

FEBRUARY 2022



REPORT ON FAMILIES LIVING OUTSIDE OF MONTRÉAL

As part of the project “Family diversity: Creating a regional and intersectional network”

LGBTQ2 Community Capacity Fund
Women and Gender Equality Canada



Femmes et Égalité
des genres Canada

Women and Gender
Equality Canada

Authors

Roxanne Gibson and Jo Bérubé, LGBT+FC

Ash Paré, Inclusion Consultant, LGBT+FC and Administrator, Espace LGBTQ+

Translation

Andrea Zanin

Coordination

Mona Greenbaum, Executive Director, LGBT+FC

Graphic design

Samuel Alexis Communications

LGBT+ Family Coalition (LGBT+FC)

201-3155 Hochelaga

Montréal, QC

H1W 1G4

514-878-7600

info@famillesLGBT.org

www.famillesLGBT.org

© LGBT+ Family Coalition, 2022

TABLE OF CONTENTS

- 1. Introduction** **5**
 - 1.1. Introduction to the LGBT+ Family Coalition 5
 - 1.2. Introduction to phase 5 of the project..... 5
- 2. Preamble**..... **7**
- 3. People interviewed**..... **7**
- 4. Methodology**..... **8**
 - 4.1. Sample 8
 - 4.2. Administrative regions in which the families live 8
 - 4.3. Gender identity and sexual orientation of the people interviewed 8
 - 4.4. Questionnaire 9
 - 4.5. Types of interviews..... 9
- 5. Analysis of the situation and observations** **10**
 - 5.1. Family composition 10
 - 5.2. Access to starting a family in regions outside Montréal..... 10
 - 5.3. Access to information leading to LGBTQ+ family creation..... 10
 - 5.4. Community reaction to announcements about starting a family 10
 - 5.5. The family network: Hetero-parented families in the majority 11
 - 5.6. Relationships with community, health and school institutions and daycares..... 12
 - 5.7. View of the LGBT+ Family Coalition..... 15
- 6. Conclusion** **16**
- 7. Recommendations**..... **17**
- 8. Appendix** **21**
 - 8.1. Questionnaire for LGBTQ+ families living outside of Montréal..... 21



INTRODUCTION

1.1. Introduction to the LGBT+ Family Coalition

Founded in 1998, the LGBT+ Family Coalition (LGBT+FC) is a community rights organization that advocates for the social and legal recognition of families that come under the umbrella of sexual and gender diversity.

Our mission is to work to build a world free of homophobia, transphobia, heteronormativity¹ and cisnormativity² where all families are celebrated and valued, regardless of their composition or the ethnic origin or nationality of their members.

Our actions are inspired by our values of equity, inclusion, kindness and solidarity.

As the only organization defending the rights of LGBTQ2+³ families in Québec, the LGBT+FC aims to represent all families, particularly families that are under-represented.

1.2. Introduction to phase 5 of the project

In 2015, the Ministère de la Famille du Québec stated that the majority of families with same-sex parents (64%) lived outside major urban centres.⁴ These families' needs in terms of support, information and networking are enormous. However, within cities, for many families the situation is sadly the same: Indigenous families living off-reserve and racialized families may be isolated and lack resources and support. Despite the LGBT+FC's 1,700 member families across Québec, the organization barely manages to reach these families or serve them appropriately.

The main objective of this project, funded by Women and Gender Equality Canada, is to put new measures into place to attempt to remedy these lacks.

This report includes analyses and recommendations for the fifth phase of the project, which aims to consult families living outside of Montréal.

In recent years, we have observed the development of services accessible to sexually and gender-diverse people and communities living outside major centres. We have also seen the creation of regional LGBTQ2+ organizations that provide support and activities for LGBTQ2+ people living in their territory. Today, it's no longer necessary to move to Montréal to undertake a transition or fully live out one's same-sex interests, for instance.

