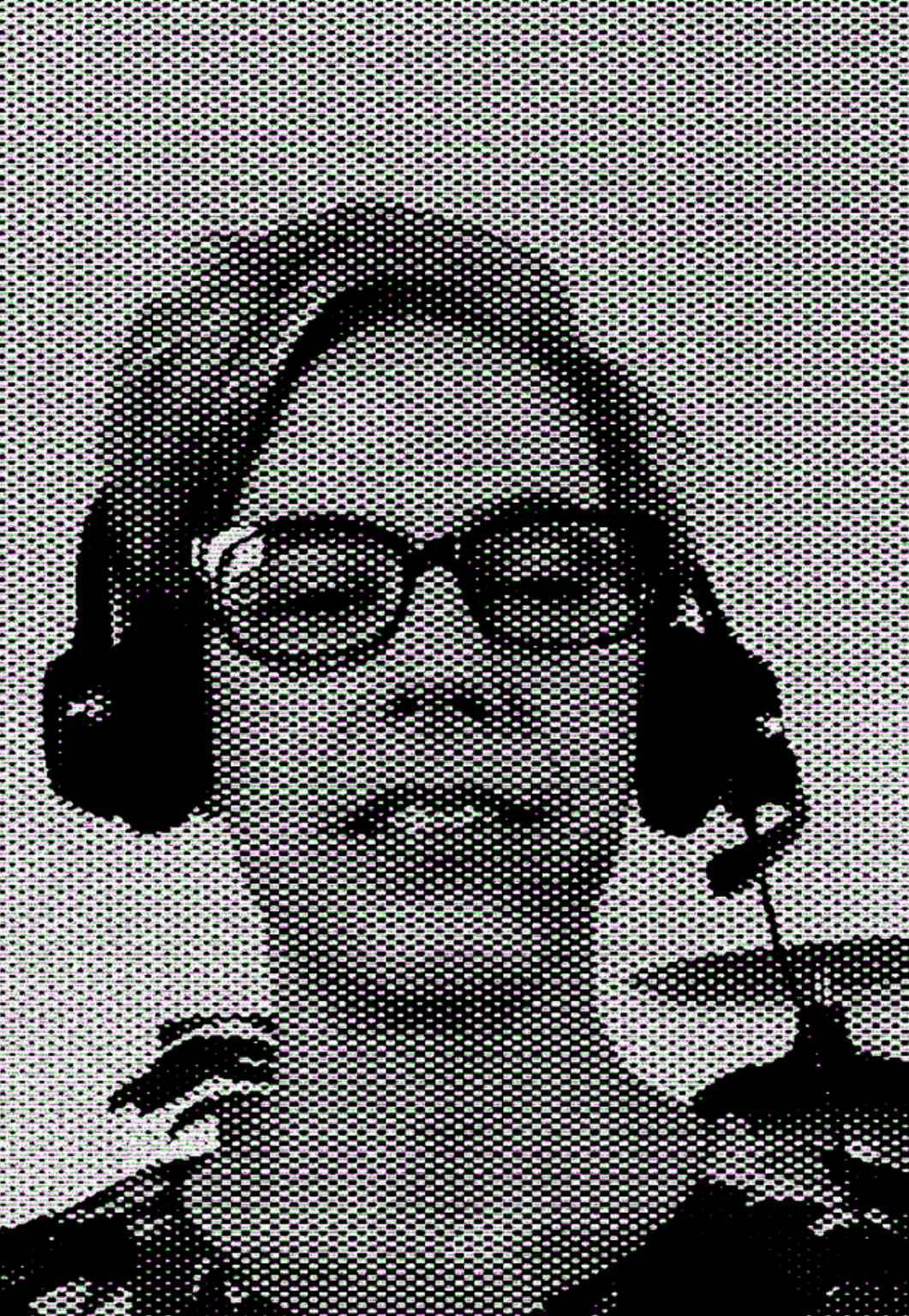


ETHICAL QUESTIONS ARE CORE TO - AND WOVEN THROUGHOUT - THE PARTICIPATORY ACTION RESEARCH PROCESS

Who owns the knowledge and why?
How is power distributed?
What hierarchies are being created
by the tools that are used, by the
methodologies being employed?
How do we shift power when
language is a barrier?

