

BIPOC Community Outreach Project

A Thematic Analysis of Challenges Faced by the BIPOC Community in Peterborough, ON, and Suggestions for Future Resources

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for Women and Trans People (CWTP)**

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PART A: Project Summary

The present quality control project was created with two main objectives: (1) to address gaps in the CWTP's programming that fails to address the needs of BIPOC individuals living in Nogojiwanong/Peterborough, Ontario and (2) to consult racialized members of the population about their discriminatory experiences, and what they feel is lacking from local outreach. To accomplish this, a series of semi-structured qualitative interviews were conducted with 13 BIPOC individuals who are also women and/or trans people. The interviewees were asked to elaborate on how prejudice associated with their race and gender identity affects different domains of their life including romantic relationships, career and education.

PART B: Introduction

Project Background, Goals and Framework -

Goals of the Current Project:

The current research project has two main goals.

1. Firstly, to address gaps in the CWTP's programming that fails to address the needs of BIPOC individuals in the Peterborough community who are also women and/or gender minorities.
2. Secondly, to consult BIPOC members within the community about their discriminatory experiences, and what they feel is lacking from local services.

Research Framework:

Since the current research deals with individuals who are defined by multiple social categorizations (race, gender, sexuality), the chosen framework for the project is based on intersectionality theory.

Intersectionality theory states that social identities such as race, sexual orientation, and class do not exist in isolation from one another. Instead, these identities interact in a way that creates a unique social experience (Warner, Settles & Shields, 2018). The term "intersectionality" was first coined by Kimberlé Crenshaw (1994) who described how racism, classism and sexism shapes experiences of sexual violence towards women of color (WOC). From this perspective, a WOC would have a very different narrative in comparison to a White woman because she simultaneously experiences racism and gender discrimination.

Intersectionality Invisibility:

Intersectionality invisibility is an important concept to keep in mind when addressing the needs of individuals who belong to multiple oppressed groups.

This phenomenon occurs when individuals who belong to multiple oppressed groups are denied visibility in contemporary social justice movements (Coles & Pasek, 2020). For example, the narratives of Black women are often erased because discussions on anti-Blackness focus on Black men, and discussions of sexism center on the perspectives of White women.

The current project attempted to mitigate intersectionality invisibility by illustrating the experiences of gender minorities and women of colour who experience multiple forms of oppression simultaneously.

Racial Demographics of Peterborough Ontario -

As a first step in the research process, the racial demographics of the Peterborough community were analyzed.

According to a census profile conducted in 2016, a total of 8060 BIPOC individuals reside in Peterborough (Statistics Canada, 2016). This demographic makes up around 9.82% of the total population. Within this community, Indigenous, South Asian, East Asian and Black individuals are the most largely represented racial groups (Statistics Canada, 2016).

BIPOC Communities in Peterborough	Population (total number)	Percentage (proportional makeup of BIPOC population)
Indigenous	3250	40.32%
South Asian (Afghanistan, Bangladesh, Bhutan, India, the Maldives, Nepal, Pakistan, and Sri Lanka)	1315	16.32%
East Asian (Korea, Japan and China)	1160	14.39%
Black	790	9.80%
Filipino	375	4.65%
Arab	285	3.54%
Southeast Asian (Cambodia, Laos, Myanmar, Peninsular Malaysia, Thailand and Vietnam)	280	3.47%
Latin American	210	2.61%
West Asian (Armenia, Azerbaijan, Bahrain, Cyprus, Georgia, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey, United Arab Emirates, and Yemen)	60	0.74%
Mixed Ancestry	150	1.86%

Figure 1. BIPOC Demographics in Peterborough Ontario 2016.

Note: Data derived from the 2016 Census conducted by Stats Canada.

Note: Percentages derived by dividing the number of individuals in each group by the total number of BIPOC individuals (8060) in Peterborough, Ontario.

Intersectionality Issues in Past Research –

This section will go over past research on issues relating to intersectionality, specifically on the topic of racialized women and gender minorities. Data from empirical psychological studies were used to derive the interview guide and process. A summary of relevant research pertaining to the present project is provided below.

Issues Related to WOC:

For WOC, addressing discrimination can be a challenge because they often experience racism and sexism simultaneously. Not surprisingly, research has found that WOC are more likely to perceive their race and gender as connected, while White women are more likely to think of them as separate entities (Juan, Syed & Azmitia, 2016).

Additionally, WOC have been found to be subject to unique stereotypes that are distinct from White women and men of the same ethnic group (Ghavani & Peplau, 2012). These stereotypes are unique because they contain elements of gender discrimination and racism. For example, Black women have been found to be perceived as aggressive, promiscuous, and unfeminine (Ghavani & Peplau, 2012). Alternatively, Middle Eastern women have been found to be perceived as quiet, oppressed and sexually conservative (Ghavani & Peplau, 2012). These modern stereotypes are often based on racist historical

attitudes. For example, the archetype of the Jezebel was used to justify the sexual assault of Black women, and still affects the perception Black femininity to this day.

Negative stereotyping of WOC has been found to negatively affect multiple domains of the individual's life. According to recent research, these attitudes affect racialized women in:

1. The Workplace

- Sanchez-Hucles and Davis (2010) compiled a review of research that focuses on the barriers WOC face in leadership roles within the workplace. (Sanchez-Hucles & Davis, 2010). The authors explain how stereotypes of WOC perpetuated in popular culture can devalue this demographic's capacity to be perceived as effective leaders (Sanchez-Hucles & Davis, 2010). In addition, the perceptions associated with being a double minority may lead to discriminatory experiences within the workplace such as token status, inaccurate assessment of productivity, and unrealistic expectations that mitigate against the attainment of higher-level positions (Sanchez-Hucles & Davis, 2010).
- Rosette and Livingston (2012) conducted a study that examined the perceptions of individuals in leadership positions. The results indicated that under conditions of organizational failure, Black women were evaluated as less effective than Black men and White women (Rosette & Livingston, 2012). This suggests that Black women in leadership roles are evaluated more harshly in comparison to other races and genders.

2. Academia

- A review article by Liu, Brown and Sabat (2019) highlights the challenges WOC face in STEM fields. The authors explain how feminist programming within these fields has helped increase the overall number of women in STEM; however, the percentage of WOC has decreased (Liu, Brown & Sabat, 2019). Barriers to selection, retention, and promotion of WOC within the STEM fields are discussed and connected to implicit biases (Liu, Brown & Sabat, 2019).

3. Dating Relationships

- Chmielewski (2017) conducted a qualitative study that focused on the sexual objectification experiences of Black and Latina women who also identified as lesbian or bisexual. Themes derived from the interviews indicate that participants sexual objectification experiences were connected to their sexuality, gender and race (Chmielewski, 2017). WOC reported being sexually harassed and fetishized by their romantic partners based on stereotypes associated with their race and sexuality (Chmielewski, 2017).
- Stephen and Thomas' (2012) conducted a qualitative study that highlighted the influence of colorism on the dating experiences of Black women. The respondents in the study reported that lighter skinned Black women are typically perceived as more suitable dating partners (Stephen & Thomas, 2012). More specifically, being light skinned was associated with multiple

positive traits such as being sexually attractive, having positive personality traits and possessing increased social value (Stephen & Thomas, 2012).

