

THE FINDINGS OF

C2C: TWO SPIRIT & QUEER/TRANS PEOPLE OF COLOUR



CALLS TO ACTION 2019

CALLS TO ACTION

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C2C Conference Room



The Johnston Family

INTRODUCTION

The University of Winnipeg (UW) hosted C2C: Two-Spirit & Queer/Trans People of Colour: A Call to Conversation with LGBT & Allies in partnership with Two-Spirited People of Manitoba Inc. and Queer & Trans People of Colour (QTPOC) Winnipeg. The historic three-day conference, one of the first gatherings of Two-Spirit (2S) and queer/trans people of colour (QTPOC) to focus on gender and sexual diversity in racialized contexts, was held October 20-22, 2017. UW was an ideal location for the ground-breaking C2C gathering, as the City of Winnipeg is home to Canada's largest urban Indigenous population and has a long history of Two-Spirit activism, including hosting the "Third Annual Inter-Tribal Native American, First Nations, Gay and Lesbian American Conference" in 1990 where the term Two-Spirit was affirmed. As well, UW is an institution with a long history as an urban university with deep community commitments, and it became one of the first two Canadian universities to implement the Indigenous Course Requirement (ICR) in 2016. UW celebrated its 50th anniversary as an institution in 2017 and this provided an important milestone and opportunity for UW to further its commitment to decolonization and reconciliation by supporting the C2C gathering, partnering with 2S and QTPOC community organizations, and consideration of our institutional involvement in the erasure and marginalization of 2S people and QTPOC. In addition, UW has a thirty-year history of queer scholars who have been laying the foundation for LGBTQ inclusion with their ongoing efforts (see: <https://www.uwinnipeg.ca/community-engagement/Research/2slgbtq-engagement.html>). UW has demonstrated ongoing leadership and unprecedented support by hosting the C2C conference which foregrounded 2S and QTPOC realities, focused on intersections between our communities, and created space to dialogue across experiences and develop coalitionary communities.

The C2C conference was a remarkable event with nearly 150 leading local, national and international delegates (2S, QTPOC, LGBTQ*, and cisgender heterosexual allies) — students, faculty, community members, artists, activists, and Elders/traditional knowledge holders — gathered to discuss where our communities intersect. Out of these discussions and our coalitionary community-building efforts, these Calls to Action arose.

Specifically, these Calls to Action highlight ongoing discrimination and marginalization based on gender identity, racialization, and/or sexuality, and they are framed as recommendations on how to address them.

Part of C2C's good relationship-building practice was learning about and understanding the impacts of colonization and white supremacy upon all our lives. Because racism is a colonial tool that divides people of colour, a goal of the C2C Conference was to build relationships between Two-Spirit and Queer People of Colour and to continue to make space for race, sexuality, and gender diversity within education settings and across our various institutions. These Calls to Action are part of this relationship-building.

The need for such Calls, which focus on the lived realities and specific experiences of 2S people and QTPOC, is readily apparent. Even in contexts where we would expect to find our lives represented, we too often experience marginalization and silence. For example, it is unfortunate to note that none of the Truth and Reconciliation Commission (TRC) of Canada's 94 Calls to Action mention 2S or LGBTQ Indigenous people, discrimination based on gender identity, or sexuality. The TRC's (2015a) 41st Call reads: "We call upon the federal government, in consultation with Aboriginal organizations, to appoint a public inquiry into the causes of, and remedies for, the disproportionate victimization of Aboriginal women and girls" (p. 4). While there is no explicit mention in the Call itself of the disproportional victimization of Two-Spirit people and the importance of our inclusion in a national inquiry, the National Inquiry into Missing and Murdered Indigenous Women and Girls is making efforts to ensure that Two-Spirit people are not left out (MMIWG, 2018 & 2017); we encourage them to continue with this inclusion. TRC's Volume 5 (*Canada's Residential Schools: The Legacy*), Chapter 4 ("An Attack on Aboriginal Health: The Marks and the Memories") does contain a brief section entitled "Two-Spirit People," which states: "Aboriginal people traditionally celebrated people who were gay or transgender as gifted, as being 'two-spirits'. The residential schools had particular impacts upon two-spirited people, who faced numerous attacks on their identities" (TRC, 2015c, p. 148). A couple of Two-Spirit survivors' statements are also shared, which serve to debunk the stereotype that residential schools created homosexuals (due to the homosexual sexual

abuse) and a recognition that Two-Spirit people have always existed (p. 148). In addition, the executive summary of the TRC's Final Report, *Honouring the Truth, Reconciling for the Future*, mentions that in the final year of its mandate, the Commission (with help from Eagle Canada Human Rights Trust) organized a forum with members of the Two-Spirit community to discuss impacts of the residential schools (TRC, 2015b, p. 33), though it does not seem this discussion inspired sustained attention in the TRC publications.

