EQUITY, DIVERSITY, AND INCLUSION IN RESEARCH:

2SLGBTQ+ INCLUSION IN RESEARCH TOOLKIT

Developed for Royal Roads University
in December 2022
by Christopher P. Campbell and Gwen Thompson Hill

Acknowledgement of Traditional Lands

Royal Roads University acknowledges that the campus is on the traditional Lands of the Xwsepsum (Esquimalt) and Lekwungen (Songhees) ancestors and families. It is with gratitude that we live, work and learn here where the past, present, and future of Indigenous and non-Indigenous students, faculty and staff come together.

In honour of the Xwsepsum (Esquimalt) and Lekwungen (Songhees) ancestors, Hay'sxw'qa si'em (hy-sh-kwa sea-em)! This means, "Thank you, respected or honourable one."

[Click here to listen to the Royal Roads University Traditional Welcome](#).

Harvested and carved by Tsawout artist Tom Lafortune with the assistance of Howard LaFortune Jr., the name of this 25-foot-tall pole is "S'ael", a Sencoten word for harmony.

2SLGBTQ+ Inclusion in Research Toolkit

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Aim of this Toolkit

The **2SLGBTQ+ Inclusion in Research Toolkit** is a brief and high-level overview of inclusion of Two-Spirit, lesbian, gay, bisexual, trans, queer, and additional sexual-and-gender minoritized (2SLGBTQ+) people in research design and dissemination. 2SLGBTQ+ identities and communities are continually evolving. This toolkit is intended to be a living document that is updated as knowledge and understandings evolve. If you would like to suggest improvements or provide feedback on this toolkit, please refer to the Conclusion section.

A full list of references for this document can be found in the References section.

Including 2SLGBTQ+ people in developing your research questions and extending invitations to 2SLGBTQ+ people to participate can help assure participants that they and their identities are welcome and will be respected in your research. Making space for 2SLGBTQ+ people in research design means inviting 2SLGBTQ+ people to speak to the research process and have a say in what gets investigated, how it is investigated, and what happens with the results.

Inclusion efforts may not always be enough to adequately reflect the experiences and identities of queer, trans, and non-binary people and being committed to 2SLGBTQ+ inclusion in research means continually reflecting on the practices and limitations of our research process.

This toolkit is intended to be a starting point for researchers to begin learning about 2SLGBTQ+ inclusion in research. It is not exhaustive and will use references and additional reading lists to provide researchers with points of entry into inclusive research.

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Accessibility Statement

This Toolkit includes the following accessibility practices:

- MS Word's built-in Headings
- [Atkinson Hyperlegible Font](#) – This font is open access for print and web use
- Table of Contents created using MS Word's built-in templates
- Numbered and bullet-point lists
- Accessibility Statement describing the design, format, and navigation options
- Navigation can be done using either a keyboard or mouse
- Footnotes are in 12-point font instead of the conventional 10-point to improve readability
- Modified American Psychological Association (APA) style emphasizes accessibility over compliance with style rules
- Each main word in the titles of articles and books cited in the References and Further Reading sections is capitalized
- Black or dark text on a white background

We recognize that access needs vary widely, and that no single document can be completely accessible to everyone. If you would like this toolkit in an alternative format, or if you have suggestions for including more options for navigation and readability, please contact researchedi@royalroads.ca.

Further Reading: The [BCcampus Open Education Accessibility Toolkit](#) incorporates core principles of accessible document design, and includes an [Accessibility Statement](#) that has served as a guide for this document.

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Framing 1: Background and purpose

Historically, research that focused on 2SLGBTQ+ people was either used to impose judgement or added on as an afterthought. Given this history—along with years of negative social attitudes and institutional discrimination—2SLGBTQ+ people may distrust research, especially when it construes them as being inherently at-risk or somehow outside of 'acceptable' social norms. Most discrimination that 2SLGBTQ+ people face is the result of inequities in our social structures; inequities that create negative outcomes.

This toolkit aims to:

- summarize considerations for research design that is inclusive of 2SLGBTQ+ people, providing high-level descriptions of principles and practices;
- offer questions that researchers can ask themselves to encourage inclusive research design;
- offer discussion about the research process, including implications of methodologies and potential impacts on findings;
- provide resources for further investigation; and
- advocate for the inclusion of 2SLGBTQ+ people and perspectives throughout the research process.

