting charged."*

> *"I wouldn't want to express concerns to police, as they too are guilty of discrimination on the basis of mental health, and sexual orientation … I've experienced it first hand; in fact being harassed by police themselves."*

Though some respondents stated that the incidents that they experienced were too minor to report to the police or that they themselves knew the incidents would not be treated as a crime, other respondents recounted experiences where sexual orientation motivated hate crimes were ignored:

> *"I have reported a case where my partner and I were threatened with violence because we were 'dykes'. We reported it to the police and they did nothing. We had the guy's license plate, make, model and colour of his car. We even had a cell phone photo of his license plate. They wouldn't even take a report. We documented the incident at the 519's Anti-Violence Program so that if something happened to us because of this guy, there would be documentation somewhere."*

Comments like the above highlight a well-founded fear of being victimized in severe and repeated manner. Statistics demonstrate that a significant portion (24%) of the reported incidents of hate crimes involve serial offences. In some cases, individuals have been targeted many times before finally reporting an incident to an organization (Fountain, 2008).

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The Impact of Violence on Members of LGBTTIQQ2S Communities – Strategies

When asked about strategies employed in dealing with fear or harassment and violence, a wide and varied spectrum of responses were listed. Strategies listed in written responses included alterations to physical spaces such as improved street lighting at night and more public spaces identified with rainbow stickers as "positive spaces" (like the Positive Space Campaigns at many post-secondary institutions); education campaigns aimed at the police, community service agencies, and schools; enforcement of hate crimes legislation; and employing personal alterations in physical appearance with the goal of appearing straight to prevent targeting.

Personal strategies employed by many individuals ranged from avoiding going out at night, going out in a group, and hiding articles of clothing or items that might identify the wearer as a member of LGBTTIQQ2S communities to avoiding public displays of affection with a partner, maintaining an assertive demeanor while out in public, and taking self-defense classes. At some level, responses point to modification of individual behaviour rather than focusing on outward actions directed at changing institutions and services and stopping the violent behaviour of others. While these self-imposed strategies used by individuals to avoid violence and confrontation may be effective at times, they can be seen as a kind of secondary victimization that puts the onus on those who are victimized. Some responses are particularly sobering, such as:

> *"I isolate and rarely go out now."*

> *"I think this incident has left me scared to come out to people."*

> *"We are taking our daughter out of the public school system."*

They speak to individuals becoming isolated and/or re-closeted to ensure their personal safety. A number of these personal strategies also highlight the fact that some individuals believe that they can better protect themselves by maintaining a more "straight" appearance, sentiments captured in comments like:

> *"I feel safe in all these places as long as I act as a 'straight' person."*

However, it must be noted that straight individuals have been victims of homophobic hate crimes in instances where perpetrators assumed that they were lesbian or gay. As such, the common strategy of presenting as 'straight' is tenuous and may not be effective in preventing hate crimes.

While education targeted to heterosexual communities is needed to challenge homophobia, education within LGBTTIQQ2S communities may also be required. Respondent comments regarding the regularity or commonplace nature of incidents of intimidation, harassment, and violence may be reflective of a simple statement of fact or indicate a normalization of heterosexist and transphobic oppression.

> *"Telling about the incident is somewhat cathartic but does not change what occurred."*

> *"I feel safe, but acknowledge that bashing incidents still take place, and there are also many violent crimes etc. that come with living in a large urban centre."*

> *"I am aware that we live in a world where people do get mugged and raped and murdered so I think that having an awareness and being prepared to deal with such an event is a necessity."*

> *"A lot of these incidents are individually minor, but common. There is no point in reporting verbal comments."*

Such responses, while certainly understandable given the regularity of harassment and abuse against LGBTTIQQ2S communities, may also indicate hopelessness or internalization of violence. Further research in the form of focus groups is required to explore themes listed and issues raised by respondents and develop strategies and support services to deal with the aftermath of verbal and physical violence. Counselling and advocacy supports should place focus upon dealing with the emotional, mental, and spiritual impacts of incidents to minimize internalization and hopelessness.