Within QTPOC communities, marginalization and silencing are illustrated across all levels. Once again, even in contexts where we would expect to find our lives represented, for example, within Pride organizations or LGBTQ* communities, or in feminist and women's organizations we too often experience marginalization, silence and often violence. Relationship-building between Indigenous people and people of colour is documented by the Aboriginal Healing Foundation, for example, however there is a clear gap and erasure of QTPOC people. The Canadian government has provided platforms for educators, artists, academics, community groups to discuss histories and shared histories, and most platforms have been celebratory or as a response to past injustices. There have been many apologies from the Canadian government to groups of racialized people. For example, in 2006, the then-prime minister, S. Harper apologized for the head tax imposed on Chinese immigrants (1885-1923), in 2016 Prime Minister Justin Trudeau apologized to the South Asian community for the Komagata Maru incident. Both apologies are a response to racist practices by the Canadian government. The first public consultation was done in 2005 and supported by then Prime Minister Paul Martin, and they created Canada's Action Plan against Racism; these consultations were done under the Heritage, Multiculturalism, Citizenship and Immigration, Labour and Justice Committees of the House of commons. However, none of these consultations addressed issues of gay rights, sexuality, LGBTQ, trans, queer and the intersections of race and racism. In a similar vein, Prime Minister Justin Trudeau delivered an apology to LGBTQ2S Canadians for oppression at the hands of the government and there is mention of Two-Spirit, transgender and Indigenous LGBTQ2S but once again racialized people of colour, queer people of colour, are not mentioned. The Canadian Race Relations Foundation (CRRF) was established in 1997 and is a Crown corporation that

undertakes research, collects data, and develops a national information base to further an understanding of the nature of racism and racial discrimination. The CRRF's mission is to "facilitate throughout Canada the development, sharing and application of knowledge and expertise in order to contribute to the elimination of racism and all forms of racial discrimination in Canadian society." The government of Canada planned a national public consultation on racism and religious discrimination and produced a report, *Taking Action against systemic Racism and Religious discrimination including Islamophobia*, however, once again queer, trans people of colour issues were marginalized and silenced. Despite focusing on systemic racism and using an intersectionality lens, this report failed to address the intersections of race and sexuality. The intersection of these identities is where the C2C conference focused its attention.

The following Calls to Action are a result of the C2C conference's community-based process and are directed at individuals, communities, government and educational institutions, and arts and cultural institutions. These Calls are not exhaustive and there may be others arising from other conversations or contexts, and as much as any other takeaway from C2C, we recognize the need for more conversations and more gatherings of our communities. These Calls reflect the conversations of the C2C panellists and participants, their conversations and relationships. Finally, while these Calls arose out of the C2C conference held in 2017 in Winnipeg, Manitoba, they are relevant across Canada, Turtle Island, and can be adapted and applied internationally.

**MIIGWETCH/THANK YOU,
DR. CHANTAL FIOLA & DR. SHARANPAL RUPRAI
C2C CONFERENCE CO-CHAIRS**

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C2C

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PLENARY SPEAKER/PERFORMERS

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COMMITTEE MEMBERS

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The creation of this report was assisted by community input and the attendees of the conference who developed these initial calls through their conversations, observations and experiences. We would like to thank the research assistants; dione haynes, Thiané Diop, and Chris Campbell, and Elders who supported the calls to action and took time to review.

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A great many people contributed to making the C2C Conference a success — miigwetch to you all including anyone we may have forgotten!

COMMUNITY

We call upon communities [which are meant to include Two-Spirit, Indigenous, Queer People of Colour, People of Colour, LGBTQ+, and cisgender-heterosexual/straight/ally communities (including both formal and informal organizations, such as, community-based or spiritual/religious organizations)] to:

— 01

Organize more conferences or gatherings, such as the C2C, to continue highlighting 2S/QTPOC voices and creating space for 2S/QTPOC relationship building.

