

1 *Review*2 **Research Ethics with Gender and Sexually Diverse**
3 **Persons**4 **Mark Henrickson^{1*}, Sulaimon Giwa², Trish Hafford-Letchfield³, Christine Cocker⁴, Nick J. Mulé⁵,**
5 **Jason Schaub⁶ and Alexandre Baril⁷**6 ¹ Massey University, Auckland, New Zealand; m.henrickson@massey.ac.nz7 ² Memorial University of Newfoundland, St John's, Newfoundland, Canada; sgiwa@mun.ca8 ³ University of Strathclyde, Glasgow, Scotland; trish.hafford-letchfield@strath.ac.uk9 ⁴ University of East Anglia, Norwich, England; Christine.Cocker@uea.ac.uk10 ⁵ York University, Toronto, Ontario, Canada; nickmule@yorku.ca11 ⁶ Birmingham University, Birmingham, England; j.schaub@bham.ac.uk12 ⁷ University of Ottawa, Ottawa, Ontario, Canada; abaril@uottawa.ca13 * Correspondence: m.henrickson@massey.ac.nz (M.H.)

14 Received: date; Accepted: date; Published: date

15
16 **Abstract:** Identifying and developing inclusive policy and practice responses to health and social
17 inequities in gender and sexually diverse persons require inclusive research ethics and methods in
18 order to develop sound data. This article articulates twelve ethical principles for researchers
19 undertaking gender and sexually diverse social, health, and related research. We have called these
20 the 'Montréal Ethical Principles for Inclusive Research'. Whilst writing from an international social
21 work perspective, our aim is to promote ethical research that benefits people being researched by
22 all disciplines. This paper targets four groups of interest:

- 23
- Cisgender and heterosexual researchers;
24 - Researchers who research 'general' populations;
25 - Gender and sexually diverse researchers;
26 - Human ethics committees.

27 This article was stimulated by the 2018 *Global Social Work Statement of Ethical Principles*, which
28 positions human dignity at its core. It is critically important to understand and account for
29 intersectionality of gender and sexuality with discourses of race, ethnicity, colonialism, dis/ability,
30 age, etc. Taking this intersectionality into consideration, this article draws on scholarship that
31 underpins ethical principles developed for other minoritised communities, to ensure that research
32 addresses the autonomy of these participants at every stage. Research that positions inclusive
33 research ethics at its foundation can provide a solid basis for policy and practice responses to health
34 and social inequities in gender and sexually diverse persons.35 **Keywords:** Bisexual; Gay; Gender diverse; Human ethics committees; Lesbian; Research ethics;
36 Transgender; Ethical principles37 **1. Introduction**38 Over the past half-century gender and sexually diverse personsⁱ have increasingly emerged as
39 a legitimate focus in research. The early 1980s was a pivotal time for research as the global HIV
40 epidemic focused researchers' attention on gay men, and eventually men who have sex with men; on
41 lesbians through women's rights; and trans people. **But as social, political, and cultural attitudes**
42 **evolve, this attention has broadened to include people identifying as gender and sexually diverse**
43 **and has attracted the attention of researchers in multiple contexts with varying agendas.** This is
44 particularly true for researchers who are interested in health and social inequities for gender and
45 sexually diverse persons around the world. (We use the word 'inequities' in this paper, because it is

46 inequities, or the lack of justice, that lead to inequalities in health and social outcomes.) For the most
47 part, this is a positive development because research has the potential to validate the existence of
48 these communities and to highlight the rich complexities within these populations. While the
49 findings that emerge from such research are important for planning services in areas such as health,
50 mental health and social care, this is not their only purpose: such findings can also help planners,
51 policy makers, service providers and theorists to understand behavior, constructions of identity, and
52 the ways knowledge itself is understood and validated. For policy planners and intervention
53 designers who seek to address health inequities that lead to inequalities, having good evidence to
54 develop their responses is essential. However, some social work theorists [3,4] remind us that
55 exclusively focusing research on gender and sexually diverse communities draws our attention away
56 from stigmatizing and oppressive heteronormative and cisgendered environments and suggests that
57 people fit easily into discreet and discernible categories. As a result, it is important to retain a critical
58 focus on cisnormativeⁱⁱ and heteronormative discourses and the nefarious effects of essentializing
59 people for ease of research planning.

60 This paper is intended to contribute to the debate about ethical issues raised by research
61 associated with gender and sexually diverse communities. It is not our intent to set out
62 methodological guidelines on how to do research with gender and sexually diverse communities, but
63 rather to suggest some ways to address the ethical challenges raised by this work. There have been a
64 number of calls to make research with marginalized populations more representative and to address
65 the autonomy of participants; this paper is situated within this wider movement. These appeals have
66 called for active and appropriate engagement with various marginalized populations at all stages of
67 the research process, from conceptualization to dissemination [5,6,7]. These various contributions
68 have foregrounded the debates explored in this paper, as a way to address the concern that
69 knowledge and power is being gained from exploitative study of minority groups [1,8,9]. This paper
70 re-affirms the importance of meaningfully engaging with the communities being studied.

71 It is not our intent to revisit widely accepted ethical norms and standards of social research [10],
72 but rather to interrogate their heterocisnormativity, and through that examination to extend those
73 norms and standards as they relate to gender and sexually diverse individuals, communities, and
74 researchers. While there has been some attention paid to the need for increased research in gender
75 and sexually diverse communities, especially in the area of health and mental health [11], there has
76 been more limited work on the ethics of research in this area, although there have been some recent
77 proposals of ethical principles with trans and non-binary participants [12,13]. We seek to address this
78 lacuna and introduce some possible ways to address the challenges of research with gender and
79 sexually diverse people. Whilst we write from a social work context, the focus of this paper is a more
80 general audience of social and health researchers, and specifically four groups:

- 81 • Cisgender and heterosexual researchers doing research with gender and sexually diverse
82 persons and communities;
- 83 • Researchers who research 'general' populations which will inevitably include gender and
84 sexually diverse persons;
- 85 • Gender and sexually diverse researchers doing research with gender and sexually diverse
86 persons and communities;
- 87 • Human ethics committees (as they are known in local and national contexts) that are
88 responsible for reviewing research proposals and ensuring that the proposals meet the
89 expected ethical standards.