Framing 2: Evolving Language

Language regarding 2SLGBTQ+ identities is continually evolving, as are individual people's understandings of their own sexual orientations, gender identities, and relationships. There are new and emerging terms and language continually being used and affirmed by various members of the community (see Appendix A: Language).[1] There are numerous variations of acronyms to represent queer, trans, and non-binary people. Even umbrella terms like queer have limitations in their use and ability to affirm identities for diverse sexualities and genders.

Given this evolving complexity and the importance of self-identifying practices for 2SLGBTQ+ people, research needs to include 2SLGBTQ+ people in respectful ways and provide opportunities for people to self-identify accurately. Researchers must be clear and explicit about the choices they make regarding their language usage.

Language has implications for research involving 2SLGBTQ+ people. It is how we share what we know, which we can think of as:
- the type of data we collect and how we report on it;
- the ways in which we ask questions;
- how we represent the responses to those questions[2]; and,
- what future research may develop based on the methods, practices, and findings we produce.[3]

As researchers, we need to make decisions about how to accurately represent the experiences of 2SLGBTQ+ people. These decisions require that we think about how the language we use structures the data we collect and communicates our findings.

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[1] This discussion of language is informed by working definitions provided in Peter, Campbell, and Taylor (2021), including the expanded discussion in Appendix A: Language.

[2] For example, avoid lumping sexual and gender diversity into one category and seek disaggregated recognition of different sexual orientations, gender identities and expressions, while also considering how intersectionality across marginalization affects 2SLGBTQ+ people's experiences.

[3] D'Augelli and Grossman (2006) and Taylor (2008) both point out how conservative ethics review processes limited research involving 2SLGBTQ+ youth and created a research deficit in the field.

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Ask yourself:

- Am I replicating a question from another study without considering how language has changed?
- Have I made any assumptions about gender and sexuality that might be showing up in my writing?
- Do I use gender-neutral terms whenever possible? (This will also support increased anonymity in your results).
- Do I understand the scope of diversity represented by the 2SLGBTQ+ acronym?

Research Design: Core Principles

Representation

Make space for 2SLGBTQ+ people and topics in research. Providing explicit opportunities for 2SLGBTQ+ people to participate in your research is important, whether through participation in the research team or as participants. It's important to do this explicitly because 2SLGBTQ+ people may not feel safe or welcome without clear statements of inclusion. This may involve expanding your knowledge about your field or discipline to consider how 2SLGBTQ+ people have been excluded from research in the past or what impacts research might have had on 2SLGBTQ+ communities.

People and Community

Read widely and seek to learn about 2SLGBTQ+ people and communities. This is crucial to do within your own field of research, but you can also do so more widely including in other disciplines and in cultural texts (for example, films or television programs made by 2SLGBTQ+ people, texts written by 2SLGBTQ+ authors). Other disciplines may have longer research histories regarding 2SLGBTQ+ inclusion and may offer relevant insights, novel approaches, or recommendations about conducting inclusive research or priority areas to investigate. Seeing what other fields have to offer can help build inclusive approaches and spark innovative thinking regarding your research questions or the methods you use. Exposure to cultural texts by, about, and representing 2SLGBTQ+ people can help build understandings of cultural references, social contributions, and representations of 2SLGBTQ+ people; this can help to expand knowledge about 2SLGBTQ+ people, what is important to them, and what language is respectful.

Empowering Voices

Consider how to empower 2SLGBTQ+ people to self-identify using the language that is most affirming for them. This often requires flexibility on the part of researchers to take their lead from participants in encouraging them to identify in ways that are meaningful. Respecting people's identities means not simply affirming them, but also seeking to understand what identities mean; it is a fine balance to ask probing questions while refraining from questions that may inadvertently invalidate 2SLGBTQ+ people's identities. For example, asking about practices or experiences is a better way to understand what someone's identity means to them than asking for a definition of the

term they've named to describe themselves. Get into the habit of thinking about gender, sexuality, and relationships as separate aspects of identity. Think about how experiences of gender and sexuality may intersect other apsects of who we are, like race, socioeconomic status, disability, age, nationality and so on. Be careful about making sexuality or gender single categories of difference to explain people's experiences or as defining 2SLGBTQ+ experiences.