One of the primary outcomes of the C2C gathering was the number of people who emphasized the importance of meeting and spending time with other QTPOC and 2S people. Groups have continued meeting over the months that followed the conference, including a regular gathering of QTPOC with one of the 2S Elders and an invitation to QTPOC Winnipeg by the 31st Annual International 2S Gathering (2SGATH18) to attend 2018's gathering in Manitoba.

— 02

Develop a “101 Booklet” on 2S/QTPOC history, colonial oppression, resurgence movements, rights, and issues to be used by, for example, refugees/newcomers to Canada, university faculty/staff, resource centres, student centres, and/or community centres. Further, while this is a “primer” or introductory publication on the rights/issues affecting 2S people and QTPOC, there exists a vast different experiences within singular 2S, Indigenous, POC, and queer communities; there is no singular or definitive narrative/set of issues/experiences. Community organizations need to ensure 2S people and QTPOC participate actively and are compensated for their labour in the development of such a booklet (not only as one-off consultants).

— 03

Privilege Indigenous/POC and anti-racist/post-colonial pedagogies in community courses, trainings, and workshops. This is not token inclusion, but an effort to recognize the detrimental effects of racism, white supremacy, cis-/sexism, heteronormativity, and colonialism, and a genuine effort to integrate anti-racist, queer pedagogies to redress them. For example: include a sharing circle format; use traditional medicines; include ceremonies; utilize critical race/intersectional frameworks; value traditional ways of knowing, rather than prioritizing academic ways of knowing.

— 04

Be proactive in teaching staff about QTPOC and 2S people. Ensure that 2S/QTPOC lead the discussion. Consider conducting organization-wide safe space training and develop a policy that includes explicit mention of 2S/QTPOC. Ensure there are mechanisms in place to identify when providers are not being responsive to 2S/QTPOC.

Use client name/gender as reflected in their experiences. Ensure that paperwork/forms are inclusive and provide appropriate gender-diverse options, name preferences, and pronouns (rather than just what are listed on legal/government documents, such as birth certificates; if bureaucratic information is required, then be sure to train staff on differences between legal/government identification and people's personal identification of gender, pronouns, and names).

— 05

Create 2S/QTPOC physical/virtual spaces that are designed by and for 2S/QTPOC. Support 2S/QTPOC youth in running these community spaces and in deciding who they want to mentor them.

— 06

Increase research and resources, including funding that relate to and prioritize 2S/QTPOC sexual health. The sexual health needs of 2S/QTPOC are unique, especially when we look at social and cultural aspects of sexuality and gender diversity. Often, marginalization takes the form of exclusion, shame, and silencing, which has serious impacts on the sexual health of marginalized people/groups and their ability to access information, be informed, and take ownership of their own health.

— 07

Support 2S/QTPOC spiritual leaders/Elders/knowledge keepers to teach about what were/are the roles of 2S people/QTPOC. Create opportunities for 2S/QTPOC to engage in teaching and community activities (including 2S/QTPOC Elders' mentoring 2S/QTPOC youth). Hold ceremonies/rites of passage to acknowledge and honour 2S/QTPOC, as many of our communities did prior to colonization. Recognize the value of 2S/QTPOC and celebrate their roles in our lives and in our communities.



The Sinclair Family

— 08

Pride organizations and all LGBTQ+ service organizations, need to demonstrate real 2S/QTPOC inclusion in their event planning and programming. Encourage 2S/QTPOC representation on boards of directors, planning committees, decision-making bodies, etc., and engage in capacity-building and coalitionary efforts to ensure 2S/QTPOC representation. Question the role of government and police in Pride marches and sponsorships. Participation often conveys support, but support does not always translate to genuine prioritization of equity, anti-racist efforts, or a desire to confront institutional racism, cis-sexism, or homophobia. Support 2S/QTPOC family inclusion in Pride. Assist cisgender and straight family members to support their 2S/QTPOC kin (e.g., provide primer guides for supportive family members or “first-time at Pride” pamphlets; ensure Pride celebrations are free from shaming, cis-normativity, or other marginalizing practices; provide opportunities for family allies to volunteer in appropriate ways).

— 09

Address and educate others around them regarding appropriate language and participating in discussions surrounding 2S/QTPOC issues (including homophobia, lesbophobia, biphobia, and transphobia in our midst); assist in creating safer spaces for 2S/QTPOC in individual families and in the broader community.