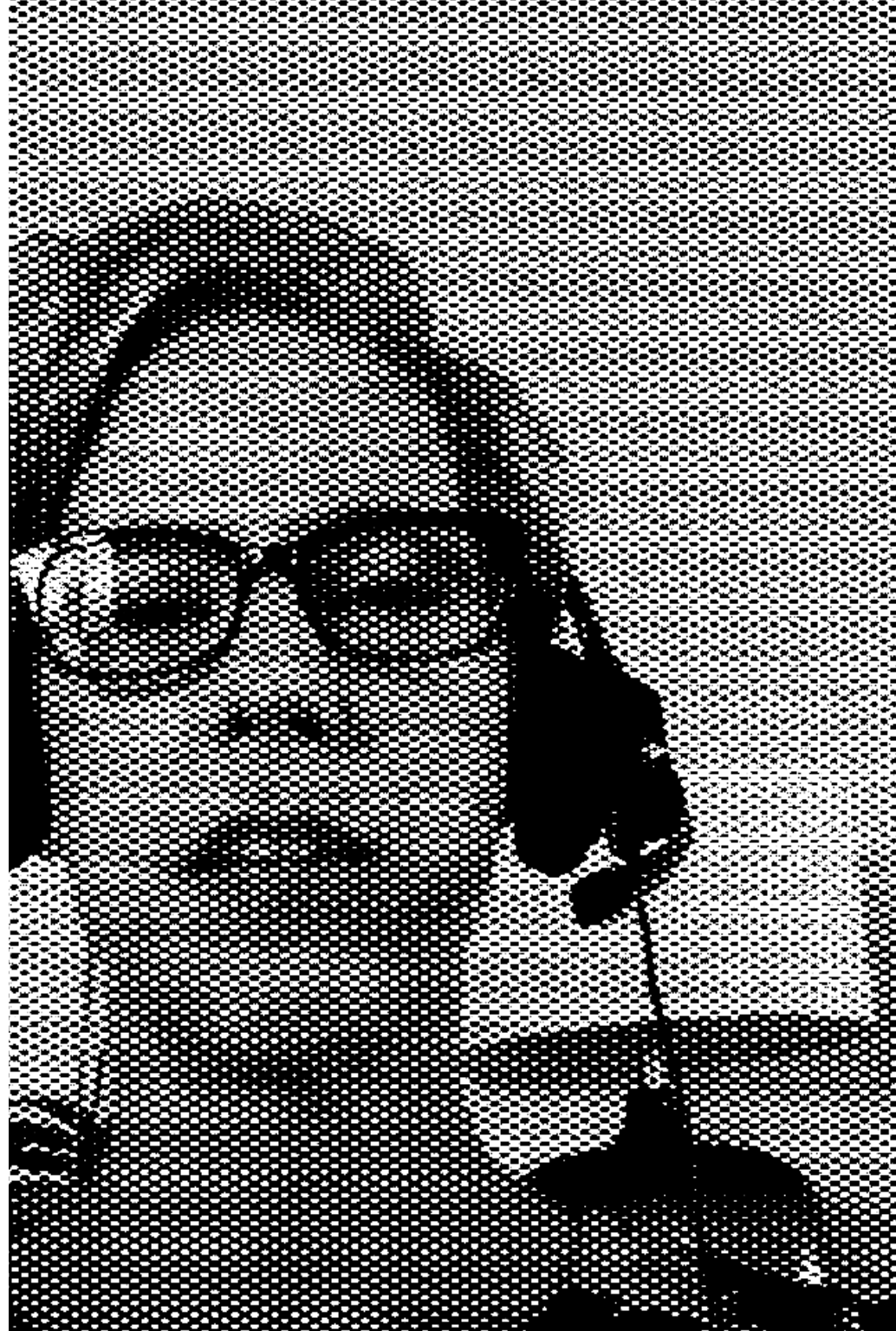




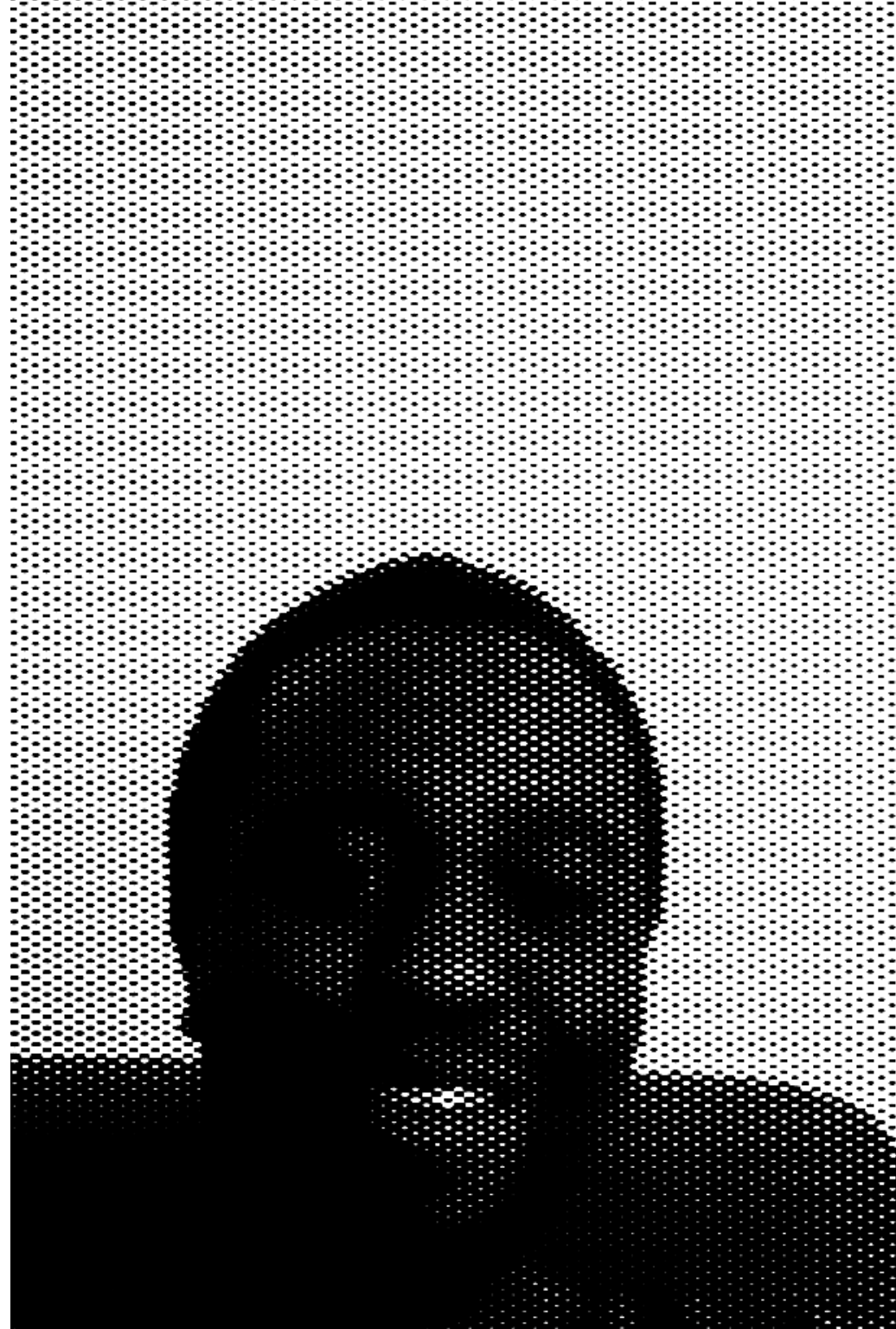
RESEARCH STARTED OUT BEING VERY EXTRACTIVE. RESEARCH ON ENSLAVED PEOPLE WAS THE NORM. IT IS HOW MANY PEOPLE MADE THEIR NAMES. COLONIZED POPULATIONS WERE USED AS RESEARCH SUBJECTS OVER AND OVER AGAIN BY SCIENCE. IN US, THESE ABUSES CONTINUED AND CONTINUE TODAY ON INCARCERATED AND UNHOUSED PEOPLE, FOR INSTANCE. THIS US TRADITION OF CREATING ETHICS BOARD ALLOWS US TO FORGET THE LARGER HISTORY. IT MAKES US FEEL ETHICAL BY SHOWING AND SEEING UNETHICAL PRACTICES AS NOT PART OF THE NORM. THIS IS WHAT SHEEVA SABATI CALLS THE CONTEXT OF COLONIAL UNKNOWING.