4. Their Mental Health

- Burton (2018) conducted a study that examined the impact of racism on the mental health of WOC. A sample of Black female students were surveyed on their discriminatory experiences, and mental distress (Burton, 2018). The results indicate a negative correlation between gendered racism and psychological well being (Burton, 2018). This suggests that discriminatory experiences have a detrimental effect on the mental health of WOC.

Issues Related to TPOC (Trans People of Colour):

Firstly, it should be noted that in research, “trans” is an umbrella term for individuals whose gender identity does not match the gender identity they were assigned at birth (The Gay and Lesbian Alliance Against Defamation, 2016). Therefore, when TPOC are mentioned in this report, this includes trans women of colour, trans men of colour and non-binary individuals of colour.

Like cis-gender WOC, trans individuals of color are multiple minorities that experience various forms of oppression simultaneously. The narratives of trans people of color (TPOC) are affected by racism, with the added influence of transphobia (Flores et al., 2018). Additionally, if the individual is a trans woman or feminine presenting, they may also be subject to misogyny. Therefore, the experiences of TPOC are extremely layered and represent multiple intersections of identity.

Recent research has found that in comparison to White transgender individuals, TPOC face higher levels of discrimination, harassment, physical assaults, sexual assault, and intimate partner violence (James et al., 2016). Because the identities of TPOC contradict the standards of both Whiteness and cissexism they are othered by mainstream society; subsequently, they are perceived as hypersexual and “foreign” individuals (Flores et al., 2018). Therefore, TPOC are dehumanized through various facets of their identity.

Negative stereotyping of TPOC has been found to negatively affect multiple domains of the individual’s life. According to recent research, these attitudes affect TPOC in:

1. The Workplace

- In a recent study on workplace harassment, TPOC reported difficulty finding employment due to discrimination based on their race and gender identity (White, 2013). In addition, TPOC reported frequent workplace harassment from coworkers and supervisors, creating a hostile environment (White, 2013).
- A qualitative study by Resnick (2018) surveyed workplace microaggressions experienced by members of the LGBTQI+ community. The results indicated that those who belonged to multiple minority groups,

such as TPOC, experienced microaggressions more frequently than those who belonged to a single minority group (Resnick, 2018).

2. Dating Relationships

- In a recent study on dating behaviours, TPOC reported being fetishized on their gender and racial identity by potential romantic partners. These respondents explained how TPOC are dehumanized and treated as sexual curiosities, which ultimately leads to objectification (Flores et al., 2013).
- Additionally, trans exclusion in the dating world continues to be a major issue. A recent study by Blair and Hoskin (2018), indicated that a majority of individuals hold trans-exclusionary dating preferences (Blair & Hoskin, 2018). Even among those who do not have trans-exclusionary dating preferences, there appears to be a trend of excluding those who present as trans-feminine, in comparison to trans-masculine individuals (Blair & Hoskin, 2018).

3. Interpersonal Relationships

- TPOC report experiencing rejection from members of their own ethnic group for their gender identity, however, they are also subject to racial discrimination from members within the queer community (White, 2013). Therefore, they experience ostracization from multiple groups.

4. Their Mental Health

- As a result of transphobic and racist discrimination, TPOC report greater psychological distress and greater levels of gender dysphoria (White, 2013).

PART B: Methods

The current project aimed to address gaps in the CWTP's programming by conducting a community consultation of the BIPOC population in Peterborough. In order to accomplish this, BIPOC individuals who also identify as a gender minority/woman were recruited to participate in in-depth interviews. The interviewees were inquired about how multiple marginalization affects various domains of their lives; additionally, they were consulted on what resources they would like to see in the community. The interviews were conducted by the Project Lead.

The project consisted of two parts: (1) the pilot interviews and (2) the main interviews.

Pilot Interviews -

The pilot interviews were used as a trial run to improve the questioning process. After each pilot interview, the Project lead evaluated the interview procedure and made any necessary changes to the interview guide. The goal was to conduct 2 -3 pilot trials. If the results from the trial runs were sufficient, they were included in the final report.

Participants and Recruitment:

The participants were recruited from within the Nogogwanong/Peterborough and Trent University community (current students or alumni). Potential pilot interviewees were invited to participate in the study through a formal email invitation that explains the general study purpose, methods and compensation. After signing the electronic consent form, participants were required to fill out a general demographic form.

Procedure:

The pretest consisted of a one on one, in-depth interview. The participant was asked to describe challenges they have faced as a result of discrimination stemming from their race and sexual/gender identity. Therefore, the interviews attempted to capture an intersectional perspective of the experiences of multiple minority individuals. The questions were read from an interview guide that was derived from past research on the discriminatory experiences of TPOC and WOC. The duration of the interviews was kept between 30 minutes and 2 hours.

Participants had a choice to conduct their interview either in person or through Zoom. Due to the COVID-19 pandemic, some individuals may have felt more comfortable to complete their interview online to reduce any health risks. Alternatively, some individuals may have felt uncomfortable discussing personal matters over an electronic device. Therefore, the participants had the option to meet in person at a location of their choosing.

Consent and Debriefing:

Prior to scheduling the interviews, participants were required to sign an electronic consent form via PandaDoc. Additionally, directly before starting the interview, the respondents underwent a verbal consent process. At this point, they were also able to voice any questions/concerns. Therefore, the participants were well informed of the study purposes and procedure.

After the interview was over, the participants underwent a debriefing process. During this time, the participants were reminded of the study purposes and confidentiality terms. They were also able to ask questions, voice any concerns, and add or retract anything from the interview.

Main Interviews -

The main interviews were conducted after the pilot run. Prior to commencing the main interviews, necessary changes were made to the study procedure and interview guide during the pretest phase.

Participants and Recruitment:

Interviewees were enlisted using several recruitment techniques. Firstly, the Project Lead reached out to various groups within the community that focus on queer and race relations (Trent Queer Collective, First Peoples House of Learning, etc) via email. Additionally, other participants were recruited using Instagram posts. Lastly, respondents were also enlisted using word of mouth.

Procedure:

Like the pretest, the main study phase consisted of one on one, in-depth interviews. The participant was asked to describe personal challenges they have faced as a result of discrimination stemming from their race and sexual/gender identity. The questions were read from an interview guide. A maximum of 2 hours of time was allotted for each interview. However, the Project Lead aimed to keep the interview duration to no more than 1 hour.

Participants had a choice to conduct their interview in person or through Zoom. Due to the pandemic, some individuals may feel more comfortable to complete their interview remotely to reduce any health risks. Alternatively, some individuals may feel uneasy discussing sensitive topics over an electronic device. Therefore, the participants had the option to meet in person at a location of their choosing.

The interview guide was derived from past research on issues related to WOC and TPOC. Respondents were asked about how the challenges of being a multiple minority affects various aspects of their life, including their career, education, personal relationships, and self-view. In the final section of the interview, the participants were inquired about how they felt their needs can be better addressed by community services.

The interviews were recorded, transcribed, and coded for common themes using the methods of thematic analysis. Thematic analysis is a method of analyzing qualitative data such as interview transcripts. This technique of data interpretation involves closely examining the interview transcripts using a coding system to identify reoccurring topics, ideas and/or patterns.