(left to right) Chantal Fiola, Catherine Talyor, Sharanpal Ruprai, Chris Campbell

EDUCATION

We call on educators at all levels and working in all forms of education, including grades pre-K/K–12 in school systems, post-secondary (undergraduate, graduate) institutions, especially Faculties of Education, as well as community educational centres to:

— 01

Organize more conferences or gatherings, such as C2C, to continue highlighting 2S/QTPOC voices and providing both space and material support for 2S/QTPOC-inclusive education.

— 02

Develop a “101 Booklet” on 2S/QTPOC history, colonial oppression, resurgence movements, rights, and issues to be used by, for example, students, teachers, school staff, administrators, university instructors, Faculties of Education, professional development providers, etc. Further, while this is a “primer” or introductory publication on the rights/issues affecting 2S people and QTPOC, there exist vastly different experiences even within singular 2S, Indigenous, POC, and queer communities; there is no definitive narrative or set of issues/experiences. Educational institutions need to ensure 2S people and QTPOC participate actively and are compensated for their labour in the development of such a booklet (not only as one-off consultants), contributing to 2S/QTPOC inclusion efforts on an ongoing basis.

— 03

Offer programming that includes 2S/QTPOC families and queer education with particular attention given to intersectionality and diverse contexts.

This is particularly important in early-years education and family/community engagement work.

Ensure 2S/QTPOC are involved in the development of such programming and educational resources, which includes appropriate compensation for their labour and ongoing contributions to programming delivery.

— 04

Address the realities of homophobia, lesbophobia, biphobia, and transphobia in the education system with particular attention given to intersectionality and diverse contexts.

— 05

Participate in awareness-raising campaigns/activities highlighting resources available to 2S/QTPOC students, teachers, faculty, staff, administrators, institutional decision-making bodies, etc. Awareness-raising activities can range in scope, from simple efforts, such as including pronouns for faculty/staff on websites (she/her; he/him; they/them; etc.) to integrating 2S/QTPOC realities in all aspects of curriculum, program planning, and institutional planning/policy/activities. Vitally, education needs to engage in inclusive efforts, involving culturally relevant material, such as representation in teachers/faculty, inclusion in curriculum and pedagogical practices, and accessibility to spiritual/cultural resources and centres (e.g., sweat lodge, teaching lodge).

— 06

Be proactive in teaching staff about 2S/QTPOC, prioritizing 2S people and QTPOC to lead those professional development trainings, workshops, and discussions (with appropriate compensation). Provide clear guidelines/policy and training about what 2S/QTPOC inclusion means, how to be responsive to it and act inclusively, and identify a mechanism to identify when educators are not acting appropriately. Educational institutions are already recognizing the importance of providing explicit protections based on human rights codes, ensuring that gender and sexuality diversity, as well as race, ethnicity, religion, etc., are included in anti-harassment policies; less commonly addressed are explicit discussions of intersectionality and challenges arising from overlapping marginalized identity categories. For example, developing an institutional mechanism for ensuring staff use a student's name/gender as reflected by the individual's experiences (rather than what appears on a birth certificate).

— 07

Increase research and resources including funding that relate to and prioritize 2S/QTPOC health and wellbeing. In universities, this can mean developing priority research areas to focus on 2S/QTPOC health. In community education, this may involve creating opportunities for 2S/QTPOC communities to identify health priorities, discuss wellness initiatives, etc. In K–12 schools, this could involve providing additional training opportunities for guidance counsellors or health and safety coordinators, or it may entail development of health curricula that includes diverse content.

— 08

Hire and promote 2S people and QTPOC in all levels of the education system, including senior administration, and in community education positions. Where possible, increase hiring of 2S/QTPOC at all levels (senators, regents, board, administration, faculty, staff, assistants), recognizing and prioritize 2S/QTPOC experience and expertise in certain postings. This is especially relevant for roles such as community educators on 2S/QTPOC health, where marginalization and intersectionality can differentially impact 2S/QTPOC experiences and complicate health outcomes. Hiring committees to be trained on diversity to ensure that 2S/QTPOC candidates are employed and cautioned against falsely claimed identities. Job postings should include language encouraging those identifying as 2S/QTPOC to apply, among other equity identity categories. Include explicit attention to 2S/QTPOC in human resources policies (e.g., diversity inclusion, human rights, anti-harassment, etc.)