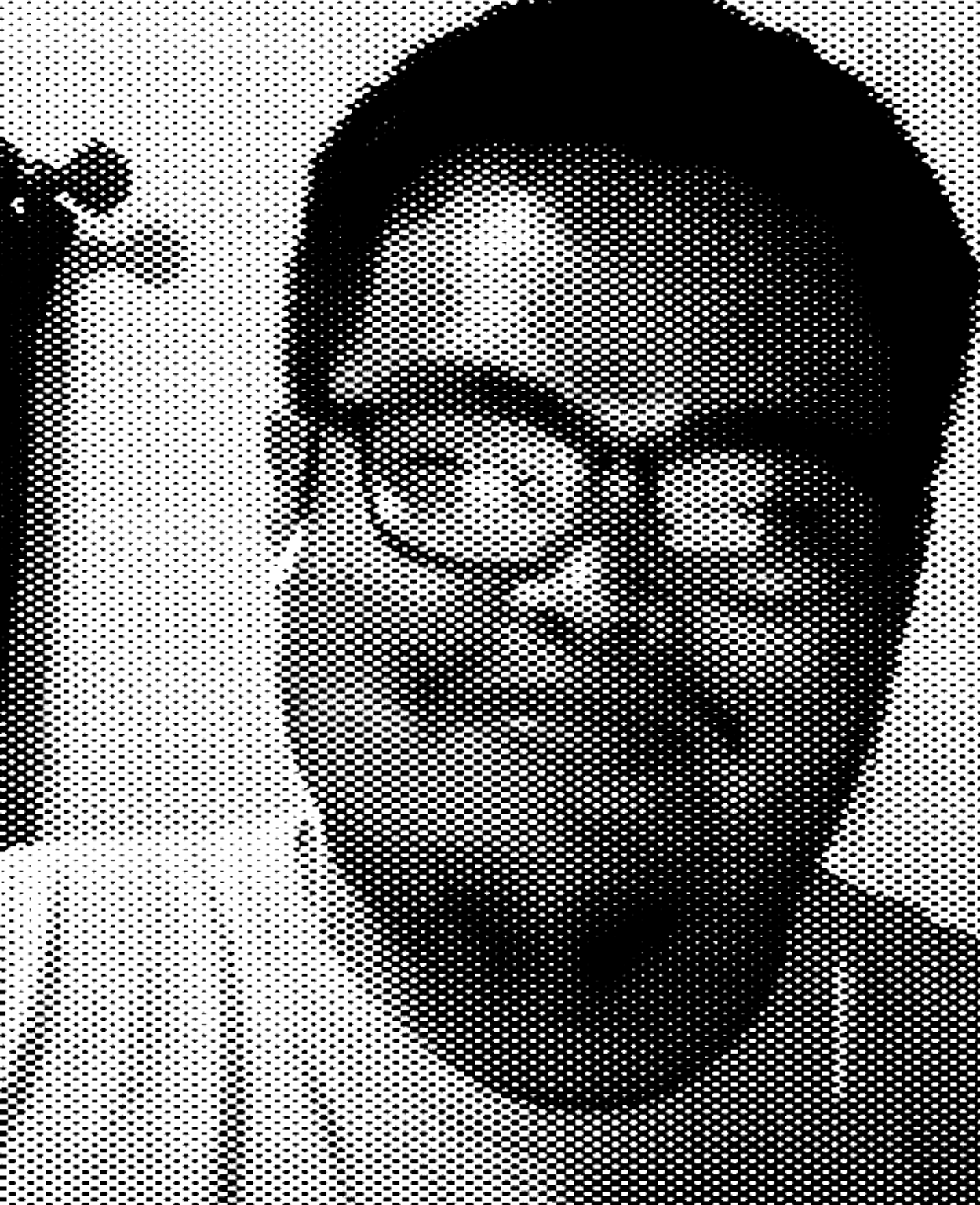
IN PAR, YOU BEGIN WITH THE ETHICS THE COMMUNITY ALREADY HAS. THERE ARE NO "RESEARCH SUBJECTS" - ALL ARE CO-RESEARCHERS OR PARTNERS IN RESEARCH. IN PAR, ETHICS ARE IMPORTANT FOR COMMUNITY AS A WHOLE, NOT ONLY FOR INDIVIDUALS. ETHICS ARE NOT LINEAR BUT WOVEN THROUGHOUT THE PROCESS. AND ETHICS THEMSELVES TAKE INTO ACCOUNTS OF STRUCTURAL INJUSTICE AND SEEK TO SHIFT POWER.