Consent and Debriefing:

Prior to conducting the interviews, participants were required to sign an electronic consent form via PandaDoc. Additionally, directly before starting the interview, the interviewees underwent a verbal consent process with the Project Lead. At this point,

they were also able voice any questions or concerns. Therefore, the participants were well informed of the study purposes and procedure.

After the interview was over, the interviewees underwent a debriefing process. During this time, the participants were reminded of the study purposes and confidentiality terms. They were also able to ask questions, voice any concerns, and add or retract anything from the interview.

Compensation -

Interviewees were compensated \$28.50 CAD per hour of the interview. According to a survey of current research practices in Toronto (Cheff, 2018), the average monetary compensation for interviews is \$28.50 CAD/hour. The allotted interview duration was 30 minutes to 2 hours max. Subsequently, the minimum amount of compensation a respondent could receive was \$14.25 CAD and the maximum amount of compensation was \$57.00 CAD. Interviewees were compensated via e-transfer or cheque.

Exclusionary Criteria -

In order to have been eligible for participation in this project, potential interviewees had to identify as a trans person/cis woman/gender minority and be part of the BIPOC community. Additionally, they were required to have lived experience in the Peterborough/Nogogiwamong community.

Confidentiality –

The identities and personal information of the respondents was kept completely confidential from individuals outside the CWTP team.

The interview responses were accessed and analyzed by the Project Lead only. Additionally, the names and emails of the interviewees were accessed by the Project Lead and the CWTP Treasurer. The respondents were informed that the results of the current project will be compiled into a report where their names and any identifying information will be changed. They were also apprised that the report may include direct quotes from the interviews.

The data collected was encrypted and secured on the Project Lead's private work computer with password protection. All data will be kept for up to 1 year and will then be destroyed.

Measures -

Interview Guide:

The interview guide was created to capture the experiences of double/triple minorities as they simultaneously navigate different forms of prejudice. The interview questions were guided by past research on issues related to WOC and TPOC. Respondents were asked about how challenges associated to their race and gender/sexuality affects various aspects of their life, including their career, education, personal relationships and self-view. In the final section of the interview, the participants were inquired about how they felt their needs can be better addressed by community services.

The interview questions were as follows:

1. How do you feel like your overall quality of life is affected by the challenges associated with being a WOC/TPOC/NBPOC?
2. How do you feel like your dating life is affected by the challenges associated with being a WOC/TPOC/NBPOC?
3. How do you feel like your education and relationship with academia is affected by the challenges associated with being a WOC/TPOC/NBPOC?
4. How do you feel like your career is affected by the challenges associated with being a WOC/TPOC/NBPOC?
5. How do you feel like your relationship with yourself is affected by the challenges associated with being a WOC/TPOC/NBPOC?
6. How would you describe the availability and quality of the resources that help BIPOC women/gender minorities in Peterborough?
7. What resources would you like to see in the community that are specifically directed towards the BIPOC community?

Demographic Questionnaire:

A questionnaire was created to collect basic demographic information on the interviewees. The demographic variables measured were age, gender identity, sexual orientation, ethnic/racial identity, English fluency, and racial visibility.

PART C: Results

Pilot Interviews -

A total of two pilot interviews were conducted. After reviewing the results of the pretest changes were made to the procedure.

Firstly, it was decided that the interviewer (the Project Lead) would aim to limit the interview duration to approximately one hour. This modification reduced the time needed to transcribe the interviews, and curbed participant fatigue. The interviewer accomplished this by asking fewer interjecting questions.

Secondly, the language used in the interview guide was modified to be more inclusive of non-binary individuals and identities. No major changes were made to the content of the interview questions.

The two interviews recorded during the pretest phase were deemed sufficient to include in the main study. Therefore, the results of the pilot interviews will be included with the results of the main study below.

Main Interviews -

A total of 13 interviews were conducted for the main study.

Demographics:

In regard to age, the sample was largely composed of young adults. The mean age was 20.77 years, with a range from 18 – 31 years. With respect to gender identity, around half of the sample was made up of cis women. The other half of participants identified as trans, non-binary and genderfluid.

Table 1

Gender Distribution of Sample

Participant Gender Identity	Total N	Percentage %
Cis Woman	7	53.85%
Gender Fluid	2	15.38%
Non-Binary	1	7.69%
Trans Woman	1	7.69%
Trans Man	1	7.69%
Woman, Non-binary, and Genderfluid	1	7.69%

When asked about sexual orientation, the responses were extremely diverse. Around 30% of the sample identified as straight. The remaining 70% of participants identified as non-heterosexual.

Table 2
Sexual Orientation Distribution of Sample

Participant Sexual Orientation	Total N	Percentage %
Heterosexual	4	30.77%
Bisexual and Queer	3	23.08%
Bisexual	2	15.38%
Pansexual	2	15.38%
Lesbian	1	7.69%
Queer	1	7.69%

The racial demographics of the sample were fairly diverse and evenly distributed. The racial groups represented in the sample included South Asian people, South East Asian people, Black people, Middle Eastern people, Indigenous people, and East Asian people. Within the racial groups, there was also a significant mixed-race population.

Table 3
Racial Distribution of Sample

Participant Race	Total N	Percentage %
South Asian	3	23.08%
Black	3	23.08%
Mixed Indigenous and European	2	15.38%
Indigenous	1	7.69%
East Asian	1	7.69%
South-East Asian	1	7.69%
Mixed South-East Asian and French Canadian	1	7.69%
Mixed Arab and French Canadian	1	7.69%

When asked about ethnic identity, the participants provided a wide range of answers. No two participants had the exact same response for this question. A detailed breakdown of the ethnic makeup of the sample can be found below.

Table 4**Ethnic Distribution of Sample**

Participant Ethnicity	Total N	Percentage %
Han Chinese	1	7.69%
Konkani Indian	1	7.69%
Punjabi Indian	1	7.69%
Malayalee and Gujurati Indian	1	7.69%
Palestinian and French Canadian	1	7.69%
Anishinaabe	1	7.69%
Anishinaabe and Dutch	1	7.69%
Abenaki, Welsh Calle (Romani), and Irish	1	7.69%
Filipino	1	7.69%
Filipino and French Canadian	1	7.69%
Christian Caribbean	1	7.69%
Bahamian	1	7.69%
Yoruba	1	7.69%

With regards to English fluency 100% of the sample reported that they were fluent in English.

When asked if they considered themselves White-passing, a majority of participants answered “no”. The remainder of the sample answered “yes” or explained that their ability to pass as White was context dependent. White passing can be defined as the ability for some racialized people to physically “pass” as White. This affords the individual with a certain amount of privilege, in comparison to more visible minorities. Whether someone is considered White passing can also be context dependent. For example, several Indigenous participants reported that they felt more visibly racialized in communities with a large Indigenous population, in comparison to cities with a large Indigenous population.

Table 5**White-Passing Identity of Sample**

Participant Ability to Pass as White	Total N	Percentage %
No	8	61.53%
Yes	2	15.38%
Context-dependent	3	23.08%

Interview Themes and Responses –

The purpose of the current project was to address gaps in the Center’s programming by coordinating a community consultation of the BIPOC population in Peterborough, Ontario. In-depth interviews were conducted with 13 members of the BIPOC community describing their experiences as a multiple minority. The following section will describe common themes in the interview responses. Additionally, participant recommendations for future community resources will be discussed.