— 09

Ensure existing spaces are safe for 2S/QTPOC and, wherever possible, work to create physical/virtual spaces that are designed by, and intended for, 2S/QTPOC. These efforts can take different forms, from ensuring that there are safe and accessible gender neutral washrooms available, to providing opportunities for gay-straight alliances (GSAs) to engage with 2S/QTPOC realities. Prioritize the creation of a 2S/QTPOC centre (for multi-purpose use, such as creative, networking, research, events, etc.) or designate times when an existing space will be dedicated as a 2S/QTPOC gathering space. Support youth to run community spaces and provide them with as much autonomy as possible to identify their own mentors/leaders and activities.

— 10

Privilege Indigenous/POC/anti-racist/anti-oppressive pedagogies in courses, trainings, workshops and course materials. This serves to provide institutional confirmation that these pedagogical practices are important, valued, and vital educational approaches. Reflect anti-oppressive decolonial educational strategies throughout the institution, including the following considerations:

- Indigenous/POC/anti-racist pedagogical approaches may include, for example, sharing circle formats, use of traditional medicines, ceremony, critical race/intersectional frameworks, traditional ways of knowing rather than prioritizing/privileging solely academic ways of knowing.
- Faculties of Education to include curricular content ensuring base competencies on topics like 2S/QTPOC realities, sexual orientation and gender identity/expression and anti-oppressive pedagogies.
- A minimum course requirement, such as an **Indigenous course requirement, is not enough**; it needs to be supported by other institutional initiatives, such as including land acknowledgements in all syllabi, integrating ceremony throughout institutional activities, hiring 2S/Indigenous/QTPOC/POC to teach Indigenous courses rather than relying mainly on non-Indigenous instructors.

- Support 2S/QTPOC students to learn their own cultures/traditions/ceremonies and this may include pedagogical development, awareness-raising initiatives and activities, and innovative approaches to 2S/QTPOC inclusion in school life.
- Privilege textbooks written by 2S/QTPOC and, wherever possible, identify books/readings/instructional material that was created by or includes focus on 2S/QTPOC realities. Prioritize acquisition of 2S/QTPOC library resources for both staff and students.
- Promote land-based educational strategies and resource them appropriately with staff and time.
- Include 2S/QTPOC members on school boards, advisory committees, boards of directors, governing bodies, hiring committees, etc.
- Create 2S/QTPOC-specific bursaries, scholarships, and awards.
- At universities, candidate applications could include a Statement of Contribution to Diversity, which allows candidates to identify how they plan to contribute in their new position.
- Re-examine credentials needed to teach and recognize (non-homophobic and anti-racist) traditional-knowledge holders'/Elders' wisdom as commensurate with a PhD. This could also include identifying partnerships and mutually supportive collaborations between faculty/instructors and traditional knowledge holders/Elders or the development of programs/initiatives to include these perspectives in “traditional” scholarship.
- Award 2S people and QTPOC honorary doctorates.
- Hire 2S/QTPOC tenure-track faculty to expand research capacity and develop needed research based in and focused on 2S/QTPOC realities.
- In universities, recognize participation in 2S/QTPOC cultural/spiritual resurgence activities (e.g., ceremonial commitments) when considering tenure and promotion. (For instance, re-evaluate the 40% research / 40% teaching / 20% service model to give service/community resurgence commitments greater value or additional recognition within promotion evaluations.)

— 11

Libraries and research databases to prioritize acquisition of 2S/QTPOC materials and resources. Where possible, book selection and curriculum/course development to highlight 2S/QTPOC authors. Faculty to include course materials by 2S/QTPOC, consider inviting 2S/QTPOC guest speakers, and bring students to 2S/QTPOC events as part of coursework.

— 12

Offer writer-in-residence, artist-in-residence, paid internships for 2S/QTPOC, providing concrete support in promoting, mentoring, and celebrating their work. By funding these types of positions and highlighting the creative works and voices of 2S/QTPOC, educational institutions can clearly communicate institutional values and provide support to the broader community, while demonstrating to students/staff that 2S/QTPOC realities are important.

