PARTICIPATORY RESEARCH IN SPORT AND PHYSICAL ACTIVITY

EDITED BY KYLE A. RICH, ROBYN SMITH, AND AUDREY R. GILES

QUALITATIVE RESEARCH IN SPORT AND PHYSICAL ACTIVITY

ROUTLEDGE

PARTICIPATORY RESEARCH IN SPORT AND PHYSICAL ACTIVITY

This is the first book to focus on participatory research in the context of sport and physical activity. It explores the transformative potential of participatory research methods and provides an introduction to the practicalities of *doing* participatory research in sport and physical activity.

The book is structured around phases of the research process, covering research design, data collection, data analysis, and knowledge mobilization and translation. Chapters cover research design topics such as building research partnerships, reflexivity and ethical issues; methods such as social photo-elicitation, go-along interviews, and biographical mapping; analytical approaches such as collective memory work and collaborative analysis; and knowledge mobilization and translation topics such as podcasting, digital tools, and peer review. Every chapter includes a review of key developments, a guide to how that approach can be employed, an example from the author's own work, and critical reflections on how that approach can shape future research and have an impact on public discourse.

This book is an invaluable resource for students and researchers working in sport studies, the sociology of sport, sport and exercise psychology, sport management and policy, and human movement and health studies more broadly. It will be particularly useful for those interested in diverse and inclusive approaches to qualitative research methodologies.

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1

INTRODUCTION

Kyle A. Rich, Robyn Smith, and Audrey R. Giles

Participatory research approaches have gained substantial prominence in the study of sport and physical activity. In what has been called the "participatory turn" (Smith et al., 2023, p. 160), researchers are increasingly looking for ways to engage in approaches that challenge the dominance of positivistic, researcher-driven forms of knowledge production and instead involve a variety of stakeholders and knowledge users in the research process. Yet, these processes are often complex and fraught with methodological, relational, and ethical tensions, some of which may undermine the transformative potential of participatory research.

In this edited volume, we adopt the view that participatory research is not a method (i.e., a data collection tool) but rather an orientation to research. We bring together chapters from a variety of experts to critically discuss the practicalities of *doing* participatory research in sport and physical activity. We do so with a view of providing a resource for researchers, students, and community members (or knowledge users) who are interested in diverse and collaborative approaches to knowledge production, mobilization, and translation. The focus on how to conduct this kind of research is novel and represents an important resource that is currently lacking in the sport and physical activity literature. Given pressures associated with manuscript lengths and the tendency to report the successes of our methodological choices (while underreporting the shortcomings), the nuanced descriptions and critical methodological reflections that are helpful for learning about a methodology are not often readily available (Enderle (Mohammadi) & Mashreghi, 2022; Meir & Fletcher, 2019). Furthermore, since these approaches are associated with substantial uncertainty and the potential to experience unexpected or uncontrollable challenges in the research process, those in precarious positions (e.g., graduate students and early-career researchers) may be actively

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discouraged from pursuing them (Spaaij et al., 2018). As participatory approaches to research in sport and physical activity are gaining prominence, we believe that this volume represents a timely and important resource for a wide range of sport and physical activity scholars.

In this introductory chapter, we review the theoretical and methodological foundations upon which these approaches have been built. In doing so, we offer a starting point for thinking about a plurality of influences that have shaped current shifts in research and knowledge production in the study of sport and physical activity. Therefore, to allow contributors to this collection the ability to focus on the practicalities of and critical reflections on their respective approaches, in this chapter we offer a *grand tour* of these foundational influences here, before highlighting some contemporary trends and issues in their application, and proceeding with an overview of the structure and content of chapters included in this volume.

