It's Not Gender as Usual

Guiding Questions for Transformative Intersectional Gender+ Research

Written in collaboration and community with the Collective for Gender+ in Research by Hannah Sullivan Facknitz, Ieda Matavelli, Isha Mathur, Elaina Nguyen, and Claire Okatch

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Introduction

Welcome to ***"It's Not Gender as Usual: Guiding Questions for Transformative Intersectional Gender+ Research."*** This question guide is the work of five graduate researchers at the University of British Columbia who, with the [UBC Office of Regional and International Community Engagement's Collective for Gender+ in Research](), created it to help researchers navigate incorporating a gender+ lens into their scholarly work.

We imagine you have found yourself here because of a blooming curiosity...

... of what those tools might be missing when it comes to gender and intersecting experiences, or perhaps from a dissatisfaction with the "standard" research tools or training of your discipline(s). It could be that you are wondering how a deeper understanding of intersectional gender theory and methodology might enhance or expand your research, training, or discipline. We have written this guide anticipating this shared curiosity, good intention, and commitment to listening and learning. We imagine you, like us, believe in the profound potential of academic research to do good in the world, which involves valuing multiple sources and producers of knowledge, and enhancing the lives of the most affected by oppression and marginalisation.

While designing and writing this guide we envisioned you, the reader as someone who is:

- ***Willing*** to bring a gender+ lens to their work.
- ***Aware*** of the need for such work in their research/discipline/practice
- ***Curious*** about how to integrate this work into their research.
- ***Open to Learning*** about the different questions and practices that keep them committed to and engaged with gender+ work

However you have arrived here, *we are so glad you are here* and cannot wait to journey through the questions, uncertainty, frustration, fatigue, possibility, excitement, collaboration, joy, and

growth with you.

Research that undertakes gender and sex analysis can be powerful for understanding the lived, material realities of gender and sexual difference. Feminist and gender studies have pushed academic research beyond sex disaggregation that views the categories of 'male' and 'female' as fixed and innate to see gender and sex as socially constructed norms that are connected to power.

By centering power in our discussion of gender, this guide joins a community of feminist, gender, and sexuality scholars moving beyond gender as isolated and singular and taking seriously how feminist scholarship can impact communities outside of academia.

We follow the work of Black feminists like Kimberlé Crenshaw, Patricia Hill Collins, bell hooks, and the Combahee River Collective who democratized and expanded feminism to incorporate intersectionality that describes the many, varied, diverse experiences of gender in the world.[1] Intersectionality views identities (political, cultural, social, economic, etc) as non-additive, namely they cannot be seen as discrete experiences.[2]

Gender+ is therefore the term we use to understand gender as a category shaped by power *and* is changed by other intersecting, imbricated, and embedded experiences of marginalisation. It is from key scholars and activists in gender, feminist, queer, Black, critical ethnic, critical Indigenous, and critical disability studies (as well as many others) that this guide emerges and attempts to build from those in the academy working towards more just research. [3]

As you read this guide, know that we too are familiar with how unanswerable many of the questions we pose are, and even when they do have answers, how dissatisfying those answers may be. We have developed this gender+ guide as a question guide because we, do not know the answers. At moments in this guide, we offer guesses, suggestions, and examples we find generative, but they are not meant to be the only possibilities.

We passionately believe in the power of **collaborative questioning** where you, are part of the project of constructing complex, responsive, more just research practices informed by or grounded in gender+.

grounded in gender+.

1 The Combahee River Collective, "The Combahee River Collective Statement," (1977), https://www.blackpast.org/african-american-history/combahee-river-collective-statement-1977/; bell hooks, Feminism is for Everybody: Passionate Politics (London: Routledge, 2014).

2 Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," University of Chicago Legal Forum 1989, no. 1 (1989): 139; Patricia Hill Collins, "Intersectionality and epistemic injustice," in The Routledge handbook of epistemic injustice (Abingdon, Oxon: Routledge, 2017), 116.

3 Examples of this genealogy include Audre Lorde, Sister Outsider: Essays and Speeches (New York: Crossing Press, 1984); Cherríe Moraga and Gloria Anzaldua, ed., This Bridge Called My Back: Writings by Radical Women of Color (Watertown, MA: Persephone Press, 1981); Sonya Renée Taylor, The Body is Not an Apology (Oakland, CA: Berrett Koehler Publishers, 2021); C. Riley Snorton, Black on Both Sides: A Racial History of Trans Identity (Minneapolis: University of Minnesota Press, 2017) and many others.

Guide Sections

1. Introductory Materials
2. Main Navigation of Research Process
3. Conclusion
4. Appendices

In doing so, we hope to contribute towards building something else within, and beyond, the academy.[4]

This guide is divided into four parts:

- **Our introductory materials**
- **Main navigation of the Research Process**
- **A conclusion**
- **Appendices.**

The introductory material includes several important components including this introduction and our land acknowledgement. After this, we proceed into questioning the research process. This section is divided around core questions we as researchers ask across disciplines. [5]

Rather than be prescriptive about how we envision research, we hope this structure allows this question guide to reflect you and your experiences enough to be useful.

In this, you will find illustrative examples throughout and at the end of this chapter to help situate the reader in the questions we are posing. In our appendices, we include a list of other guides, definitions, and our collective agreement that functions as part illustrative example and part storying the creation of this guide.

Thank you for bringing your curiosity with you, with us, as we embark on this process of questioning together.

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4 To see more of how we have approached this collaboration, please see our collaborative agreement in the appendices. You will also see it referenced in part two of this guide.

5 We wrote much of this guide in the midst of the COVID-19 global pandemic that still, at time of writing in February 2022, holds significant sway over research practices and viability. The pandemic forced many of us to rethink how we did our research. Our mobility, access, funding, and more changed more or less overnight. Grants needed new language and components to satisfy their requirements. Thesis proposals now had to be viable without travel to archives, data repositories, or research sites. Many of us, too, started to understand this disruption as a chance to reimagine ethical research practices that could transform the world. While the Gender+ Collective at ORICE predates the formation of our writing cohorts and thus the pandemic, we are, at least in part, situated among and indebted to the researchers who did this world-bending work during the pandemic. This is not only a pandemic research guide, but a guide written by graduate students navigating this crisis. It is part of the story, and we are grateful to count ourselves among those reimagining research in this moment.

1.1 Land Acknowledgement

Just one example of ongoing colonialism at UBC is that the official branding font does not display Halkomelem text. We've used a different font to accurately represent the Coast Salish nations in Halkomelem, but it is telling and unacceptable that these workarounds continue to be necessary in the academy.

Research is always political, historical, and grounded in place and space. We are political, historical, and geographically located beings, which means our lives and work as researchers will always be enmeshed in place.[6] *This guide, developed by members of the Gender+ Collective at the University of British Columbia's Office of Regional and International Community Engagement, emerges from bodies, minds, and politics located on the unceded, occupied territories of the* hənqəminəm *speaking* xʷməθkʷəy̓əm *and* səlilwətaɬ *and the* Sḵwx̱wú7mesh Snichim*-speaking* Sḵwx̱wú7mesh *peoples.*

All of us have varied relationships to the process of settler colonialism and its agents that craft(ed) British Columbia from the genocide, dispossession, and dislocation of the myriad of Indigenous peoples here. Universities and their related institutions across the world are and have been central to crafting the deeply political justifications for violence against Indigenous people.

As such, as part of the community of readers of this guide, we invite you to critically consider questions of whose knowledge you might be dislocating. Who has the university removed or erased from the land, from time, from place and space? What violence has research justified? And, most importantly, how will your work refuse that legacy to the best of your ability? We, the authors of this guide, have forcibly dislocated the xʷməθkʷəy̓əm, səlilwətaɬ, and Sḵwx̱wú7mesh peoples as part of our affiliation with UBC, and we craft this guide in tremendous debt to them.

We do not simply mention this debt as a performance, however, and remain committed, as we have throughout the writing of this guide, to anti-colonial and decolonial (depending upon our positionality) research practises that contribute to justice. As queer scholar J. Logan Smilges tweeted, "It is a strategy of white supremacy to frame privilege as a moral failure instead of a moral obligation. It is easier to shoulder guilt than responsibility."[7] This applies to other structures of power, too. As researchers, authors, and individuals, but also as a community of people who have come to rely on one another for care, nurturing, and safe harbour, we shoulder this responsibility with gratitude for all its potential to transform our research, scholarship, and relationality to all life.

6 Sonya Renée Taylor, "Bodies as Resistance: Claiming the political act of being oneself," TEDxMarin, 18 October 2017, https://www.youtube.com/watch?v=MWI9AZkuPVg.

7 J. Logan Smilges, "It is a strategy of white supremacy to frame privilege as a moral failure instead of a moral obligation. It is easier to shoulder guilt than responsibility.," Twitter Post, 20 January 2022, 9:56 AM PST, https://twitter.com/jlsmilges/status/1484223443906170882.

2

The Guide

2.1 How to Use This Guide

This guide is organised around key questions that emerge during research processes (e.g., Who am I as a researcher? What am I researching? Why am I researching this topic? How will I conduct my research? How will the research be shared?). These questions must appear in some order simply out of spatial limitations of our general reality, but the order we have chosen here does not suggest a linear path or a hierarchy. We have attempted to organise the guide to align with the processes that typically take place when we undertake research, from arriving at a research question, deconstructing it to understand stakeholders, to carrying out research and ultimately gathering, analysing, and presenting findings. In reality and in gender+ guidance, this is a less structured and more iterative process.

The process is one that more resembles a dance, steps taken with partners in a swirling pattern that folds back upon itself many times, even as it advances.[8]

The guide is structured by posing questions to provide you freedom and agency to ask your own questions and move through and among it in the order that fits your needs. There is no correct order. Use this guide to prompt additional considerations for your research and to build your capacity to recognize literature and voices from those within your realm of study that are doing the work of gender+ well. Given that research is often long and an ongoing process, we encourage you to continue to revisit the various sections and questions in this guide as you encounter or approach different questions in your unique research process.

As noted in the introductory sections, we see the process of research as inherently political because power prevalent in the interaction of gender and other intersecting identities is always present. As such, the structure of the sections below seeks to be disruptive, using questions that can apply to a range of disciplines and methodologies. The goal is to consider all points of the research process, dissecting structural and institutional power, and to holistically craft research as a reflexive political process that critiques and contests power.

In these critiques and contestations, too, we can imagine what can replace injustice and oppressive power structures. Our hope is that with these questions, you will find the tools to undertake research that will be contextual to the power structures that our world wields against others and provoke discussions about the role of gender+ considerations in research.

8 This metaphor is the product of Tamara Baldwin's brilliance, director of ORICE and passionate guide in our process of writing. This guide is deeply indebted to her, as are its authors, for her leadership, passion, and care for us all during this process.

2.2 What is Gender+?

We briefly defined gender+ in the introduction, but it is worth pausing again to clarify and offer a definition that we can use as a research tool to structure our work. As a starting point, our understanding begins with the idea of gender and sex as constructed norms that are used as a tool for categorization. Rather than taking 'sex' as a bodily given, we are influenced by Judith Butler's writing that 'sex' is a cultural means of categorizing the body to make it legible.[9] Gender then encapsulates the spectrum of social meanings assumed by sex.[10] This understanding of gender therefore moves us away from the assumption of the 'male' and 'female' gender or sex binary. At the risk of sounding repetitive, we, the Collective and associated authors of this guide, understand...

Sex

Cultural means of categorizing the body to make it legible

Gender

Encapsulates the spectrum of social meanings assumed by sex.

> **...that gender is *fundamentally changed* by its interaction with other marginalities and relationships to power and that gender *changes* the ways people and communities experience these marginalities and relationships to power.**

2.2.1 A note on lists

Our approach to gender+ analysis is one that moves away from making singular identities (e.g. gender, race, sexuality, migrant status, disability, etc) more salient than others.[11] Throughout this process, we have been concerned about what lists of marginalizations and positionalities leave out, like the parenthetical one above that could be expanded to include Indigeneity, nationality, religion, immigration status, environmental geographies (like proximity perhaps to pollutants), or even family size, role, or estrangement.[12]

Another limitation of identity lists is the false implication that these identities are discrete

9 Judith Butler, Bodies that matter: On the discursive limits of sex (Routledge, 2011), 2.

10 Butler, 5.

11 Olena Hankivsky, Intersectionality 101 (Burnaby: The Institute for Intersectionality Research & Policy, SFU, 2014), 13.