90 The impetus for this paper is the ratification of the *Global Social Work Statement of Ethical Principles*
91 (*GSWSEP*) by the general bodies of both the International Association of Schools of Social Work and
92 the International Federation of Social Work in July 2018. Elaborating *GSWSEP* is beyond the scope of
93 this paper, and readers can familiarize themselves with the context and background of these
94 principles and the commentary if they are not already [14,15]. Whilst the *GSWSEP* ethical principles

95 are social work-specific, they are **useful** here because together with other commentators they **have**
96 generated a discussion about the lack of broader social research ethics with gender and sexually
97 diverse individuals and communities [12,13,16]. This **discussion** in turn led the authors to **develop**
98 these principles. At the core of *GSWSEP* is 'Recognition of the inherent dignity of humanity'
99 (Principle 1), which suggests that individuals are "Far from being autonomous and independent
100 beings as constructed by liberal theory, as human beings we are all embedded in societies and
101 dependent on their socio-political, economic and cultural structures and conventions" (p. 1). The
102 principle of dignity implicitly encourages social researchers to focus both on gender and sexually
103 diverse communities and on the oppressive and binarised heterocisnormative environments in which
104 those lives are lived.

105 2. Background

106 Gender and sexually diverse communities comprise multifarious persons who experience
107 themselves as radically and subjectively different from cisgender heterosexual majorities. This
108 difference is frequently experienced as hidden, ignored, stigmatized, or devalued. While gender is a
109 more commonly shared experience, the ways gender is enacted differs considerably across cultures.
110 Many people, including academic researchers, uncritically assume an essentialized and conflated
111 understanding of sex as assigned at birth as correct and enduring. For trans, gender fluid and intersex
112 persons [17], gender may be misassigned at birth, and may change over the life course (or even day-
113 to-day) or may simply not conform to so-called traditional biological or cultural gender binaries of
114 women and men. The notion of sexuality as identity is one that has emerged from liberal (as opposed
115 to relational, or 'collectivist') cultures which allow and even prioritize individualized identities [18,
116 19]. Other rights movements have also required essentialized taxonomy in order to secure identity-
117 based rights [20]. The increasing application of categorical language such as gay, lesbian, bisexual,
118 and so forth, has ended up defining persons, rather than persons refining the categories.
119 Nevertheless, diverse sexualities (and often genders) have been expressed and even honored
120 throughout history in many cultures [21-32]. We acknowledge that liberal humanist, or 'Western',
121 discourses and identities are not translatable across all cultures, and these discourses do not readily
122 accommodate some cultures with highly diverse understandings of gender and sexuality [33]. Some
123 countries and cultures have professional, ethical and legal codes that are at odds with each other
124 when it comes to issues of gender and sexual diversity [34]. This conflict not only vulnerabilizes the
125 researcher, but more importantly requires individuals in these communities to make difficult choices
126 to either participate in research or access services. It is helpful to heed the writing about those
127 experiences from members of those communities [35] and build on scholarship [7,13,36,] to encourage
128 social researchers in all disciplines to consider their practices.

129 Too often researchers ignore lived realities: that for some people gender is misassigned or
130 mutable, and that sexual identity comprises not only behavior and desire, but the array of various
131 sexual story possibilities told in many cultures [37,38]. Intersectionality, a theoretical framework
132 which emerged from Black feminist writers, refers to the complex ways different aspects of identity
133 and oppression work simultaneously to shape individuals' lived experiences [39], and can allow for
134 these lived realities to become known [40]. But intersecting identities and oppressions such as gender,
135 sexuality, race, ethnicity, culture, caste, and class can be overlooked when undertaking data analysis.
136 The dominant positivist assumption posits that these components can be studied in isolation.
137 Research on the wider population rarely considers the array of gender and sexuality differences and
138 their overlap with other social identities which may be included in research populations. In addition,
139 gender and sexually diverse populations may be at significant personal, social or political risk if their
140 identities become known in cultures or states where their identities or activities are socially
141 stigmatized or criminalized; as a result, they may collaborate with researchers in concealing
142 themselves, or not challenge researcher assumptions and stereotypes [41-43]. Therefore, these
143 circumstances are likely to mean that important stories are not told, and that the research is
144 incomplete. As demonstrated by other scholars, ethical research will include protection for

145 participants (for instance, by changing any identifying details) so that their stories can be told in their
146 entirety, thereby improving the findings and their impact.

147 We recognize that the taxonomy of identities discussed here is contested and often fraught, and
148 that language is also dynamic. In this paper, we use the terms ‘gender and sexually diverse’ as the
149 most inclusive language (for now) because they acknowledge that both gender and sexuality occur
150 on spectrums. We contrast this with the terms ‘gay’, ‘lesbian’, ‘bisexual’, etc. because these are based
151 on liberal notions of static categories [33], prioritize these identities at the expense of other identities
152 and social roles [44], and may not apply in non-Western and indigenous cultures. Some populations
153 defy traditional categorizations, such as Two-Spirit Indigenous peoples of North America who fulfil
154 third gender cultural roles [45].

155 While we challenge formulaic categories of identity, for some people these categories remain
156 important and are used in popular discourse and the media. However, some communities which lack
157 culture-specific terminology for identifying gender or sexual diversities may default to these categories,
158 meaning they are reproduced in incongruous contexts. The word ‘queer’ has been reclaimed by many,
159 but by no means all, gender and sexually diverse persons from its historically hateful use and
160 redeployed in an empowering way. For some people, the term ‘queer’ also signifies their personal
161 celebration of difference and how this difference contributes to diversity, as opposed to a mainstream,
162 assimilationist agenda. We also hold, with UNAIDS [46] that persons should not be reduced to initials
163 or acronyms (e.g., ‘LGBT&c’) even for editorial convenience. We acknowledge that this can result in
164 some awkward and even repetitive linguistic constructions.

165 3. Reviewing relevant debates

166 Over the last several decades, progress has been made in response to challenges for doing
167 research in gender and sexually diverse communities. These include Meezan and Martin [47], who
168 explored the challenges of applying traditional ethical notions to research with identified gender and
169 sexually diverse communities. Research however, on gender and sexually diverse communities has,
170 in some contexts, been met with opposition from human ethics committees. This may be because it
171 has a political, rather than a scientific, purpose [48]; does not fit with state-enforced social values [34];
172 occurs in contexts where human rights are perceived as hegemonic liberal humanist discourse; or
173 occurs where gender and sexually diverse persons are perceived as a threat to the political or social
174 regime [49,50]. It is hard to imagine how ethical research on gender and sexually diverse persons can
175 exist in cultures where human rights themselves are not respected, even as we recognize the
176 limitations of human rights [51,52]. All research on gender and sexually diverse persons emerging
177 from oppressive contexts must be received and interpreted with extreme caution. That is not to say
178 that researchers should merely accept the status quo: but in these contexts, researchers will want to
179 ally carefully with on-the-ground community-based organisations in order to ensure that their
180 research both meets the needs of local gender and sexually diverse communities and does not put
181 them further at risk. Brown writes “The very existence of a universal declaration [of human rights]
182 rebukes long-standing, but intellectually feeble presumptions, that a sovereign state’s treatment of
183 its citizens is the business of that state and that state alone” [53] (p. 2). We suggest that this is also of
184 interest to researchers because increased human mobility, interdependencies of nation states, and
185 ongoing changes in treaties, policies, and law challenge fixed notions of sovereignty [54].