Theorizing Participatory Research Approaches

There is a rich diversity of approaches to participatory inquiry in sport and physical activity, including variations on community-based research (Schinke et al., 2013), participatory action research (Frisby et al., 2005), and co-production (Smith et al., 2023), among others. These approaches share underlying philosophical foundations and are typically characterized by a shift in power away from the researcher and instead towards other stakeholders throughout the research process (Cornwall & Jewkes, 1995). While the terms are often used interchangeably, it is important to tease out the conceptual, epistemological, and theoretical similarities and differences across participatory approaches. To do this, we trace the history of these approaches back to the work of activists and also scholars such as Lewin, Friere, and Fals Borda. Each of these provide important points of reference for considering contemporary applications of participatory approaches to research.

Participatory approaches cannot be understood without first understanding that multiple (and often intersecting) forms of oppression have – and continue to have – affects on who can be seen as holding knowledge and expertise. Anti-colonial (Lenette, 2022; Tuck & Guishard, 2013; Tuhiwai Smith, 1999), anti-poverty (Fine, 2006; Friere, 1972), feminist (Reid & Frisby, 2008), and disability (Beresford, 2020) scholar-activists need to be credited with ensuring that researchers have paid attention and centred the voices of those who experience marginalization.

Action research (AR) was developed in the Global North by Lewin (1946, 1951) within the field of industrial relations to bridge the gap between research and application for the purposes of problem-solving. AR researchers seek to respond to practical and pressing issues that people face in their lives and promote human flourishing through engaging participants in cyclical processes of planning, action, and reflection (Brown & Tandon, 1983; Reason & Bradbury, 2001).

Participatory research (PR) was heavily influenced by Friere's (1972) work in Brazil within the context of low-income adults' education. Friere (1972) sought to collaboratively engage groups that experience marginalization in praxis: a process of critical reflection on social forces that reproduce oppression with the goal to empower transformation and political action. PR is embedded within critical theory (Cornwall & Jewkes, 1995), as this approach is characterized by a commitment to contesting systems of oppression and challenging hegemonic knowledge production (Reason & Bradbury, 2001).

Participatory action research (PAR) was first coined by Fals Borda (1987), and scholars who use it typically blend strands of AR and PR. From AR, PAR incorporated Lewin's (1946) triangle of planning, action, and reflection. Fals Borda (1987) then added the *participatory* to AR to signify the importance of challenging the hegemony of *expertise* (Fine et al., 2003) and standing in solidarity with communities to foster social change (Kindon et al., 2007).

In this text, we describe research that uses these approaches as departure points to enable the understanding and use of diverse participatory approaches in sport and physical activity research.

Key Principles and Processes of Participatory Approaches

Participatory researchers' overarching commitment to collaborative knowledge production provides opportunities for creativity, flexibility, and innovation within research design. The decisions made in these research processes are dependent on the project purpose, partners, and context (Rich & Misener, 2020). Indeed, while each participatory project is vastly different, the research process is typically dynamic and non-linear in nature (Kindon et al., 2007). Against this backdrop, we echo the calls of Israel et al. (2003) in advocating for a fundamental set of principles that capture key elements within participatory research. Such principles can serve as a set of guidelines to shape decision-making, problem-solving, and partnership within the participatory research process. While these principles may not hold meaning and relevance to each community and context and are ultimately most effective when co-created in dialogue with project partners (Israel et al., 2003), the principles identified in what follows are widely discussed within the literature and reflect our collective experiences across diverse contexts. For us, the tenets of participatory research are as follows.

1 **A long-term commitment:** Time is essential in building necessary trust and rapport with project partners, providing the space for collaborative and democratic decision-making, and fostering sustainable outcomes that span beyond the research project (Israel et al., 2003; Kindon et al., 2007).