Positionality

Positionality means the social context of your experiences, biases, and perceptions. While it is not necessary for researchers to identify as 2SLGBTQ+ to engage in research that is inclusive of 2SLGBTQ+ people, it is important that researchers consider their privilege regarding sexuality and gender in the research process. Even 2SLGBTQ+ people and well-informed allies are limited in their ability to understand all 2SLGBTQ+ participants' experiences and identities. For examples of positionality, see the Authors section.

Ask yourself:
- What, and possibly who, is missing from my research?
- How do I empower my participants to self-identify in the way they feel most comfortable?
- What assumptions have I made about 2SLGBTQ+ people and communities?
- What issues have I learned about that might impact my research?

Research Design: Inclusive Research Methods

Literature on research methods for the inclusion of 2SLGBTQ+ people looks at how research can produce knowledge about and for 2SLGBTQ+ people.[4,5] Based on the ways we gather and share knowledge, let's consider how our methods might enable or limit the kind of knowledge we create.

The Importance of Context

Knowledge is held within specific contexts and linked to specific people, communities, and meaning-making practices.[6] Some researchers adhere to research methods that treat knowledge as a collection of objective facts, and they use these methods to catalogue 2SLGBTQ+ people's identities and experiences. Others align with contextual approaches that acknowledge the social construction of identity and experience. Regardless of the approach you take, it is important that you recognize how personal experience contributes to the social, political, and material realities of 2SLGBTQ+ people, and the methods you choose may illuminate (or limit) your knowledge of these experiences.

Intersectionality

Kimberlé Crenshaw tells us that intersectionality is "a lens, a prism, for seeing the way in which various forms of inequality often operate together and exacerbate each other"[7]. Remember: there is no singular experience or way of being 2SLGBTQ+. Sexual orientation, gender expression, and gender identity are often treated as singular aspects of marginalization that are separate from racism, ableism, classism, colonialism, and

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[4] See Appendix B: Queer Methodologies for an in-depth scholarly discussion of research methods and their relationship to knowledge and data.

[5] See also: Browne and Nash, 2010; Guyan, 2022; Meezan and Martin, 2009; Sliverchanz, 2009.

[6] Researchers might consider postmodern or critical conceptions of knowledge that recognize context as crucial in how knowledge and meaning are socially constructed, in contrast to objectivist conceptions of knowledge that treat knowledge as neutral, objectively knowable, or scientifically absolute facts. For example, queer theory asserts the contingency, fluidity, and instability of identity and meaning-making, and argues that reality is socially constructed through the production of social norms. See: McCann and Monaghan, 2020; Sullivan, 2003.

[7] Steinmetz, K. (2020). She Coined the Term 'Intersectionality' Over 30 Years Ago. *Time*.

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other forms of social oppression. Neglecting multiple marginalization erases the differences among 2SLGBTQ+ people and can reinforce harmful social norms.[8]

Limitations of Research Methods

Research methods that assume an objective approach to knowledge can pose challenges for 2SLGBTQ+ inclusion. Given the importance of context in how we create knowledge, objectivist approaches may limit representations of 2SLGBTQ+ identities. You may need to look beyond the traditional methods or approaches in your field to find ways to produce good knowledge about and for 2SLGBTQ+ people.[9] Researchers should consider the limitations of their methods and, where possible, seek to expand their approaches to ensure 2SLGBTQ+ people, realities, and experiences are appropriately represented.

Ask yourself:

- Could the methods I have chosen limit 2SLGBTQ+ inclusion?
- Are there other methods I could add that might expand my approach to ensure 2SLGBTQ+ inclusion that is respectful?
- Are there other methods I could add that might expand my approach to ensure that 2SLGBTQ+ peoples' experiences are accurately depicted?
- Is there a way to make space for 2SLGBTQ+ people in my research questions?
- How could the methods I have chosen limit 2SLGBTQ+ people in identifying themselves and in their contributions to this research?
- What other research has been done in my field that included 2SLGBTQ+ people/topics and experiences, and how can I learn from it?