1. System of thought that takes heterosexuality as the norm and privileges people with this sexual orientation.

2. System of thought that takes cisgender people (people who identify with their gender assigned at birth) as the norm and privileges cis people to the detriment of trans people.

3. Lesbian, gay, bisexual, trans, queer, Two-Spirit. Two-Spirit is a First Nations concept that refers to both having an Indigenous identity and being on the spectrum of sexual and gender diversity.

4. French-language research report on family structures and parental experiences in families with same-sex parents, entitled "Rapport de recherche : structures familiales et vécu parental dans les familles homoparentales – État des recherches." Ministère de la Famille, 2015. <https://www.mfa.gouv.qc.ca/fr/publication/Documents/familles-homoparentales-rapport.pdf>

More and more people who come under the umbrella of sexual and gender diversity are choosing to leave major urban centres to settle in other areas and start families there. As such, it has become crucial for the LGBT+ Family Coalition to meet with these families and learn about the issues they face where they live. After our discussions with the various LGBTQ+ families we met with, we analyzed the data and made recommendations based on it.

This report first presents an analysis of these families' experiences in their regions, and then proposes recommendations to help the organization better meet the needs of its members living outside of Montréal.

PREAMBLE

For this research, it was important for the LGBT+ Family Coalition to meet with families living in various administrative regions of Québec in order to understand the realities of each region. Over the course of our interviews, we noted that these families' experiences and needs were not as different as we had expected them to be from one region to the next, but that the biggest differences came up with regard to how far a family was from a major urban centre and the population demographics in their area. In keeping with these observations, this report is not divided based on the administrative regions in which the families we interviewed live, as we did for Report 2 on LGBTQ+ organizations in the various regions. Rather, in the sections concerned, we specify when a statement or other information comes from a family living in a remote region.

PEOPLE INTERVIEWED

All the people we interviewed were comfortable using their first names in this report and gave their consent for the interviews to be recorded for the purpose of taking notes toward the writing of this report.

METHODOLOGY

4.1. Sample

- 37 families⁵
- 47 people interviewed

4.2. Administrative regions in which the families live

- Abitibi-Témiscamingue: 3
- Saguenay: 4
- Montérégie: 5
- Gaspésie: 3
- Estrie: 6
- Capitale-Nationale: 5
- Outaouais: 4
- Mauricie-Centre-du-Québec: 5
- Other: 2⁶

4.3. Gender identity and sexual orientation of the people interviewed

Gender identity of the people interviewed

- 35 cis women⁷
- 4 cis men⁸
- 1 trans woman⁹
- 1 trans man¹⁰
- 6 non-binary people¹¹

Sexual orientation of the people interviewed

- 27 people self-identified as lesbians
- 5 people self-identified as pansexual¹²
- 2 people self-identified as bisexual
- 4 people self-identified as gay
- 1 person self-identified as both queer¹³ and a lesbian
- 1 person self-identified as both heterosexual and demisexual¹⁴
- 8 people who don't define their sexual orientation

5. The term "family" includes future parents except where otherwise indicated.

6. For the initial project, seven administrative regions were selected in which to meet with families, but we also met with two families from an additional administrative region, Bas-Saint-Laurent.

7. A cis woman is a woman who was assigned female at birth.

8. A cis man is a man who was assigned male at birth.

9. A trans woman is a woman who was assigned male at birth.

10. A trans man is a man who was assigned female at birth.

11. A non-binary person identifies as being outside the binary of man and woman.

12. A pansexual person defines their sexual or romantic attractions as being unrelated to the other person's gender.

13. A queer person defines themselves as being outside traditional gender and sexual orientation categories or refuses to label them.

14. A demisexual person does not feel sexual attraction toward another person unless they have deep emotional ties to that person.