12 Paul Kramer, "Moving Beyond Intersectionality in Development Studies," St. Antony's International Review 10, no. 2 (February 2015): 169; "Equity, Diversity, and Inclusion Action Plan," Canada Research Chairs Government of Canada, Last Updated September 2018, Accessed 26 November 2021, https://www.chairs-chaires.gc.ca/program-programme/equity-equite/action_plan-plan_action-eng.aspx.

and separate experiences; in reality, we live in a world where structures of power are fundamental to these categorizations and injustice. Acknowledging the limitations of identity lists, it's often difficult to practically think about how power manifests without lists that set out concrete examples. As we have written this guide, we have been frustrated that listing out these identities is sometimes the best way to clarify our questions. For example, in one question, we ask, "*What kind of privileges are afforded to you by your own positionality? How are they embedded in systems of power such as race, class, gender, disability, sexuality, caste, body size, citizenship status, religion?*" In this context, the lists we provide are not meant to propose these identity categories as exhaustive or separate, but meant as prompts to encourage thinking about how power manifests in multiple different sites that we might forget to consider if we just refer to "positionality".

We ask that as readers, you engage critically with these lists as a jumping off point and consider what is missing and how these articulations of identity are tied with overlapping structures of power such as, but never limited to, colonialism, racism, patriarchy, capitalism, cisheteronormativity, ableism, etc.

Our imperfect approach here is one that centres *context* even as questions might list identities. In choosing not to be prescriptive, this guide aims to motivate us as researchers to look for the unexpected ways power exerts itself. For example, Tara Cookson in *Unjust Conditions: Women's Work and the Hidden Cost of Cash Transfer Programs* explains how the metrics of measuring the success of Conditional Cash Transfer (CCT) programs, popular with the World Bank, erase the labour of mothers. The successes of CCTs are primarily measured by children's attendance at school and health appointments. What ends up obscured, however, is the labour of their mothers, with significant consequences politically and socially, including casting poor mothers as morally responsible for their poverty through poor decision making (i.e. missing these appointments). CCTs often do not take into account the desires, needs, and contingencies of these mothers' and their families' lives. This lack of accounting then justifies lack of investment in other programs that consider gender+ intersections like material realities of poverty, ethnicity, and familial status.[13]

We must enter research with historical consciousness, aware of how power has moved for generations, while remaining open to the possibilities of power's new articulations.[14]

By centering power in this guide, we intend to **move beyond gender aware research to gender transformative research.** This concept is borrowed from Naila Kabeer who makes the distinction when assessing development interventions.

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13 Tara Cookson, Unjust Conditions: Women's Work and the Hidden Cost of Cash Transfer Programs (Oak land, CA: University of California Press, 2018), 3-10.

14 This section of the guide has particular intellectual, emotive, and scholarly lineage in vital guidance from Gaylean Davies and Dr. Tara Patricia Cookson, advisors to this project.

As her analysis parallels many stages of the research process (e.g., considering stakeholders, gathering data on needs of the community, etc.), we find this framework useful for helping us understand the difference between superficial and more thoughtful and aware incorporations of gender into the research process. She makes the distinction between the two by defining **'gender aware'** as *"that which shows an understanding of the context but does little beyond that"* while **'gender transformative'** interventions *"challenge the deep-rooted character of gender constraints"* and target a longer term shift rather than a one off event.[15]

Gender Aware

"that which shows an understanding of the context but does little beyond that."

Gender Transformative

"challenge the deep-rooted character of gender constraints" and target a longer term shift rather than a one off event."

See Example 3 in Section 4.2 for a model of a project meaningfully incorporates intersectional and gender+ considerations.

Gender+ research *must* analyze, deconstruct, critique, and/or contest structures and relations of power in order to explore the brimming possibilities that lay beyond our current status quo. This is where research can contribute to a more just world.

15 Tara Cookson, Unjust Conditions: Women's Work and the Hidden Cost of Cash Transfer Programs (Oakland, CA: University of California Press, 2018), 3-10.

2.2.2 Who is the researcher? Who are you as a researcher?

Essential to gender+ research, too, is a clear understanding of our positionality. Many of us can list our identity categories (our gender, race, class, disability status, sexuality, settler or Indigenous status, etc) because we've likely been asked to explicitly identify ourselves in the past through forms, to institutions, and in conversation.

Gender+ asks us to consider how power constructs organise these social identities in complex webs of interrelation as researchers and humans too. Our needs as researchers matter too, and we face difficult decisions about harm reduction to ourselves and the communities, peoples, and non-human subjects we study.

We know research is political because we live intersecting, politicised lives, both as disempowered and empowered people.

So, what does who we are as researchers, especially those of us who identify as marginalised academics, mean for doing gender+ research?

Some of us are hyper-aware of how we are marginalised. Others may not have fully reflected on the impact of positionality. What can take a lot of self reflection, time, and scrutiny is considering how power affects our relationships in ways that are not unidirectional.

For example, students may also have power over untenured faculty members when it comes to course evaluations that impact career advancement. What does power look like between a white student and their BIPOC professor? What about a first-in-the-family graduate student and a legacy undergraduate? It is further important to imagine power that is enacted and is not static based on social location and position. People who are marginalised might also have opportunities to negotiate power within their relationships by asserting agency.

These messy, uncomfortable relationships to power are also echoed in our research. A 2SLGBTQIA+ principle investigator (PI) wields certain kinds of power over their cisgender and/or heterosexual graduate researchers. That power isn't necessarily attenuated but, rather, can be changed by the intersecting identities that are relevant to the context. Perhaps in the context of the study, the PI's 2SLGBTQIA+ identity is not one that is relevant or visible and the institutional powers they have over their graduate researchers is more important. Alternatively, if the study is about 2SLGBTQIA+ experiences, their identity may be more relevant to their interactions.

In another example, consider how a graduate student may be perceived to be an expert on the research topic in a community based research project, simply by affiliation with the academic institution, when in fact, the community partner is the expert and knowledge holder. Even for someone who belongs to a community that they are researching (e.g., a queer researcher researching a queer community organization), the status and resources given to researchers means they should be cautious about the potential ways power may manifest in their interaction with participants.

> **“Gender+ research involves developing an awareness of how the researcher's positionality may have affected how they access people and place, interpret the findings of their data collection, or what limitations their data may have.”**

Researchers are not objective instruments and reflection on our messy illegible *(at least to us) empowerment can help us produce more just gender+ research.*

To begin this reflection, the following questions may be useful:

Who are you?

- *What parts of your identity feel most salient as you answer this question as a researcher?*
- *Which parts of your identity are omitted?*
- *Can you bring them forward?*
- *Would the way you answer this question alter / affect how you see potential research participants / study or the topic of study you are engaging in?*
- *Would it affect how they see you? How can you engage with that?*

More specifically:

- *How does your gender, in intersection with the other parts of who you are, affect how you do research?*
- *How, perhaps, does your racial privilege or marginalisation change your gendered power / disempowerment when entering into research relations with those with different racial and gender identities?* For example, one author of this guide is genderqueer, disabled, and white while doing research with often cis, nondisabled Indigenous people.

- ***Without falling into the trap of "additive" identities,*** *how can we recognize the complex web of interrelation present in these possible interactions?*
- ***What reciprocal research practices*** *are possible because of our unique personhood and embodiments?*
- ***If you occupy a different position from those you are conducting research with,*** *have you consulted literature to learn more about how you might be implicated?*

The aforementioned questions are key in helping the researcher understand more about different positionalities that intersect with their role and responsibility as a researcher. An important consequence of overlapping positionalities is
the varying degree of "privilege hazard" that accompanies it. In Data Feminism, D'Ignazio and Klein describe how privilege hazard makes those who occupy the most privileged positions poorly equipped to recognize instances of oppression because they are outside of their personal experiences.

> **Privilege Hazard**
>
> *Those who occupy the most privileged positions poorly equipped to recognize instances of oppression because they are outside of their personal experiences.*

In the context of gender+, privilege hazard can apply when researchers have more access to and familiarity of knowledge frameworks produced within the academy. This can impose limits and produce gaps between the researcher's understanding of what constitutes data and knowledge, feeding into power relations between the researcher and the researched. An awareness of gender+ motivates a reflexive process that works towards minimising the implications of the privilege hazard.[16]

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In "What difference does difference make," McCorkel and Myers reflect on how their own race and class have shaped the ethnographic research they have conducted with women occupying different positions than them.[17] McCorkel notes that while studying a drugtreatment program in a medium-security
women's prison, she focused on the similarities between her life and many of the white, working class incarcerated women in a way that obscured crucial differences. Her experience growing up in white, working- to lower-middle-class neighbourhoods and having early encounters with law enforcement led her to inadvertently attribute her privileged position as a researcher to her own hard work and character. As a result, she assumed the experiences of the incarcerated women were due to personal failings (being "out of control") rather than considering how their lives might be influenced by experiences of gender, class, and race that she did not have. In turn, McCorkel reflects on how her original research question—why women inmates did not resist the conditions of their confinement—was deeply fl awed based on assumptions embedded within her own positionality.

16 Catherine D'ignazio and Lauren F. Klein, Data feminism (Cambridge: MIT press, 2020), 29.

17 Jill A. McCorkel and Kristen Myers, "What difference does difference make? Position and privilege in the field," Qualitative sociology 26, no. 2 (2003): 210-211.

Once we have identified the factors that influence our own approach to research, we can begin to ensure that the research we produce considers these power dynamics. While McCorkel does not detail how she reframed her question, we can think about different possibilities that foreground the participant positionalities, including but not limited to ***"In what ways do incarcerated women come to understand and resist their confinement?"*** See Example 4 in Section 4.2 for a great example on how to include gender+ questions in the reframing of research questions.

2.3 What & Why?

This section considers the process of deciding and refining what to research and questions the motivations behind research.

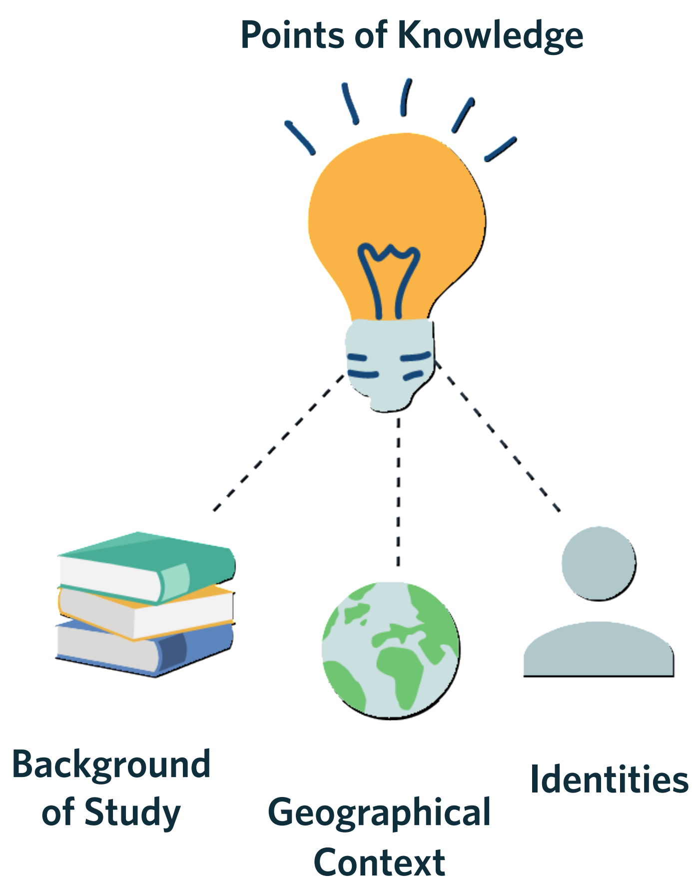
2.3.1 Selecting a Research Topic

The question ***'what'*** reflects on the choice of research topic and research question(s) that frame the research process which is linked to the question of 'why'.

Doing research guided by gender+ requires that we see research as more than an academic exercise; often the questions we ask have an impact on people's real lives. Therefore, even at the beginning of the research process, it is important to think about our motivations behind pursuing a research topic and if doing said research will produce something meaningful or if it might actually be harmful.

To decide what we study, we may start from certain points of knowledge such as our previous background of study, our geographical context or even our own identities.

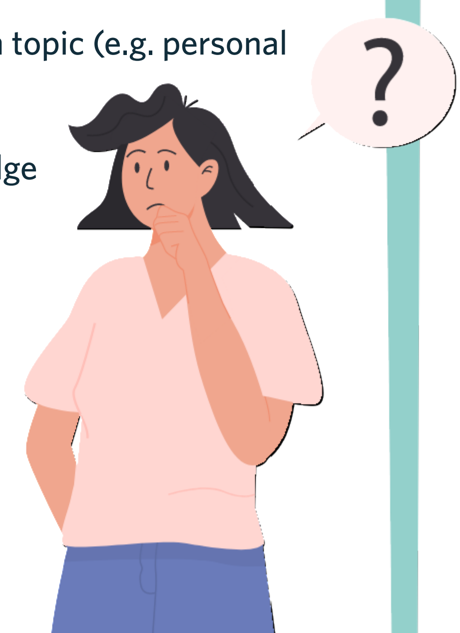
Gender+ research asks us to be aware of how our perspectives are connected with power and may impact research outcomes.