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[8] See also: *Reinforcing norms*: Barnard, 1999; Ferguson, 2004; Sullivan, 2003; *homonormativity*: Duggan, 2003; and *homonationalism*: Puar, 2007.

[9] Guyan (2022) discusses the importance of queer data and recognizing that data speaks *for* participants and communities. Duarte (2020) develops a mixed-methods, multifocal approach to policy research to attend to the demand for objective, quantitative data and the need for contextual understandings.

Research Design: 2SLGBTQ+-Inclusive Research Teams

Creating a research team that is 2SLGBTQ+-inclusive can build 2SLGBTQ+ people and perspectives into the research process at the foundational level. This can help in developing relevant research questions and guide all aspects of your research.

Involving 2SLGBTQ+ People in the Research Process

Create time and space for the perspectives of 2SLGBTQ+ people to inform decisions about your research at all stages. Consider 2SLGBTQ+ representation on the research team, hiring practices that welcome and support 2SLGBTQ+ people, and the voices that you are incorporating when you design your questions, protocols, methods, analyses, and dissemination.[10] Here are several strategies you can use:

- **Include 2SLGBTQ+ scholars or community researchers** as co-investigators or collaborators in the research team. This can create far more fulsome research, bringing in people who are familiar with both the research process and the specific topic you are investigating.

- **Create partnerships with community organizations.** Partnerships with community organizations can work to empower community members in understanding research and enhancing research practices. These partnerships must go beyond token inclusion to recognize, validate, and honour lived experiences. Relationships are vital in forming partnerships.

- **Listen, learn, and revise.** 2SLGBTQ+ community members who participate in the research process will have feedback and insights to offer. In some cases, these recommendations may give you an opportunity to challenge some of the accepted norms of academic research. Listen to the comments, validate the contributions, and seek to revise research processes, instruments, and protocols as much as possible.

- **Understand the importance of compensation.** The lived experience and expertise of community members is valuable, both in terms of what it contributes

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[10] Too often, decisions are made about 2SLGBTQ+ people—and many other socially marginalized groups—when they are not in the room; they are "assigned a category but denied a say" or are not counted accurately or at all (Guyan, 2022, page viii).

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to your research and due to what it requires of 2SLGBTQ+ people. Consider financial compensation such as honoraria to respect the time, personal reflection, and intellectual and emotional work that 2SLGBTQ+ people are doing for your research.

Ask yourself:

- Does my research design make space for including 2SLGBTQ+ people on the research team? Who would fit well? In what ways can I help to ensure 2SLGBTQ+ people and perspectives have a voice in this research?
- Am I prepared to work in collaborative ways with community organizations/members throughout the research process? How might we facilitate these conversations at all stages?

2SLGBTQ+ Inclusion in Research

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Conducting Research: Data Collection

The main consideration in data collection is providing flexibility to 2SLGBTQ+ participants to report their identities and experiences in ways that respect and affirm their contributions to the research. If participants do not see their identities reflected in what you do, or if they anticipate that their identities will not be respectfully included in data, they may not want to participate in your research. It is also important to think about other, seemingly unrelated questions that may inadvertently reinforce heteronormative or gender-normative assumptions in other areas of your research (e.g., asking about families using mother/father language; only asking women about reproductive health). Consider the following in your data collection:

- **Collect the right data.** Think about how you can collect participant data in ways that affirm sexualities, gender expressions, and gender identities. In survey questionnaires, ensure that participants are able to select multiple options from a list of possible responses in which "another option" is offered for open-ended text responses for people to describe their identities or further clarify their responses.

- **Recognize individual experience.** For some participants, these approaches may not be enough. For example, it may feel invalidating of a person's experience to be forced to identify as one particular or fixed identity. It is equally important to recognize that individual experiences go beyond sexual orientation or gender identity and to look for opportunities to consider questions that recognize diverse and intersectional experiences. Thinking through this in advance, learning from feedback, and recognizing any impacts that show up in the participant responses are important opportunities in your research process.