4.4. Questionnaire

The questionnaire (see appendix) included six major sections, each with main questions and sub-questions in order to facilitate the interviews and gather as much relevant information as possible:

1. Identity: name, pronouns, gender identity and sexual orientation
2. Family composition
3. Social network and community perception
4. Relationships with community, school and health institutions
5. Activities and events
6. Representation by the Coalition

4.5. Types of interviews

Most of the interviews were carried out online, with some done in person. They were semi-directed interviews with a questionnaire, but with as much space as possible left for the families to speak about their experiences and realities as a family living outside of Montréal.

ANALYSIS AND OBSERVATIONS

5.1. Family composition

- Future parents just beginning to work on starting a family or partway through the process: 8
- Families that used assisted reproduction (medical or DIY): 22
- One family that worked with a surrogate
- One foster family
- Reconstituted families of which one of the members is not a legal parent (step-parent): 5
- Adoptive families: 3

5.2. Access to starting a family in regions outside Montréal

Most of the people we interviewed said they had known for a long time that they wanted to start a family and knew there were ways to do so for LGBTQ+ people. However, some of them did not know the exact methods that were available to them given the low representation of LGBTQ+ families in their areas or in their networks.

5.3. Access to information leading to LGBTQ+ family creation

The majority of the people we interviewed (24) found precise information about how to start a family on the LGBTQ+ Family Coalition website even if most of them already knew some of the available options. Many of the people we interviewed mentioned the relevance and clarity of the various guides for LGBTQ+ parents and future parents available on the website, with regard to both technical procedures and legal information.

A few members had also taken part in weekend trainings for future parents provided by the Coalition and said these were helpful. Some families obtained information directly from health and social services, such as fertility clinics, the Director of Youth Protection (DYP), the Secrétariat à l'adoption internationale (Québec's international adoption authority) and others. For families that found information elsewhere than from the Coalition, most of them felt comfortable mentioning they were part of the LGBTQ+ community even if their realities were not necessarily represented within the various institutions they dealt with.

5.4. Community reaction to announcements about starting a family

Most of the families we met with said that their communities mainly had positive reactions when the respondents disclosed they would be starting a family. One of the points that also emerged several times in our interviews was that for some families, announcing to their community that they were starting a family

strengthened their ties with that community. These people explained that telling their parents about their sexual orientation had been a bit difficult, but that after they announced they would be starting a family, their parents admitted that their initial negative reaction had been because they feared they would never become grandparents. **As such, it appears accurate to note that the myth that LGBTQ+ people can't have children is still widespread today in Québec.**

However, nonetheless, for some families, their announcements about becoming parents were not well received, for several reasons. One of the issues noted among some cis women couples is that their families failed to fully recognize the parental status of the non-birth mother. Another reason for negative reactions that came up multiple times in our interviews was the method the parents chose to start their family. Whether this was assisted reproduction, adoption via the DYP's mixed bank or becoming a foster family, some of our respondents' families questioned the legitimacy of their parental roles. **Biological relationships seem to still be very important in the Western understanding of the family model, even though family models in Québec are trending toward diversification: 32.9% of children age 9 to 14 do not live in a nuclear family¹⁵ according to the 2016 Canadian census.**

5.5. The family network: Hetero-parented families in the majority

Many of the families we interviewed had few or no LGBTQ+ families in their communities with whom they could talk about the issues particular to their type of family. A minority of them said they didn't necessarily feel the need to meet other LGBTQ+ families because they already felt well supported and didn't see the use, or because their sexual orientation didn't feature strongly in their sense of parental identity. However, a strong majority of the families we interviewed would like to have more sexually and gender-diverse families in their communities, both to be able to speak about their realities and to show their children other families with models similar to their own. Many of these parents fear that their children will believe they're the only ones living in an LGBTQ+ family and expressed their desire to create a network within their community.