Many practical solutions were offered to deal with public incidents of harassment and violence. Comments included:

> *"Improved lighting would be amazing, as would buses making more frequent runs at night and more security around bus stops."*

> *"Security in public (at least city owned and/or operated) placed 24 hours a day."*

> *"Community partnerships with transit workers."*

In determining possible areas for action, transit workers were one particular group highlighted by many respondents as helpful in dealing with instances of verbal harassment on the subway. Additionally, a:

> *"Safer space [Positive Space] campaign for public services and businesses outside of the gay village."*

was also mentioned. This point highlights the need to secure space beyond the geographic areas in which members of LGBTTIQQ2S communities may congregate. Another respondent however, stated:

> *"None of these things can prevent an attack. I would appreciate more resources for improving self defense."*

Unlike the suggestions that focused on an individual's behavior and appearance, many strategies offered were focused on changing mainstream attitudes and modifying public spaces.

Reporting of Violence

Of the ninety-nine responses to the question, "Did you tell anybody about the incident?", eighty-four respondents (84.8%) said that they told someone about the incident, most often a friend, family member, or colleague. 10% of respondents indicated that they reported the incident to police, and one response identified the police as perpetrators of the harassment or violence. Slightly over half of respondents said that they would feel "not comfortable at all" reporting incidents to the police. Like many other reports, the sentiments echoed by participants in the survey point to the reasons why victims of homophobic hate crimes often choose not to report to the police. Statements regarding police reporting included:

> *"Police are intimidating."*

> *"I would not report verbal harassment/following/threats to the police because I do not believe they would take them seriously."*

> *"Police often further oppress and base follow-up of reports on the 'worthy victim', often gender related and sexual orientation related offenses are not taken seriously."*

It is interesting to note that, similar to the overall statistics reported by the National Coalition of Anti-Violence National Programs (NCAVP), statistics gathered by The 519's Anti-Violence Program illustrate a consistent pattern of individuals more often reporting to community-based mechanisms than police services. When statistics collected by the Federal Bureau of Investigation are compared to those collected by NCAVP and when statistics from self-identified victims of hate are compared to those collected by Canadian law enforcement agencies, it is clear that the real incidence of hate crimes is larger than that captured by law enforcement agencies in either country. This pattern of underreporting holds true for the City of Toronto. While individuals may not report incidents to community services or agencies due to a lack of awareness about their services or due to concerns that reporting may not produce their desired outcome, the number of incidents reported to the Toronto Police Service (TPS) is much smaller than that reported to the 519 Community Centre Anti-Violence Program (AVP).
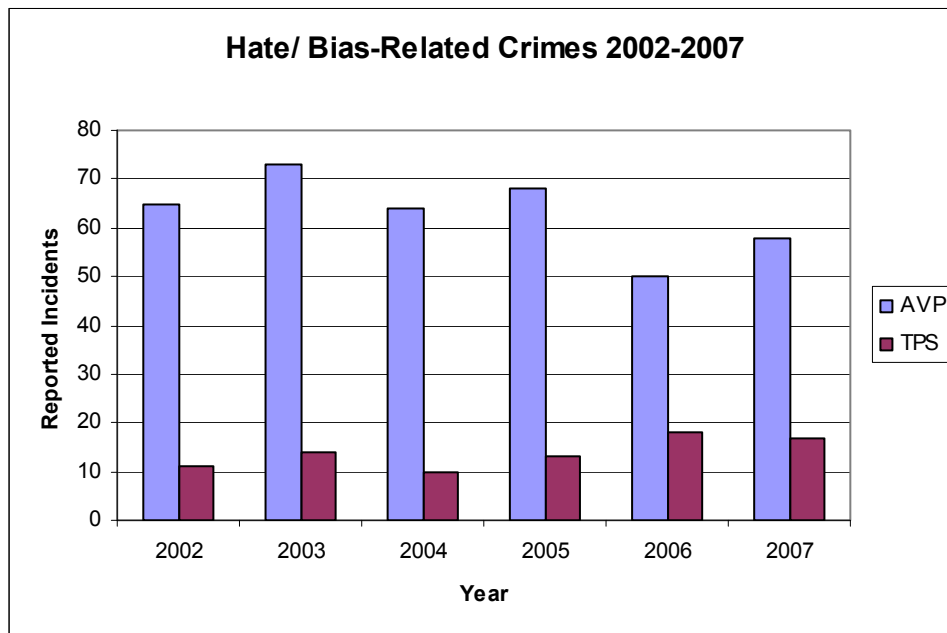
In their reports, the NCAVP has documented law enforcement officials as a prime category of offenders on a yearly basis, noting that "anti-LGBTQ violence has historically been poorly addressed by law enforcement … [and] is very often underreported to police even in jurisdictions where relationships between law enforcement and the LGBT population have improved" (Fountain, 2008). Clearly, more education, sensitivity training, and accountability mechanisms are needed for law enforcement officials, as well as advocacy support programming to help victims report to the police. Such measures can help foster a culture of respect and trust to encourage people to disclose incidents of violent crime to the police and assure them that their concerns will be treated seriously. Some respondents stated that an alternative service for the reporting and recording of incidents was needed, while others stated that they used the services of the 519 Community Centre Anti-Violence Program. Further funding is needed to increase the profile of this program to better ensure that community members are aware it.