186 It is important to reflect and debate the existing scholarship on ethical principles with other
187 minority or marginalized groups of people, to move ahead with these challenging issues [55].
188 Research inclusivity with individuals and communities is important but brings challenges [7]. Using
189 broader ethical frameworks is recommended by some authors, with the suggestion that broader
190 frameworks assist researchers to align themselves with the needs of the communities they research
191 [56]. There are also concerns raised about the links between research and the oppression of minority
192 individuals, with the situation for trans people highlighted by Marshall et al. [16; see also 57]. These
193 approaches have presented various guidelines that range from a mapped protocol [16] to setting out
194 six areas of discussion [13], and nine guidelines [12].

195 Social researchers are often grouped into ‘insiders’ and ‘outsiders’ when describing connection
196 to the community under study. There are both advantages and challenges to either position, but there
197 is no space here to examine these in detail. Whilst an insider may have a quicker and more intense
198 understanding of context [58], such a status brings challenges that include confidentiality and
199 boundaries, as some of these communities are highly interconnected. Insider research can also be
200 marginalized by other researchers [1, 8] who claim that insider research includes an ‘agenda’ (with
201 the presupposition that outsider research is agenda-free). A significant issue with outsider research
202 is the risk of universalizing experiences, suggesting that one individual’s experience is represents all
203 others from the same group. However, outsider research can have significant advantages of funding,
204 reputation, and networks.

205 It is likely that researchers will want to understand each community and sub-community on its
206 own terms. For instance, bisexuality is not an in-between identity, but an entirely different identity;
207 bisexual persons can be invisibilised by being lumped together with other groups, and key
208 differences ignored by cisgender, heterosexual, and queer researchers [59]. Understanding
209 communities on their own terms and in all their complexities becomes even more important when
210 considering intersectional identities. For example, a trans adolescent new migrant still living with
211 their birth family must negotiate multiple and competing roles and identities [60]. The young
212 participant’s life is a lived reality, and the researcher’s instruments, experience, and epistemic
213 framework should assist the participant to engage positively with the research encounter.

214 Particular issues have been identified in research with gender and sexually diverse young
215 people, and especially young people who are runaway, throwaway, or who have cognitive or
216 physical differences, or mental health or substance misuse issues [61]. Human ethics panels may
217 express concern about young people participating in research without parental or guardian consent,
218 yet obtaining such consent to participate in research as a gender or sexually diverse young person
219 may put the young person at significant risk [62, 16, 65, 66]. Importantly, young people do not require
220 parent or guardian consent to experience themselves as different. Requiring guardian consent
221 effectively silences the voices of gender and sexually diverse young people, and we are reminded
222 that “[t]he principle of respect for persons demands protection of those more vulnerable, not
223 exclusion” [65] (p. 629). We propose that one way of reframing these challenges may be for research
224 ethics panels to focus more on the rights of the young person to be heard than on the rights of the
225 parents to give permission [63, 66]. Researchers have found that young people from the age of 14 are
226 capable of making adult-level decisions to participate in research when the information is provided
227 in language appropriate to their age [62]. There is related case law in the United Kingdom to support
228 the Gillick competencies on the rights of children to make medical decisions, and the Fraser
229 guidelines on the provision of contraceptive information [67]. This is particularly important as these
230 youth will often have had sexual initiation and more partners than cisgender and heterosexual youth
231 [Eaton et al., cited in 62].

232 4. Principles for ethical research with gender and sexually diverse persons and communities

233 It is with this background, context, and theoretical foundations that we propose the following
234 principles for researchers and ethics committees, as one contribution to defining more explicit
235 principles for ethical research with gender and sexually diverse communities. We propose that they
236 be identified as the Montréal Ethical Principles for Inclusive Research, after the city where the authors
237 first developed the concept for this paper. We acknowledge that social issues (and our responses to
238 them) are constantly changing, and that gender and sexually diverse persons and communities are
239 dynamic. Setting out explicit best practice guidelines, therefore, would become quickly outdated. It
240 is our hope that researchers can reflect on and develop research designs and proposals with more
241 considered and sensitive practices that are responsive to these principles. We also acknowledge that
242 in some contexts these principles may be aspirational; but by proposing them we support researchers
243 who wish to be accountable to their participants but may be prevented from doing so in full by the
244 practical realities of their institutions, ethics panels, funders, or budgets.

245 **1. Respect the dignity of all research participants.** This is a foundational principle in *GSWSEP*
246 [14] from which most of the other principles here elaborate. Dignity is experienced differently by
247 different people, of course, and it is important that participant experiences of dignity prevail over
248 researcher notions. Respecting dignity can be as simple as routinely using the pronoun used by the
249 participant about themselves, and as complex as ensuring that participants or consultants are
250 appropriately compensated for their time and expertise (although we recognize the fraught debates
251 around compensation in research which go beyond the scope of this paper). Respecting dignity
252 means meaningful consultation from the initial planning stages of a research project, through data
253 collection, data analysis, conclusions, recommendations, and dissemination of results. Respecting
254 dignity avoids ‘othering’ language in findings. Whether or not the researcher is a member of these
255 communities, we encourage them to ask questions from a position of openness and humility.
256 Researchers should seek to learn from the lived experiences of their participants; participants are the
257 experts in their lives. If their experiences differ from what the researcher expects, this provides an
258 opportunity for learning and expanding knowledge. Research questions can be drawn from the
259 communities of interest so that they are relevant, respectful, and interesting to participants.
260 Researchers should consider whether they are excavating knowledge for the benefits of researchers,
261 or for public use with little direct value to the community. If participants seem difficult to engage, or
262 do not offer much information, it may be that the study is not interesting or relevant to them, or the
263 researcher’s position does not appear sufficiently open. If the researcher is not a member of these
264 communities, it may be helpful to request a community member to provide an introduction.
265