As previously mentioned, the two interviews recorded during the pretest phase were deemed sufficient to include in the main study. Therefore, the results of the pilot interviews will be included with the results of the main study below.

Common Themes Across All Demographics:

The themes below were prevalent in the responses of participants regardless of any demographic variables (race, gender identity, sexuality, etc). The themes are organized by the domain of life that is affected by the specific form of discrimination discussed.

GENERAL: Lack of Privilege –

In the current study, the “Lack of Privilege” theme was prevalent in 6 out of 13 interviews. This theme describes an individual’s awareness of the systematic privilege afforded to certain groups of people in comparison to themselves. This can result in feelings of anxiety and helplessness due to the realization that they do not have the same access to opportunities in comparison to cisgender White men.

Some participants mentioned their lack of privilege as an overarching disadvantage that affects multiple domains of their lives. For example, Ellen, a Black woman, described her experience:

“Being a Black woman is basically not having as much privilege as other people. It means that you have to work much harder to accomplish the same goals. It means being scared to walk down the street at night. It means being afraid to look at someone in the eye. It means being scared to reject someone if they come on to you to ask you for your number.”

Other participants brought up their lack of privilege as affecting specific domains of their life. For example, Jia, a Chinese woman, described how BIPOC immigrants can be economically disadvantaged due to lack of generational wealth:

“Being a first-generation immigrant ... I don’t have a lot of the same opportunities related to generational wealth that I know a lot of my peers have ... I don’t have as many family connections; I don’t have connections to jobs.”

It was also mentioned that the awareness of systematic disadvantage is connected to a feeling of helplessness. More specifically, some interviewees viewed their lack of privilege as an insurmountable barrier to the goals they wanted to achieve.

Anwuli, a Black woman described how her awareness of White privilege demotivates her:

“I try not to think about how I’m going to be limited. Because when I think about it, it’s like why do I even bother? So, I try not to think about it, and just try to focus on who’s waiting for me at the finish line.”

GENERAL: Pressure to Adhere to White Standards of Beauty –

In the current study, this theme was prevalent in 5 out of 13 interviews. The “Pressure to Adhere to White Standards of Beauty” theme describes a constant pressure to follow White Eurocentric beauty standards in an effort to better assimilate to the dominant culture. For BIPOC individuals who automatically do not meet the ideals of Eurocentric beauty, this pressure can facilitate self-esteem issues and disillusionment with identity.

Some participants described a disconnect between their outer appearance and how they are expected to present in a predominantly White culture. Feminine beauty ideals in Canada are heavily affected by heteronormative beliefs and White supremacy. Therefore, features associated with White women, such as fair skin, straight hair, light eyes, and small noses are considered the epitome of femininity. Subsequently, feminine presenting BIPOC individuals who possess ethnic features are devaluated. Jia described how White standards of beauty negatively impact her self esteem:

“As a kid I wanted to be White ... Even sometimes now, I’ll wish that I have certain features, and I’ll feel insecure about the features that are racialized about me.”

Another participant recounted how standards of White femininity had confused her perspectives of gender and how she viewed herself. Seema, an Indian woman/genderfluid person explained how Eurocentric beauty standards caused her to distance herself from the idea of womanhood:

“I had this really rigid idea of what a girl is, what a feminine person is. I would think, well I’m not like those people (White women), so I can’t be feminine. So, it kind of warped how I looked at myself ... If you have a big nose, or a round face, or if you have dark skin, or something like that, it just doesn’t fit.”

Additionally, some participants brought up the double standard that White women can present themselves a variety of different ways without any social consequence, while BIPOC women/feminine presenting individuals are subject to more strict standards. For example, Ellen mentioned that when White women wear coloured hair and piercings they are labeled as “creative”, however, when Black women wear the same styles they are often viewed as “ghetto”. Another participant, Anna, expressed that body hair is often accepted on White women, whereas a Brown or Black woman with body hair is criticized and ridiculed.

Finally, some participants mentioned that they felt compelled to adhere to White standards of beauty in order to have access to jobs and opportunities. Ellen described how she alters her appearance before interviews to blend in:

“I don’t wear afros anymore. If I’m wearing braids, I’ll pull them back into a bun. Sometimes I’ll take out these piercings on top and I’ll only keep the ones on the bottom. Just trying to make myself as Caucasian as I can.”

DATING: Racial Fetishization –

In the current study, the “Racial Fetishization” theme was prevalent in 5 out of 13 interviews. Racial fetishization is a form of racism wherein BIPOC individuals are considered sexually desirable due to stereotypes surrounding their race. Individuals who are victims of racial fetishization are often considered sexual novelties by the people around them, ultimately resulting in the devaluation of their humanity.

Some participants described instances of fetishization perpetuated by peers. For example, Raisa, an Indian non-binary person, explained how Brown women are often labelled as “exotic”:

“My neighbour ... was dating this Brown woman from Ottawa. I was in this room with ... White men, and they were just like ‘Oh my God, your girlfriend is so nice. You did so good, she’s so exotic’. After that I just couldn’t be around them, you know? I’m like are you putting that on every Brown woman you see?”

A few participants also reported being fetishized by their White partners. This often led to a feeling of uneasiness and mistrust within the relationship. For example, Bailey described how she was fetishized by an ex-partner, which left her feeling conflicted:

“It’s just a strange concept of how common fetishization is ... my ex would bring up weird aspects of my culture that I wouldn’t even know of, I’d be like ‘oh, okay!’. It was just really strange to feel analyzed you know? There were a lot of comments about my height, and how people like me are very short.”

It should be noted that all the Black interviewees reported instances of fetishization. In this study, the fetishization of Black femininity emerged as a specific phenomenon wherein Black women are viewed as hypersexual and are subsequently objectified. This is discussed in more detail later. Alesha, a Caribbean woman, described her thought on this:

“I feel like White guys sexualize us. They say they want to date Black women because they’re ‘curvy and have big butts’ ... That specific body shape is very much associated with Black women.”

Oversexualization and the objectification of Black bodies was mentioned by all of the Black interviewees. Additionally, one participant connected the fetishization

of Black women to sexual violence. Ellen described how sexual stereotyping leads to an inability to set boundaries that are respected:

“ I think a lot of people oversexualize Black women ... It comes to the point where when you do set boundaries and say, ‘no, I don’t want to have sex with you’, it’s like ‘who do you think you are? This is what you’re supposed to be doing’.”

DATING: Racism in Interracial Relationships –

In the current study, the “Racism in Interracial Relationships” theme was prevalent in 6 out of 13 interviews. This theme describes instances of outward racism, and microaggressions experienced by BIPOC individuals in relationships with White partners. This is a particularly complicated dynamic because the victim is often left feeling conflicted over feeling hurt and feeling affection towards their partners.

Some participants reported instances wherein their White partners would say or do outwardly racist things. Outward racism can be defined as intentional acts that are done with the purpose of hurt or malice. For example, Bailey, a mixed Filipino woman, described how aspects of her culture were mocked by an ex-partner:

“She’d say some pretty crappy stuff if I had food that was Filipino food, she’d call it weird stuff and kind of insult it a lot.”