Conclusion

Overall, results derived from this pilot survey point to the need for further quantitative and qualitative research on the prevalence, nature, and impact of harassment, discrimination, and violent hate crimes in the City of Toronto's LGBTTIQQ2S communities. Further assessment of the frequency of incidents is needed to address the need for services, and further exploration of the type of confrontations experienced is also needed to develop appropriate prevention, advocacy, education, and support services. Attention for the purposes of prevention of further incidents of harassment, discrimination, and violent hate crime must be focused on the mainstream community to improve the everyday lives and experiences of LGBTTIQQ2S persons. This prevention must be multi-faceted, focusing on education campaigns in workplaces, public spaces, and public transit, and directed to witnesses of incidents of violence and intimidation. Increased research, education, advocacy and action are needed both at a local and a national level, with the goal of improving legal protections against harassment, discrimination, and crimes motivated by gender identity bias.

Data outlined in this report demonstrates that equality, acceptance and the opportunity to live a life free of harassment or violence based on sexual orientation or gender identity is not available to LGBTTIQQ2S-identified individuals. Further evidence, advocacy, and community action is needed to build a city where LGBTTIQQ2S individuals are safe and free from barriers in public spaces, neighbourhoods, workplaces, public transit, and community services that should be readily available to all communities in the City of Toronto.

Recommendations for Action

Many of these recommendations for action are echoed from previous reports on homophobic hate and bias motivated crime.

- Increased advocacy to recognize hate crimes motivated by bias based on gender identity and gender expression under the *Criminal Code of Canada* and various human rights-related legislation, including the *Ontario Human Rights Code.*

- Increased funding for community-based initiatives targeted to youth and young adults, focused on education and rehabilitation of first-time, youth and young adult offenders.

- Increased education for Toronto Police Service staff and leadership to improve the experiences of individual community members with the police, and subsequently, to improve reporting rates on hate crimes and ensure that incidents that meet the criteria for prosecution are treated as such.

- An education campaign developed by the Ontario Human Rights Commission to inform community members about workplace harassment and how to report and address it.

- An education campaign developed by the Toronto Police Service and/or other relevant legal agencies to inform community members about what can constitute a hate crime and how to report it.

- Increased education for community service agencies and medical service providers to increase understanding about sexual orientation and gender identity bias, violence, and discrimination. Medical practitioners must be educated about providing appropriate medical care and support for LGBTTIQQ2S communities in general, as well as the ways they can support victims of homophobic hate and bias-motivated crime.

- Once data is available, education for LGBTTIQQ2S communities, to inform members of the true prevalence of sexual orientation and gender identity-motivated hate crimes and provide a forum for them to share and build upon their self-defense skills and safety strategies.