- **Support robust data for research.** One of the biggest limitations in Canada for research involving 2SLGBTQ+ people/topics is the lack of reliable population-based survey data recording sexual orientation, gender identity, and detailed demographic data.[11] This lack of population-based data prevents researchers from having an accurate understanding of 2SLGBTQ+ populations that would be

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[11] See Waite and Denier (2019). See also Browne (2010); Meezan and Martin (2009); Silverschanz (2009) for discussion outside Canada.

useful in understanding trends, comparing data sets, or making claims regarding sample generalizability.[12] Even if the main focus of your research is not on 2SLGBTQ+ experiences, it can meaningfully contribute to building reliable data on our population by collecting good demographic information. Collecting this data also gives you and other researchers a chance to conduct subsequent analyses that might be more related to sexuality and gender in future research.

In making decisions about how you collect data, think about why you are collecting the data you are collecting and what use you plan to make of it. From the outset, think about how you will report it and prepare to be responsive to the data that you collect in your analysis. If possible, and if sufficient respondent numbers allow (ensuring confidentiality is maintained), report disaggregated findings on sexual orientation and gender identity.[13]

Ask yourself:

- How am I collecting data on sexual orientation? On gender identity?
- How do I allow for the varied identities and experiences of 2SLGBTQ+ people?
- How do I ensure I do not privilege binary notions of gender or heterosexual, cisgender experiences?
- How will my questions impact the experiences of any 2SLGBTQ+ people that read them? Do I need to change the way I ask my questions or their wording?

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[12] Statistics Canada (2015, 2019) reported very low numbers of gay/lesbian (1.7%) and bisexual (1.3%) people in the general population between the ages of 18 to 59. When we look at a more detailed breakdown by age range, younger participants report higher levels of representation, with 5.8% of those aged 15–24 years old identifying as LGB, 3.7% of those 25–44 years old, 2.4% of 45–64, and 1.8% 65 and older. Other research suggests still higher numbers of younger participants identify as 2SLGBTQ+ (for example, Taylor and Peter, 2011, report 14.1% of their participants from general student population sampling identified as LGBTQ).

[13] For example, consider reporting separately on sexual orientation categories (for example, heterosexual/straight, gay/lesbian, bisexual/pansexual, queer, questioning, asexual experiences) and on gender (for example, cisgender men, cisgender women, trans men, trans women, genderfluid, and non-binary experiences).

Conducting Research: Data analysis

Accurately Depicting Gender and Sexuality

Consider how to usefully analyze and report on information about 2SLGBTQ+ participants' identities. For qualitative research, a descriptive account of participants' gender identity and sexual orientation may be appropriate, taking care to reflect the participant's own words. Quantitative data will require that you think through how to categorize responses and respondent identities so that you can report in meaningful ways. For example, if you have allowed participants to select multiple sexual orientations, you might have to consider how to group these to enable statistical analyses or crosstab comparisons. Your data might require that you group diverse gender identities, for example, to make sure you have enough sub-group populations to support anonymity or statistical processes. Be clear when you describe how you have categorized or coded sexual orientation and gender identity, including your rationale and purpose in doing so. Work to understand any assumptions you make and seek to make these conscious, explicit decisions in your recorded analysis. Remember that sexual orientation and gender identity are not the same, and that it is important to reflect that in your analysis.

Intersectionality and Limitations to Generalizability

Consider how to report on intersections of marginalization among 2SLGBTQ+ people and experiences. Racialization, racism, ableism, classism, ageism, colonialism, and nationalism may all further inform analyses in understanding and representing the experiences of 2SLGBTQ+ people. Where possible, seek to employ intersectional analyses.[14] Limitations to the generalizability of your data may only become apparent during analysis, as you get to know your 2SLGBTQ+ participants' data. For example, if the majority of your 2SLGBTQ+ participants identified themselves as white, then any generalized claims regarding 2SLGBTQ+ participants in your research would not accurately reflect the experiences of 2SLGBTQ+ people of colour. Look for these limitations and make sure to describe them in your analysis. The experiences and

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[14] For quantitative methods and statistical analyses, intersectionality considerations can impact your decisions about how to categorize 2SLGBTQ+ participants and be impacted by the size of your subgroup comparisons. You could choose to group participants in different ways in order to facilitate these analyses so that you are able to report important findings.

