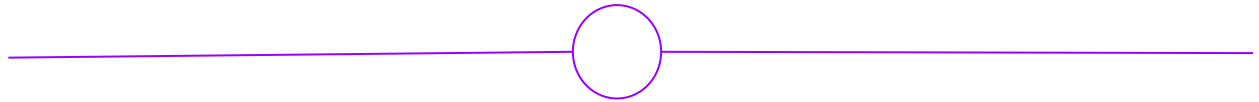


LGBTQ FAMILIES SPEAK OUT

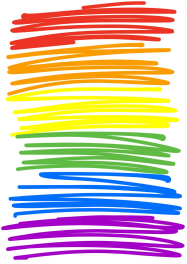
out at school

LGBTQ Families Speak Out: Ethical Principles and Practices for Arts-Based Testimonial Research



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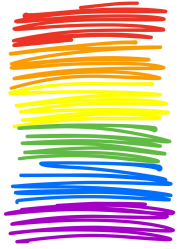


- Goal of the research
- Language we use (LGBTQ)
- Research Questions
- Methodology and method
- LGBTQ Families Speak Out website
- Methodological decisions
- *Questions and Discussion*
- Ethical principles and practices
- *Questions and Discussion*



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-
- The goal of this study (2014-2020) was to video interview LGBTQ families across Ontario about their experiences in public schools and share our findings from these interviews with teachers, community educators, and other LGBTQ families
 - Initialism LGBTQ (lesbian, gay, bisexual, trans, and queer) as a way to refer to anyone who is not straight/heterosexual or cisgender. We understand that language is fluid, personal and always evolving.



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Research Questions:

1. Two to seven years after the passing of the Ontario Safe School Act (2012), what do LGBTQ families say about their experiences in public schools?
2. How are LGBTQ families working with teachers and principals to create safer and more supportive learning environments for their children?

Methods:

- Collection and curation of video interviews
- Creation of a verbatim theatre script from the video interviews
- Creation of music and visual images to accompany the theatre script
- Performance of the theatre script *Out at School*

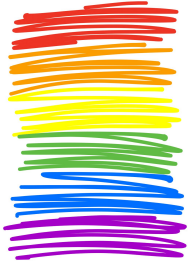


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Our website walk through will show you:

- How we curated our video interview clips
- How we supported visitors to the site to navigate the database of 300 video clips (tagging, categories, themes, location, families, etc).
- How our interview data became a verbatim theatre piece
 - Working with music and art to layer the performance
- How we disseminated our research
 - Performance, podcast, blog, social media, presentations, articles and books.

Questions and Discussion



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- Why did we choose the particular avenues we did?
 - Video interviewing, curation of video clips, verbatim theatre.
- What makes this approach innovative?
 - Why don't we normally see these approaches to research in conversation with one another?



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- Eight ethical principles and practices that evolved during the 6 years of our arts-based testimonial research project
 - We understand that research is never a neutral or innocent enterprise (Sikes, 2010).
 - Wanted to engage with the idea of relational accountability (Wilson, 2008) by centering respect, reciprocity and responsibility
 - Creating these principles for ourselves was part of our way of honouring the stories of LGBTQ families
 - We named it as our “ethical work of curation”



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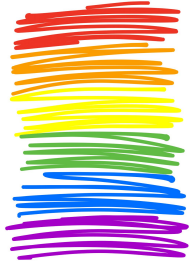
- We named our ethics a “living document” (messiness/tension of ethical work)
- Ethics had been an ongoing conversation throughout the project; producing and performing *Out at School* brought up new dilemmas and tensions.
 - Choosing monologues, where to put them in the play, casting decisions, etc.
- We wanted to answer: What principles and practices allowed the research team to demonstrate respect, reciprocity and responsibility for the stories our interview participants shared with us?



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1. Centering stories of resilience, resistance, allyship, advocacy and activism
2. Centering stories of intersectional identities and experiences
3. Centering practices that demonstrate a stance of care
4. Committing to a practice of identity-conscious casting
5. Committing to a variety of practices of confidentiality and anonymity
6. Committing to a process of intentional learning and doing
7. Committing to a slow process of researching
8. Committing to a process of transparency



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Centering stories of resilience, resistance, allyship, advocacy and activism

- Moving beyond victim/deficit narratives (limited framework for LGBTQ youth/families) which is prevalent in the literature

Tensions:

- Resilience as a requirement for survival (individual resilience as a form of neoliberalism).

Example:

- Violet's activism and advocacy for trans rights in her school



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Centering practices that demonstrate a stance of care

- Creating an environment of care, which LGBTQ families consistently do not experience
- Community care as a way of healing
- Care work as a “burden”
- We reframe care work as a necessary form of political resistance
- Care work as reciprocal (between researchers and families)



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Centering practices that demonstrate a stance of care

Example:

- Community building with families as a way of healing
- Guest speaking in graduate courses, attending performance of Out at School, taking courses together, staying in touch online.
- All of our principles are rooted in a stance of care
- It's a core value that grounds our other principles and allows our work and relationships to our families and others we are in community with to thrive and create moments of reciprocal healing.

**Difficult to want to change something you don't care about*

**OUR
CHILDREN
ARE YOUR
STUDENTS**

LGBTQ Families Speak Out

TARA GOLDSTEIN

Our Children Are Your Students
LGBTQ Families Speak Out

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