266 **2. Engage with the taxonomy and language of participants.** Taxonomy includes self-reference,
267 categories, pronouns, and all other vocabulary and terminology, regardless of how transient,
268 localized or ‘unscientific’ such terms may seem. Researchers should be encouraged to consider and
269 use the taxonomy of the ways these various communities identify themselves, rather than requiring
270 that they fit into pre-existing categories on a form. Whilst this may make the data analysis more
271 complicated and more time-consuming, and therefore possibly more costly, the right to self-identify
272 is one of the most fundamental of rights. Using the language of the participant community
273 communicates respect for their right to self-determination and respects their lives. Language
274 provides insight and using (and explaining) the language that people use dignifies them and will
275 enrich the research.
276

277 **3. Examine assumptions about who is and is not in the sample population.** We recommend
278 that researchers assume that gender or sexually diverse persons or groups will be in any sample,
279 regardless of how participants are selected. Research not focused on this group should not assume,
280 for instance, that research participants are all cisgender, or heterosexual, or not bisexual, or intersex.
281 Researchers will want to consider whether they have established ways for gender and sexually
282 diverse persons to disclose themselves and participate fully in the research. Whilst categorized
283 identities are convenient for data entry, they do not always suit individuals’ identities. To encourage
284 accurate and meaningful data collection, we suggest questions can be framed to assist participants to
285 participate meaningfully. If, for instance, sex options are ‘male’ or ‘female’ only, how are trans or
286 intersex persons meant to answer that question (and it may be helpful to consider whether sex is a
287 required variable in all studies)? Adding ‘other’ to these options is literally to ‘other’ participants.
288 One option would be to ask members of gender and sexually diverse communities to read through
289 any questionnaire, survey, or interview schedule before it is administered to ensure that language
290 and response options are as inclusive as they possibly can be [7,55].
291

292 **4. Assume that binarized cisgender heteronormativity will have an impact on the lived**
293 **experiences of gender and sexually diverse research participants.** We recommend researchers
294 develop a plan to address or manage that impact, including protecting participant identities and data.
295 If the researcher is working in a context, for instance, where same-sex sexuality is criminalized or
296 stigmatized, then participants will be at best reluctant to disclose themselves to the researcher. In

297 some places this will mean that participants live a concealed identity because of the very real danger
298 of arrest, torture, or involuntary surgery or other involuntary medical or ‘treatment’ intervention
299 (such as so-called reparative therapy), or even execution, and these threats should be considered
300 carefully. In other contexts, there may be threats of public humiliation, stigmatization, loss of
301 employment, accommodation, child custody, family connections, or other social benefit or status.
302 Simply participating in research, waiting for an interview, or meeting with researchers in public may
303 represent a very real threat to participants. Living minority stress [68] may also lead to other equally
304 pernicious but less severe consequences such as self-stigma, self-censorship, isolation, and
305 psychological sequelae such as anxiety, depression, or suicidal ideation. It is important to remember
306 that gender and sexually diverse participants may participate in projects but may conceal important
307 and potentially significant aspects of their experiences, thus resulting in a kind of heterocisnormative
308 reporting bias.

309
310 **5. Recognize intersectionality and its impact**, including indigeneity, race, ethnicity, religion,
311 class, gender, age, language, culture, colonization, dis/ability and more. Intersectionality is not an
312 additive analysis of social categories of identity, where sexual orientation, for example, is added on
313 to race or vice-versa. This approach to conceptualizing multiple dimensions of identity implies that
314 categories of oppression are mutually exclusive and independent of each other, such that one form
315 of oppression or discrimination does not influence the other. An intersectional approach, however,
316 acknowledges the indivisible and interdependent nature of social categories of identities and
317 oppressions, and works from the premise that forms of privilege and disadvantages contribute to
318 and maintain structures of domination [69, 70]. Thus, we encourage researchers to consider the
319 implications of intersectionality in the design, data analysis and dissemination of the project findings.
320 In the design and data analysis stages, researchers may consider which methods and procedures
321 would best enable the complexity of participants’ experiences to be known, so that their voices could
322 be centered in a more holistic and natural way. **For example, in a research study looking at the use of**
323 **pre-exposure prophylaxis (PrEP) among Black men who have sex with men, an intersectional**
324 **framework would suggest that researchers move beyond a biomedical approach to HIV prevention,**
325 **to consider some of the intersecting and structural barriers to PrEP uptake, such as difficulty paying**
326 **for PrEP; stigma related to PrEP use; and a lack of access to or poor health care provider contact due**
327 **to racism. Such an approach assumes an integrated approach to knowledge creation, in which**
328 **relevant participants and stakeholders are engaged from the start through to the application of**
329 **research evidence. The knowledge coproduced can then be used to drive equitable policies and**
330 **community solutions tailored to the needs of affected community members, across intersecting**
331 **identities and experiences.** As a result, qualitative or mixed-methods research may be more valuable
332 for capturing complex experiences of intersectional stigma and oppression which cannot be easily
333 isolated in purely quantitative studies.

334
335 **6. Acknowledge multiple epistemologies.** The nature of gender and sexual diversity is that each
336 person comes to their own understandings about self and others through their own experience.
337 Researcher questions will always mean different things to different people depending on their
338 personal experiences and contexts. However, it is important to remember that a gender or sexual
339 minority way of knowing (including intersectional experiences within) is different from a cisgender
340 heterosexual way of knowing [74]. A gender and sexually diverse way of knowing and validating
341 truth is radically subjective and also relies on disclosure. Disclosure may be verbal (declarations, or
342 even confrontations) or non-verbal (clothing, gender presentation, buttons and badges, etc.).
343

344 **7. Appreciate that information from gender and sexually diverse persons and communities**
345 **acts indigenously.** This means, firstly, considering pre-existing meanings on research data.
346 Establishing meaningful reference or consultation groups, or including cultural advisors, are ways to
347 ensure that researcher interpretations are respectful and sympathetic to the ways they were intended,
348 and accurate in meaning. Ensuring that individuals represented in the research are involved in the
349 design and dissemination of the research is a way of returning data and findings to communities
350 from which they were gathered [36]. It is important that this participation, either as members of the
351 research team (or as advisor or collaborators) should avoid tokenism [6]. Whilst such inclusion is
352 challenging given the increased research costs and time, individuals can often feel either tokenized
353 or experience research fatigue if inclusion is not done well.