Many participants mentioned experiencing microaggressions from their White partners. Microaggressions can be defined as a more subtle form of racism that is indirect and may be unintentional. Though microaggressions are sometimes considered a “lesser” form of racial prejudice, they are especially insidious because they are often not taken as seriously as incidences of outward racism. For example, Claire, an Indigenous woman, described an uncomfortable experience with an ex-partner:

“Colton Boushie who was shot and murdered for trespassing on a farmer’s field ... I was doing a benefit for him, and my partner at the time, he looked at me in front of my entire band and said, ‘yeah but didn’t he kind of deserve it?’. And I had already invested so much of my time and energy into this man. Like we were already living together, my daughter loves him. He apologized because I was cold, and I cannot believe not one of those band members piped up or said anything”

Additionally, many respondents expressed that they felt misunderstood by their White partners. Both Seema and Jia reported that they felt uncomfortable discussing the racial aspects of their experience with White partners. This apprehension was connected to a feeling of being unheard and invalidated when discussing racial issues.

Finally, many interviewees expressed a fear of racism in interracial relationships, even if they had not been in a relationship with a White person. Both Anwuli and

Hailey (an Indigenous woman), described how they would feel mentally and physically unsafe with a White partner. This was related to not knowing if the potential partner is covertly prejudiced. This fear was extended to the potential partner's family and peer group as well:

“I'd say that the main thing is that there's a lot of fear going into it. Because you never know if someone is going to accept you for your background, and you also don't know if they're racist, or if there's underlying racism in their family or friend group. That fear is very hard to deal with because it's just going to be there every single time no matter what.”

WORK AND ACADEMIA: Microaggressions and Outward Racism –

In the current study, the “Microaggressions and Outward Racism” theme was prevalent in 7 out of 13 interviews. This theme describes instances of outward racism and microaggressions towards BIPOC people within the work and academic spheres. As mentioned previously, Outward racism refers to racist acts that are done with the intention of hurt or malice; examples of this include hate crimes and yelling racial slurs. Microaggressions are a more subtle form of racism that are often indirect and/or unintentional; examples of this include assuming BIPOC individuals are foreigners or immigrants, and denial of racial prejudice.

Some participants reported cases of outward racism in the workplace and academia. For example, Raisa mentioned how she was racially harassed by a former co-worker, often in front of other people:

“I was told by this White cis gay man who worked with me that I was a diversity hire. This wasn't in close quarters or anything like that, this was in front of people who were collaborating on a community meeting.”

Another participant, Ryan, an Indigenous genderfluid person, described how she would get called racial slurs by her ex-boss. Even after discussing this issue with her supervisor, her boss did not change her attitude or language.

Some respondents described incidences of microaggressions in the career space and learning environments. For example, Seema, described how while attending elementary school, she would often be physically associated with other Brown children:

“Like my elementary school was very small and very White. So, you just grow up feeling like you're always ‘the Brown person’. In elementary school I grew up with my cousin Maitreyi, who is the same age as me, and we were in the same classes in elementary school. We don't look at all alike and I'm sure that if you saw us you would see two different people, but people thought we were identical twins. My friend who is also Indian, people think we're related all the time when we look nothing alike.”

Another participant, Anwuli, described how in her post-secondary classes, Black students would often get grouped together for class assignments. Anwuli went on

to say how this was done in an effort to give the students group mates that they could easily work with. However, she affirmed that this only functions to “create more division and separation”.

WORK AND ACADEMIA: Lack of Representation –

In the current study, the “Lack of Representation” theme was prevalent in 4 out of 13 interviews. This theme describes a lack of BIPOC presence within the work and academic spheres. Insufficient BIPOC representation can result in feelings of distress and detachment from said environments.

Many participants mentioned an absence of BIPOC individuals within career and educational environments. A lack of BIPOC presence often leads to racialized perspectives not being prioritized. Seema described how her entire academic career, from elementary to post-secondary, has been oversaturated with White perspectives:

“When I grew up, did I ever have a non-White teacher? I don’t think I did, in elementary school, in high school. It’s been a bit different in university I’ve had like two so far (non-White profs). So that’s definitely been a thing. All of my teachers were White growing up, 100%. And then like, learning the books that we read, and the stuff that I study now is basically all books. So, it’s just an overwhelmingly White male space.”

Some interviewees also expressed a need for more BIPOC mentors in the career and academic space. For these participants, a lack of BIPOC representation was connected to an unavailability of opportunities for BIPOC people. Raisa described this dilemma:

“I’ve never seen a Brown person in my career space. I don’t feel represented anywhere. It’s like I have to be the representation constantly. There are no other people to look up to. Even when you have some Brown bodies, they’re Whitewashed in their thinking.”

WORK AND ACADEMIA: Fear of Discrimination in Career Pursuits -

In the current study, the “Fear of Discrimination in Career Pursuits” theme was prevalent in 7 out of 13 interviews. This theme describes the expectation or fear of encountering prejudice while pursuing prospective career goals.

Many participants talked about their future career plans; however, these participants also expressed worry for the obstacles they would face while attempting to achieve these goals. These anticipated obstacles were almost always related to anxiety surrounding racial prejudice. For example, Claire described her feelings going into law:

“I would like to go back to school for law. ... I’m not going to lie I’m actually terrified to even approach anyone who isn’t Indigenous in case they don’t understand.”

Jia also expressed a similar sentiment wherein fear of discrimination led to disillusionment with her career goals:

“I want to find some land and become a farmer, but I feel like being trans and a person of colour, it’s going to be hard to find acceptance in rural communities where that sort of identity is not really common, and discrimination is prevalent.”

Additionally, many interviewees described a need to “prove themselves” in academic and work settings in order to be taken seriously. This was talked about as a double standard, since many respondents mentioned how they would have to work harder than their White counterparts to receive the same recognition. Rosemary, a Filipino genderfluid person, described the pressure they feel to validate their capabilities:

“I have to be good at everything because I have to prove myself. I feel like with my future career, I have to do all these things. I have to really wear myself out so that I can actually have a career. I feel like it’s going to be harder for me because I’m a person of colour and a woman. . . . People won’t honour my work, or they won’t really respect me until I actually have proven something.”

Common Themes for LGBTQIA+ BIPOC Participants:

The themes below were prevalent in the responses of LGBTQIA+ participants specifically. A total of eight LGBTQIA+ interviewees took part in this study. The themes are organized by the domain of life that is affected by the specific form of discrimination discussed.

GENERAL: Queerness as Being Synonymous to Whiteness -

In the current study the “Queerness as Being Synonymous to Whiteness” theme was prevalent in 3 out of 8 interviews done with LGBTQIA+ participants. This theme describes how White perspectives dominate the LGBTQIA+ community and subsequently invalidate the experiences of queer people of colour. This was often connected to a feeling of being “othered” by the White queer community.

A few interviewees described how queer spaces in Peterborough are mostly dominated by White LGBTQIA+ people. This makes it difficult for queer POC to find peers who can relate to their experiences. Anna described her experience as a queer POC who is new to Canada:

“I lived in Kuwait, and being a queer person isn’t the best there. So, coming to Canada, I tried to be more outgoing about it. A lot of queer spaces were like filled with queer White people.”