"...it is important to think about our motivations behind pursuing a research topic and if doing said research will produce something meaningful or if it might actually be harmful."

Some Questions to Guide This Reflection:

- What are you interested in researching?
- Why did you decide to pursue research in this topic area?
- What drives your curiosity?
- Do you have the support, resources, and knowledge to undertake this research well?
- What are you hoping will emerge from your research project?
- Is there a demand or need for this research?
- Who is this research for?
- Is this research beneficial to the communities that you are researching?
- What kind of experience and stakes do you bring to this research topic (e.g. personal investment and experience connected with the research topic)?
- What boundaries must you keep in mind while pursuing knowledge in the context of historically marginalized groups? (Even if you belong within said group, your position as a researcher can give you additional power)
- Is there a gap between what constitutes knowledge on this topic within and outside the academy?



2.3.2 Arriving at a Research Question:

How research questions are framed can impact the type of answers that emerge.

Good research questions are "feasible, ethical, relevant and actionable."[18]

Gender+ awareness calls the intended researcher to understand the power that is inherently present in the language used to construct questions and the underlying assumptions and theories. The following questions evoke a larger question about the goal of research. Colloquially, research is aimed at uncovering previously known facts. The gender+ lens adds a layer of historical consciousness to this process by unearthing the power relation between the discoverer and the discovered.

Discoverer  **Discovered**

Questions to Consider Here May Include:

- *How might the framing of the research question reinforce existing power relations articulated through race, class, gender, disability, sexuality, caste, body size, citizenship status, religion, etc.?*

18 Simon Brownhill, Talash Ungarova, and Aiman Bipazhanova, "'Jumping the first hurdle': Framing action research questions using the Ice Cream Cone Model," Methodological Innovations 10, no. 3 (2017): 2.

- *How might the framing of the research question reinforce existing power relations articulated through race, class, gender, disability, sexuality, caste, body size, citizenship status, religion, etc.?*
- *Does the research question lend itself well to inclusivity, particularly if your research involves human subjects?*
- *Would the research question benefit from broadening the number of voices engaged?*
- *How is gender conceptualised in the communities you are researching? What conceptualizations of gender does your research question draw upon? What is the impact of this choice? Although a lot of the work in this guide draws upon the idea of gender as fluid to account for trans and nonbinary experiences, there are instances where researchers might employ terms like "women" to navigate different social and legal contexts. For example, Work on "women's political activism" can implicitly reinforce the gender binary, but may be strategically used to advocate for improved rights in instances where government bodies and institutions are more responsive to issues labelled "women's issues". In other instances, legal and social norms may restrict how researchers can conceive of gender in their research, as participants may be put at risk if broader definitions of gender are mobilised.*
- *If you are drawing from a gender binary, what are the implications for gender non-conforming individuals within the community you are investigating?*
- *What are the contextual boundaries and how might you explore their expansion within your work especially in ways that incorporate community experiences of gender beyond the binary?*

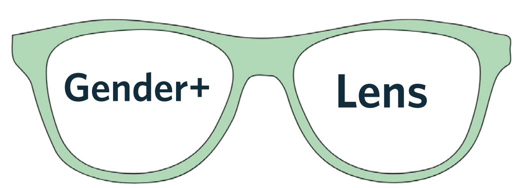
2.4 Who is Involved in the Research Process?

This section discusses understanding the stakeholders involved in the research process and which voices are centred or excluded ("othered"). Research can impact a range of diverse groups (e.g., supervisors, funding boards, community partners, subject matter experts)[19] that we refer to as "stakeholders." The following set of questions revolves around further identifying the stakeholders who might influence your research design:

- *Who is designing the research?*
- *What types of identities, positionalities, and experiences are represented within the research team that might be relevant to the research?*
- *Who are the communities and participants impacted by the research?*
- *What diversity and differences might be present within the research community and participants?*
- *How are members of the research team situatied in relation to the communities/groups being researched?*
- *Who is funding the research? Are there others who might have a more indirect influence on your research (e.g., supervisor, mentors, members of your department)? How does this impact the questions being asked, or who is being included/ excluded in the research as participants?*
- *How are participants and/or community members engaged in the research? As full co-creators? As paid participants? As unpaid participants (what benefits and burdens do they derive from the research in this case)?*

Mapping out the stakeholders involved in the research allows us to make visible their influence on our projects and think about whether the research design should be adjusted. When designinbg research that seeks participation from stakeholders, it is also important to think critically about diverse dynamics that may exist within a stakeholder group.

When discussing content in Indigenous communities, Lina Sunseri discusses how their community is made up of the Band cCouncil government.[20] Familiarity with community dynamics is necessary for more robust engagement with community representatives.



19 UN INSTRAW, Gender Research: A How-To Guide (United Nations Institutional Research and Training Institute for the Advancement of Women), 4.

20 Lina Sunseri. "Indigenous voice matters: Claiming our space through decolonising research," Junctures: The Journal for Thematic Dialogue 9 (2007): 97.

Some additional consideration in relation to stakeholders include:

- *What are the vulnerabilities associated with the research participants/participant communities? For example, some communities are hesitant to engage with academics because of previous harms.*
- *How might those be meaningfully addressed in the research process?*
- *Are the interests of the funding bodies/ institutional stakeholders different from the interests of participants/communities? If so, are there ways you can prioritize the interests of those directly impacted by your research?*

In instances where you are less knowledgeable about the interests and desires of those whom you are researching, you might want to consider additional ways to engage with these stakeholder perspectives. **Options include:** reaching out to specific communities (provided the arrangement is also beneficial for them) and looking at literature and resources.

Community Outreach

Literature + Resources

Costanza-Chock reminds us that there is always a distribution of benefits and burdens and that a justice lens asks us to critically examine the distribution of both benefits and harms with the aim to distribute both more equitably.[21]

21 Sasha Costanza-Chock, Design Justice: Community-Led Practices to Build the Worlds We Need (Cambridge, MA: The MIT Press, 2020).

2.4.1 Compensating Stakeholders

Compensation is an important topic to consider because being part of a research project can involve many different types of labour (e.g., emotional, intellectual, physical, etc.). Given it is often beneficial for researchers to conduct research for their own professional advancement, compensation can be one avenue for stakeholders who do not have the same professional stakes in the project to be recognized for their contributions. At the same time, it is important to recognize that not all researchers have access to the same level of economic resources to compensate all stakeholders the way we would in an ideal world.

For Example

A graduate student conducting their MA thesis work may not have access to any funds. Even a full-time professor may not have access to grant money to pay collaborators.

- *To what extent is it fair for them to have to pay stakeholders from their own salary? Even if it is a financial possibility, what precedent does it set for compensation in the university if researchers are paying to conduct research using their own salary?*

While there are understandably financial realities to deal with, academic researchers often do have access to more institutional resources than nonacademic stakeholders do, including opportunities to apply for research funding. There is a difference between having stakeholders voluntarily contribute a small amount of time to a meaningful project when resources are limited and using 'insufficient funds' as an excuse to ask people in precarious situations to do extensive unpaid work.

Although there are no clear answers about how to approach compensation in the realm of academia, some questions to reflect on include:

- *What resources do you have access to as a researcher to provide compensation? Are there grants or awards that you can apply for to compensate the labour of stakeholders (e.g., community partners, research assistants, participants)?*
- *If stakeholders cannot be paid for their labour, how much work are you asking them to do without compensation? Are there other benefits to working on the project that they have expressed? What will they walk away from the project with and is it worth their time and participation?*
- *What is the economic and financial situation of stakeholders engaged in your project? Does the level of compensation you are providing, if any, reflect this reality?*

When thinking about compensation, it is worth considering how community members may also have different perspectives than the academic community.

For Example

In academia, it is common to cite works in papers without contacting or paying the people being cited. In other industries, such as music, it would be frowned upon to reproduce and build on work without compensating the original author.

When interacting with stakeholders who are not familiar with the conventions of academic recognition, it is important to be mindful that there might be different expectations around compensation. For example, maybe there is a contemporary visual art piece that you want to reference in your paper, but this creator does not want their work to be reproduced without payment. It is important to map out stakeholders to preemptively consider how conventions for compensation within academia may or may not translate for stakeholders and ultimately respect how people want to be recognized for their work.

Sometimes thinking about financial resources and constraints might necessitate changes to your research design. This reflection is important to ensure that the process of conducting research does as much good as the final products.

2.5 How?

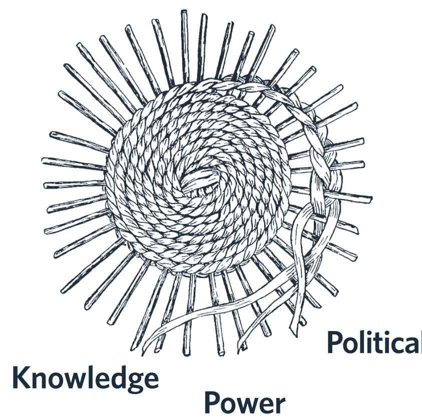
This section explores how the research process unfolds once the foundational aspects of the research have been decided upon. Again, different researchers will go about this process in varied ways, but broadly, various stages of the research process involved could include the following:

1. Theoretical and Methodological Frameworks Informing One's Research
2. Methods (Deciding Methods; Designing Research Instruments, etc)
3. Thinking Through and Beyond Institutional, Disciplinary, & Community Requirements
4. Data Collection
5. Interpretation & Analysis of Data

Participatory Action Research

2.5.1 Theoretical and Methodological Frameworks

"Knowledge, power, and the political are inseparable concepts that weave together to produce ways of knowing and being."



The literature we seek to engage with and the theoretical framework employed in research design are foundational to the end results. For example, the theoretical paradigm research uses makes a difference as to whether the research explains, predicts, emancipates, or deconstructs. Our theoretical frameworks place limits on how knowledge is created and what knowledge it is considered legitimate. While formulating your research, it is important to reflect on how gender+ biases and our methodological choices emerge from within the theoretical frames we start with. For example, researchers using a critical theory paradigm will see reality as subjective and created on the basis of issues of power. An example of methodology that aligns well with this paradigm is participatory action research.

In contrast, positivism is a theoretical paradigm that sees truth as objective and measurable, leading to the use of more experimental and statistical methodologies. Certainly researchers from different theoretical starting points can adopt any number of methodologies, but any given methodology carries with it assumptions for what knowledge is knowable and the optimal considerations when answering a research question.

One of the ways to foreground our own theoretical frameworks is to think about the literature that we are drawing from. In many cases, the literature we draw from is connected to gender+ considerations. Research on academic citations shows that gender, racial, and regional biases reinforce gender and racial hierarchies in the university.[22] For example, international relations work written by female scholars is less likely to be cited than work written by male scholars.[23] David Lake reflects on being correctly called out by a reviewer for only including 10 percent of women in his reference list and how it took conscious effort to engage in works beyond his typical academic network, but expanding the work he was in conversation with strengthened his work overall. [24]As described, the reason his citational practises had these biases was because, "I tend to read things from people I know or at least from scholars to whom I have been personally introduced."[25] He significantly points out that citations are not substitutable, so it is not just about replacing article A by a man with article B by a woman, but actively challenging what knowledge gets valued by reading and citing more widely. This challenges whose knowledge and knowledge-making processes (i.e. other forms of research practise) gain legitimacy.

Qualitative

- *In-depth approach*
- *Intersectional analysis*
- *Offers variety of methods to delve into context + nuance of research particpants*

While there are countless research methodologies, a regular distinction we encounter in academia relevant to gender+ is between qualitative and quantitative research. On the one hand, qualitative methodologies are an important tool for gender+ research since they allow for an in-depth approach to the issue.

Quantitative

- *Generalisation + quantifcation of the issue*
- *Intersectional approach is challenging*
- *Researchers often make use of the binary and/or additive approaches*

22 Frances Henry, Enakshi Dua, Carl E. James, Audrey Kobayashi, Peter Li, Howard Ramos, and Malinda S. Smith, The equity myth: Racialization and indigeneity at Canadian universities, (Vancouver: UBC Press, 2017), 274-5.

23 Erik Voeten, "Why Is Work by Women Systematically Devalued?" Washington Post, October 4, 2013, https://www.washingtonpost.com/news/monkey-cage/wp/2013/10/04/why-is-work-by-women-systematically-devalued/.

24 David Lake, "Gender Bias in Professional Networks and Citations," Washington Post, October 4, 2013, https:// www.washingtonpost.com/news/monkey-cage/wp/2013/10/04/gender-bias-in-professional-networks-and-citations/.