« FOR US AS IMMIGRANTS, IT'S HARDER TO FIND CONNECTION WITH QUÉBÉCOIS PEOPLE; OUR OTHER FRIENDS FROM OUR COUNTRY HAVE THIS SAME DIFFICULTY. SO, FINDING FAMILIES LIKE OUR OWN IS EVEN MORE DIFFICULT. »

— LIVIA

15. <https://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016006/98-200-x2016006-eng.cfm>

In addition to the difficulty of building a network with other LGBTQ+ families, some of the families that had immigrated also mentioned the additional complexity they experienced in networking within their communities.

Although most of the families said they don't have LGBTQ+ families in their communities, five families said they are active on Facebook pages for LGBTQ+ families and described the support they find there with regard to questions about starting a family, LGBTQ+ parenting and access to a potential social network.

5.6. Relationships with community, health and school institutions and daycares

This part of the report addresses the issues families face in their interactions with institutions. It's important to specify that the vast majority of the families we interviewed are white and are not immigrants. In our sample, there was only one BIPOC person. This was a notable feature of our interviews, but even though we interviewed only white families (with one exception), it became clear that racism is more strongly present than homophobia in many regions.

« [LGBTQ+] ACTIVITIES WOULD BE FAIRLY WELL RECEIVED. I THINK PEOPLE IN SAGUENAY ARE MORE RACIST THAN HOMOPHOBIC. »

— CHRISTINE

« THE WAY I FEEL MOST PEOPLE LOOK AT OUR FAMILY ISN'T BECAUSE THERE ARE TWO MOTHERS, IT'S BECAUSE OUR CHILD IS INDIGENOUS. IN ABITIBI-TÉMISCAMINGUE, ANTI-INDIGENOUS RACISM IS VERY PRESENT, UNFORTUNATELY. »

— JULIE

Most of the families we met with don't attend activities with LGBTQ+ organizations in their areas because the organizations offer more activities for LGBTQ+ individuals than for families. As well, some families simply don't know about any LGBTQ+ organizations offering services in their regions. Still, some families are involved with LGBTQ+ organizations in their regions.

Relationships with non-LGBTQ+ community institutions

The majority of the families we interviewed do not attend community organizations in their region; most don't feel the need to call upon their services or don't know about the services available. However, some of the people we met with explained that they were interested in some services, but said they were not comfortable going to community organizations intended for the general public because they were afraid of working with people who might not be equipped to work with their family model, or because they didn't want to have to educate their service providers.

However, all the families that had called upon the services of community organizations received good services and felt comfortable with the various people they had contact with, including both workers and other service users.

Relationships with health and social services institutions

With regard to relationships with health and social services institutions, on top of having had some experiences of homophobia or transphobia, the families were nearly unanimous in saying that the administrative framework for health and social services is not tailored for LGBTQ+ families.

Here are a few of the situations our families experienced in their interactions with the various health and social services institutions:

- A nurse said, in front of the child, that his foster parents would lose custody because he's with the DYP.
- A doctor asked many questions about a man's sex life after learning that the patient was gay.
- A receptionist asked a child's mothers which one was the "real" mother.
- A couple made up of two non-binary people was asked when they last had sexual relations with a person of the "opposite sex" in a fertility clinic. They were then asked if they were sure, in this case, that they wanted to start a family as a same-sex couple.
- Staff members used the term "father" instead of "donor" even after the mothers corrected them.
- The DYP communicated only with the person who was considered the "mother figure" with regard to follow-up for a child in the foster family.

- A child was in the process of being adopted, and the process was canceled because a staff member saw the child arrive with two men, obtained the biological mother's phone number from the file, and asked if she would authorize the procedure, even though she no longer had parental authority over the child.
- A doctor discredited a patient's pain during a medical exam.
- A birth mother was obliged to accompany her child to a medical appointment because the other mother was recorded as being a second parent.
- It was impossible or very difficult to work with a known donor at a fertility clinic.

Medical staff often also lack information to appropriately support LGBTQ+ families, whether in terms of medication to induce lactation for couples made up of two mothers (co-breastfeeding), preserving fertility for trans people, ways to reach fathers working with surrogates, heteronormative and cisnormative prenatal classes, and so on.