All respondents who brought up this theme described how queerness is associated with Whiteness. More specifically, these participants explained how the societal archetype of an LGBTQIA+ person is almost always White. At the same time, due to heteronormative stereotypes associated with racialized identities, the

perspectives of queer POC are erased. Seema described how her identity as a bisexual, South Asian woman/genderfluid person, is constantly questioned:

“With queer women especially, I know other queer women who aren’t White but a lot of them are White. So many of them just associate queerness and Whiteness as the same thing. ... the way I dress, I don’t know if it ‘conveys’ my queerness. But just so many people have this, queer people especially, just assume that I’m straight until I mention an ex-girlfriend or something. It just takes them a moment to associate like ‘the Brown girl’s bi?? That’s a thing?’. It’s like yeah, Asians can be queer too. So definitely that’s a thing.”

This point was expanded on by Raisa, who explained how certain cultural fashions that are associated with queerness are also associated with Whiteness. Therefore, queer POC who do not display these cultural markers of their gender/sexual identity may be othered by White LGBTQIA+ folk. Raisa went on to bring up the point that some queer POC may not feel comfortable with being visibly queer:

“Their expectation was, oh if you’re queer or anywhere on the spectrum you’re supposed to have colored hair, or you’re supposed to look like you are in that group. It was really hard, just from a cultural perspective. ... I just don’t feel comfortable doing that because of the biases that have been instilled in me back home.”

SELF: Conflicts with Queerness and Racial Identity -

In the current study the “Conflicts with Queerness and Racial Identity” theme was prevalent in 4 out of 8 interviews done with LGBTQIA+ participants. This theme describes a disconnect between the individual’s sexuality/gender identity and aspects of their culture.

LGBTQIA+ people of colour have to navigate between two marginalized identities. This can be complicated by heteronormativity and cissexism within their own cultures. Some participants described instances of prejudice based on their sexual orientation/gender identity from their family members. For example, James, a Palestinian trans man, described a complicated relationship with his grandparents as they come to terms with his gender identity:

“They had to flee Palestine. So, they hold a lot of the traditional views ... They do the best they can. They say that they don’t understand, but they’ll try to respect me. It feels really weird to settle like that, but I can’t really expect more.”

A similar dynamic was mentioned by Rosemary and Aimee, who are of Filipino descent. Both individuals described how growing up in a Catholic Filipino family led to conflicts in coming to terms with their sexual/gender identities.

Additionally, they both reported feeling othered within the Filipino community due to prejudice related to their sexuality.

Some interviewees explained how queerphobia within their communities triggered a sense of disillusionment with their culture. For example, Seema described her conflicting feelings towards Indian society after coming out:

“With my culture, I really love it, and I find so much beautiful stuff in it. It’s awesome to look back on traditions and the things I did as a kid. But my relationship with it is so warped, because that’s the same culture that made me think I was straight for fourteen years and treated me like shit for not being straight. So, it did really make me feel ‘outside’ of my family, and I still feel like that.”

Lastly, some respondents mentioned how fear of ostracization from their cultural communities deterred them from exploring aspects of their gender and sexual orientation. This was connected to a need to hide or conceal aspects of the individual’s sexual identity. For example, Rosemary explained how growing up in an orthodox community caused them to mask their identity as a genderfluid, pansexual person:

“With sexuality I don’t really show it because I feel like it’s not really accepted that much ... I had to kind of like hide myself more because I’m really still in touch with the Filipino community, and they’re not really into that. So, it affected me in a way that I can’t really show who I am. Like I can’t even explore it with people who are close to me.

Common Themes for Black Participants:

The themes below were prevalent in the responses of Black participants specifically. A total of 3 Black interviewees took part in this study. The themes are organized by the domain of life that is affected by the specific form of discrimination discussed.

DATING: Discriminatory Dating Preferences -

In the current study, the “Discriminatory Dating Preferences” theme was prevalent in all the interviews done with Black respondents. This theme describes how Black women are subject to negative sexual stereotyping that influences how they are treated in the dating world. These biases ultimately translate to racist dating preferences wherein Black women are considered romantically undesirable compared to other races. Participants who mentioned this topic described discriminatory incidences perpetuated by men from various racial backgrounds.

All the respondents mentioned how negative perceptions of Black femininity contributes to racist dating preferences. Black women are often perceived as assertive and strong. Since these characteristics are contradictory to the traditional principles of womanhood, Black women may be considered less feminine, and are therefore afforded less social privilege in the romantic world. However, at the

same time, Black women are also fetishized as hypersexual beings. For example, Ellen described how she often has to navigate between men who fetishize her and men who dismiss her based on her race:

“It’s really weird. It’s like two ends of a spectrum. The one end is like the creeps that fetishize. Especially because I’m big too, I’ve gotten messages like ‘Can you sit on my face?’ or ‘Oh chocolate, I like chocolate’ or something. It’s very cringe. There are also messages that are like ‘You’re cute for a Black girl’ or ‘I would date you, but you’re a Black girl and Black women are so much more work. They’re too assertive, your standards are too high’. Yeah, I’ve been in situations where once a guy that I dated said ‘Oh you’re going to end up with a White man because no Black man will do all this stuff to keep you happy’.”

Anwuli also expressed a similar sentiment, however, her response focused on how men from her own community are influenced by anti-Black racism and end up reinforcing negative stereotypes of Black femininity. This is an example of how colonialist world views maintained by the dominant culture can permeate minority groups and create an aspect of self-hatred. Anwuli described this dilemma through her experiences on social media:

“Black women have been criticized a lot over social media even though people claim to love us. It’s just that even Black men whom we expect to stand by us, they bring us down the most. I saw a video on social media today and it said, ‘who would you rather date, a White woman or a Black woman?’. And the men in the video said, ‘White girls’. When asked for their reason for that they said, ‘Black girls are too ghetto, Black girls are too mean, Black girls are ugly’. It makes a huge difference when it is your own kind that is degrading you. So, there aren’t a lot of options for us as Black women.”

All the Black interviewees also mentioned how White standards of beauty reinforce anti-Black dating preferences. As mentioned previously, in North American society, White women are considered the epitome of the feminine ideal. Therefore, Eurocentric feminine features such as thin noses, straight hair, light eyes, and light skin are highly favored. At the same time, ethnic features such as textured hair and dark skin are considered undesirable and unfeminine. Participants explained how their desirability was based on how well they could adhere to Eurocentric beauty standards. For example, Alesha described how racially ambiguous Black women are preferred over Black women who look monoracial:

“In my opinion, a majority of Black men want to date White women because they want their babies to be mixed. I’ve seen Black men prefer mixed women over fully Black women. You know, girls that are mixed

with Asian or Latino. You have to have the quote unquote, ‘Indian hair’. So, I think they also want to see that in their children.”

SELF: Pressure to Be Strong -

In the current study, the “Pressure to be Strong” theme was prevalent in 2 out of 3 interviews done with Black respondents. This theme can be explained as an expectation to be resilient and unaffected even in the face of extreme adversity. This pressure may be related to the stereotype of the “strong Black woman”. This image posits Black women as unshakable entities that are perpetually unfazed by emotional, mental, and physical distress. Even though this may seem to be a positive stereotype, these views function to minimize the suffering of Black women. Therefore, this demographic may not be getting the help they need.