25 Lake.

Qualitative methodologies are significantly amenable to undertaking intersectional analysis and offer a variety of methods that allow the researcher to delve into the context and nuances of their research participants. On the other hand, quantitative methodologies allow for a generalisation and quantification of the issue. Incorporating an intersectional approach is particularly challenging for researchers in quantitative fields since they are constrained by the variables collected in existing datasets (for secondary data analysis) or by the length and structure of questionnaires (for primary data collection). Given the difficulty of counting intersectional experiences, researchers in quantitative fields often make use of the binary and/or additive approaches. With this in mind, the following 'Methods' section outlines a set of questions specific to quantitative researchers. The division between quantitative and qualitative, however, is somehwat artificial.

Evidence from quantitative research can motivate in-depth qualitative work and qualitative intersectionality research is important to inform quantitative study design as well as the kinds of intersections one can explore.

Both qualitative and quantitative research can benefit from incorporating a gender+ lens, in addition to the good practices of specific disciplines.

An awareness of gender+ involves asking the following reflexive questions:

- *To what extent have the perspectives of relevant stakeholders informed your theoretical and methodological framework?*
- *To what extent does your research design engage with the positionalities of your stakeholders (see 2.4)? What might meaningful engagement with stakeholder perspectives look like in the context of your research?*
- *To start, can you identify one or two ways that your methodological and theoretical frameworks are informed by a recognition of multiple intersections of power and oppression? For example, your theory and methodology might draw upon critical race literature that accounts for how race might impact power within your research team's interaction with participants.*
- *What assumptions about the nature of reality/being (ontology), the nature of knowledge (epistemology), and the nature of value (axiology) are contained within your theoretical, methodological, and disciplinary approach?*
- *Can you historicize the realities assumed within your own discipline and approach?*

For Example

Linda Tuhiwai Smith discusses how Western ideas about time and space differ from the Maori conceptions, which does not make distinction between the two.[26] Ideas that the mind and body are separate emerged from scholars such as Aristotle, Plato, and Aquinas.[27]

- *Can you read about other theoretical and methodological approaches and situate your own approach within these? In what ways might your theoretical/ methodological approach be comparatively limited? Do these limitations contribute to further erasure of historically marginalised groups/ perspectives?*
- *Does your theoretical and methodological approach account for relevant stakeholders impacted by your research?*

Figuring out the benefits and limitations of your own theoretical and methodological approach can be difficult because often the perspectives we emerged from are so entrenched in our thinking.

26 Linda Tuhiwai Smith, Decolonizing methodologies: Research and indigenous peoples, (Zed Books Ltd., 2021), 52.

27 Ibid, 50.

One way to critically analyse our own methodological and theoretical approaches is to juxtapose our thinking alongside others. For example, in Asia as Method, Chen Kuan-hsing challenges the continued use of the West as a reference point within Asian Studies and proposes interreferencing Asian political histories among one another as a move away from Western epistemology.[28] In Globalectics, Ngũgĩ wa Thiong'o outlines how orature, the dynamic system of performance including oral histories, song, and dance, is undervalued in the colonial academy.[29] We all carry assumptions about what good research looks like, so exploring our own theoretical frames of reference in relation to others helps foreground these realities.

2.5.2 Methods & Data Collection

Using a gender+ lens to discuss research methods means surfacing how methods are impacted by different power dynamics. Some research methods more directly challenge the structures of power embedded within the researcher and research subject divide. For example, in a study researching intergenerational influences on health and well being in a southern Inuit community, Gabel, Pace and Ryan used photovoice, a qualitative arts-based method, within a community-

28 Kuan-Hsing Chen, Asia as method, (Duke University Press, 2010), 252.

29 Ngugi wa Thiong'o, Globalectics: Theory and the politics of knowing, (Columbia University Press, 2014), 80.

based participatory research framework.[30] Photovoice involves getting participants to take photographs that connect their lived experience with the research question and explain the significance of their photographs. As a method, photovoice considers power by giving community members additional ownership over the research data; photography allows participants to have more agency shaping the research through their artwork and also gives them the opportunity to build their photography skills. In contrast, when engaging with quantitative data from an existing survey set or archival material, it may be more difficult to foreground participant voices since we do not have direct access to the communities being researched. This doesn't mean that one method is inherently better than the other—participatory and communitybased methods don't work to answer all research questions—but it is important to thoroughly think about how the choice of method leads to different results because of interactions between methods and power.

See Example 1 in Section 4.2 for a project that includes thoughtful gender+ considerations in the methods selection.

30 Chelsea Gabel, Jessica Pace, and Chaneesa Ryan, "Using Photovoice to Understand Intergenerational Influences on Health and Well-being in a Southern Labrador Inuit Community," International Journal of Indigenous Health 11, no. 1 (2016): 79-80.

Some key questions to reflect on when selecting research methods include:

- *What types of power relations are present within the choice of research method? To what extent does the subject being researched have power within the methods?*
- *How much does the proposed research method account for gender+ considerations (of the researched communities, of relevant stakeholders, of your research team)? If the research method itself has limits, can you address the limits with supplementary literature or through the framing of the research?*
- *How will the choice in research method impact the stakeholders and what/who you are researching (during and after the research is conducted)?*
- *Can the data collection method be developed in consultation with local/relevant stakeholders? Adequate consideration of stakeholders may look different for different projects. For example, when it comes to archival work, the researcher may be lucky and have access to the persons or family members included in the archives and ask for consent in terms of how the material is used. More likely, however, researchers might not have any access to the people directly captured by the archives. What does being cognizant of stakeholders mean when they lack a clear voice? Are there ethical principles that can be drawn from to guide your choice of research methods? If direct engagement with stakeholders is not possible, what possible impact can this have on the outcomes of the research?*

Research Methods

- Surveys
- Interviews
- Focus Groups
- Experiments
- Primary Data
- Secondary Data
- Mixed Methods
- Focus Groups
- Observation

Qualitative Gender+ Research Methods

Thinking back to the example of engaging with existing survey data, quantitative gender+ data can be useful for capturing a broad range of experiences and concrete numbers may be more easily mobilized for policy changes.[31] A limitation, however, can be the difficulty capturing intersectional information in a way that is not additive within the provided survey questions. Bowleg makes the argument that "it is virtually impossible, particularly in quantitative research, to ask questions about intersectionality that are not inherently additive."[32] She makes this point by outlining a quantitative study she was involved in designing where participants were given a **five-point Likert-type scale** (1 = strongly agree, 5 = strongly disagree) to indicate the extent to which they agreed or disagreed with statements such as: *'Racism is a much more serious issue in my life than homophobia.'*

Such a treatment, however, positions the experiences of race and sexuality as distinct and rankable. How might Bowleg revise the survey question to better account for intersectionality? She suggests that one way would be to use a check all that apply question that asks participants to indicate whether they have been discriminated by race, sex, and/or sexual orientation. She points out, however, that even such an approach might reinforce additive notions of identity because race, sex, and sexual oreintation are divided into separate categories.

One approach that Madina Anégor suggested when discussing multilevel modeling in population health research is to embed quantitative research within broader structural considerations of power that draw from Collins and Blige's six core ideas of intersectionality: social inequality, power, relationality, social context, complexity, and social justice. [33]Instead of then only thinking about the interaction of social identities (e.g., gender, race/ethnicity, sexual orientation), Anégo suggests that researchers ground their quantitative analysis within the role of social inequalities (e.g., sexism, racism, heterosexism) to account for how several forms of structural discrimination overlap to produce health inequities. While this is certainly not the only way to approach quantitative gender+ research, projects that blur the line between quantitative and qualitative research have done interesting and sophisticated work to locate power and advance social justice. [24]

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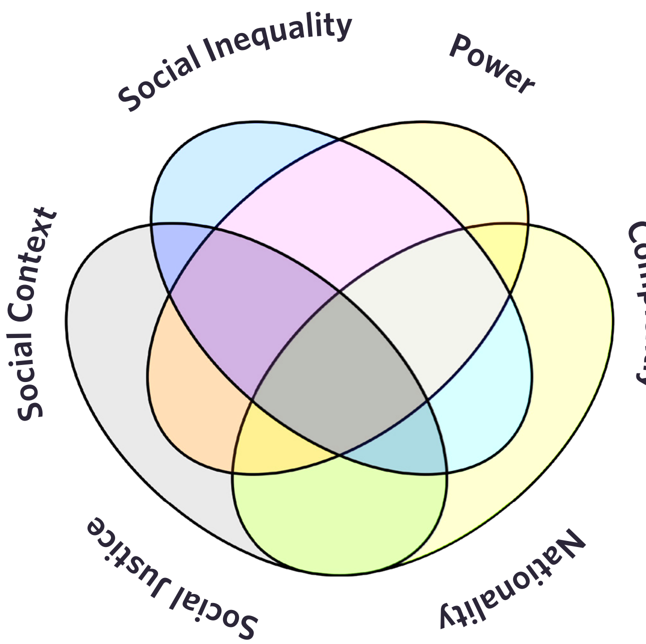
31 Mary Margaret Fonow and Judith A. Cook, "Feminist methodology: New applications in the academy and public policy." Signs: Journal of Women in Culture and Society 30, no. 4 (2005): 2226.

32 Lisa Bowleg, "When Black+ lesbian+ woman≠ Black lesbian woman: The methodological challenges of qualitative and quantitative intersectionality research," Sex roles 59, no. 5 (2008): 314.

33 Madina Agénor, "Future directions for incorporating intersectionality into quantitative population health research," American journal of public health 110, no. 6 (2020): 803-806.



Some additional questions that are relevant for quantitative research include:

- *Has qualitative research been conducted to help you decide what the relevant intersections in your context are? This question is often one that quantitative researchers struggle with as preexisting datasets may have limited categories available.*[35]

- *How will your data help you move beyond sex disggregation? A number of current studies conflate sex and gender to just male and female which are coded in a (1,0) format. How might your data account for the understanding that gender exists on a spectrum?* [36]

- *Is your sample size large enough to allow for the analysis of multiple intersections? If not, what categories are you leaving outside of the study?*

- *If secondary data analysis is being conducted, what types of disaggregation does your data have? Are any important categories missing, given the context and the topic being studied? How can you account for and explain that as part of your analysis?*

- *If secondary data analysis is being conducted, what would your ideal dataset look like to incorporate a gender+ lens?*

- *Is the inclusion of interaction terms in your regression analysis enough to bring an intersectional approach?*

When designing research instruments (e.g. interview scripts, consent forms, recruitment messages, surveys) to address your research question, it is important that your study materials anticipate and mitigate power relations present within the data collection process.

To think more specifically, we have separated our set of questions based on primary and secondary data. Primary data is data collected typically through field or laboratory research (we use these terms loosely to describe a number of academic spaces). Secondary data is data that already exists in the world, be it as archived historical evidence, previous survey data, or World Bank economic statistics, to name a few. Typically collected by another whose research design or structure we do not have control over we must contend with considerations like the often colonial structure of archives or the limited scope of older data sets. Below we have developed questions to guide us through both primary and secondary data research.

34 Fonow and Cook, 2227-8.

35 Joshua Kjerulf Dubrow, "How Can We Account for Intersectionality in Quantitative Analysis of Survey Data? Empirical Illustration for Central and Eastern Europe," ASK. Research & Methods, no. 17 (2008): 88.

36 Dubrow, 90.

Primary Data

- *How are you recruiting participants (human and non-human)? Is the language used in the recruitment materials sensitive to gender+ and cultural considerations? Who is recruiting (or, for non-living, acquiring) the participants? How will our positionality as recruiters, specifically, affect who is recruited and why? Who will this attract and who might it exclude that embody intersectional identities, experiences, and cultures?*

- *Does our recruitment method allow for a sample that is diverse and large enough to allow for an intersectionality-informed analysis? To do this, have we accounted for the various, expected and unexpected ways people might experience participating in the research process?*[37]

- *Have the questions within your research instruments framed social categories as additive and separate? Do they prioritise singular categories? For example, creating categories that delineate black, queer women in your research may give false impressions that the conclusions are representative of black, queer women or that individuals who identify as such within your study are characterized by a singular experience*[38] *If yes, can your questions be modified to underscore fluidity and intersections of power?*[39]

- *Were research instruments created with the help of local/relevant community members from diverse backgrounds? If not, have they been informed by secondary data?*

- *If conducting qualitative research, are the research instruments/questions individualising experience? If so, how can it be modified to make broader connections to social and historical context?*

- *Are the research instruments formulated solely on the basis of expertise/knowledge acquired within academic institutions? If so, how can they be informed by consultations with relevant communities outside the academy?*

- *Was a pilot study conducted to test if your research instruments are adequate to your study population? If yes, how are the insights from it being incorporated?*

- *Are the surveyors/facilitators/assistants/ collaborators part of the community in which your study is taking place or are they associated with an institution of higher education? In what ways could power change their/our interactions with the participants?*

- *How will your surveyors/facilitators/assistants/ collaborators be trained? What are the risks for harm in such training that gender+ might help us avoid or mitigate?*

- *How might those assisting in our research impact our data collection processes and results? How do we account for their well-being in all kinds of spaces from laboratories to field work to coursework that welcomes people as whole beings and does not reduce them to "tools" to aid us in our work?*

- *What political implications might your data sets have?*

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37 Hankivsky, 14.