- Increased funding to better promote the 519 Anti-Violence Program's services and Bashing Reporting Line.

- Increased funding to promote and implement METRAC's Safety Audit Process and safety workshops with LGBTTIQQ2S communities across Toronto.

- Funding for free safety awareness and self-defense training workshops for diverse members of the LGBTTIQQ2S women's and trans communities.

- City bylaws and funding requirements to designate all city-administered and funded spaces (e.g. parks, public transit sites, libraries, community centres, and city-funded agencies) as safe spaces [Positive Space Campaign] for LGBTTIQQ2S communities.

- An educational campaign with transit workers to increase awareness of and intervention in incidents of homophobic and transphobic hate crimes, harassment and intimidation.

- A city-funded educational campaign to encourage privately-owned spaces (e.g. businesses, stores) to make their sites safe spaces [Positive Space Campaign] for LGBTTIQQ2S communities.

- Further research with youth to explore their high risk of facing and perpetuating homophobic hate and bias-motivated crime, as well as gender identity and gender expression bias-motivated crime.

- Statistics Canada-administered research with larger samples of Canadian LGBTTIQQ2S communities to develop a more comprehensive report focusing on harassment and discrimination experienced by diverse members of LGBTTIQQ2S communities and people perceived to be part of those communities. Similarly, Canadian census and crime surveys should include information about perpetuation of hate crimes against LGBTTIQQ2S communities and the attitudes and socialization that may inform this behaviour.

- Further research with target focus groups in LGBTTIQQ2S communities to explore the ways in which homophobic hate and bias-motivated crime and gender identity and gender expression bias-motivated crime are experienced by diverse sectors of the communities.

- Further survey research with LGBTTIQQ2S communities in Toronto to determine the true prevalence of homophobic hate and bias-motivated crime and gender identity and gender expression bias-motivated crime, with the goal of developing resources to prevent crime and increase support for these communities.

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Appendix A: Glossary

Bisexual: Someone who is attracted physically and emotionally, and/or sexually, to persons of the same and different genders. Bisexuals are not necessarily attracted equally to both men and women and not always attracted to both men and women at the same time. Bisexuality is often thought of as a "phase" on the way to coming out as gay or lesbian, but for many people, being bisexual is a life-long sexual identity. It is important to note that not all people are comfortable with this term because gender is fluid and more varied than this term presumes.

Cisgender: Used to refer to someone whose gender identity matches the role considered appropriate for their biological sex.

Gay: Refers to men who are attracted to men physically, emotionally, and/or sexually. Gay can be used to talk about both men and women or more generally the "gay community", but commonly refers to men.

Gender: Describes how you see yourself (gender identity). This may or may not match one's biological sex.

Genderqueer: An umbrella term for all gender identities that do not fall in to the category of man or woman. Individuals may see themselves as a third gender to complement the gender categories of woman and man, as genderless, as transgressing gender in other ways or as both masculine and feminine.

Heteronormative: Refers to the assumption or view that biological sex and gender roles should fall into only two categories, male and female.

Heterosexism: There is often an assumption that everyone is, or should be, heterosexual and that heterosexuality is the only normal, natural or good expression of sexuality. This implies that heterosexuality is superior and therefore preferable to being gay, lesbian or bisexual.

Homophobia: An irrational fear and/or hatred of same-sex attractions can be expressed through prejudice, discrimination, harassment or acts of violence (known as "bashing"). There is also institutional homophobia, for example housing or employment being denied to a person is gay, lesbian, bisexual or trans. When this prejudice and discrimination is directed at transsexual and transgendered people it is known as transphobia. Homophobia and transphobia are not just experienced by people who are gay or lesbian, but by people who are thought to be gay or lesbian because they do not necessarily fit in with assigned gender roles. An example would be a woman who is called a "dyke" in an insulting way just because she has short hair or wears baggy pants.