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identities of 2SLGBTQ+ people do not result in a single set of experiences. Draw on intersectionality as a framework to help inform your analyses and produce more reliable findings.

Construction of Analysis

Conducting your analysis and interpreting the results will shape the findings of your research—and potentially future research as well. Throughout the research process, we shape the data that we collect as well as the knowledge we develop using that data.

Ask yourself:

- What future research might be possible with the data I have gathered?
- How have I made my thought process clear to readers?
- What limitations are there to my data and its analysis?
- How have I embedded intersectional considerations?

Dissemination

There are many ways to share research findings. We can use conventional academic ways like conferences and scholarly journals; community-oriented approaches; and utilize things like social media, videos, infographics, and blog posts. Try to engage in as many approaches as you can. There is a long history of research that contributed to the marginalization and pathology of 2SLGBTQ+ people, so it is vital that 2SLGBTQ+-inclusive research connects with community members, activists, and advocates as well as academic audiences.

Clarity and Accessibility

When disseminating research findings that involved 2SLGBTQ+ people and content, make an effort to present in ways that are clear and accessible to as many people as possible. This often means finding ways to present directly to 2SLGBTQ+ communities and seeking venues where there are opportunities to share 2SLGBTQ+ research. Use the Accessibility in Research Toolkit to find out how to make your research more accessible.

Meaningful Consultation

Consult with 2SLGBTQ+ community organizations and activists to understand how your findings might support their work and empower 2SLGBTQ+ people. You may have your own ideas about how to disseminate findings and which ones may be most impactful, but take time to also hear what the 2SLGBTQ+ community thinks about your findings. This is important not just for community dissemination, but also in academic or scholarly venues, as it normalizes 2SLGBTQ+ inclusion in your field.

Report Accurately

Be careful not to sensationalize findings regarding 2SLGBTQ+ people or topics in your research findings. While there may be impactful results that are surprising, be cautious about claims that may inadvertently misrepresent the data or marginalize participants.[15]

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[15] For example, with greater numbers of people identifying as 2SLGBTQ+, headlines regarding these findings sometimes claim there are more 2SLGBTQ+ people. This is misleading: the actual number of 2SLGBTQ+ people has not increased; the number of people who feel safe

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Be aware of, and sensitive to, the historical and ongoing oppression and marginalization of 2SLGBTQ+ people in how you report your findings. Explain your language use and decisions where possible. Be conscious that most of our social conversations about sexuality and gender are still extremely regulated by heteronormative, cisgender language; it is easy to reinforce negative narratives without noticing. Work to both center and validate 2SLGBTQ+ understandings.

Ask yourself:

- How might these findings be empowering or disempowering?
- What useful differences can I describe between the experiences of 2SLGBTQ+ people and non-2SLGBTQ+ people?
- How can I make sure that my dissemination addresses intersectionality and helps to give nuance to the experiences of 2SLGBTQ+ people?
    - Can I describe how race/racialization, disability, socioeconomic status/class, or other systems of oppression and marginalization intersect with sexual orientation and/or gender identity?
- In what ways can the findings of my research support advocacy and activism for 2SLGBTQ+ people and communities?
- How can I offer this information to people who could use it?

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enough to *identify* as 2SLGBTQ+ has increased. Rather than suggesting a certain trendiness to being 2SLGBTQ+, as some commentators have been quick to claim, there are explanations rooted in the decreasing social stigma that may make people more willing to question their sexual and gender identities and identify as 2SLGBTQ+, have greater access to non-normative language to understand and describe their identities, and even be more willing to trust researchers not to misuse their data in reporting about them.

In Conclusion

We hope that you have found this toolkit useful as a starting point in your journey to design and conduct inclusive research. As we have already mentioned, this is a living document; if there is something missing or incorrect, please let us know and we will work to correct it. You can also reach out with questions or requests for further resources on a specific topic, and we will do our best to support you!