354
355 **8. Avoid problematizing or pathologizing the lived experiences of gender and sexually**
356 **diverse research participants.** Resilience and resourcefulness should be recognized alongside
357 difficulties, problems and challenges [71]. Gender and sexually diverse persons will usually be
358 surprisingly resilient because they have navigated stigma, minority stress and microaggressions [72]
359 all their lives [2, 73]. Diversity has long been constructed as a problem of diverse communities, rather
360 than of dominant communities, and as Fish [3] and Hicks [4] write, it is the exclusiveness of dominant
361 heterocisnormative cultures that should be problematized. Research plays an important role in
362 advancing the interests of individuals, groups, communities, and societies, and not merely
363 identifying problems. We recommend that researchers are mindful of research fatigue in over-
364 researched communities and populations. A priority of ethical research is to ensure that the most
365 pressing issues for individuals and communities are considered, and that findings are appropriately
366 disseminated to participating communities as well as to decision-makers.

367
368 **9. Interrogate researcher (or ethics panel member) assumptions and experiences** (whether the
369 researcher or panel member is an insider or outsider to the community). **It is important for researchers**
370 **and ethics panel members** to be reflective **about taken-for-granted** cis- and heteronormative
371 assumptions as well as insider assumptions about participants. If the researcher understands
372 themselves as a member of a gender or sexual diverse community, we propose that it is still
373 incumbent on them to avoid cis-, trans- and homonormativity. There are many ways to live these
374 experiences, especially across national boundaries or cultural spaces. An insider role is confined to
375 one's own community and experiences and will not reflect the entire diversity of experiences of any
376 group. It is helpful to respond to the challenges brought because studies about the lived experiences
377 of indigenous and racialized gender and sexually diverse and trans groups continue to be produced
378 by white gay men. If the researcher is not a member of these communities, they will want to give
379 serious consideration to how best they can reflect the experiences of the communities they are
380 researching [12].

381
382 **10. If a participant is (legally) a young person or other dependent person, prioritize the**
383 **informed and voluntary consent of the research participant over the need for the consent of a**
384 **guardian.** This issue has been explored above and has been set out by a number of researchers.
385 Human ethics panels and researchers can be anxious about young people participating in social
386 research without parental or guardian consent yet obtaining such consent to participate in research
387 may put the young person at significant risk for violence and other negative consequences at home.
388 At the same time excluding them from social research is to silence them and restrict their
389 contributions. Researchers could consider how to present study information in an age-appropriate
390 way and to ensure that the young person understands the nature of the project and that their
391 participation is completely voluntary [12]. When these conditions are met, then guardian consents
392 are not necessary. Human ethics panels should examine these concerns and incorporate them into
393 their ethics standards and procedures.

394

395 **11. Ensure adequate compensation for the time participants commit to the research project.**

396 We recognise that this is a difficult area and this principle can be a challenge for both researchers and
397 funders. Nevertheless, participants are experts in their own lives, and it is important that this
398 expertise and participant time is recognized fairly. An essential element of research budgets is
399 appropriate compensation to participants for their time. Similarly, if consultation or cultural advisors
400 are used, their contribution should be appropriately compensated. We suggest that adequate
401 compensation of participant and advisor time and expertise should be considered standard, not an
402 addendum. In the case of indigenous and racialized gender and sexually diverse and trans people,
403 current research strategies often struggle to consider the deepening racialization of poverty
404 experienced by people whose stories we want to document [13]. We are not suggesting that research
405 funds should be paid to lift participants out of poverty: it cannot. However, researchers and funders
406 can aspire to do better to compensate people who are the only experts in their own lives for the effort
407 required to tell their stories, which can be difficult and (re)traumatizing. What constitutes adequate
408 compensation is an important topic for discussion with individuals, groups, and communities at the
409 center of the research project and the institutions of researchers. Part of ethical research may include
410 challenging funding structures that contribute to these problems in order to strengthen research and
411 make research more responsible.

412

413 **12. Generate theory from the lives of research participants.** This is especially true in the case of

414 indigenous and racialized gender and sexually diverse peoples. Wherever possible in developing
415 foundations of a project or in interpreting findings, reference should be made to works by gender
416 and sexually diverse authors, and especially such authors who identify as members of racial and
417 cultural groups that are not white. In this way, communities define and shape their own knowledges,
418 in ways that accord with their sense of being and place in the world. Knowledge production takes
419 place in a contested social, political, cultural, and economic context. Centering the knowledges of
420 racialized and otherwise minoritized and marginalized gender and sexually diverse people can
421 affirm their lives, histories, and subjugated standpoints. These standpoints are usually different from
422 dominant knowledge practices, on account of their epistemological resistance to ongoing colonial
423 narratives of racial/ethnic and cultural inferiority, which works to silence the voices of marginalized
424 populations. Situating subjugated knowledges at the center of research permits alternative accounts
425 of theories about the social world, where dominant theories are not uncritically assumed to speak for
426 all people [6,12].

427 **5. Conclusions**

428 Developing this paper across national, cultural, and linguistic boundaries has been a challenging
429 experience. All the authors of this paper understand themselves as gender or sexually diverse persons
430 as well as experienced researchers who bring an intersectional lens to research with gender and
431 sexually diverse peoples. Each of us has brought with us the cultural, national, social, and political
432 contexts and norms which inform our work and our writing. These contexts varied, among other
433 matters, even in the use of capitalization, vocabulary, and language. While these things may appear
434 minor at first glance, they nevertheless reflected the much larger and complex realities and discourses
435 in which we live and work. Through self-reflection and respectful discourse—and a certain amount
436 of accommodation—we were able to come to shared understandings of what we offer as basic
437 principles of research ethics with gender and sexually diverse persons. We have observed racist,
438 colonial, cisgenderist, and heteronormative research which has marginalized, vulnerabilized, or
439 excluded the experiences of gender and sexually diverse persons—in other words, poor research.

440 To counteract this, our paper offers a contribution to what we have reflected upon and consider
441 as minimum principles of good research in gender and sexually diverse communities. We are
442 mindful, of course, that one paper cannot meet all needs, and local contexts will require further
443 development and elaboration. We are aware that in many contexts these principles may begin as
444 aspirations. We want to support those aspirations to become realities, particularly within our own
445 research and discipline. Our nuanced articulation of principles of respect for human dignity and

446 consultations with local communities encourage locality-enriched research. As we have noted above,
 447 communities and language are dynamic and evolving, and today's edgy language can become
 448 tomorrow's oppressive cliché. Again, we offer these principles to encourage researchers to be
 449 reflective and consultative, to assist them to meet dynamic communities and identities with dynamic
 450 research processes. It is important to examine the problem of using an ethical template to measure
 451 whether a research proposal is inclusive and respectful of gender and sexually diverse persons.
 452 Rather, we suggest that all people engaged in the research enterprise can make an ongoing
 453 commitment to research which is inclusive, dynamic and responsive to evolving language,
 454 communities and expressions of gender and sexual diversity. In this way researchers can provide
 455 sound evidence on which to base policy and interventions to address health and social inequities for
 456 all persons, and particularly for gender and sexually diverse persons.