38 Bowleg, 312.

39 Gemma Hunting, "Intersectionality-informed qualitative research: A primer." Criminology 4, no. 1 (2014): 8.

Political Implications

A political implication might be reinforcing racial or gendered stereotypes, for example, through collecting data and making conclusions about certain groups which might not be reflective of diverse individuals within those groups, or providing a holistic and more accurate representation of that group.

- *Does your data fall into the trap of perpetuating a deficit narrative of a certain group of individuals?*

This may be something like perpetuating the stereotype of certain communities as "damaged" or "traumatised" by focusing solely on that damage or trauma, as Eve Tuck pointed out in 2009 in her letter to communities on Indigenous research and research done on Indigenous communities. [40]

- *Can you challenge this in the ways you ask questions to provide a more holistic representation?*

One important area for consideration when designing research instruments with gender+ in mind is how the research instruments capture positionality. For example, if in a survey, we are trying to link social identities (e.g., race, gender, sexuality, class, employment status, etc.) with particular experiences, it is important to consider how the framing of these questions may reinforce certain understandings of positionality. For example, Statistics Canada uses the concept of 'visible-minority' to organize race-based data into the categories of Arab, Black, Chinese, Filipino, Japanese, Korean, Latin American, Southeast Asian, South Asian, and West Asian (Indigenous peoples may identify as such in a separate question).

- *What does it mean, however, for the data to group together Black Canadians who might identify as Afro-Caribbean alongside those who identify as African-Canadian?*
- *What does the term visible minority imply?*

Statistics Canada has also been critiqued for not knowing how to consider those with mixed-race identity who belong to certain 'visible minority' groups in relation to the data collected. [41]

40 Eve Tuck, "Suspending Damage: A Letter to Communities," Harvard Educational Review 79, no. 3: 409–427. https://doi.org/10.17763/haer.79.3.n0016675661t3n15

41 Nick Boisvert and Raffy Boudjikanian, "Statistics Canada Exploring Changes to Census to More Accurately Reflect Canada's Diversity," CBC News, July 17, 2021, https://www.cbc.ca/news/politics/statistics-canada-multiple-visible-minorities-1.6106571.

One important area for consideration when designing research instruments with gender+ in mind is how the research instruments capture positionality.

Secondary Data

- *With little to no control over research design in secondary data, how can we account for, mitigate, and/or transform the harm of existing data? What harm do we see present, if at all? What about our identities, experiences, and embodiments might prevent or allow us to see harm clearly?*
- *What vulnerabilities do we see exposed in the data or sources that could change the interpretation of that data?*
- *What remaining responsibilities do we have to the communities or beings or things this secondary or archived research or data is about?*
- *How was the information extracted from its subjects?*
- *What are the ethics of reproducing data that is racist, homophobic, sexist, ableist, etc. or explicitly or implicitly supports major vectors of violence in the world like colonialism, imperialism, and capitalism? For example, what are the ethics of reprinting photographs of Indigenous peoples, children, disabled people, etc. without clear accounting of the subjects' consent to the photograph and its reproduction, especially when those sources represent vulnerability?*
- *In reproducing a photograph, could we include a statement regarding the lack of explicit consent? Have we thought critically about the need to reproduce the image in the first place? Is it necessary? Just because we can, doesn't mean we must or even should – is a description of the image enough? If not, how can we address explicitly why we chose to include it and the potential issues inherent in making this decision?*
- *If we do reproduce these sources for the purpose of critique, how do we protect the subjects represented therein?*[42]

Given researchers have less control over secondary data, it is often very difficult to not do additive analysis if there are limitations in the original data. Navigating limited data collected by another source is tricky and messy because the data may not correspond directly with the reality being studied. One approach that Fonow and Cook describe is to trouble claims about accurate representation in one's findings.[43] As they aptly put it, "Scepticism and failure incite new challenges for knowing and for what is knowable."[44] By foregrounding these limits by adding more caveats to interpretation and analysis, researchers can point to the structures of power within academia which assume the infallibilvity of data (see 2.5.5 Interpretation & Analysis for more questions on Data Analysis).

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42 This section on secondary data draws on Jane Nicholas, "A Debt to the Dead? Ethics, Photography, History, and the Study of Freakery," Histoire sociale/Social History 47, no. 93 (May 2014): 139-155. She discusses the ethics of reproducing photographs of child "freaks" (disabled children often sold to circus and freak shows in the 19th and 20th centuries). The photographs were sold as souvenirs and are pervasive in archives of these shows, but the vulnerability of these children was (is) acute and remains startlingly clear in these archives that have little consideration for the vulnerabilities of childhood and disability/non-normative bodies.

43 Fonow and Cook, 2221-3.

44 Ibid, 2223.

2.5.3 Thinking Through and Beyond Institutional, Disciplinary & Community

Academic research is full of formal procesvses and/or institutional requirements. These processes may outline mechanisms to address ethical obligations to stakeholders (e.g., academic institutions, community participants), involving themes such as power, informed consent, and data privacy. Fulfilling these requirements, however, does not inevitably lead to more ethical research. Ethics review can be a useful tool to build better reciprocal, reflexive practises into our research, but it takes intentional effort on our part to make it so.

These kinds of institutional requirements are not inevitably or naturally going to create better gender+ research. They can, however, encourage us to take the time required to conduct research ethically and justly.

An example of how institutional processes can shape the direction of research is the Canada Feminist International Policy (CFIP) which formalized the need to demonstrate a gender awareness in development initiatives through government calls for funding.[45] As a result, more Canadian policy research has shifted to focus on questions and implications to women and girls. However, just because more policy research has incorporated gender does not necessarily mean that it has been done well. As discussed in 2.2 "What is gender+?" section of this guide, Naila Kabeer makes the distinction between gender aware and gender transformative research.

45 Government of Canada, "Canada's Feminist International Assistance Policy," Last Modified 24 August 2021, Accessed 17 December 2021, https://www.international.gc.ca/world-monde/issues_development-enjeux_developpement/priorities-priorites/policy-politique.aspx?lang=eng.

Canada Feminist International Policy

Formalized the need to demonstrate a gender awareness in development initiatives through government calls for funding.

Gender transformative research seeks to go beyond just recognizing the importance of gender considerations and instead probe shifting and underlying gender constraints that transform our understanding of power. The new funding and incentive the CFIP creates is not inevitably or naturally good if the research that emerges from it does not seek to transform the power that holds oppression in place. It takes conscious, intentional effort to do such things with our research. It is also never finished.

The CFIP, however, remains an opportunity for us to prioritise gender+ research under mainstream research funding streams, especially if gender+ is core to our work rather than a checklist item on a grant application.

The view of gender analysis as a continuous process rather than a checkbox that fulfills institutional or workplace requirements enables us to adapt to the needs and impacts of our different stakeholders as the research process moves along. It also helps us keep an open mind to the fact that stakeholder mapping is not a linear and clear cut process. In doing so, any requirements such as review processes through an ethics review or grant application query can be a place to take time and space to ruminate and to incorporate gender+ into broader institutional spaces.

2.5.5 Interpretation & Analysis of Data

The way data is presented can affect the interpretation of the research findings. As pointed out in Data Feminism, data does not speak by itself.[46] There are many nuances behind the data that need to be explained and interpreted explicitly to avoid misuse of it that harms research subjects or other stakeholders. This is a crucial step to present your findings in a way that does not reinforce structures of power and does not ignore relevant intersections. We also must acknowledge that we cannot (and should not) do everything. Research must conclude at some point, and the hubris of thinking we even can be authoritative voices on all that is relevant in our data reflects academic (i.e. patriarchal, neoliberal, colonial, capitalist) notions of expertise.The questions below raise important reflections when interpreting your results and your limitations as a researcher and individual:

We also must acknowledge that we cannot (and should not) do everything.

Qualitative Research:

- *To what extent is the data analysis being informed by the context of the communities studied?*
- *What power structures/hierarchies is the analysis challenging? Have you considered whether race, class, gender, disability, sexuality, caste, body size, citizenship status, religion, and other such relations of power are relevant to your analysis? What might you miss and why?*
- *To what extent is the analysis informed by the researchers' positionality? How does this impact the outcome of the research?*
- *How does the analysis foreground the diversity of experiences of the communities/groups stud ied?*

Quantitative Research:

- *Are you presenting the results disaggregated into the relevant intersections?*
- *What power relations can be observed in the data? Have you considered whether race, class, gender, disability, sexuality, caste, body size, citizenship status, religion, and other such relations of power are relevant to your analysis?*
- *Are all the intersections defined during the research design stage explored?*
- *Are you using interaction terms in your regression analysis to understand the relationship between the relevant categories for your gender+ analysis? Are interactions of higher order (i.e. more than two variables) relevant?*

46 Catherine D'Ignazio and Lauren Klein, "6. The Numbers Don't Speak for Themselves," Data Feminism (Cambridge, MA: MIT Press, 2020), https://data-feminism.mitpress.mit.edu/pub/czq9dfs5/release/2.

- *If the sample size is not large enough to allow for the study of multiple intersections (i.e. if you do not have enough observations to disaggregate your data or add interaction terms in your regression analysis), does this compromise a gender+ analysis? How can you talk about that in your results and discussion sections?*

- *Can another source of data or new data be collected to allow for the inclusion of these missing categories? Is this a 'future direction' of the research you might identify?*

- *What are the factors and categories that remain unaddressed? How can you talk about this in your paper?*

- *What are the factors and categories that remain unaddressed? How can you talk about this in your paper?*

- *Are the social and historical contexts taken into account when interpreting the results?*

- *How do the limitations of your research design impact your conclusion? We often think of limitations in fairly limited terms, but we can expand this using a gender+ lens. For example, perhaps it is a limitation of your research that you did not include questions related to sexual orientation in your survey - perhaps you did not feel it was immediately relevant to the study, or you were in a context in which this was not appropriate. However, by excluding this question, a limitation might be that you are inherently erasing the voices of 2SLGBTQIA+ individuals in your analysis. How can you speak to this, surface it, and address it in your paper as a caveat and a limitation?* [47]

2.6 How?

This section discusses what comes after the findings and compilation, helping the researcher choose how to distribute their research and anticipate the impact their decisions can potentially have. The section includes discussions of the following:

1. Giving credit/ acknowledgements
2. Choosing a medium or venue
3. What does the ending look like?

This **'What Now'** section ties back to the earlier question 'Who' because it is important for researchers to consider how the culmination of their research will impact relevant stakeholders. A gender+ lens asks the researcher to honour the positionalities of different stakeholders when the research concludes.[48] While it may not be within the researcher's expertise to exhaustively map out the lasting contributions their research might have in society, this section aims to give researchers the tools to consider how the production of knowledge might impact stakeholders.

47 See Vinyeta, Whyte & Lynn (2016) "Climate change through an intersectional lens: gendered vulnerability and resilience in Indigenous communities in the United States".

48 UN INSTRAW, 10.

Our guiding questions of this section are:

- *Who will receive credit and/or compensation (social, political, economic, etc) for this work?*
- *How equitable will access be to the final product of the work?*
- *How will we address our ongoing or remaining obligations to the different stakeholders we have mapped throughout the research project?*

2.6.1 Giving Credit & Acknowledgements: What counts as contribution to our work?

The process of writing and eventually presenting/publishing work calls on the researcher to consider who to give credit to and what types of credit are appropriate. Credit can be considered both in terms of verbal reports to various stakeholders as well as in written form through acknowledgements, co-authorship, and citations.

Determining authorship is a necessary but tricky process to navigate for collaborations that produce outputs (e.g., research articles, conference presentations). A reality is that authorship has significant stakes because it impacts academic career progression, with first-author publications necessary for employment, promotion, and tenure. [49]

49 Sam Miles, Alicia Renedo, and Cicely Marston, "Reimagining authorship guidelines to promote equity in co-produced academic collaborations," Global public health (2021): 2.

The issue of authorship can be divided into two sub-issues:

1. Who Gets Noted as an Author
2. The Order of Authorship.

Sometimes the individuals who contributed to the project and should be recognized as an author are clear, but other times, properly attributing authorship may go against expectations within the academy. For example, the hierarchical structure of the academy means that substantial contributions made to a project by junior-level research assistants may only be recognized as a "thank you" in a preface or acknowledgements. [50]

Connected to this is the practice whereby senior researchers in powerful positions exploit more junior colleagues or research students by insisting that their names appear on the research without actually making contributions to the work. [51] Additionally, although non-academic collaborators are not always thought of as potential co-authors because they oerate outside of the academy, it might be worth considering whether the extent of their contributions should be recognized through authorship.