Intersex: Someone who was born with a body that is not clearly male or female as a result of their chromosome make-up, hormone balance, or genitals. Intersex people used to be referred to as "hermaphrodites".

Lesbian: Refers to women who are attracted to other women physically, emotionally and/or sexually.

LGBTTIQQ2S: A shortened acronym for "Lesbian, Gay, Bisexual, Transsexual, Transgender, Intersex, Queer, Questioning, 2-Spirited." This may appear in various combinations.

Neutrois: Means non-gendered class. A Neutrois is someone who identifies as being non-gendered and seeks to lose the major physical signifiers that indicate gender to others (breasts, facial and body hair, crotch bulges, etc). Neutrois are not androgynes, but do pursue an androgynous appearance.

Queer: An umbrella term for a social/political/intellectual movement that seeks to encompass a broad range of sexual and gender identities, behaviours and expressions. It is also a personal identity that has been "re-claimed," because "queer" has been historically used as a vicious insult. "Queer" expresses political and cultural statements and attitudes. Sometimes it is used as a short form to refer to lesbian, gay, bisexual, and transsexual/transgender communities.

Questioning: Refers to someone who questions their sexual and/or gender identity (or identities) and does not take the sexual and/or gender identities assigned to them (or assumed that they possess) for granted.

Sex: refers to physical aspects of our body: chromosomes, genitals, and hormones. Within North America, the dominant perception (reinforced by medical/legal systems) is that one's sex determines one's gender – this is not the case for trans people.

Trans: An umbrella term for transgender, transsexual, and others. Not all "gender variant" people will identify with this label.

Transgendered: Someone who's gender doesn't necessarily match the sex they were given at birth. Transgender people may or may not want to change their bodies Transgendered is also a political umbrella term in English-speaking North America to refer to everyone who crosses gender roles in one way or another including transsexuals, drag queens, transvestites etc.

Transphobia: Fear or hatred of transgendered and transsexual people, as well as those cross-gender elements that exist within all people.

Transsexual: This term is typically reserved for those who want to change, or who have changed their body to be more in line with how they identify themselves. Transsexuals may be referred to as female-to-male (ftm: a transman) OR male-to-female (mtf: a transwoman). A transwoman should absolutely be referred to as 'she' and a transman as 'he'. TS/TG (short for transsexual/transgendered) people may identify as gay, lesbian, straight or bisexual or otherwise.

Two-Spirited: A term that First Nations communities use to describe a person who possesses both the male and female spirit. A two-spirited person might not use the terms gay, lesbian, bi, or trans.

Definitions taken from:
(http://www.the519.org/programs/trans/trans_inclusion_project/Definitions.shtml)
and
(http://youthline.ca/definitions.html)

Appendix B: The Survey

Safety Needs of LGBTTIQQ2S Women and Trans Communities – Online Survey

METRAC and the 519 Anti-Violence Program invite you to participate in an initiative to assess the safety needs of lesbian, gay, bisexual, transsexual, transgender, intersex, queer, questioning, two-spirited (LGBTTIQQ2S) women and trans communities, in relation to their experiences of violence and the fear of violence in public spaces, within the City of Toronto. Findings from the assessment will be used to develop, enhance and distribute safety resources for LGBTTIQQ2S women and trans-communities of Toronto.

Everyone should feel safe where they live, work, and play. This survey focuses on how safe people feel in public spaces with regards to social factors such as attitudes, behaviours and experiences of discrimination, harassment and violence. The survey questions will help to identify safety issues, especially those of women, trans people and other marginalized communities.

Disclaimer: The information collected in this survey is completely confidential and anonymous. At no time are you obligated to complete any or all sections of this survey. The information gathered will be used for the purpose of informing METRAC and the 519's safety strategies for LGBTTIQQ2S women and trans communities in the City of Toronto, and for no other purpose.

For more information and definitions, please go to: (http://www.the519.org/programs/trans/trans_inclusion_project/Definitions.shtml) and (http://youthline.ca/definitions.html)

This survey should take you approximately 20 to 30 minutes to complete.