— 13

Support 2S/QTPOC spiritual leaders, Elders, and knowledge keepers to teach about what was/is the role and value of 2S/QTPOC in community and in society. Create opportunities for 2S/QTPOC to learn about 2S/QTPOC realities, traditional knowledge, and leadership. These can include mentorship programs (e.g., 2S/QTPOC Elders to mentor 2S/QTPOC youth; peer-to-peer mentorship), public events and partnerships, institutional events, meetings between schools or inter-district/-division gatherings. Ensure that school trustees, school boards, superintendents, and administrators are all invited to participate in these events to learn and develop their own capacity to support 2S/QTPOC in education.

GOVERNMENT

We call upon government [federal, provincial/territorial, and municipal governments in Canada, as well as Indigenous governance at national, provincial, and local levels, such as the Assembly of First Nations, the Manitoba Metis Federation, tribal councils, and band councils] to:

— 01

Develop a “101 Booklet” on 2S/QTPOC history, colonial oppression, resurgence movements, rights, and issues to be used at every level by, for example, immigration offices, community liaisons, account managers, grants administrators, project managers, and politicians. Further, while this is a “primer” or introductory publication on the rights/issues affecting 2S people and QTPOC, there exist vastly different experiences, even within singular 2S, Indigenous, POC, and queer communities; there is no definitive narrative or set of issues/experiences. Government institutions need to ensure 2S people and QTPOC participate actively and are compensated for their labour in the development of such a booklet (not only as one-off consultants), contributing to 2S/QTPOC inclusion efforts on an ongoing basis. Government should demonstrate material support and provide concrete funding opportunities for community organizations and educational institutions to engage in this work as well. Where possible, support the work of community and education through funding and mutually beneficial, respectful partnerships.



(left to right) Raven Heavy Runner, Albert McLeod

— 02

Be proactive in training staff about 2S/QTPOC realities and enabling 2S/QTPOC to lead those professional development trainings, workshops, and discussions (with appropriate compensation). Further, government institutions should privilege Indigenous/POC/anti-racist/anti-oppressive pedagogies in government courses, training, and workshops. Provide clear guidelines/policy and training about what 2S/QTPOC inclusion means, how to be responsive to it and act inclusively, and identify a mechanism to identify when actions are not appropriate. Particular attention to be paid to systemic and institutional racism, what these terms mean, and how to act in equitable and anti-oppressive ways.

- Police forces and all aspects of government security need to receive effective training on supporting 2S/QTPOC that recognizes discrimination and violence that is often perpetuated (including instances where this discrimination/violence is enacted by police or security officers).
- Health-care workers (nursing, doctors, and all employees of health authorities, etc.) to receive information regarding 2S/QTPOC as part of their education and as a baseline competency in receiving licences to practice; as front-line health-care providers, these practitioners can have a real impact on 2S/QTPOC health and wellness experiences (e.g., even using the name/gender as reflected in a person's experiences rather than what appears on a birth certificate can have a big impact).
- Canadian citizenship tests could include content on colonialism and 2S/QTPOC people.
- Examples of pedagogical approaches could include, for example, sharing circle formats, use of traditional medicines, ceremony, critical race/intersectional frameworks, traditional ways of knowing rather than prioritizing/privileging solely academic or institutional ways of knowing. Providing diversity in training approaches and pedagogies demonstrates concretely that Indigenous/POC/anti-racist/anti-oppressive ways of knowing/learning are valuable and valued in government institutions.

— 03

Provide funding opportunities that prioritize 2S/QTPOC groups, communities, and organizations, including increasing research and resources, and funding for both, that relates to and prioritizes 2S/QTPOC sexual health and well-being.

- Ensure funding is accessible for groups that face increased marginalization and barriers. This can be done by working to minimize barriers and by identifying “priority areas” that include 2S/QTPOC communities/organizations. Work to develop ways to increase capacity and provide opportunity for groups to access funding. In every way possible, respect 2S/QTPOC decision-making regarding how funds are spent, ensuring the autonomy and agency of 2S/QTPOC decision-making regarding the needs of their communities (e.g., 2S/QTPOC groups or organizations may direct funding to community-building activities that are less common within funding opportunities).
- Increasing funding for both research and resources for 2S/QTPOC sexual health and well-being recognizes the differential impact of intersectionality, where access to health care and related services can be negatively affected by increased marginalization. Dedicating resources to developing research about, and enhancing services for, 2S/QTPOC is essential in providing equitable access to services.