Both participants mentioned how the pressure to be strong affected how they were expected to respond to anti-Black racism. More specifically, these respondents felt unable to express how discrimination had harmed them. For example, Ellen explained how people’s expectations for herself conflicted with what she actually wanted to do:

“It’s feeling like you always have to behave and be presentable, even if you’re going through it and you’re not really in that right mindset. It’s the feeling of being disrespected a lot of times. People just automatically expect you to be strong and handle it. Women of colour in general are like pretty strong, but sometimes you don’t wanna be you know? Sometimes you just want to live your life.”

Additionally, both interviewees brought up how the pressure to be strong made it impossible for them to acknowledge issues with their mental health and engage in self care. This was connected to neglecting aspects of their own psychological wellbeing. For example, Anwuli described her journey with mental health and how her community helped uplift her:

“In 2019 I did have the biggest breakdown of my life, and only a few people knew. This is because I felt like I had to be strong, and I felt like other people were expecting me to be strong. With Black women, so many things are happening to us right now, like we’re facing so many situations. And people expect us to have a thick skin and stay strong. This is great, but you also can’t place such a huge responsibility on someone, if we need to feel, we need to feel. ... I had so many bottled up emotions from the past year because I felt like everyone was expecting me to be strong. So, when I had that big mental breakdown, I really felt like I was going to end it. And the only people who surrounded me were my Black friends, Black women specifically.”

WORK: Racism in the Hiring Process:

In the current study, the “Racism in the Hiring Process” theme was prevalent in all the interviews done with Black respondents. This theme encompasses instances of anti-Black racism perpetuated by potential employers during the

hiring process. Subsequently, this creates a significant barrier in employment for Black people.

Some interviewees mentioned difficulties in getting transferred from their respective jobs to a Peterborough location. It was reported that the Peterborough location would refuse or overturn the transfer with no reason provided. For example, Alesha explained her troubles in the hiring process, despite having glowing references from her previous job:

“Last semester I needed a job. I had worked at this place before so I thought I could just transfer to the location in Peterborough. My aunt ended up passing away and I had to leave the country, so I missed a training class. Because I missed that training class, they said I couldn’t have the job. Even after having a glowing recommendation from my previous job. I was actually in the top ten percent within my section as a call center representative, so I got a \$1000 bonus. Even with my manager vouching for me they didn’t take the transfer, and they also didn’t hire me when I applied. They didn’t even call me back. My manager even said that he contacted the manager in Peterborough. Nothing happened.”

A few respondents spoke about how they would be discriminated against during the interview process. This was often communicated through covert behaviours such as tone of voice. For example, Ellen described how she was treated by a potential employer:

“When we actually started the interview, the manager was very rude and dismissive. He was like ‘Oh I just want you to know that if you work here you can’t do this, you can’t have these in. You can’t have nail polish on.’ It was just like; I understand having rules but the way he said it was just rude.”

Common Themes for Mixed-Race Participants:

The themes below were prevalent in the responses of the mixed-race participants specifically. A total of four interviewees of mixed-race descent took part in this study. The themes are organized by the domain of life that is affected by the specific form of discrimination discussed.

FAMILY AND PEERS: Racism Within the Family -

In the current study, the “Racism Within the Family” theme was prevalent in 3 out of 4 interviews done with respondents of mixed-race descent. This theme specifically refers to the experiences of individuals with White and racialized people within their families. Interviewees who mentioned this topic described instances of outward racism and microaggressions perpetuated by White members of their family.

Some participants explained how more visibly racialized relatives would be discriminated against by the White members of the household. For example, Ryan, who is Abenaki and Welsh, described how her Indigenous mother was treated by her in-laws:

“I realized my mom was feeling that way because she looks Indigenous, she looks Brown. ... her mother-in-law constantly treated her like shit because of her complexion, because of her body type and all of these things. In that family Welsh culture was very forced on you, and there wasn't any room for anything else.”

Additionally, a few interviewees mentioned how their White relatives would behave in discriminatory ways towards them because of their mixed heritage. For example, Bailey recounted how her grandparents would exclude her and her siblings from the rest of the family due to their Filipino background:

“I guess they didn't want to participate in the family as much because of my siblings. It was pretty evident in the way that they acted towards my siblings and I, as opposed to how my other cousins got treated.”

FAMILY AND PEERS: Invalidation of Racial Identity -

In the current study, the “Invalidation of Racial Identity” theme was prevalent in 3 out of 4 interviews done with respondents of mixed-race descent. This theme describes how multiracial individuals are sometimes invalidated in their racial identity due to their mixed heritage. This is often perpetuated in the form of words and actions by peers, family, and/or society.

A few participants who mentioned this theme described how their physical appearance plays a huge role in how or if their racial identity is validated. Interviewees who looked more visibly mixed as opposed to monoracial tended to have more conflicts with their outward appearance and their internal experience. For example, Hailey, who is Anishinaabe and Dutch, explained how her Indigeneity is repeatedly called into question:

“There are also physical pressures on my life. As a woman you're expected to live according to societal norms, and as an Indigenous woman it's even so. People are judging you with things like ‘Oh you don't look Indigenous!’, or ‘Are you sure you are?’, and there's like blood quantum, stuff like that. There are pressures coming from so many different ways.”

Some interviewees also brought up how their mixed background translates to a loss of heritage, which subsequently invalidates their racial identity even further. In this study, loss of heritage was often connected to aspects of intergenerational trauma and colonialism. For example, Bailey, who is Filipino and French Canadian, explained how loss of language contributed to her conflict with her racial identity:

“My mom made sure that I didn’t know Tagalog, because she was a first-generation immigrant with her parents, and she didn’t want that kind of pressure on me of having an accent. I understand this, but also at the same time, I feel like I’ve lost some of the heritage there. I feel kind of banana you know? I just don’t feel that included on either side. Because like, one side really hates me, and the other side thinks I’m like a gringo (White person).”

Suggestions for Future Resources –

For the final portion of the interview, the respondents were asked to rate the quantity and quality of the resources in Nogogiwanoong/Peterborough that are directed towards the BIPOC community. Additionally, interviewees were inquired on what resources they want to see within the city.

In general, when asked about the quantity of BIPOC resources, responses were mixed. Some were very adamant in saying that there is not enough outreach aimed towards the BIPOC community. For example, Ryan expressed how politicians in Peterborough and Ontario refuse to acknowledge racialized issues in their own communities, such as police brutality. However, others were impressed at the resources available to racialized individuals. Interviewees who responded positively to this question tended to be new to the community and came from regions where outward racism is more pronounced. For example, Bailey who is from Quebec, was impressed at the variety of resources available for BIPOC individuals and LGBTQIA+ folk in Peterborough compared to her hometown. When questioned about the quality of community resources, the responses were also extremely varied. A portion of the respondents mentioned how there is a huge need for quality improvement of BIPOC resources in the community. Alternatively, some interviewees commended the quality of outreach directed towards Peterborough’s racialized population.