ETHICS PROTOCOLS CAN LOOK LIKE MANY DIFFERENT THINGS. THEY CAN BE WRITTEN OR ORAL. IT IS BUILT ON THE WAY COMMUNITIES ALREADY CARE FOR EACH OTHER. HOW CAN WE FIND HOW THE COMMUNITY ALREADY CARES FOR EACH OTHER AND AMPLIFY THEM AND AGREE TO THEM AS BEING GUIDING PRINCIPLES.

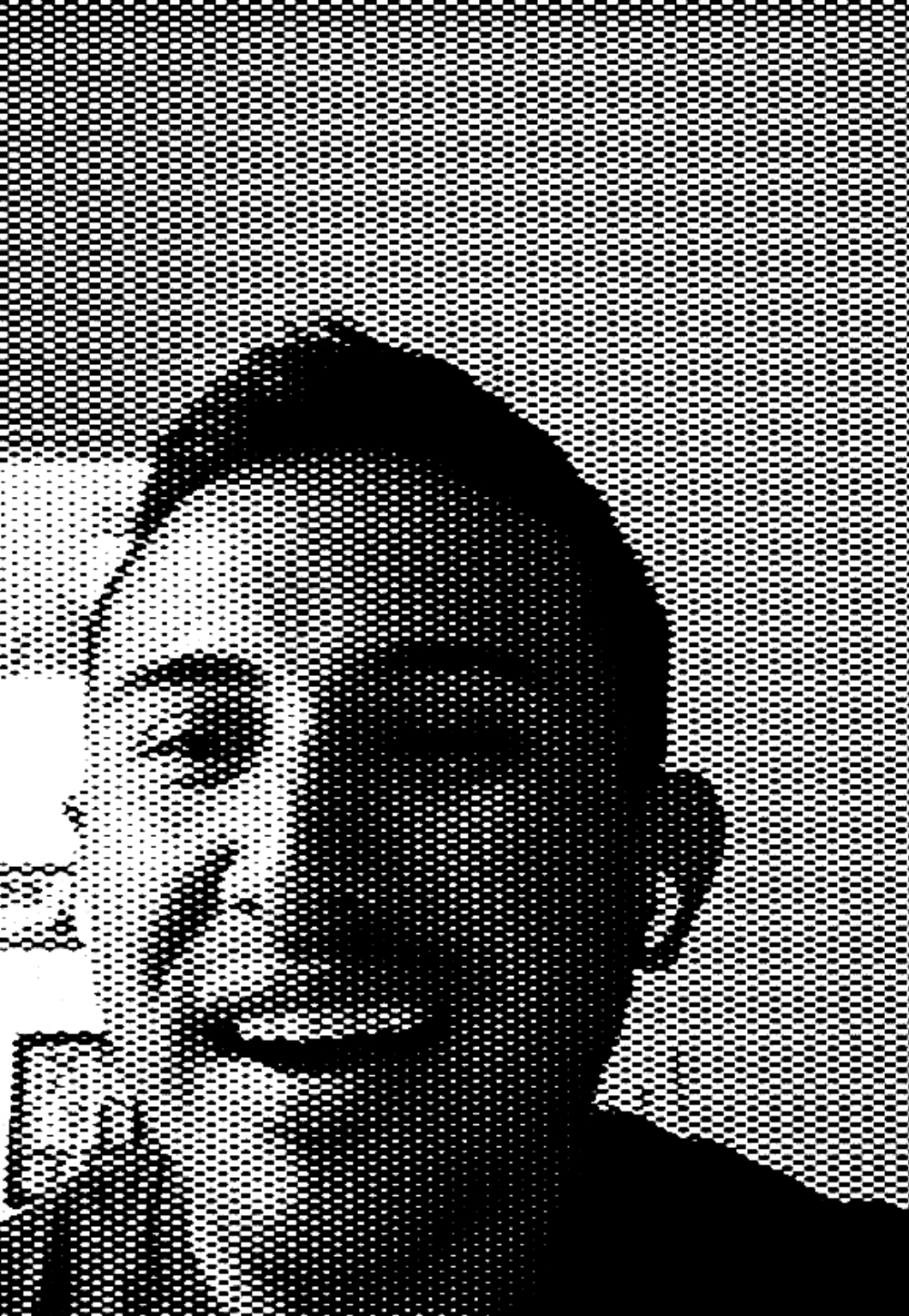


WHEN WORKING IN
COMMUNITY, THERE ARE
OFTEN PEOPLE WHO ARE
MORE INFLUENTIAL AND CAN
USE THIS INFLUENCE TO
IMPACT THE WHOLE GROUP.
IT IS IMPORTANT TO KNOW
THAT THE PROCESS OF PAR
CAN REVEAL PRACTICES
THAT ARE HARMFUL AND
MEMBERS OF THE COMMUNITY
PARTICIPATING IN THE
PROCESS MAY NOT WANT
THAT INFORMATION
PUBLISHED. HOW CAN WE
ANTICIPATE THIS AND HOW
CAN WE BUILD IN A
RESPONSE? HOW CAN THE
ETHICAL PROTOCOL WE
CREATE AS A COMMUNITY
REFLECT THIS POSSIBILITY?





THERE ARE EXISTING
WAYS THAT PEOPLE DO
THINGS. OFTEN
COMMUNITIES TALK OVER
EACH OTHER. IT IS
IMPORTANT TO REMEMBER
THAT COLLECTIVE
DECISION MAKING CAN
LOOK DIFFERENT IN
DIFFERENT CONTEXTS.
THIS AWARENESS NEEDS
TO BE INTEGRATED INTO
THE PAR PROCESS. WHEN
BEGINNING, WE OFTEN
ASK COMMUNITIES TO
THINK OF THE BEST
SCENARIO WITH
RESEARCH AND THEN THE
WORST EXPERIENCE THEY