— 04

Ensure equitable hiring practices regarding 2S and QTPOC staff in all government institutions, at all levels of government. This is especially relevant for roles such as community liaisons and educators on 2S/QTPOC health, where marginalization and intersectionality can differentially impact 2S/QTPOC experiences and complicate health outcomes. Hiring committees to be trained on diversity to ensure that 2S/QTPOC candidates are employed and cautioned against falsely claimed identities. Job postings should include language encouraging those identifying as 2S/QTPOC to apply, among other equity identity categories. Include explicit attention in human resources policies (e.g., diversity inclusion, human rights, anti-harassment, etc.)

— 05

Explicitly include gender and sexuality diversity in all anti-harassment policies, including equity and workplace health and safety. While sexual orientation, gender identity and expression, and ethnic/racialized identity is often subsumed within generic references to human rights language and protections; this is not always effective and there is often benefit in explicitly naming marginalized groups or identity characteristics. This can be especially important where intersectional identities are involved, providing a clear recognition of characteristics and groups that are involved.

— 06

Federal and provincial commissions/inquiries (at all levels of government) regarding Indigenous and POC must always include decolonial, feminist, and intersectional analyses, with particular attention to 2S people and QTPOC.

— 07

All levels of government and associated organizations that receive government funding catering to refugees/newcomers to offer programming and content on 2S/QTPOC families and queer education. Ensure 2S/QTPOC participation in development of such programming, content, and education with appropriate compensation. Where possible, hire 2S people and QTPOC to participate actively in program development and delivery, providing compensation for their labour and ensuring 2S/QTPOC inclusion efforts continue on an ongoing basis.

— 08

Federal and provincial/territorial government to offer health coverage for gender affirmation surgery and treatment to promote 2S/QTPOC wellbeing, with attention to accessibility and reasonable wait times.

— 09

Government institutions need to address the homophobia, lesbophobia, biphobia, and transphobia in government institutions and bureaucratic systems, with particular attention given to intersectionality and diverse contexts.

- Political leadership needs to show their support for 2S/QTPOC people, including allocation of funds and hiring practices (i.e., the importance of material support and resources); specific invitations to 2S/QTPOC as consultants and advisors; showing solidarity by walking in Pride marches; etc.
- Support 2S/QTPOC to engage in leadership positions at all levels of government, including mentorship opportunities and funding. This goes beyond token or nominal support and engages in dedicated education/training and material resources to increase equity and decrease the impact of systemic barriers and oppressive systems.



(left to right) Renu Shonek, Uzoma Chioma, Lou Gandier

ARTS & CULTURE

By “Arts and Culture,” we mean aspects of culture that engage creative, artistic, musical, entertaining, and community efforts; for example, arts and culture organizations include writing guilds, museums, Heritage Canada, radio, television, funding bodies (Canada Council for the Arts, Manitoba Arts Council, Winnipeg Arts Council etc), Pride organizations, and art galleries on a local and national scale. (Note: this is not an exhaustive list.) The value of artistic expression and culture is its ability to reveal the lived realities and possibilities of the present, and create a vision of what is possible for the future. We call upon the above arts and culture organizations to:

— 01

Ensure 2S/QTPOC participation through opportunities for inclusion.

Ensure representation on boards of directors, planning committees, decision-making bodies especially on Pride organizations and all LGBTQ+ service organizations.

— 02

Identify priority funding opportunities to provide direct funding to 2S/QTPOC artists, writers, performers, and community groups/organizations.

In recognition of creating opportunities for equitable access to funding and supporting 2S/QTPOC cultural production, ensure funding is accessible. In recognition of creating opportunities for equitable access to funding and supporting 2S/QTPOC cultural production, ensure funding is accessible (with efforts to minimize barriers) and accountable. Respect autonomy and agency of 2S/QTPOC cultural producers in their decision-making regarding how funds are spent.

— 03

Ensure spaces are safe for 2S/QTPOC and, wherever possible, work to create 2S/QTPOC physical/virtual spaces that are designed by, and for, 2S/QTPOC. These efforts can take different forms, from ensuring that there are safe and accessible gender neutral washrooms available to ensuring that writer groups and gallery spaces are explicitly identified as safe spaces for 2S/QTPOC. Where possible, these efforts can include the creation of a 2S/QTPOC centre (creative, networking, research, events, etc.) or designate times when an existing space will be dedicated as a 2S/QTPOC gathering space.