Many families living in remote regions noted the lack of health services for starting a family. Medically assisted reproduction services requiring more fertility-related care are very difficult to access, whether they are fertility clinics or family planning clinics, which means access to certain types of health care is inequitable based on region of residence.

Apart from the homophobic behaviours people experienced in various establishments, most of the people we interviewed said they had nonetheless had good experiences, and the problem is not necessarily with individuals working in the system but with their practice framework and administrative framework, which are very heteronormative and cisnormative. Families that had worked with midwives and birthing centres said they felt better welcomed and had received more personalized care.

Relationships with educational institutions

When it comes to schools and daycares, the majority of parents said they had to fill out forms that were not tailored to their situations; for instance, they only had “father” and “mother” options, and no way for non-binary parents to enter accurate information. Only two of the families we interviewed said that their children’s institutions offered inclusive forms, and one of these had provided them only after the parents made repeated requests for over two years. One school principal even explicitly refused to change their forms, according to one mother who had asked him to.

Even though two of the families we interviewed said these institutions had explicit anti-discrimination policies, the vast majority of the parents said they had only had positive experiences in their children’s daycares and schools, with staff members answering their children’s questions appropriately and showing a positive attitude toward family diversity. Three families explained that their children’s teacher had gone beyond their expectations in answering difficult questions from other children on the ways same-sex parents make families or on the inclusion of their families.

Two of the families also explained that they had been victims of discrimination during visits to daycares. A teacher told one family explicitly that homosexuality was against her values and that she would not accept the child into her care.

To finish up, another criticism made of the school milieu is the strongly present heteronormativity and cisnormativity within sex education classes, which greatly harms the inclusion of LGBTQ+ families and individuals.

**« THE PRINCIPAL SAID TO ME:
'UNTIL THE MINISTÈRE ASKS ME TO,
I WON'T DO IT!' »**

— CAROLINE

5.7. View of the LGBT+ Family Coalition

Of the 37 families we interviewed, 19 are members of the Coalition, but only 15 families, members and otherwise, had attended or taken part in activities. Three families didn't know or barely knew the organization. Among the non-member families, many said they didn't know the member services or mentioned that there were no activities in their region, which made membership of questionable value to them. Four families also explained that the suggested membership fee was a deterrent, or simply too high for their family. They were aware that the amount is a suggestion and not a minimum, but these families still felt like they could not legitimately use the LGBT+ Family Coalition's services without paying this amount.

As for the issues the Coalition takes on, nearly all the people we interviewed expressed their support for these issues and felt that their rights were being well defended. They named the importance of an organization such as the LGBT+ Family Coalition and were grateful for its contribution to furthering the rights of LGBTQ+ families since its founding, as well as for the services they had received in terms of access to information about becoming parents.

However, several families indicated that they don't feel represented as people living outside Montréal, whether because of the lack of in-person activities in most regions or with regard to the family models represented in communications, which they perceive as being made up of only Montréalers. Multiple families mentioned feeling that their experiences as LGBTQ+ people and families were very different than those of families living in Montréal, and they would feel more comfortable taking part in discussion groups or lectures if some of these activities were offered only for other families living outside Montréal. **In the same vein, multiple respondents told us to consider the fact that most LGBTQ+ families living outside of Montréal were often the first LGBTQ+ families that workers in their areas were meeting. So they often felt the weight of needing to educate and raise awareness in these settings without necessarily having all the tools to do so.**

Some families also noted a lack of cultural diversity within the Coalition's representations of families, which made their experience as racialized, BIPOC¹⁶ and immigrant LGBTQ+ people invisible (see Report 6 on the needs and interests of LGBTQ+ BIPOC families).

Lastly, a number of families noted the need to also have mixed family activities, both because their current networks—made up only of hetero-parented families—are important to them, and also in order to raise awareness among and provide visibility to the general public.