The conversation around authorship can get further murky given that there are all sorts of collaborations that can occur within academia, ranging from a colleague who provides feedback on a draft to a student research assistant who processes the data to professional writers who are employed to assist with the writing. So, what types of labour merit acknowledgement and which merit coauthorship?

50 Jane Hobson, Gar Jones, and Elizabeth Deane, "The Research Assistant: Silenced partner in Australia's knowledge production?," Journal of Higher Education Policy and Management 27, no. 3 (2005): 362

51 Bruce Macfarlane, "The ethics of multiple authorship: power, performativity and the gift economy," Studies in higher education 42, no. 7 (2017): 1206.

In some fields, The International Committee of Medical Journal Editors, for example, suggests that authors meet 4 criteria:

1. Making substantial contributions to conception, design, acquisition, analysis, or interpretation of data;
2. Drafting and revising the work;
3. Having approval of the publication;
4. Agreeing to be accountable to the finished product of the work [52]

Certainly, these guidelines are not the only way to determine authorship, as there minght be contributors to your project who do not meet a strict list of crtieria, yet have made contributions that warrant significant recognition.

Some questions to consider with regards to determining who counts as an author include:

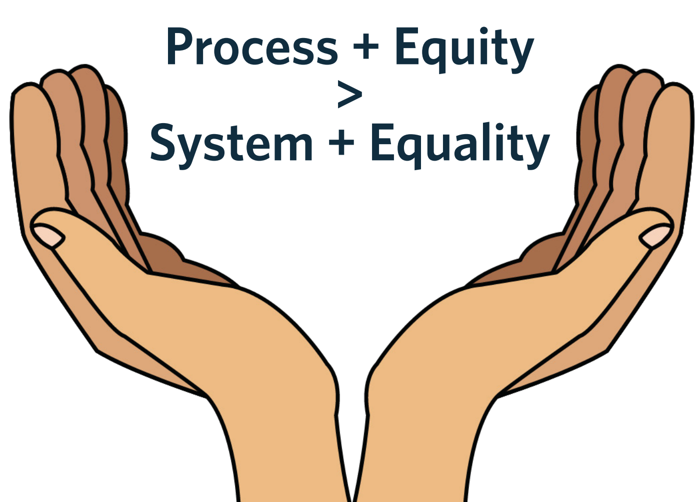
- *What are the expectations for determining authorship within your field? Do these authorship conventions reinforce hierarchies by rewarding those who already have more power in the academy? If so, what would it mean to determine authorship based on contributions to your project rather than hierarchical precedent? For example, undergraduate students are often looked over as potential contributors, but it is worth considering whether the labour performed by a graduate student or junior faculty member would be valued more.*

- *If you were to list out all of the people who contributed to your research project, who would be included? How did each of these people contribute to the project? Which contributions substantially impacted your research project? What does 'substantial impact' mean to your team in the context of your project?*

- *Are there contributions to the project that might be less visible to you? For example, if you are the lead of a larger research team, perhaps there are team members who you haven't worked with directly who have made contributions you are unaware of. Can you have conversations to get a fuller picture of contributions?*

- *Given this information, what types of authorship and ownership is appropriate for you to claim? For others?*

Once it becomes clearer who will be listed as co-author, there is also the task of determining author order. Although the traditional academic standard is for whoever is listed as Primary Investigator (PI) to receive placement as first author, there are many works that challenge the practice of defaulting to this as a norm when the contributions to the project may differ. The Civic Laboratory for Environmental Action Research (CLEAR), for example, has developed an approach to author order "that emphasises process and equity rather than system and equality." [53]



52 "Recommendations for the Conduct, Reporting, Editing, and Publication of Scholarly Work in Medical Journals," ICJME, December 2021, http://www.icmje.org/icmje-recommendations.pdf, 2.

53 Max Liboiron, Justine Ammendolia, Katharine Winsor, Alex Zahara, Hillary Bradshaw, Jessica Melvin, Charles Mather et al., "Equity in author order: a feminist laboratory's approach," Catalyst: Feminism, Theory, Technoscience 3, no. 2 (2017): 3.

They determine the author by highlighting consensus decision-making, valuing care work as important labour, and considering social location/ positionality.[54] Considering equity in author order means an awareness of how social location impacts contributions. The following questions are deeply inspired by Max Liboirion et al.'s process surrounding author order:

- *What type of labour is valued as an important contribution? How does power impact what types of labour gets valued? For example, while data collection and writing may be seen as core components of academic publications, there are forms of care labour such as training new members, being a supportive team member, cleaning lab equipment, and contributing to logistical tasks which are underrecognized as contributions.*[55]

- *Which members of the team will authorship benefit the most? For example, authorship may have more "cultural capital" for those who are at the stage of job applications, tenure review, or graduate school applications than it will for senior, tenured faculty members. The research may also 'fit' more with some team member's research direction.*

- *How have team members been compensated for their work? Is there a discrepancy in terms of how much they have been paid or how they are paid?*

- *What does an ideal conversation within your research team about fair author order look like?*

- *What structures might you implement to mitigate the impact of power and authority when having these discussions? For example, if there are team members for whom it is difficult to speak out in large meetings because of institutional dynamics, you might consider leaving space and time to check in with each team member. You can also encourage team members to uplift other people's contributions if an individual seems reluctant to claim the work they did.*

- *How does the research team want to consider contributions and equity when determining author order? There is no set rule on how to bring all of these considerations together, but it is important to consider how the idea of 'contributions' is not separate from equity.*

For Example

Perhaps a team member who is a single-parent does not have a schedule that is as flexible as those without children or a graduate student from a working-class background has to juggle multiple part-time jobs. How might the author-order consider the ways everyone comes to the project from a different starting point?

For an example of what a conversation about author order might look like, Max Libron's video on choosing author order documents the conversation and practice used by CLEAR Lab.[56]

54 Ibid, 5-8.

55 Liboiron et al., 6.

56 Max Liborion, "Laboratory Life: Author Order (Episode 1)," CLEAR Lab, 23 March 2021, https://www.youtube.com/watch?v=ZrLOGokqL7w.

As identified in Theoretical and Methodological Frameworks, offering credit and acknowledgement can extend beyond authorship to include who gets cited. What is considered worthy of acknowledgement is impacted by issues of power, with many marginalised folks often excluded from dominant academic conversations because academic training often uses work from the same set of privileged scholars. This power dynamic gives researchers a responsibility to reflect on what counts as contribution to their work and how to appropriately cite/ acknowledge these contributions.

Some questions to ask are as below:

- *What sources did you draw on for your initial idea?*
- *Did you gain special access to complete your research? How does this show up in your acknowledgements?*

During the knowledge and recognition process, it is important to recognize forms of acknowledgment that may extend beyond the university.

- *What are the implications of using some forms of acknowledgements over others (e.g., verbal, written, monetary, etc.) for different stakeholders?*
- *Are there forms of acknowledgement outside the academic forms that are particularly useful to different audiences/ stakeholders (e.g., cultural, professional, etc.)? How can this be incorporated into your conclusion process?*

For Example

For many Indigenous peoples, for example, Traditional Knowledge and Oral Traditions do not fit within European ideas about individual authorship. Writers then should not claim authorship over Traditional Knowledge and instead list their name in the context of "as told by" or "as transcribed by" or "as interpreted through." [57]

Similarly, it is worth considering what ownership stakeholders have over the data you have collected. For example, if you are working with a community organisation to collect data, are they able to use the data for their own projects? Again, keeping in mind how stakeholders may have different aims, it is important to ensure your research is actually available and beneficial to the communities you are researching. Moreover, not all forms of acknowledgement and recognition mean the same thing for all audiences. The values prioritised by academic institutions are often mismatched with the values of community-based organisations. For community partners, monetary compensation, public acknowledgement of their expertise, and providing them with professional opportunities may be more valuable forms of recognition. [58]

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57 Gregory Younging, Elements of Indigenous Style: A guide for writing by and about Indigenous peoples (Brush Education, 2018), 48.

58 Kristin Z. Black et al., "Beyond incentives for involvement to compensation for consultants: increasing equity in CBPR approaches." Progress in Community Health Partnerships 7, no. 3 (2013): 266.

2.6.2 Choosing a Medium or Venue: Where Will Your Research Appear and How?

A consistent critique of academia is that our research often remains cordoned off in the persistent "Ivory Tower."

For Example

Knowledge published in academic journals and closed professional contexts might not actually benefit stakeholders impacted by the research. Where we choose to publish, present, and distribute our research has a significant impact on its ethical presence in the world, and how accessible it is outside of academia.

A gender+ lens asks our research to be a tool for others to engage to enact justice and change in the world rather than simply a thought exercise. While the options for distributing research may be limited by the expectations of higher education like degree and tenure requirements that value peer-reviewed articles from well-known journals, there are other spaces to present research that can allow greater access, impact, and justice in the legacies of our work. In choosing a medium or venue, we offer some guiding questions for thinking about the presentation, publication, and general accessibility of the "final product" of your research.

Guiding Questions for the "Final Product" of your Research.

- *Are there certain voices that are silenced in the ways we share our research? How are these voices situated within relations of power based on race, class, gender, disability, sexuality, caste, body size, citizenship status, religion, and more in the spaces we distribute our findings?*
- *How do the venues we choose prioritize or deprioritize power in both problematic and generative ways?*
- *What partnerships are possible in this stage that might expand the world-building potential of our findings and relationships we have built throughout?*
- *Are there organizations, conferences, publications, or other distribution modes whose ethical practices align with those of gender+ and our research that we can support in this stage?*
- *What does the similarity or difference of the audience and engaged stakeholders tell the research about gaps in access and voices in their field?*
- *How do we choose these venues while also exercising care for ourselves, including our own job security and futures, like ensuring our hard work will be legible in places like tenure review that help stabilize our presence in the academy and our long-term ability to do world-changing research?*
- *How can our research funds help us increase the accessibility of our data? (e.g., paying an open access fee of a journal) In choosing our publications/presentation/distribution, do our data and the people implicated in the data need certain protections?*

Setting expectations for the outcome of the research process is an important part of ethical research. This includes explicitly discussing with stakeholders what formats the research findings may be accessible in as well as making decisions about who the primary audience is, if any.

Putting little to no thought as to how the most marginalised can benefit from the research distribution can be harmful. An example of this could be researchers excessively engaging certain subsets of gender marginalised populations frequently with no dissemination of the findings of the research that may benefit said community. In this way, the research might be considered extractive and unintentionally limit the access to this data to those with power over the researched group.

This can have unpredictable consequences like the data being wielded against the community.[59]

One strategy for thoughtfully choosing a distribution medium or venue can be to consider the original list of stakeholders (as defined in the **"who"** and "**how"** sections of this guide) and target audience. This could look like choosing to only provide community feedback through gatekeepers (e.g. council of elders in communities where men tend to be in positions of power and women have marginal access to these results or such decision making bodies). Researchers make decisions to drive tangible and important policy changes that support community stakeholders (see Example 2 in Section 4.2). Another example could be primarily publishing results in a written format or in a language like English that a subset of the population has had disproportionate access to. To overcome this difficulty, one strategy could be to use translator-led focus groups to present findings. The idea of language is especially pertinent as transnational studies that eventually publish within existing hierarchical paradigms that privilege English and European languages contribute to the erosion of Indigenous linguistic ecosystems and the ability of local research to be attributed to the field of study contexts.[60] This privileging of certain languages like English exists within the structural contexts of colonialism, capitalism, patriarchy, etc. and their long-term legacies.

When considering mediums of presentation, publication, and distribution, we are obligated to ourselves to consider our own job security (e.g., degree requirements, tenure evaluations, promotion reviews, job prospects, etc) while also honouring the ethics of gender+. Some of the places tenure, degree programs, or other academic jobs prioritise (certain journals, certain professional conferences, etc) are not easily accessible for all people or even the people we would most like to share our research with because of things like cost, location, or language of use.

59 Catherine D'Ignazio and Lauren Klein, "2. Collect, Analyze, Imagine, Teach," Data Feminism (Cambridge, MA: MIT Press, 2020), https://data-feminism.mitpress.mit.edu/pub/ei7cogfn/release/4#n6db6oyyyp1.

60 Sandra Kouritzin and Satoru Nakagawa, "Toward a non-extractive research ethics for transcultural, translingual research: Perspectives from the coloniser and the colonised," Journal of Multilingual and Multicultural Development 39, no. 8 (2018): 676.