457 **Author Contributions:** Conceptualization, M.H., S.G., A.B., N.M., J.S. and T.H-L.; writing—original draft
 458 preparation, M.H., S.G., N.M.; writing—review and editing, C.C., J.S., T.H-L; N.M, S.G. M.H. All authors have
 459 read and agreed to the published version of the manuscript.

460 **Funding:** This paper received no external funding

461 **Conflicts of Interest:** The authors declare no conflicts of interest.

462 References

- 463 1. Baril, A. Gender identity trouble: An analysis of the under-representation of trans* professors in
 464 Canadian universities. *Chiasma* **2019**, *5*, 90-128.
- 465 2. Ansara, Y. G. Challenging cisgenderism in the ageing and aged care sector: Meeting the needs of
 466 older people of trans and/or non-binary experience. *Australas J Ageing* **2015**, *34*, Suppl 2, 14-18. doi:
 467 10.1111/ajag.12278
- 468 3. Fish, J. Far from mundane: Theorising heterosexism for social work education. *Soc Work Educ* **2008**,
 469 *27*, 182-93. doi: 10.1080/02615470701709667
- 470 4. Hicks S. Thinking through sexuality. *J Soc Work* **2008**; *8*, 65-82. doi: 10.1177/1468017307084740
- 471 5. Brannelly, T.; Barnes M. Research and Ethics of Care 2017. Available online:
 472 [http://eprints.ncrm.ac.uk/4210/1/Brannelly Barnes Research and care ethics 28.6.pdf](http://eprints.ncrm.ac.uk/4210/1/Brannelly_Barnes_Research_and_care_ethics_28.6.pdf)
- 473 6. Chilisa, B.; Major T.E.; Khudu-Petersen K. Community engagement with a postcolonial, African-
 474 based relational paradigm. *Qual Res* **2017**, *17*, 326-39. doi: 10.1177/1468794117696176
- 475 7. Nind, M.; Vinha, H. Doing research inclusively: Bridges to multiple possibilities in inclusive
 476 research. *British Journal of Learning Disabilities*. **2014**, *42*, 102-9. doi: 10.1111/bld.12013
- 477 8. Baril, A. Trouble dans l'identité de genre: le transfémisme et la subversion de l'identité cisgenre.
 478 Une analyse de la sous-représentation des personnes trans* professeur-es dans les universités
 479 canadiennes. *Philosophiques* **2017**, *44*, 285-317.
- 480 9. Namaste, V.; Butler, N.; Marshall, Z. Critiquing the AIDS bureaucracy: An open letter to the
 481 Canadian AIDS Society. In: Namaste V., editor. *Oversight : Critical Reflections on Feminist Research and*
 482 *Politics*; Women's Press: Toronto, ONT, Canada, 2015; pp. 109-25.
- 483 10. Butler, I. A code of ethics for social work and social care. *Br J Soc Work*, **2002**, *32*, 239-48.
- 484 11. Institute of Medicine. *The health of lesbian, gay, bisexual, and transgender people: Building a foundation for*
 485 *better understanding*; National Academy Press: Washington, D.C., USA, 2011.
- 486 12. Adams, N.; Pearce, R.; Veale, J.; Radix, A.; Castro, D.; Sarkar, A.; Thom, K.C. Guidance and ethical
 487 considerations for undertaking transgender health research and institutional review boards
 488 adjudicating this research. *Transgend Health* **2017**, *2*, 165-75. doi: 10.1089/trgh.2017.0012
- 489 13. Vincent, B.W. Studying trans: Recommendations for ethical recruitment and collaboration with
 490 transgender participants in academic research. *Psychol Sex*, **2018**, *9*, 102-16. doi:
 491 10.1080/19419899.2018.1434558
- 492 14. International Association of Schools of Social Work; International Federation of Social Workers.
 493 *Global Social Work Statement of Ethical Principles*. 2018; Available online: [https://www.iassw-](https://www.iassw-aiets.org/2018/04/18/global-social-work-statement-of-ethical-principles-iassw)
 494 [aiets.org/2018/04/18/global-social-work-statement-of-ethical-principles-iassw](https://www.iassw-aiets.org/2018/04/18/global-social-work-statement-of-ethical-principles-iassw)
- 495 15. Sewpaul, V.; Henrickson, M. The (r)evolution and decolonization of social work ethics: *The Global*
 496 *Social Work Statement of Ethical Principles*. *Int Soc Work* **2019**, *62*, 1469-81. doi:
 497 10.1177/0020872819846238