16. BIPOC stands for Black, Indigenous and people of colour.

CONCLUSION

The goal of this report was to meet with LGBTQ+ families living outside of Montréal to learn about their needs and realities. The interviews we conducted with families confirmed the understandings we reached in our meetings with LGBTQ+ community organizations in the various administrative regions. Many families living in remote regions or simply outside of Montréal know little about the LGBTQ+ Family Coalition or don't know it at all, which makes it difficult to provide services to these families. As well, since there is a major lack of LGBTQ+ representation in these regions, the weight of demystification rests heavily on the shoulders of these families. As such, it will be important to provide services in their various areas as well as directly to these families. In offering activities, the Coalition could help members to network and, in so doing, help reduce their sense of isolation.

The LGBTQ+ Family Coalition must also diversify its representations and seek to represent all its members within its communications, testimonials and activities. Many LGBTQ+ families are not members of the LGBTQ+ Family Coalition because the Coalition does not offer services tailored to them, so this would also help increase membership and by extension give us a better representation of the realities of LGBTQ+ families in Québec.

RECOMMENDATIONS

After meeting with families and analyzing their needs, we developed the following list of recommendations for the LGBT+ Family Coalition in order to better meet the needs of its members living outside of Montréal.

Political recommendations

- 1. The LGBT+ Family Coalition should consult its members to find out about places that should receive one of its trainings.** Many members noted that they feel they have to individually educate the staff people they work with, and that it would be a huge help in their everyday lives if the Coalition provided training in these settings.
- 2. The LGBT+ Family Coalition should contact the Ministère de la santé regarding the issue of non-inclusive documentation and forms (paper and electronic) for families.** Forms still almost all feature the terms “father” and “mother,” and these cannot be changed when they are electronic. Non-binary parents and LGBTQ+ families also find themselves unable to fill out forms in an accurate way to obtain health services.
- 3. The LGBT+ Family Coalition should make a statement about sex education classes in schools to encourage them to be more inclusive of LGBTQ+ realities and should work with them if possible.** Sex education classes as they are currently offered do a poor job of representing LGBTQ+ families and harm children’s sense of safety and pride when they come from LGBTQ+ families.

- 4. The LGBT+ Family Coalition should take part in ethical debates on medically assisted reproduction and its consequences for children.** Parents said they wanted to learn about the consequences based on the various choices available to them in regard to starting a family when it comes to the well-being of their future children, since medically assisted reproduction is a very lucrative field (adoption, known donors, open or anonymous donors, etc.).

Recommendations for activities

- 1. The LGBT+ Family Coalition should offer a buddy system program for families.** Many future and new families expressed that they had many questions and would like to be able to talk with families that have had similar journeys. This matching program would also help meet these families’ needs for networking.
- 2. The LGBT+ Family Coalition should offer discussion groups for reconstituted families with same-sex parents that have children from previous heterosexual parenting relationships.** Some LGBTQ+ families we met with said they came out later in life and said that they know of other similar LGBTQ+ families in rural areas.