1. Background Information

1. **This survey is focusing on the public safety needs of the LGBTTIQQ2S women and trans communities, within the City of Toronto. How do you identify? Please select as many as apply.**

    LGBTTIQQ2S = Lesbian, Gay, Bisexual, Transsexual, Transgender, Intersex, Queer, Questioning, 2 Spirited

❑ Lesbian	❑ Queer
❑ Gay	❑ Straight
❑ Bisexual	❑ Questioning
❑ Transsexual	❑ 2-Spirited
❑ Transgender	❑ Other (please specify)
❑ Intersex	_____

2. **Are you an active participant in your community?**

    ❑ Yes
    ❑ No

3. **If yes, which community(s)? Please describe your involvement.**

4. **If no, what stops you from participating?**

5. **Which of the following best describes your ethnic background? Please select as many as apply.**

- ❑ Aboriginal
- ❑ Caribbean
- ❑ Central African
- ❑ East African
- ❑ East Asian
- ❑ First Nations
- ❑ Indigenous

- ❑ Latin American
- ❑ Middle Eastern
- ❑ Multi-racial
- ❑ North African
- ❑ South African
- ❑ South American
- ❑ South Asian

- ❑ South East Asian
- ❑ West African
- ❑ White
- ❑ Other (please specify)

_____

6. **What other groups do you belong to?**

- ❑ Low income
- ❑ Disability community (specify)
- ❑ Faith community (specify)
- ❑ Other (please specify) _____

7. **How long have you lived in Canada?**

- ❑ Born here
- ❑ 0-5 years
- ❑ 5-10 years

- ❑ 11-15 years
- ❑ 15+ years

8. **How old are you?**

- ❑ 13 – 17
- ❑ 18 – 24
- ❑ 25 – 29
- ❑ 30 – 39

- ❑ 40 – 49
- ❑ 50 – 59
- ❑ 60+

9. **Do you live, work, study or frequently visit the City of Toronto?**

- ❑ Yes
- ❑ No

10. **If yes, how often are you in the City of Toronto?**

- ❑ Less than 5 hours a week
- ❑ 5 hours to 15 hours a week
- ❑ 16 hours to 30 hours a week

- ❑ 31 hours to 60 hours a week
- ❑ 60+ hours a week

2. Public Safety Concerns

The following questions are specific to your experiences in the City of Toronto.

11. **Do you feel safe in public spaces in the City of Toronto, such as parks, on the street, and on public transit?**

     METRAC believes that true safety is the freedom to move around without facing intimidation, physical harm and fear of violence, crime or harassment. It includes feeling a sense of belonging and acceptance by frequent users of any space.

     ❑ Yes
     ❑ No
     If not (please list places you do not feel safe): _____

12. **Do you feel safe in your neighborhood? (i.e. walking with your partner, friends, and/or alone)**

     ❑ Yes
     ❑ No

13. **Do people engage in activities and/or behavior that affect your sense of safety in the City of Toronto?**

     ❑ No
     ❑ Don't know
     ❑ Yes (please explain)

14. **Do you feel uncomfortable entering any of the following spaces in Toronto? (Check all that apply)**

     ❑ In the park   ❑ On public transit
     ❑ At a restaurant   ❑ Nightclub/bar
     ❑ At work   ❑ At a store
     ❑ Recreation centre/fitness centre   ❑ On the street
     ❑ At school   ❑ Other (please specify):
     ❑ I feel safe in all these places.   _____

15. **If you answered yes to the above question, can you describe what makes you feel unsafe in these spaces?**

16. **Have you heard about or witnessed incidents of discrimination against other people in your neighborhood (where you work/live/play)?**

     ❑ Yes
     ❑ No
     ❑ Don't know

17. If yes, what was the reason(s) for the incident(s)? (Check all that apply)

- ❑ Age
- ❑ Disability
- ❑ English proficiency/speaking with an accent
- ❑ Gender identity: being transgender
- ❑ Gender/sex: male/female
- ❑ Immigration status
- ❑ Race/ethnicity