2 **Relationships:** A commitment to building and sustaining relationships with partners that centre trust, reciprocity, and ethics (Frisby et al., 2005; McSweeney et al., 2022b; Smith et al., 2022; Spaaij et al., 2018).
3 **A commitment to power sharing:** A recognition that research relationships typically reproduce unequal power hierarchies and actively work to shift degrees of power from the researcher to other stakeholders throughout the research process (Cornwall & Jewkes, 1995; Frisby et al., 2005; Spaaij et al., 2018).
4 **Democratization of the research process:** A blurring of the distinction between researcher and the researched (Minkler & Wallerstein, 2003) and providing meaningful opportunities for partners to engage in various aspects of the research process in line with desires, expertise, and skills (Smith et al., 2021).
5 **Fostering spaces of co-learning and exchange:** The expertise and knowledge of both researchers and community members are positioned as valuable and exchanged for the purpose of mutual benefit (Israel et al., 2003; Kindon et al., 2007).
6 **Developing capacity within communities and organizations:** Enhancing self-identified strengths through developing capacity, resources, or systems at community and organizational levels (Israel et al., 2003; Minkler & Wallerstein, 2003; Rich & Misener, 2020).
7 **Embedding reflexive practices:** Exercising reflexivity in relation to one's positionality, privilege, and assumptions (Rich & Misener, 2017; Spaaij et al., 2018), while simultaneously fostering spaces for collaborative reflexive thinking and practice (Luguetti et al., 2022).
8 **Centring ethical thinking and practices:** Moving beyond institutional ethics requirements to embedding *everyday ethics* into the research process – that is, a reflexive and iterative approach to collaboratively negotiating ethical dilemmas as and when they arise (Banks et al., 2016; Luguetti et al., 2022; McSweeney et al., 2022a).

Emerging Trends and Applications Addressed in This Text

By engaging meaningfully with communities to identify and address issues and research approaches that are relevant to them, researchers are challenged to develop new approaches to research design, data generation, and methods of analysis, as well as representation, communication, and knowledge mobilization. However, too often these approaches are presented as a panacea – a magical remedy – that can address a variety of social and health-related issues. Our intention with this volume is to disrupt that discourse and attend to the messiness of participatory approaches and the many complex challenges to engaging in this sort of research.

Building on the key terms and principles as previously addressed, we examine the current and emerging trends within the broader landscape of participatory research. In doing so, we encourage readers to consider not only how approaches to research can be informed by these principles, but also how the politics we embody and the decisions we make as researchers and research partners have implications for the ways we engage with communities in and through research. While some of these trends have been explicitly taken up by sport and physical activity researchers more broadly (e.g., the increasingly common use of digital research methods, see Bundon, 2017a), in this volume, we make explicit how they may apply or be used in the context of participatory research.

Central to participatory research approaches are critical discussions about how communities are defined and how and between whom power is shared. Defining and operationalizing community is contentious and fraught with problems (Rich et al., 2021). Although those who use participatory research approaches attempt to engage community members, those who are engaged do not and cannot be assumed to represent the entirety of a community or population (Darroch & Giles, 2014). Similarly, attempts to share power in the research process or, in some cases, *empower* communities through research processes must be subjected to similar critique (Golob & Giles, 2013; Lawson, 2005; Rich & Misener, 2020). Empowerment is a problematic concept, and scholars (including Smith and colleagues in Chapter 2, Middleton in Chapter 3, and Khudadad and colleagues in Chapter 12 of this volume) have argued for robust and critical attempts to theorize how power structures are considered and ultimately addressed in and through research processes (Cooke & Kothari, 2001; Golob & Giles, 2013). Critically attending to issues related to power sharing remains a central concern in participatory research and underpins many of the tenets of these approaches, including those related to cycles of action and reflection, as well as emergent approaches to research design (Reason & Bradbury, 2001).

Relatedly, claims that participatory research can result in more democratic knowledge production have called researchers to consider implications of community autonomy, ownership, and ultimately authorship (Castleden et al., 2010; Giles & Castleden, 2008; see also Chapter 12 and Chapter 14 in this volume). While these are important concerns for all researchers engaging in participatory approaches, they are particularly important in contexts when researchers may be engaging with diverse worldviews and epistemologies that depart from the Eurocentric/Western canon. In some jurisdictions, frameworks have been established to guide these types of research partnerships. For example, in Canada, the First Nations Information Governance Centre (2022) has established a framework of ownership, control, access, and possession (known as the OCAP Principles™) to serve as guiding principles that describe the rights of First Nations Peoples and the responsibilities of all researchers in the context of research partnerships with First Nations Peoples and organizations. Issues related to access to and control of information are also particularly relevant in digital spaces where massive amounts of data can be collected and stored, sometimes without completely transparent processes or informed consent of users, producers, and community members more broadly. As such, emerging discussions about data sovereignty (Hummel et al., 2021) have wide-ranging implications for participatory research in sport and physical activity contexts. In this volume, Luguetti and colleagues (in Chapter 7) engage with these issues in their contributions related to ethics, data, and representation in sport and physical activity research.