HAVE HAD WITH
RESEARCH. AND FROM
THESE ANSWERS WE
BEGIN TO FORM A
PROTOCOL.



WORKING WITH UNDOCUMENTED IMMIGRANTS FACING DEPORTATION MEANS IT IS IMPORTANT FOR US TO APPROACH ANY INDIVIDUAL HONORING THEIR AUTONOMY AS MUCH AS POSSIBLE. FROM BEGINNING TO END, INCLUDING HOW WE STORE INFORMATION. WE ENCRYPT EVERYTHING. IN THE PROCESS OF ORGANIZING WE ALWAYS ASK INDIVIDUALS HOW PUBLIC THEY WANT SOMETHING TO BE, WHETHER IT IS THEIR FAMILY, THEIR FACES, OR THEIR PERSONAL STORY. WE ALWAYS GO BACK AND FORTH THROUGHOUT THE PROCESS. HOW DO THEY FEEL? WE WANT THEM TO BE THE LEADER IN THE PROCESS AND UNDERSTANDING WHAT RISKS THEY WANT TO TAKE. I'M LEARNING SO MUCH ABOUT HOW TO FORMALIZE THIS PROCESS.



**THERE IS A NEED TO LOOK
AT ISSUES OF SECURITY,
PARTICULARLY WHEN
WORKING WITH PEOPLE IN
DIFFICULT CIRCUMSTANCES.
WE NEED TO PUT CARE AT
THE CENTER OF ANY ETHICS
PROTOCOL.**

**HOW DO WE GO BEYOND
SIMPLY LOOKING AT
SOMEONE GIVING CONSENT?
THAT IS NOT ALWAYS
ENOUGH AND THAT IS NOT
ALWAYS SAFE FOR PEOPLE
WHO PARTICIPATE. WE ARE
TACKLING SYSTEMIC
INJUSTICE. IF WE ONLY USE
ETHICS AS REQUIRED BY THE
ETHICS BOARD, WE RISK
PERPETUATING VIOLENCE.**