- Support youth to run community spaces and provide them with as much autonomy as possible to identify their own mentors/leaders and activities.
- Prioritize hiring of 2S/QTPOC to lead tours on issues pertaining to our histories and present realities in local/regional and national museums, especially Canadian Museum for Human Right.

— 04

Offer writer-in-residence, artist-in-residence, and paid internships for 2S/QTPOC. These opportunities can include publishers/bookstores/libraries and databases in promotion of 2S/QTPOC authors, working to highlight and actively support, mentor, and celebrate 2S/QTPOC cultural production/performance. For example, offer federal subsidies for publishers contingent upon support for 2S/QTPOC writers; 2S/QTPOC read and buy each other’s work, attend each other’s events, and support each other’s efforts; host events that highlight 2S/QTPOC work.

ALL OUR RELATIONS

Our intention here is to highlight efforts in which everyone can participate together. We call upon all our relations to:

— 01

Address and educate others around them regarding appropriate language regarding 2S/QTPOC kin; this includes participating in discussions surrounding 2S/QTPOC issues (including addressing homophobia, lesbophobia, biphobia, and transphobia in our midst) and assisting in creating safer spaces for 2S/QTPOC within family and in the broader community.

— 02

White settlers should work to better their relationship/allyship. Some suggestions include:

- Direct resources to 2S/QTPOC community groups and organizations, including funding and material support, the creation of respectful spaces, and participating in advocacy efforts.
- Interrogate privilege associated with white settler identities, even among LGBTQ* white settler identities. For example, create opportunities to learn about white privilege, Indigenous/non-Indigenous relations, white fragility, defensiveness. Assist one another in learning about and working through these realities; do not make 2S/QTPOC folk do this work for you and be aware of power/privilege that exist in these conversations.
- Recognize that listening respectfully to Indigenous/POC and 2S/QTPOC experiences and realities is vitally important; learn to recognize when it is time to listen and when speaking becomes “silencing” or co-opting another’s voice.
- Stop applying for jobs that should be filled by Indigenous people and POC.
- Offer to act as allies to 2S/QTPOC when the latter are dealing with institutions (e.g., police, health care, education, justice, government, etc.). If the offer is declined, be respectful of this.

— 03

Non-Indigenous People of Colour to seek opportunities to learn about the history and ongoing realities of Indigenous peoples, territories, communities, and nations. While it is important for non-Indigenous POC to learn about the realities of Indigenous people/nations, it is also important to recognize that the experiences of non-Indigenous POC vary considerably from the experiences of white settlers (e.g. in parallel experiences of racial injustice). Recognize that non-Indigenous POC experiences vary considerably but nonetheless impact Indigenous peoples and lands (e.g. intergenerational privilege) and seek to understand and support one another across these experiences.

— 04

Recognize the diversity that exists among 2S/Indigenous and QTPOC/POC and build connections between our communities, including white and ally communities.

- Recognize and be more inclusive of the diversity among non-Indigenous/non-Black people of colour (Middle Eastern, Asian, South Asian, Latinx), including the recognition of those with multiracial identities.
- Understand ways that people from one of the above categories might benefit from the oppression/discrimination of another identity group/category listed above (e.g., lateral violence, displacement and dispossession of Indigenous peoples), and work to address the discriminatory or oppressive attitudes. Fill in missing histories of Indigenous and POC and understand how 2S/QTPOC intersect in these histories. Gather to cook and eat together, dance and celebrate with one another, participate in ceremony together, and learn with and from one another.

OUR SUPPORTERS



Two Spirited
People of
Manitoba



THE UNIVERSITY OF
WINNIPEG



UWSA
THE UNIVERSITY OF WINNIPEG
STUDENTS' ASSOCIATION



CRITICAL
RACE
NETWORK
UNIVERSITY OF WINNIPEG



The
Manitoba
Teachers'
Society



Research
Manitoba



THE UNIVERSITY OF
WINNIPEG

Indigenous Affairs



THE UNIVERSITY OF
WINNIPEG

Global College



THE UNIVERSITY OF
WINNIPEG

Department of Urban
and Inner-City Studies

Institute *for* Women's
and Gender Studies

IWGS



UNIVERSITY
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FACULTY OF ARTS

Native Studies



Social Sciences and
Humanities Research
Council of Canada

Conseil de recherches
en sciences humaines
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THANK YOU!