- ❑ Religious beliefs
- ❑ Sexual orientation
- ❑ Economic status (i.e. class, welfare recipient, homeless person)
- ❑ Other (please specify)
  _____

18. In what form was the discrimination or harassment expressed? (Check all that apply)

- ❑ Physical assault or injury
- ❑ Anonymous phone calls
- ❑ Glances or staring
- ❑ Ignoring
- ❑ Publications/Graffiti in the area
- ❑ Threats of physical violence
- ❑ Verbal comments
- ❑ Written comments

- ❑ Being chased or followed
- ❑ Being spit on
- ❑ Discriminated against in a job, housing or services
- ❑ Subtle forms (please specify)
  _____

19. Where did the discrimination or harassment incident(s) occur?

- ❑ At a store
- ❑ I feel safe in all these places.
- ❑ Nightclub/bar
- ❑ Recreation centre/fitness centre
- ❑ On the street
- ❑ At a restaurant

- ❑ At work
- ❑ At school
- ❑ On public transit
- ❑ In the park
- ❑ Other Location (please specify)
  _____

20. When did the incident(s) take place?

- ❑ This year
- ❑ Within the last 2 years

- ❑ Within the last 5 years
- ❑ More than 5 years ago

Please answer these questions based on your personal experiences.

21. Have you personally experienced incidents of discrimination or harassment in your neighborhood (where you work/live/play)?

- ❑ Yes
- ❑ No

22. If yes, what was the reason(s) for the incident(s)? (Check all that apply)

- ❑ Age
- ❑ Disability
- ❑ English proficiency/speaking with an accent
- ❑ Gender identity: being transgender
- ❑ Gender/sex: male/female
- ❑ Immigration status
- ❑ Race/ethnicity

- ❑ Religious beliefs
- ❑ Sexual orientation
- ❑ Economic status (i.e. class, welfare recipient, homeless person)
- ❑ Other (please specify)

  _____

23. In what form was the discrimination or harassment expressed? (Check all that apply)

- ❑ Glances or staring
- ❑ Ignoring
- ❑ Publications/Graffiti in the area
- ❑ Threats of physical violence
- ❑ Verbal comments
- ❑ Written comments
- ❑ Being chased or followed
- ❑ Being spit on

- ❑ Discriminated against in a job, housing or services
- ❑ Anonymous phone calls
- ❑ Physical assault or injury
- ❑ Subtle forms (please specify)

  _____

24. Where did the discrimination or harassment incident(s) occur?

- ❑ On the street
- ❑ In the park
- ❑ On public transit
- ❑ At work
- ❑ At school
- ❑ At a store

- ❑ At a restaurant
- ❑ Nightclub/bar
- ❑ At home
- ❑ Other Location (please specify)

  _____

25. When did the incident(s) take place?

- ❑ This year
- ❑ Within the last 2 years

- ❑ Within the last 5 years
- ❑ More than 5 years ago

26. Did you tell anybody about the incident?

- ❑ Yes
- ❑ No

27. If yes, whom? (Check all that apply)

- ❑ Family
- ❑ Friend(s)
- ❑ Police
- ❑ Community worker
- ❑ Teacher

- ❑ Employer
- ❑ Colleague
- ❑ Neighbor
- ❑ Other Person (please specify)

  _____

28. How comfortable would you feel reporting incidents to the police?

- ❑ not comfortable at all
- ❑ somewhat comfortable
- ❑ very comfortable

29. In your opinion, was there a positive outcome to you telling and/or reporting the incident?

- ❑ Yes
- ❑ No

30. Any other comments?

3. Ideas for Change

31. What would make you feel safer, as a member of the LGBTTIQQ2S women's and trans communities, in the City of Toronto?
(For example: improved lighting on streets, safety resources, community services, community partnerships between businesses and residents, etc.)

32. What are your current safety strategies when dealing with the fear of violence, harassment or discrimination?
(For example: walking with a friend at night, avoiding affectionate contact with partner in public, etc.)