3. **The LGBT+ Family Coalition should offer workshops or trainings on non-stereotyping and gender-inclusive child-rearing.** Many prejudices that are damaging to LGBTQ+ families are based on gender stereotypes and it is important that our member families become better equipped in order to not reproduce them. The Coalition should encourage self-identification among children.
4. **The LGBT+ Family Coalition should offer trainings for member families about the realities of different LGBTQ+ families.** Even though members are themselves under the umbrella of sexual and gender diversity, many of them are not necessarily up to date on the realities of other groups who fall under this same umbrella. For all parents to feel comfortable taking part in the Coalition's activities, it would be useful to raise awareness among all members with regard to topics such as gender identity, racism and more.
5. **The LGBT+ Family Coalition should offer discussion groups exclusively for families living outside of Montréal.** These families experience different realities than those living in Montréal, and it's important to create spaces for them to talk amongst themselves.
6. **The LGBT+ Family Coalition should offer mixed family activities in the various regions.** As noted earlier in this report, the visibility of LGBTQ+ families is sometimes limited in certain regions, so it would be useful for these families' well-being if the public were able to take part in some activities.
7. **The LGBT+ Family Coalition should offer activities, trainings and lectures for members in the various regions of Québec.** Here are some of the suggestions from members:
 - Social activities, such as picnics, apple-picking, holiday-themed activities, Pride parade, hiking, camping, beach outings, museums, drag queen readings, play workshops for young children, sugar shack trips, attendance at activities already organized in the various cities, activities just for parents, family activities, and so on.
 - Training and lectures, including trainings on the realities of LGBTQ+ families in the regions, information sessions specific to each region that discuss available resources, lectures for the general public on demystifying sexual and gender diversity, and so on.

Recommendations for increasing visibility

1. **On its website and social media, the LGBT+ Family Coalition should post video testimonials from LGBTQ+ families living outside of Montréal.** The purpose would be to show LGBTQ+ parents that it's possible to live outside of Montréal to raise their families.
2. **The LGBT+ Family Coalition should create video testimonials from parents about their dissatisfaction with administrative forms.** The general public must be made aware of the administrative issues these families face.

Recommendations about the organization's operations

- 1. The LGBT+ Family Coalition should have a worker available to answer questions from families in a personalized way.** A number of people are uncomfortable with group activities and don't know where to ask their questions about LGBTQ+ parenting. Since the LGBT+ Family Coalition is the only organization with a mission of its kind, it would be important for members to be able to speak with a staff person when they have questions.
- 2. The LGBT+ Family Coalition should have spots reserved on its board of directors for members who live outside of Montréal.** Because people living outside of Montréal are best placed to understand their needs, it's important for these people to take part in the Coalition's decision-making processes.
- 3. The LGBT+ Family Coalition should consult its members from the various regions about their needs on a yearly basis.** This could be done with a survey, a group discussion or a social activity. The LGBT+ Family Coalition would benefit from consulting its members on their specific needs based on their regional realities in order to provide more personalized and representative services to them.
- 4. The LGBT+ Family Coalition should invite workers from local organizations to its activities in the various regions.** Many families living outside of Montréal aren't comfortable using the services of community organizations. The Coalition could serve as a bridge between members and local organizations in order to facilitate access to services.

Recommendations for helping future parents

- 1. The LGBT+ Family Coalition should produce a guide for future parents and should include sections specific to each administrative region listing the available resources.** In some regions of Québec, access to health care is not the same—for instance, access to sperm banks that provide delivery to the area at a reasonable cost, fertility or family planning clinics within a reasonable distance, and so on. It's important for future parents to know the options available to them in their areas.
- 2. The LGBT+ Family Coalition should offer activities for future parents in the various regions of Québec.** Workshops specifically for future parents would be beneficial in each of the regions in order to suggest the various resources available in each region for help with starting a family.
- 3. The LGBT+ Family Coalition should encourage future parents to attend its activities.** Future LGBTQ+ parents often feel alone in their process, with a limited network with which to talk about their situations. Many of these future parents said they felt like they didn't qualify to take part in activities organized by the LGBT+ Family Coalition even though they need support at this stage of their journey.