- 498 16. Marshall, Z.; Welch, V.; Brunger, T.J.; Swab, M.; Shemilt, I.; Kaposy, C. Documenting research with
499 transgender and gender diverse people: Protocol for an evidence map and thematic analysis. *Syst*
500 *Rev*, **2017**, *20*, 1120-7. doi 10.1186/s13643-017-0427-5
- 501 17. Feder, E.K. *Making Sense of Intersex: Changing Ethical Perspectives in Biomedicine*; Indiana University
502 Press: Bloomington, IN, USA, 2014.
- 503 18. Foucault, M. *The History of Sexuality, Volume 1: An Introduction (La volonté de savoir)*; Penguin:
504 Hammondsworth, England, 1976/1978.
- 505 19. Katz, J.N. *The Invention of Heterosexuality*. University of Chicago Press: Chicago, IL, USA, 1996/2007.
- 506 20. Adam, B.D. The Defence of Marriage Act and American exceptionalism: The "gay marriage panic" in
507 the United States. *J Hist Sex* **2003**, *12*, 259-76. doi: 10.1353/sex.2003.0074
- 508 21. Aldrich, R. *Colonialism and Homosexuality*; Routledge: London, 2003.
- 509 22. Crompton, L. *Homosexuality and Civilization*; Harvard University Press: Cambridge, MA USA, 2003.
- 510 23. Epprecht, M. *Unspoken Facts: A History of Homosexualities in Africa*; GALZ: Harare, Zimbabwe, 2008.
- 511 24. Leupp, G.P. *Male Colors: The Construction of Homosexuality in Tokugawa Japan*; University of California
512 Press: Berkeley, CA, 1997.
- 513 25. Murray, S.O. *Pacific Homosexualities*; Writers Club Press: San José, CA, USA, 2002.
- 514 26. Murray, S.O.; Roscoe, W. (Eds.). *Islamic Homosexualities: Culture, History and Literature*; New York
515 University Press: New York, NY, USA, 1997.
- 516 27. Murray, S.O.; Roscoe, W. (Eds.). *Boy-wives and Female Husbands: Studies in African Homosexualities*;
517 Palgrave: New York, NY, USA, 1998.
- 518 28. Sang, T-I.D. *The Emerging Lesbian: Female Same-sex Desire in Modern China*; University of Chicago
519 Press: Chicago, IL, USA, 2003.
- 520 29. Vanita, R. (Ed.) *Queering India: Same-sex Love and Eroticism in Indian Culture and Society*; Routledge:
521 New York, NY, USA, 2002.
- 522 30. Vitiello G. *The Libertine's Friend: Homosexuality and Masculinity in Late Imperial China*; University of
523 Chicago Press: Chicago, IL, USA, 2011.
- 524 31. Wafer, J. Muhammad and male homosexuality. In *Islamic Homosexualities*; Murray, S.O., Roscoe W.,
525 Eds.; New York University Press: New York, NY, USA, 1997.
- 526 32. Whitaker B. *Unspeakable Love: Gay and Lesbian Life in the Middle East*; University of California Press:
527 Berkeley, CA, USA, 2006.
- 528 33. Duggan L. The new homonormativity: The sexual politics of neoliberalism. In *Materializing*
529 *Democracy: Toward a Revitalized Cultural Politics*, Castronovo, R., Nelson, D.D. (Eds.); Duke University
530 Press: Durham, NC, USA, 2002; pp. 175-94.
- 531 34. Yadegarfar, M.; Bahramabadian F. Sexual orientation and human rights in the ethics code of the
532 Psychology and Counseling Organization of the Islamic Republic of Iran (PCOIRI). *Ethics Behav* **2014**,
533 *24*, 350-63. doi: 10.1080/10508422.2013.845733
- 534 35. Tellis, A. Ethics, human rights and the LGBT discourse in India. In *Applied Ethics and Human Rights:*
535 *Conceptual Analysis and Contextual Applications*; Motilal, S. (Ed.); Anthem Press India: Delhi, India,
536 2010. pp. 151-70.
- 537 36. Orr, K.; Bennett, M. Reflexivity in the co-production of academic-practitioner research. *Qual Res Org*
538 *Mgmt* **2009**, *4*, 85-102. doi: 10.1108/17465640910951462
- 539 37. Hammack, P.L. The life course development of human sexual orientation: An integrative paradigm.
540 *Hum Dev* **2005**, *48*, 267-90. doi: 10.1159/000086872
- 541 38. Hammack, P.L.; Cohler, B., (Eds). *The Story of Sexual Identity: Narrative Perspectives on the Gay and*
542 *Lesbian Life Course*. Oxford University Press: New York, NY, USA, 2009.
- 543 39. Crenshaw, K. Demarginalizing the intersection of race and sex: A Black feminist critique of
544 antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*
545 **1989**, *1*, 139-67.
- 546 40. Hill Collins, P. *Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment*, 2nd
547 ed.; Routledge: New York, NY, USA, 1990/2000.
- 548 41. McLean, K. Hiding in the closet?: Bisexuals, coming out and the disclosure imperative. *J Sociol* **2007**,
549 *43*, 151-165. doi: 10.1177/1440783307076893
- 550 42. Rasmussen, M.L. The problem of coming out. *Theory Pract* **2004**, *43*, 144-50.