In advocacy,
Christopher Campbell and Gwen Thompson Hill

Further Reading

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Further reading on terminology:

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About the Authors

Christopher Campbell

Chris is a white settler, gay/queer, cisgender man. He has ancestry from England and Scotland, and he grew up and continues to live in Winnipeg, Manitoba on Treaty One territory, the traditional lands of the Anishnaabeg, Cree, Oji-Cree, Dakota, and Dene peoples and the homeland of the Métis nation. Chris worked as a research program coordinator for over a decade on the RISE Research Program at the University of Winnipeg on several large-scale projects focusing on 2SLGBTQ+-inclusive education, including the Every Teacher Project and the Second National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools. In 2019, he began his PhD in education at the University of Manitoba, focusing on the impacts of organizational system reforms on 2SLGBTQ+ people and topics in public school systems.

Gwen Thompson Hill

Gwen is a queer, cisgender, neurodivergent woman. An uninvited settler with ancestry in France, England, Scotland, and Ireland, she was raised on the traditional lands of the Anishinaabe Huron-Wendat. Gwen holds a Master of Arts in Interdisciplinary Studies, with education focusing on inclusive leadership and research. She is passionate about building inclusive, quality research in Canada. Thompson Hill currently lives and works between the traditional lands of the Xwsepsum (Esquimalt), Lekwungen (Songhees), and Tseycum First Nation ancestors and families.

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Appendix A: Language

Several important considerations to remember:
- **Gender and sexuality are different**. While sexual orientation can be linked with gender in many ways, they are distinct concepts.
  - Gender refers to a person's sense of their own internal, individual experience of gender, and it may be identified as man/boy, woman/girl, neither, or another understanding of gender beyond conventional binary understandings, such as Two-Spirit, non-binary or agender.
  - Sexuality or sexual orientation refers to a person's potential for emotional, romantic, intimate, and/or sexual interest in other people, often based on gender or other personal characteristics.
- **Distinctions matter in understanding the range of experiences of 2SLGBTQ+ people**. While often grouped together, the wide range of sexual orientations and gender identities does not represent a singular experience. Knowledge is embedded in language, and careful use of language that affirms 2SLGBTQ+ people's experiences and attends to intersectionality is vital in understanding these differences.
  - *Two Spirit* is an English-language, pan-Indigenous term that is used to represent the various words in Indigenous languages to describe the interrelatedness of multiple aspects of identity, including gender, sexuality, community, culture, and spirituality.[16] Not all Indigenous LGBTQ+ people identify using Two Spirit. Some acronyms place Two Spirit (2S) first in recognition that Indigenous LGBTQ+ people were the first gender and sexual diverse people in what is now known as North America.
- **Biology does not offer a definitive insight into someone's sex or gender, and it should not be prioritized in determining someone's gender**. Biology does not equate to gender.[17] Even asking about what sex a person was assigned at birth may

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[16] While colonial understandings of gender and sexuality compartmentalize these aspects, Two Spirit affirms the relationship between them along with connection to Indigenous identity, culture, spirituality, and community. See: Fiola (2020); Laing (2021); Wilson (2008).

[17] Biologists working in the area of sex development, for example, recognize that the idea of two (binary) sexes is overly simplistic and report that explanations relying solely on X and Y chromosomes do not adequately define biological sex. Further, consider the limitations of assigned sexes, especially given understandings regarding intersex people. *Intersex* is used to describe a person whose chromosomal, hormonal, or anatomical sex characteristics fall outside

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inadvertently convey that sex is somehow more valid than one's gender identity. Consider how these questions may be asked in relevant ways, and provide your rationale where possible.

- **Relational diversity matters and may impact how someone's gender identity or sexuality is experienced**. Relational diversity refers to different ways of being in romantic or intimate relationships with others. While social norms often reinforce monogamy as the preferred, ideal manner of being in relationship, people have a variety of relational experiences that they engage in, such as non-romantic, asexual, polyamorous, or non-monogamous relationships. Moral judgements about sexual behaviour often inflect social attitudes toward relational diversity and even impact attitudes toward bisexual or pansexual people.

- **Using gender appropriate pronouns is important**. Conversations related to pronouns are increasingly common, as social awareness regarding gender identity and expression has expanded. Using *they* as a gender neutral or singular pronoun is an accepted practice – the APA's *Publication Manual* (7th edition) affirms using *they* as a singular pronoun (see Section 5.5, pages 138–141).