Recommendations for tools for families

- 1. The LGBT+ Family Coalition should offer a list on its website of LGBTQ+-friendly professionals and resources for each region.** It is difficult, outside of Montréal, to know what professionals are trained or best equipped to meet families' needs. These lists could include, among other things, the names of psychologists, doctors, workers, physical resources, pharmacies, and so on.
- 2. The LGBT+ Family Coalition should put into place a system for recognizing organizations and professionals that have taken their training by posting a list on the website.** A number of organizations in the various regions have taken one or more trainings with the Coalition in recent years, but members don't have access to this information. Families would appreciate learning what organizations have been trained, and this would potentially encourage them to call on these organizations' services when they need them. For organizations, knowing that their involvement in promoting inclusivity is visible to our members could serve as an encouragement for them to take training and develop good practices.
- 3. The LGBT+ Family Coalition should distribute material for future LGBTQ+ parents to health and social services establishments and on web platforms.** Many LGBTQ+ people and families don't know the community milieu, or the services offered by the LGBT+ Family Coalition. One of the solutions the families suggested was to post on platforms used by parents or future parents, such as the website "La place 0-5," "Naître et grandir," hospital and clinic websites, and so on.

APPENDIX

8.1. Questionnaire for LGBTQ+ families living outside of Montréal

IDENTITY: NAME, PRONOUNS, GENDER IDENTITY AND SEXUAL ORIENTATION

1. Can you briefly introduce yourself, including your pronouns, sexual orientation, and gender expression and identity or identities?

FAMILY COMPOSITION

1. Tell me about your thinking and your experience of becoming parents.
 - How and when did you first start thinking about starting a family?
 - Where did you find information and what methods did you use?
 - Did you feel represented as LGBTQ+ people?

SOCIAL NETWORK AND COMMUNITY PERCEPTION

1. Did you grow up in the region you live in now?
2. What most affected you among the reactions of people in your community with regard to your family or your idea of starting a family?
 - Positive and negative reactions in your social network?
 - Did anything change in the way your community interacted with you because you are or are going to become an LGBTQ+ family?
3. Do you have a network of people with whom you can talk about the specific issues that LGBTQ+ people experience?
 - In your close circles, do you have other families who are facing the same realities as you? If so, how many?
 - Are you involved with an organization or group for LGBTQ+ people? Which one?

RELATIONSHIPS WITH COMMUNITY, SCHOOL AND HEALTH INSTITUTIONS

1. What are your experiences with non-LGBTQ+ community organizations?
 - Do you feel at home in the LGBTQ+ community?
 - Have you ever had bad experiences within these community organizations?
 - If you are involved with an organization, what is it that holds your interest? Is the organization well equipped to meet the needs and understand the realities of LGBTQ+ families? What organization is it?
2. In your view, what services are lacking in order to better serve LGBTQ+ people?
3. What is your experience in the health and social services system when it comes to starting a family, and within appointments in general (medical and social staff)?
 - Within adoption, assisted reproduction or surrogacy services, did you encounter LGBTQ+-phobic attitudes or normative attitudes (heterocisnormativity)?
 - Were you treated as equals?
 - For routine visits for your children or yourselves, is your family recognized and welcomed?
4. What sensitivity is lacking among health staff when it comes to your particular intersectionality?
5. What is your experience with the daycare or school system?
 - Did registration go well?
 - Had the institution changed designations of "father" and "mother" on its forms to adjust to your reality?
 - Do you find they have good anti-discrimination practices? Are they open to all families?
 - Did you experience LGBTQ+-phobia? How did you react?
6. What are the institution's lacunae when it comes to LGBTQ+ families?
 - What would you want your child's school or daycare to improve so that they better include or represent LGBTQ+ families?

ACTIVITIES AND EVENTS

1. Are you or have you been members of the Coalition?
2. If applicable, why did you stop being members of the Coalition?
3. Have you ever attended an activity offered by the Coalition?
4. What activities and events would you like to see with the Coalition?
5. What children's activities would you like to see with the Coalition?
6. Would you be interested in attending our discussion groups and lectures in hybrid mode?
If so, why?
7. What are the dos and don'ts about holding activities and events in your region?

REPRESENTATION BY THE COALITION

1. Do you feel represented in the LGBT+ Family Coalition's communications and demands?
2. How could the Coalition better represent families and future parents living outside of Montréal?
3. What issues would you like the Coalition to focus on?