Even though knowledge distribution within these closed channels is a part of academia, there are emerging modes of sharing research within the academy that may align more with the ethics of gender+ that you might consider alongside more traditional venues.

Some examples include open access journals or collections, academic blogs, or public colloquiums hosted by your institution.

2.6.3 What Does the Ending Look Like?

Even when your research project is formally completed through the distribution of data and fulfilment of ethics criteria, it is important to think about your ongoing responsibilities and relationships towards participants and stakeholders given the differing stakes.

For Example

If you are researching inequality within healthcare settings among a group of participants, these injustices will likely still continue once your research project is complete. The responsibilities you have towards research participants and stakeholders, however, will be shaped by how engaged they were throughout the research process.

If you did not work closely with the community during the research, for instance, it might be more burdensome if you continue to ask for more of their time and energy.

Even so, all research involving other people involves relationships and responsibilities, so there may be ways that you can continue to be involved in advocating for justice and supporting the voices of those you are researching with even if it doesn't involve deep personal relationships with participants.

Some questions to ask are as below:

- *What type of relationships have you developed with research participants throughout the research process? How can you honour your commitments and responsibilities to the population you are researching going forward?*

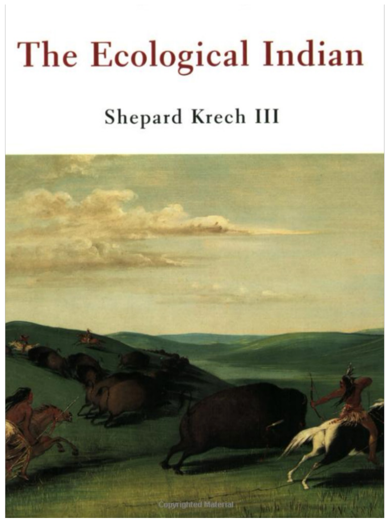
- *What types of engagement and expectation do the communities you are researching have for you once the research is formally completed?*

Before and after you distribute your research, it's important to consider the ongoing and perhaps unintended political implications for your research. We do not have control over how certain people may use our research once it is accessible in some format.

These questions are not intended to help us sidestep accountability that may come from the broader public or communities we have failed to consider, but rather we acknowledge we live in an era of hyper-accountability *and* amplified harm because of ease of access to academic research.

Democratisation of knowledge is *good*.

It also means that our research can be misused in ways unique to our particular moment in time. We cannot always anticipate this misuse.



In 1999, Shepard Krech III published *The Ecological Indian: Myth and History* that critiqued the prevailing characterisation of Indigenous Americans as "one with nature" and unagential beings. As Lianne C. Leddy (Anishinaabe Kwe) argues, however, this welcome critique also "opened the door to criticism of Indigenous ways of life and discounted Indigenous worldviews in ways that were rooted not only in historical case studies but also in present-day political realities." Scholars like Frances Widdowson and Albert Howard used Krechto argue that if Indigenous people(s) lacked the romanticised relationship with nature white settlers imagined, they had no relationship of value whatsoever to their land or ecological worlds. There were many things wrong with *The Ecological Indian*, but a significant flaw was Krech's failure to account for the political world his research would live within. It could not and never would be neutral or objective, taken up in ways that were not in line with the obvious intent of the research. [61]

Krech, however, does remain responsible in his failure to consider these implications and questions:

- *Have you considered how your research might be mobilised for political purposes?*
- *Are there ways you clarify your intentions and findings so they will not be used in ways you did not intend?*
- *Sometimes it might be redundant to state what you are not doing, but in instances when you anticipate your writing might be misconstrued, it can be useful to take additional care to clarify.*
- *What are harm reduction tactics we might take that can mitigate misuse of our research that does not curtail vital access to our deliverables?*
- *Is it possible to be explicit about what you are not doing as much as you are explicit about what you are?*

For example, in order to challenge the non-disabled/disabled binary, Jasbir Puar writes "I therefore do not offer debility as an identity; it is instead a form of massification."[62]

By making it explicit what conceptualizations she is intentionally avoiding, Puar preempts potential misreadings of her work. Sometimes it might be redundant to state what you are not doing, but in instances when you anticipate your writing might be misconstrued, it can be useful to take additional care to clarify.

61 Lianne C. Leddy, "Intersections of Indigenous and Environmental History in Canada," Canadian Historical Review 98, no. 1 (Spring 2017): 83-95.

62 Jasbir K. Puar, The right to maim (Duke University Press, 2017): xvii.

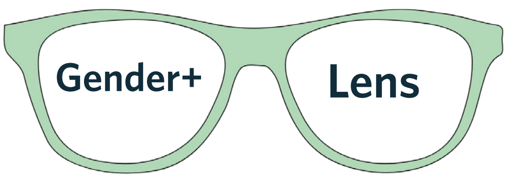
3

Conclusion.

"Our definition of gender+ encompasses de-constructing, critiquing, and/or contesting structures and relations of power while simultaneously laying the foundations for something better."

3.0 Conclusion.

This guide posits reflexive questions to be asked by researchers aiming at incorporating a gender+ lens into their scholarly work.



Our definition of gender+ encompasses deconstructing, critiquing, and/or contesting structures and relations of power while simultaneously laying the foundations for something better. In that light, we have structured this as a question guide. This is in recognition of the fact that the research process is messy, non-linear, and ongoing. There is no unique path, or sets of answers, that lead to final research outputs (e.g. publications, presentations, public events, policy reports). Rather, asking ourselves reflexive questions at every stage is an exercise in embracing the complexity of research. More significantly, such questions are intrinsically connected to the aims of gender+ research: they help contest power and act as a foray into reimagining research based on values and commitments.

We also want to emphasize that the questions presented in this guide are by no means exhaustive or sufficient; they are not checkboxes that take you towards a particular goal. They call for an ongoing engagement with relations that inform research. We hope for them to serve as a starting point that makes reflexivity integral to all stages of research. Even though this guide structures Section 2 by spotlighting the different stages of the research process, we believe them to be interdependent.

The reflexive questions presented at every stage are meant to evoke a critical approach towards the way research is conducted. It is meant to make visible the exclusions and marginalization that might be caused by research and invite researchers to think about its consequences and our role in mitigating them more deeply. This, we believe, is what it means to have an awareness of gender+.

Finally, we, the authors of this guide, are researchers in progress. We are learning as we go. Throughout this process, we have attempted to be constructive, invitational, and collaborative. We do, however, realise that this guide may not be accessible for everyone eager to do gender+ research.

Our takeaway from this process is to embrace the complexities that come with attempting to bridge the "distance between our ideals and our work". [63]

Nonetheless, we extend a warm invitation to researchers who may draw inspiration from our messy but earnest attempt to build on it and make it accessible for all those who seek it.

63 D'ignazio and Klein, 221.

4

Appendix.

Our takeaway from this process is to embrace the complexities that come with attempting to bridge the "distance between our ideals and our work".

4.0 Appendix.

4.1 Authors' Biographies

Our guide is the result of intensive thought and work throughout the summer and fall of 2021. This questioning guide emerges from the collaborative work of a number of people. As part of the gender+ Collective embedded in the Office for Regional and International Community Engagement at the University of British Columbia, we are deeply indebted to the founding members of the Collective, Helina Jolly and Tamara Baldwin, both of whom acted as important mentors on this project with Tamara being our anchor in ORICE. We also owe a great deal to the early leadership of Gaylean Davies in the early weeks of this project and the crucial feedback of our faculty mentor Dr. Tara Cookson.

Because the self is inseparable from any research or other work we do in the world, we believe our biographies ought to follow our statement of principles. The five of us, the core authors of this guide, understand our unique selves to be integral to how this guide is used in the world and hope you will take a moment to get to know us.

Hannah Sullivan Facknitz:

Hannah is a disabled and Mad activist and Master of Arts student in history at UBC. Their academic work emerges from Critical Indigenous Studies and Critical Disability Studies where they study the intersections of ableism and anti-Indigenous racism central to settler colonial success in North America. Researching epi/pandemic disease and its transmission, their work refuses ideas of inherent biological vulnerability in order to show how settlers and their co-conspirators engineer the catastrophic effects of infectious disease to serve the economic, political, and cultural goals of the settler empire. Hannah's most important work, however, is their labour as an "academic crip doula" trying to help protect disabled people from academic institutional violence. Informed by Disability Justice principles, Hannah and their collaborators understand protecting disabled presence and cultivating our thriving in the academy to be a mode by which we reshape “business as usual” in academic research.

Ieda Matavelli

Ieda is a PhD Candidate in economics at UBC. Ieda’s interests lie in the intersection between economics and psychology, in which she researches how existing gender norms and relations affect outcomes with important economic consequences, such as violence and violence against women. For her PhD dissertation, Ieda is studying how boys respond to peer pressures around traditionally masculine behaviours, such as the use of violence as a conflict resolution tool and the suppression of emotion. Ieda is also one of the founders of the graduate Women in Economics group in her department, which is a male-dominated environment. She is aware of the challenges of conducting intersectional research in quantitative fields, and hopes this guide can bring some light into it.

Isha Mathur

Isha Mathur graduated from the University of British Columbia in may 2021 with a Masters of Arts in Philosophy. Her academic research is informed by abolitionist scholarship and she works on areas concerning feminist and political philosophy, and social epistemology. She broadly researches issues concerning gendered violence, decarceral approaches to harm, and political responsibility. She is currently working on understanding the intersections of gendered violence and carceral politics in the South Asian context. Outside of the academy, Isha works as Programs Officer at Young Leaders for Active Citizenship (a social enterprise based out of India) to develop civic education interventions as anti-oppressive praxis. She also has experience doing grassroots organising and activism informed by abolitionist praxis both in India and so called Canada. In her "free time", she likes to read, cook, and be in the company of cats.

Elaina Nguyen

Elaina Nguyen is currently in her first year at the Social Justice Institute at UBC. Her engagement in gender+ has been influenced by previous work using intersectionality to study faculty/staff experiences engaging in pedagogical partnership. Elaina's research interests are in decolonization and de-imperialism, particularly as it relates to Southeast Asian diaspora communities. More specifically, she is researching the experiences of secondgeneration Vietnamese Canadians from refugee backgrounds to think about the intersection of memory, relations and displacement, and the responsibilities that Asian migrants/diasporic communities have to engage as allies against settler colonialism. Currently, she is also a fellow at UBC's Institute for Asian Research and a UBC Myanmar Research Fellow.

Claire Louise Okatch

Claire Louise is currently in her second year of the Masters of Public Policy & Global Affairs program at UBC. Claire's engagement in Gender + was fostered by her experience at United World College of South East Asia and she has since then engaged in research, community organizing and other professional opportunities in this field. Examples of her research have included a study on sex desegregation in the tour guide in Zanzibar. Her work has primarily centered around the establishment of heritage networks in East & Southern Africa, the UAE and Asia. Outside of this, Claire Louise frequently volunteers as a mentor for youth groups most recently as a Lead Coordinator of the United World College Short Course in Moshi, Tanzania.

4.2 Further Reading: Good Examples of Gender+ Research

Thankfully, there are strong examples for us to consider as we engage in this kind of research. While we have included many examples throughout our guide and in our footnotes, we have included here a few more in-depth discussions of research we, the collective authors of this guide, have found meaningful and inspiring as we wrote this guide and engaged in our own research. Below, we have included summaries of these studies that highlight their strengths and their meaningfulness to ourselves.

The strengths of these studies lie in a number of considerations, including implementing intersectionality as an analytical framework, collaborating with community members to improve policy, and adapting data collection and methods to have an awareness of gender+.

We have intentionally chosen examples that span a variety of approaches to demonstrate how gender+ research is a rigorous and ongoing reflexive process that foregrounds considerations of power. These examples are not the "perfect solution" (our guide challenges the idea that there is one perfect way to do research), but rather, do work that we find is generative and inspiring.

EXAMPLE 1: *Adapting gender+ data collection methods and analysis, from "I will work where I want: Sex Desegregation in the Tour Guide Industry in Zanzibar"*

In this study, the researcher chooses to conduct interviews to understand occupational segregation with the tour guide industry in Zanzibar. Given the nature of the workplace made it harder to access the perspectives of female tour guides, this study provides an example for how to approach gender+ data collection methods when constrained by the available participants. In this case, Okatch's call for participants involved reaching out to tour operators, and initially 13 of the 14 respondents were male. In order to get a better sense of women working in the industry, she employed a targeted snowball sampling strategy and gathered 20 interviews, 14 by male identifying participants and 6 by female identifying participants.

As the author points out in her paper, although she managed to include additional female participants, the resulting gender discrepancy may create a danger of overreliance on a few accounts by women against an overwhelming number of men. Although one of the potential ways a researcher could combat this imbalance is by adjusting the research method (e.g., conducting ethnographic research or by changing the focus of the study) Okatch chose to keep this method and contextualise the findings by pointing out these potential limitations. This example demonstrates how a researcher can pivot to develop meaningful gender+ research when faced with obstacles in implementing the initial data collection strategy.