Central to this volume is mapping out a variety of distinct research approaches and traditions that have been developed from the foundational work we outlined previously. While there are many who use branches of methodologies under the umbrellas of community-based research and PAR to meaningfully engage communities in all phases of the research process (Frisby et al., 2005), there is also a growing number of scholars who are using methods that engage communities in some specific elements of data collection, analysis, or knowledge mobilization or translation. While we see this variety of methodologies and methods as valuable in diversifying our approaches to knowledge production more broadly, we stress the important distinction here between participatory research *methodologies* as an orientation to research and the use of participatory *methods* in otherwise traditional post-positivist or interpretivist research. This distinction is addressed – first and foremost – in the way we have structured this volume. Part I is focused on research design and the authors of chapters in this part examine issues related to methodology and navigating the engagement of community members throughout the research process. The parts that follow focus on participatory data collection and analysis, as well as knowledge mobilization and translation. These processes may be engaged within or outside of the context of participatory research methodologies. While all contributors to this volume were encouraged to consider this distinction in preparing their chapters, it is addressed specifically by Rich and McGannon (in Chapter 17).

Digital technology has dramatically transformed the way we communicate, build relationships, and organize our societies. Accordingly, sport and physical activity researchers have incorporated technology into participatory research and adopted an array of digital research methods including blogging (Bundon, 2017b), social media (Dania & Griffin, 2021), photovoice (Hayhurst et al., 2015), digital storytelling (Gubrium, 2009; McSweeney et al., 2022a), and podcasting (Smith et al., 2021). The use of digital technology has the potential to foster and sustain relationships between community members and research partners across global contexts, provide meaningful and relevant platforms for engaging participants in knowledge production and translation, and enhance the impact of research outputs (Hayhurst et al., 2015; McSweeney et al., 2022b). Yet, the technological resources and equipment required for these approaches are often inaccessible to the very communities involved within the research, thus reinforcing a digital divide (Gubrium, 2009). The use of digital methods also raises significant ethical issues regarding confidentiality, anonymity, representation, and ownership (McSweeney et al., 2022a). While many of the contributors to this volume engage with digital technologies in their work, some authors (e.g., Dean and Bundon in Chapter 9 and Nachman and colleagues in Chapter 15) specifically explore these implications and tease out some of the challenges and opportunities associated with technology and digital methods in participatory research in sport and physical activity.

Increasingly, researchers across many disciplines are required to demonstrate not only the outputs of their research programs, but also the impact which this research may have in the broader community. These (and other) trends have spurred interest in ways that researchers can engage in knowledge mobilization and translation[1] to make knowledge both accessible, relevant, and useful for stakeholders (Holt et al., 2018; Schaillée et al., 2019). Schaillée and colleagues (2019) defined knowledge translation as the exchange, synthesis, and application of knowledge through dynamic exchanges between knowledge producers and users, generally for the purpose of accelerating the impact of research. Similarly, knowledge mobilization is a term used by some to describe the "reciprocal and complementary flow and uptake of research knowledge between researchers, knowledge brokers and knowledge users – both within and beyond academia – in such a way that may benefit users and create positive impacts" (Social Sciences and Humanities Research Council of Canada, 2021, para 17). To be sure, research *impact* is a contentious idea implicated in neoliberalism, managerialism, and audit culture (Olive et al., 2022), and one that we do not embrace uncritically. In many ways, discourses related to research impact are affecting how we approach and represent research, ultimately shaping the role of scholarship in contemporary universities and society more broadly. However, as scholars are increasingly thinking about the ways in which community members can be engaged in research processes, it is also pertinent to highlight the potential of participatory research approaches to have diverse forms of impact in and through research processes (Banks et al., 2016). In this context, we believe the entanglement of methodological choices, efforts to facilitate knowledge mobilization, and the potential for research to have impact in and for communities are worth consideration. While empowerment and capacity building are often central to participatory research processes, involving community members in decision-making related to how knowledge can be mobilized and translated also represents an important strength of participatory approaches. In this volume, Nachman and colleagues (in Chapter 15) explore some of the problematics of knowledge translation in participatory research approaches.