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conventional classifications of male or female. Anxieties regarding gender have led many medical professionals to forcibly or invasively assign a binary gender and not validate intersex bodies, despite the existence and validity of these identities. See: Ainsworth (2015) https://www.nature.com/articles/518288a.

Appendix B: Queer Methodologies

Academic literature on methodologies for 2SLGBTQ+ inclusion in research provides insight into the importance of epistemological and ontological considerations for research design and practice (Browne and Nash, 2010; Guyan, 2022; Meezan and Martin, 2009; Sliverchanz, 2009). Methodological considerations must attend to questions related to how theory and data connect to create knowledge, how empirical methods enable such work, and how knowledge relates to ontological understandings of reality. It is important to articulate epistemological, ontological, and methodological stances when crafting research questions and approaches, as they have important implications for what kind of knowledge we collect, how we collect it, and how we make sense of it.

Academics working in queer research often assert methodologies that respect the fluidity of queer identities and provisional quality of knowledge. Queer methodologies are based in queer theories, where meaning, knowledge, and identity are socially constructed as contingent, provisional, and always exceeding our ability to know. Queer theory is a critical, poststructuralist paradigm which asserts the contingency, fluidity, and instability of identity and meaning and posits reality as socially constructed (e.g., McCann and Monaghan, 2020; Sullivan, 2003). Taking seriously the assertions of queer theory, research methodologies must make space for the fluidity of identity and be adaptive to the forms of provisional knowledge that research develops and communicates. As such, there is no singular, monolithic approach to investigating queer topics in research.

Some researchers maintain more positivist methods that seek to objectively catalogue 2SLGBTQ+ people's identities and experiences, while others align with poststructuralist approaches that acknowledge constructivist understandings of identity and experience. Importantly, regardless of paradigm, understanding that personal experience contributes to and constructs the social, political, and material realities of 2SLGBTQ+ people may be a useful guiding principle.

It is also important to remember that there is no monolithically queer experience or singular way of being for 2SLGBTQ+ people. Too often, sexual orientation and gender identity/expression are treated as discrete forms of oppression and social marginalization, separate from racism, ableism, classism, colonialism, ageism, and other forms of social oppression. Critiques of queer theory have argued that queer identities

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are too often treated as unmarked categories of difference, which effectively constructs queer people as white, cisgender, wealthy, and able-bodied (Barnard, 1999; Ferguson, 2004; Sullivan, 2003). Conceptualizations seeking to identify how these elisions occur, such as homonormativity (Duggan, 2003) or homonationalism (Puar, 2007), emphasize the importance of attending to the compounding effects of multiple marginalization in understanding 2SLGBTQ+ realities. Intersectionality offers a useful conceptual intervention to understand the compounding effects of multiple marginalization for experiences of oppression, discrimination, and minoritization.

Positivist paradigms and related methodologies that treat the world as objectively knowable offer another approach. However, given the poststructuralist roots of theorizing about 2SLGBTQ+ identities, these approaches may be limited or pose methodological problems in affirming 2SLGBTQ+ people. For example, positivist research methods may limit the ability of respondents to speak to research questions, either by funneling their responses into preset, limited response categories or by restricting respondents' ability to speak broadly and draw on wide-ranging experiences that may not readily fit within the conceptualizations of valid responses. These are necessary methods in many fields, such as some areas of health research or the social sciences, and it is important to consider ways to make space within them for queer people and topics. As Guyan (2022) argues, numbers do not simply speak for themselves; they always speak *for* someone: "Decisions made about who to count, what to count and how to count are not value-neutral but bring to life a particular vision of the social world. Queer data exposes the decisions made about data, from collection to its use for action, to ensure that data about LGBTQ people is used to construct a social world that values and improves the lives of LGBTQ people" (page 1).

Queer sensibilities may usefully prompt researchers to look beyond established methods in their disciplines and consider what normatively falls outside the purview of valid questions, knowledge constructions, and relevant topics in considering how to make space for 2SLGBTQ+ people in research. For example, Duarte (2020) argues for the importance of having a multifocal approach in doing policy research in order to straddle the epistemological divide between positivist/technical approaches and critical/queer perspectives. Finding or creating innovative, tailored, or mixed methods approaches to research may help to expand methodologies and facilitate 2SLGBTQ+ inclusion.

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