EXAMPLE 2: *Community-Engaged Research Leading to Improved Policy, from "Preventing Lead Exposure Among Children in Tar Creek* Oklahoma: Tribal Efforts Against Lead"

This project provides an example of a collaborative relationship between academic and community partners which led to concrete improvements in health policy. The Tribal Efforts against Lead (TEAL) initiative was developed in response to data that demonstrated a high percentage of Indigenous children in the Tar Creek region of Ottawa County, Oklahoma were anaemic and had high blood lead levels due to the mining industry. TEAL involved a partnership between the National Institute of Environmental Health Sciences (NIEHS), members from nine Indigenous tribes and nations, and academic researchers from three universities. Throughout the entire research process, community members played key roles: forty Clan Mothers and Fathers were hired as lay health advisors and community members served as local supervisors, selected and implemented culturally relevant prevention activities, and reviewed and commented upon findings. The project led to tangible policy changes that were community-driven; Ottawa County Health Department and Indian Health Services implemented mandatory blood screening and parental notifications for young children.

TEAL also led to prevention efforts including more than 3,600 education activities that reached almost 30,000 participants. It should be noted, however, that even projects that may be seen as "successful" because of the meaningful engagement and positive outcomes come with their own set of limitations and challenges. One of these is that the academic partners could not make recommendations for specific policies because their federal grant included lobbying restrictions. This meant that TEAL community partners were required to do most of the work contacting policy makers and navigating government bureaucracy to bring about mandatory screenings. Fortunately, the large amount of funding available for the project ensured that many community partners could be hired, trained, and compensated for their work.

EXAMPLE 3: *Intersectionality as an analytical category, from "Raising children in a violent context: An intersectionality approach to understanding parents' experiences in Ciudad Juárez"*

In this article, the authors use intersectionality as an analytical category to examine the incidence of violence by analysing the context and experiences of people living with violence. It goes beyond highlighting the effects of economic recession and drug-related violence by analysing intersecting social axes such as gender and class to examine diverse experiences of living in the context of violence. This research is able to move beyond singular frames of analysis such as macro-level economic impact of violence to analyse its relation to diverse articulations of power based on class, gender, and culture. It centers context in its research design by conducting in-depth interviews with members of communities most impacted by violence. The authors also contextualise their research to consider the colonial and imperial forces that create the conditions that allow violence to occur.

The three principles followed by them are as follows:

i) Consider the politics of the location to avoid a place-less analysis of categories such as gender, class, and violence;
ii) Approach research with an awareness that all knowledge is positioned; and
iii) Engage in community-based approaches to uncover marginalised sites of knowledge outside the academy.

Evidently, these research principles are aligned with gender+ work in a myriad of ways. First, it centers context and salient articulations of power. Second, it asks critical questions about the positionalities of the researchers in relation to communities. Lastly, it reflects on the ways in which the research considers gender+ and other considerations as fundamental to good research.

EXAMPLE 4: *Complexifying Research Questions in "Reclaiming 'Agency', Reasserting Resistance"*

Kalpana Wilson's article is a great example that demonstrates possibilities for how to be reflexive about research question design. She draws attention to limitations in how agency has historically been conceived and has been appropriated in discourses around "women's empowerment." She points to how the idea of agency as something an individual has control over is rooted in Enlightenment thinking and connected with capitalist, neoliberal ideas that ties agency to individual responsibility. Wilson describes how this view of agency can invalidate women's oppression by obscuring considerations of the structural forces (e.g., patriarchy) that limit agency while reassuring us that women have "choice" in situations when their decisions are constrained by patriarchal institutions.

She discusses how this approach can manifest in research on poverty reduction and women's empowerment. Using the example of Dalit women agricultural labourers in Bihar in eastern India who were at the foregront of a movement demanding living wages, Wilson proposes some initial questions:

- *Did the movement simply make it possible for women to express anger which they had already consciously felt?*

- *Or alternatively, did the ideas they were exposed to through the work of the party and specifically the women's organisation lead them to question relations which they had previously considered acceptable (such as men's violence within the home)?*

- *Or were there, as I would argue, elements of both these in a process which, crucially, was catalysed by the experience of collective struggle, and of being able to challenge authority and bring about change?*

These questions help move the site of analysis away from the individual actions of these women and towards a consideration of the structural factors that shape their negotiation of agency.

4.3 Other Guides and Resources

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4.4 Definitions and Notes on Language

Language is powerful. ***It is also an articulation of power.***

Gender+ exists at the intersections of many forms of being in the world, each with their own necessary and world-making vocabularies. These languages are complex and require life-long work to learn, unlearn, and relearn. The below guides are those that we, the authors, have found useful for navigating the topics that intersect with gender+ research like disability, race, queerness, gender, and other marginalizations and identities.

These are starting points for the basics of respectful language when engaging with communities. The best way to learn these vocabularies, however, is with intentional and attentive listening to communities that avoids invasiveness and probing.

Patience, slowness, and respect are essential when learning these new languages.

Additive Identities: In contrast to intersectional approaches, additive approaches to identity treat experiences of privileged and disadvantage identities as things that can be added together. For example, it would approach the experiences of a Black woman as reducible to her gender and race as separate experiences. Gender+ research moves away from treating identities as additive to understand how these identities are structured by power and shaped by their interaction with each other.

Gender: Gender refers to the social expression of identity, particularly as it relates to the expectations and norms presumed by sex categorization. This includes a spectrum of relationships to sex categorization, including cis-gendered peoples (whose sense of gender identity aligns with sex) and transgender peoples (whose sense of gender identity differs from sex), concieved broadly to include peoples who may be ambivalent or seek a nonbinaristic relationship to gender.

Gender Binary: The gender binary refers to a narrower conception of gender that is limited to the distinct categories of male/female.

Gender+:

The term gender+ is meant to denote a coneptualization of gender that is intersetional in nature, recognizing how gender is fundamentally changed by other inequalities, including but not limited to race, ethnicity, class, age, dis/ability, and sexual orientation.

Intersectionality:

In Kimberlé Crenshaw's famous 1989 article "Demarginalizing the Intesection of Race and Sex", she critiques the social, cultural, economic, bureaucratic, political,and other tendency/ies to "treat race and gender as mutually exclusive categories of experience and analysis." She wrote, "Because the intersectional experience is greater than the sum of racism and sexism, any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which Black women are subordinated" (emphasis added). We understand intersectionality and its description of power to be a (perhaps the) core analysis to gender+ research. Intersectionality views identities (political, cultural, social, economic, etc) as nonadditive, namely they cannot be seen as discrete experiences. Instead, gender+ takes the view that identities fundamentally reshape the experiences of people whose embodiments and communities intersect one another, forming multiple, di/convergent, and unique experiences. The field has come to embrace a profoundly diverse array of identities and experiences that interlock, mix, catalyze, react to, embrace, and/or change each other. Gender+ and intersectionality refuse the (neo)liberal tendencies that parse living people into neat categories and embrace the complications and messiness that traditional research often erases.

Positionality: Positionality refers to the position and situation from which one approaches the world; for researcher's more specifically, positionality becomes important for understanding where one is situated within the research. One's positionality encompasses ontological beliefs (the social reality and what is knowable), epistemological beliefs (the nature of knowledge), and assumptions about how we interact with the environment. Power and identity are inseparable from positionality, so an individual's race, ethnicity, faith, gender, dis/ability, socio-economic status, class, education status, and more impact how someone relates to 'research'.

Primary Research: Primary research gathers primary data from first-hand accounts specificaly to address the issue at hand. Examples of primary data sources include surveys, interviews, legal documents, letters, photographs, and experiments.

Qualitative Research: Research that examines the complexity, detail, and context of the research subject using non-numerical data (e.g., research that uses text analysis, interview transcripts, field notes, or archival materials).

Quantitative Research: Research that involves data that can be described numerically in terms of objects, variables, and their values.

Research Instruments: Research instruments refer to the tools used to gather and measure data that addresses the research topic and questions.

Secondary Research: Secondary research draws upon secondary data created by other individuals, institutions, or researchers to address the research question. Examples of secondary data sources include government publications, NGO reports, books, and scholarly articles.

Sex: Sex refers to categorizations applied to biological attributes, typically associated with physical and physiological features including hormones, gene expression, reproductive anatomy, and chromosomes. The categorizations for sex that are typically used are male and female, although there are people who fit outside this binary, including intersex indivduals.

Stakeholders: The range of diverse groups impacted by a research project, either directly or indirectly. This can include supervisors, funding boards, community partners, subject matter experts, research participants, academic departments, and others.

4.5 Our Collaborative Agreement

Collectively, we are embedded in the same processes being critiqued in this guide. This is an inescapable reality of our work that good intention alone cannot overcome. Training, resources, and community are necessary to do this work. In an effort to build exactly that kind of community, we have designed a collective agreement--an agreement for ourselves, and for all of us that makes explicit our ethics and principles, as well as our fundamental belief that we as researchers can do this work well if we have the support. At its core, this guide is an attempt to rupture traditional research systems and practices and to use gender+ to contest power. Academic research has been (and often continues to be) an extractive industry that has exploited marginalized communities for centuries. Together, we are here because we believe this cannot stand. We created these principles to first and foremost guide our writing and work together, and now invite you to also read and research with us under these guiding principles:

- We recognise that many research methods and analytical tools are woven into the oppressive fabric of the academy and all research work has the potential to yield unjust and harmful outcomes. By adding to the ongoing body of work that centers the context, experience, and expertise of marginalised communities, we hope to work towards creating "something different."
- We commit to being held accountable to communities within and beyond our work. This implies doing the refl exive, reflective, and critical work to understand interlocking power relations and engage in antioppressive praxis.
- We commit to approach research as a relational exercise rather than an extractive, enumerative one. We do not prescribe the mode of relation, but rather envision a diverse beloved community that closes the distance between researched and researcher.
- We understand that what constitutes knowledge in the academy is rooted in the capitalist and colonial desire to produce knowledge as a 'thing' that can be consumed. We commit to doing the work to unpack and subsequently challenge the connection between knowledge and oppression through our work with and beyond this guide.
- As such, we choose to question and critique the "expertise" proliferated by institutions of power (like academia) and also trust deeply in embodied, lived knowledge that are imbricated with our humanity. Our experiences as BIPOC, queer, disabled, Mad, neurodivergent, migrant, colonized, and other marginalized identities can, in fact, be where we ground our expertise in order to prioritize care. For us, research is not a means to an end. It is a site of political transformation and a place to articulate formations of power that imperil life on this planet.
- We trust in the messiness and embrace this mess and complications as integral rather than extraneous to research.
- We dream of this work as creational. As much as gender+ work must critique and contest power, it should also imagine what might be built in its absence. Research can and should be communal dream work that allows us to imagine what we might create if these oppressions fell.

Through these principles, we acknowledge and aim to articulate a desire for something else, for the research to be something that can do good in the world with its enormous power. We remain committed to this here and beyond, and invite you to acknowledge and articulate your own desires.

There are greater,
better possibilities out there.

We need to reach for them

together.

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4.7 Acknowledgements

Although this guide has five authors in name, it is the product of a much larger community of scholars. There are many people to thank, and as we have discussed above, giving credit is an essential consideration in Gender+ research. We also do not want the acknowledgments to be perfunctory, and we emphasize the profound gratitude we have for the individuals named here. We were buoyed throughout the tremendously difficult period of writing this guide in the second and third years of a global pandemic by people who expended enormous effort and resources (made even more enormous by the global circumstances) to help this guide come to fruition.

The Gender+ Research Guide team would like to express our deep gratitude to everyone who made the writing of this possible. Firstly, we would like to thank the Office of Regional and International Community Engagement at The University of British Columbia for convening this research team and the Gender+ Collective teams that have preceded our own.

A special thank you to Tara Cookson who took time early on and in the final stages of writing this guide to help us understand the fundamentals of our audience, providing key insights from her field experiences, and providing invaluable feedback about how to build something better in academia.

Thank you to those who took time to provide feedback on the earliest structures of our guide: Tebby Lee, Mulalo Sadike, Helina Jolly, Rachel Chan and Christina Fung.

We will forever be grateful to the scholars whose work in working to shift power processes in academia inspired our approach: Dr Alison Wylie,....

Thank you to Tamara Baldwin and Gaylean Davies whose consistent follow up and engagement process challenged us to learn more, center our audience as well as continued to consider how we could make this guide useful and clear for a real audience.

Our deepest gratitude to those who have inspired our work both by their lived experiences and their tireless efforts working to advocate for more Gender+ aware academic processes.