When asked about their ideas for outreach, the participants came up with a variety of suggestions. Some ideas were directed at a particular demographic, such as Indigenous peoples or Black women, and some were more general. All respondent suggestions for BIPOC resources are summarized below. The responses are organized based on the targeted demographic.

Ideas for Resources Directed Towards the Whole BIPOC Community:

- **Anti Oppression Workshops:** Anti oppression workshops were suggested by a couple of participants. These seminars would be directed towards individuals who are seeking to broaden their understanding of racialized issues and the institutions that support White supremacy.
- **BIPOC Therapists:** Many interviewees expressed a need for more BIPOC therapists and therapy resources for racialized individuals. The mental health needs of BIPOC groups are different from the needs of White people because their experiences are uniquely racialized. Therefore, therapists and psychological resources that recognize the effects of discriminatory institutions on mental well-being are needed.
- **Educational Resources/Events Focused on Queer POC:** Almost all the LGBTQIA+ participants expressed a sense of disillusionment with regards to the queer community in

Peterborough. It was conveyed that the experiences of White queer individuals are prioritized, to the detriment of the queer BIPOC community. To counter this, the Center was advised to organize workshops on racialized experiences of queerness, and specifically queer BIPOC events.

- **Information/Resource Sheets:** Many interviewees suggested compiling information on all the BIPOC resources available in Peterborough in a document. Hence, the information will be more easily accessible.
- **Information on Sexual Health Resources:** Many participants requested a resource sheet on the sexual health resources available in Peterborough. Some of the specific resources that were mentioned included STI testing, pregnancy tests, and abortion access.
- **More Educational Resources:** This was suggested by an Indigenous participant who expressed that the average person does not have a good understanding of Indigenous history. Therefore, they suggested creating educational resources for Indigenous issues such as reconciliation and residential schooling. This individual also expressed a need for educational resources on issues relating to non-Indigenous POC.
- **POC in the Peterborough Arts Community:** A couple of participants expressed how the art scene in Peterborough is dominated by White creators. This facilitates a sense of inaccessibility for BIPOC people. To counter this, the Center could facilitate art nights and electronic art shows featuring BIPOC artists.
- **Safe Spaces:** Many interviewees expressed a need for a safe space where BIPOC individuals can come together to disclose and discuss their discriminatory experiences. It might be beneficial to organize virtual/in-person peer support for racialized community members. Alternatively, the Center could coordinate other online and physical platforms where BIPOC individuals can express themselves safely.
- **Walk Home Service:** Several feminine presenting respondents expressed feeling fearful when walking alone at night. A walk-home service is offered through Trent university at no cost; however, this is only available for students. One interviewee suggested coordinating a walk-home resource that can be used by anyone in the community.

Resources for the Indigenous Community:

- **Information/Resource Sheet:** Some Indigenous participants suggested putting together a document where all the Indigenous resources available in Peterborough are listed. This makes the information more easily accessible.
- **Anishinaabe Zine:** An Indigenous interviewee brought up the idea of creating a monthly/biweekly zine on Anishinaabe culture. The zine would feature Indigenous artists and help reinforce Nogogiwonong's/Peterborough's identity as an Anishinaabe community.

Resources for the Black Community:

- **Hair Resources:** One interviewee mentioned that there is a lack of Black hair resources in Peterborough. It was mentioned that many Black individuals have to travel to Toronto in order to find hair products or a stylist who knows how to work on textured hair. The

Center could provide funding to establish affordable Black hair services in the community.

- **Medical Resources for Black Women:** Some interviewees expressed a fear of anti-Black racism in medical institutions. This translated to an aversion to interacting with the healthcare system. Since the Center does not possess any expertise in medical services, the resources we can provide are limited. However, it may be beneficial to conduct a workshop on medical racism. In addition, a resource sheet that directs individuals to BIPOC doctors/specialists in Peterborough might be helpful.

Resources for the Muslim Community:

- **Queer Muslim Resources:** One interviewee suggested resources that help navigate the experience of being both Muslim and queer. There are a multitude of outreach ideas that could be applied to this topic including workshops and online discussions.

Resources for International BIPOC Students:

- **More Information on Sexual Health Resources:** International students in particular requested an information resource on sexual health that is specifically directed to them. Because many international students are new to the culture and community, they are often unsure on how to navigate the medical system or where to look for resources.

Part D: Conclusion

The purpose of the present project was to highlight the challenges experiences by racialized members of the Peterborough community who belong to multiple marginalized groups. In addition, we sought to address gaps in the Center’s programming that fails to address the need of the BIPOC community. In order to accomplish these goals, racialized individuals within the Peterborough community were interviewed on their personal discriminatory experiences. They were also inquired about their recommendations for BIPOC outreach. The interviews were recorded, transcribed and analyzed via thematic analysis. Many themes emerged from the interviews indicating a wide range of obstacles and barriers. Some challenges were common across all demographics such as ... while others were only mentioned by a specific demographic in the sample. For example, “Invalidation of Racial Identity” was a challenge that was mentioned only by the participants who have a mixed racial background. It should be noted that just because a specific demographic mentioned a certain challenge within the study, does not necessarily mean that other groups do not also experience the same obstacle. Our results could suggest that specific barriers such as “Invalidation of Racial Identity” are more salient for certain demographics in comparison to others. However, further investigation would be needed to confirm this.

A summary of the challenges/barriers mentioned by all the interviewees can be found below.

All Demographics:

- 1) Lack of Privilege
- 2) Pressure to Adhere to White Standards of Beauty
- 3) Racial Fetishization
- 4) Racism in Interracial Relationships
- 5) Microaggressions and Outward Racism in the Workplace
- 6) Lack of Representation in the Workplace
- 7) Fear of Discrimination in Career Pursuits

LGBTQIA+ Participants:

- 1) Queerness as Being Synonymous to Whiteness
- 2) Conflicts with Queerness and Racial Identity

Black Participants:

- 1) Discriminatory Dating Preferences
- 2) Pressure to Be Strong
- 3) Racism in the Hiring Process

Mixed-Race Participants:

- 1) Racism Within the Family
- 2) Invalidation of Racial Identity

In order to combat these challenges, the respondents suggested a wide range of resources. Some of the suggested outreach ideas targeted a specific racial group, while others applied to the BIPOC community as a whole. A summary of recommended programming ideas can be found below:

All Demographics:

- 1) Anti-oppression workshops.
- 2) More BIPOC therapists.
- 3) Educational resources and events focused on Queer BIPOC folk
- 4) Information/resource sheets.
- 5) More BIPOC community in the arts.
- 6) Safe spaces.

Indigenous Resources:

- 1) Information/resource sheets on Indigenous resources within the community.
- 2) Anishinaabe zine.

Black Resources:

- 1) Black hair resources.
- 2) Medical resources for Black women.

LGBTQIA+ Resources:

- 1) Resources for Queer Muslims

Resources for International BIPOC Students:

- 1) More info on sexual health resources.

As a closing note, it should be noted that a majority of the barriers mentioned by participants reflect a recognition of the heteronormative, White supremacist ideals that our current society is built on. These ideals are so pervasive that they are passed down generation to generation. They

affect multiple domains of life for BIPOC individuals, including education, career, dating, and self.