- 551 43. Smith, M.S.; Gray, S.W. The courage to challenge: A new measure of hardiness in LGBT adults. *J Gay*
552 *Lesbian Soc Serv* **2009**, *21*, 73-89.
- 553 44. Parent, M.C.; DeBlaere, C.; Moradi, B. Approaches to research on intersectionality: Perspectives on
554 gender, LGBT, and racial/ethnic identities. *Sex Roles* **2013**, *68*, 639-45. doi: 10.1007/s11199-013-0283-2
- 555 45. Greensmith, C.; Giwa, S. Challenging settler colonialism in contemporary queer politics: Settler
556 homonationalism, Pride Toronto, and two-spirit subjectivities. *Am Indian Cult Res J* **2013**, *37*, 129-48.
557 doi: 10.17953/aicr.37.2.p4q2r84l12735117
- 558 46. UNAIDS. *UNAIDS Editorial Style Guide*, 2016. Available online:
559 https://www.unaids.org/en/resources/documents/2016/editorial_style_guide
- 560 47. Meezan, W.; Martin J.I. *Handbook of Research with Lesbian, Gay, Bisexual and Transgender Populations*.
561 Routledge: New York, NY, USA, 2009.
- 562 48. de Gruchy, J.; Lewin, S. Ethics that exclude: The role of ethics committees in lesbian and gay health
563 research in South Africa. *Am J Public Health* **2001**, *91*, 865-8.
- 564 49. Sanzum, T. A deliberate attempt to silence the LGBT community in Bangladesh. *Huffington Post*
565 2017, May 19; Available online: [https://www.huffingtonpost.com/entry/a-deliberate-attempt-to-](https://www.huffingtonpost.com/entry/a-deliberate-attempt-to-silence-the-lgbt-community-in-bangladesh_us_591f6b5ee4b094cdba542a3f)
566 [silence-the-lgbt-community-in-bangladesh_us_591f6b5ee4b094cdba542a3f](https://www.huffingtonpost.com/entry/a-deliberate-attempt-to-silence-the-lgbt-community-in-bangladesh_us_591f6b5ee4b094cdba542a3f)
- 567 50. United Nations High Commissioner for Refugees. Resettlement Assessment Tool: Lesbian, gay,
568 bisexual transgender and intersex refugees 2013. Available online:
569 <https://www.refworld.org/pdfid/5163f3ee4.pdf>
- 570 51. Mulé, N.J. Human rights questioned: A queer perspective. *Can Soc Work Rev* **2018**, *35*, 139-46. doi:
571 10.7202/1051107ar
- 572 52. Spade, D. *Normal Life: Administrative Violence, Critical Trans Politics and the Limits of Law*. Duke
573 University Press: Durham, NC, USA, 2015.
- 574 53. Brown, G. (Ed.) *The universal declaration of human rights in the 21st century: A living document in*
575 *a changing world*. Open Book Publishers: Cambridge, UK, 2016.
- 576 54. Mulé, N.J.; Khan, M.; McKenzie, C. The growing presence of LGBTQIs at the UN: Arguments and
577 counter-arguments. *Int Soc Work* **2017**, *61*, 1126-38. doi: 10.1177/0020872817702706
- 578 55. Walmsley, J.; Johnson, K. *Inclusive Research with People with Learning Disabilities: Past, Present and*
579 *Futures*. Jessica Kingsley: London, 2003.
- 580 56. Brannelly, T.; Boulton, A. The ethics of care and transformational research practices in Aotearoa New
581 Zealand. *Qual Res* **2017**, *17*, 340-50. doi: 10.1177/1468794117698916
- 582 57. Namaste, V.K. *Invisible Lives: The Erasure of Transsexual and Transgendered People*. University of
583 Chicago Press: Chicago, IL, USA, 2000.
- 584 58. Woodman, N.J.; Tully, C.T.; Barranti, C.C. Research in lesbian communities. *J Gay Lesbian Soc Serv*
585 **1995**, *3*, 57-66. doi: 10.1300/J041v03n01_05
- 586 59. Barker, M.; Yockney, J.; Richards, C.; Jones, R.; Bowes-Catton, H.; Plowman, T. Guidelines for
587 researching and writing about bisexuality. *J Bisex* **2012**, *12*, 376-92. doi: 10.1080/15299716.2012.702618
- 588 60. Tourki, D.; Lee, E.O.J.; Baril, A.; Hébert, W.; Pullen Sansfaçon, A. Au-delà des apparences: Analyse
589 intersectionnelle de vécus de jeunes trans migrants et racisés au Québec [Beyond appearances:
590 Intersectional analysis of migrant and racialized trans youth experiences in Québec]. *Jeunes et*
591 *Société*. **2018**, *3*, 133-53.
- 592 61. Sherriff, N.; Hamilton, W.E.; Wigmore, S. Giambrone, B.L. "What do you say to them?": Investigating
593 and supporting the needs of lesbian, gay, bisexual trans and questioning (LGBTQ) young people. *J*
594 *Community Psychol* **2011**, *39*, 939-955. doi: 10.1002/jcop.20479
- 595 62. Flores, D.; McKinney, R.; Arscott, J.; Barroso, J. Obtaining waivers of parental consent: A strategy
596 endorsed by gay, bisexual, and queer adolescent males for health prevention research. *Nurs Outlook*
597 **2018**, *66*, 138-48. doi: 10.1016/j.outlook.2017.09.001
- 598 63. Mustanski, B. Ethical and regulatory issues with conducting sexuality research with LGBT
599 adolescents: A call to action for a scientifically informed approach. *Arch Sex Beh* **2011**, *40*, 673-86. doi:
600 10.1007/s10508-011-9745-1
- 601 64. Mustanski, B.; Fisher, C.B. HIV rates are increasing in gay/bisexual teens: IRB barriers to research
602 must be resolved to bend the curve. *Am J Prev Med* **2016**, *51*, 249-52. doi: 10.1016/j.amepre.2016.02.026
- 603 65. Ott, M.A. Vulnerability in HIV prevention research with adolescents, reconsidered. *J Adolesc Health*
604 **2014**, *54*, 629-30. doi: 10.1016/j.jadohealth.2014.03.014

- 605 66. Pyne, J. The governance of gender non-conforming children: A dangerous enclosure. *Annual Rev of*
606 *Critical Psychol* **2014**, *11*, 80-96.
- 607 67. Wheeler, R. Gillick or Fraser? A plea for consistency over competence in children: Gillick and Fraser
608 are not interchangeable. *BMJ* **2006**; *332*, 807. doi: 10.1136/bmj.332.7545.807
- 609 68. Brewster ME, Moradi B, DeBlare C, Velez B. Navigating the borderlands: The roles of minority
610 stressors, bicultural self-efficacy, and cognitive flexibility in the mental health of bisexual individuals.
611 *J Couns Psychol* **2013**; *60*, 543-56. doi: 10.1037/a0033224
- 612 69. McDonald C. Go beyond our natural selves: The prison letters of CeCe McDonald. *Transgend Studies*
613 *Quarterly* **2017**, *4*, 243-65. doi: 10.1215/23289252-3815045
- 614 70. Morris, M.; Bunjun, B. Using intersectional feminist frameworks in research. Canadian Research
615 Institute for the Advancement of Women: Ottawa, ONT, Canada, 2007. Available online:
616 <https://www.criaw-icref.ca/en/product/using-intersectional->
- 617 71. Giwa S. Coping with racism and racial trauma: An interpretative phenomenological analysis of how
618 gay men from the African diaspora experience and negotiate racist encounters. In *The Psychic Life of*
619 *Racism in Gay Men's Communities*; Riggs, D.W. Ed.; Lexington Books: Lanham, MD, USA, 2018.
- 620 72. Sue, D.W. (Ed.) *Microaggressions and Marginality*. John Wiley & Sons: Hoboken, NJ, USA, 2010.
- 621 73. Ansara, Y.G.; Hegarty, P. Cisgenderism in psychology: Pathologising and misgendering children
622 from 1999 to 2008. *Psychol Sex* **2012**, *3*, 137-60. doi: 10.1080/19419899.2011.576696
- 623 74. Henrickson, M. Surviving education: Sexual minorities and a queer way of thinking. In *Nga reo mo te*
624 *tika: Voices for equity*; Jenkins, C., Ed. Equity Practitioners in Higher Education Australasia, **2013**.
625 Available online: http://media.wix.com/ugd/d1a25e_8ac3524cd34e4a248abfd9eeb6b524a.pdf
626



© 2020 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

627

ⁱ By gender and sexually diverse persons we mean everyone who identifies as part of the lesbian, gay, bisexual, queer, intersex, trans, and nonbinary communities, however they identify themselves.

ⁱⁱ Baril [1] (pp. 94-95) defines cisnormativity as the normative component of the cisgenderist system, an oppressive system made by and for cisgender people (i.e., non trans people) discriminating against trans people. Ansara [2] (p. 15) defines cisgenderism as follows: ‘Unlike “transphobia”, which emphasizes individual hostility and negative attitudes, the cisgenderism framework incorporates both unintentional and well-intentioned practices. Cisgenderism often functions at systemic and structural levels: even when individuals might reject some aspects of cisgenderist ideology, they may live and work within broader structural contexts that perpetuate and manufacture cisgenderism’.