As we have outlined in this chapter, the participatory turn in research emerged largely as a result of demands by members of groups who experience marginalization to have their experiences and interests better reflected in research. This trend also aligns with broader calls for equity, diversity, inclusion, and, in some contexts, decolonization within universities and societies more broadly. While participatory approaches to research have, in some cases, been critiqued as a *zeitgeist* (Palmer et al., 2019) or a lucrative buzzword (Smith et al., 2023), they reflect an important and timely shift in how we think about scholarship and the role of research in our current historical moment. In the context of widening social inequalities, political polarization, and diminishing trust in social institutions, the principles of participatory research offer a way of doing research *with* communities to affect positive change, challenging discourses of expertise and (re)building trust in social institutions. In short, participatory approaches to research are particularly important *now*.

Collectively, this volume is framed by issues related to defining community and sharing power, ownership, authorship, ethics, and decision-making in research design, technology, and research impact. The chapters in this volume also serve to advance these conversations specifically within the context of participatory research in sport and physical activity. The contributors are explicitly interdisciplinary and bring a wide range of methodological and theoretical expertise to this discussion. In this way, in the chapters that follow, we engage in an interdisciplinary exploration of participatory research in sport and physical activity.

Volume and Chapter Structure and Overviews

In editing this volume, we sought to collate a collection of chapters that would function as a practical guide for students and scholars of sport and physical activity. Participatory approaches to research are underpinned by a relativist ontology in which (multiple) knowledge(s) are co-constructed, fluid, and contextualized. Therefore, participatory research is neither inherently qualitative or quantitative in nature. In many contexts, quantitative data and analysis can be powerful catalysts for advocacy and change with equity-owed communities. In this volume, however, we have primarily focused on qualitative forms of inquiry. This focus reflects our expertise and understanding of the general trends and usage of participatory research approaches in sport and physical activity. Further (and importantly), this focus positions this volume with the book series *Qualitative Research in Sport and Physical Activity*. Our focus and editorial decisions, however, should not be read as an authoritative or intentionally limiting position. We recognize that participatory approaches can and do involve many diverse and diverging forms of inquiry. Informed by these ideas, the volume is organized around elements of the participatory research process.

Part I is focused broadly on issues related to research design. In this part, the authors explicitly address a range of issues in participatory research *methodologies* and, as such, consider the processes, practices, and general approaches through which community members can be engaged in all phases of research. First, Smith and colleagues (Chapter 2) focus on building and maintaining relationships or research partnerships. These authors discuss the ways they navigated relationship building and decision-making to develop trust and reciprocity in a PAR project in the context of youth sport for development programming.

Next (Chapter 3), Middleton discusses issues of reflexivity in participatory research and highlights the possibilities of not only individual but also collaborative reflexive practices that can be engaged with co-researchers and community members. Spencer and Phelan (Chapter 4) then delve into the politics of love as a foundation for participatory research and their own work in the context of accessible and inclusive outdoor recreation opportunities. Dao (Chapter 5) then examines the implications of doing participatory evaluation as a cultural insider. In this chapter, he explores the complexity of culture and insider positionalities and the ways they played out in his own work in Vietnam. Finally, Giles and colleagues (Chapter 6) contribute a chapter on secondary traumatic stress that highlights some often-overlooked risks and ethical considerations for researchers. Their insights and stories illuminate important implications of safety, harm, and care for researchers engaged in participatory research projects. Collectively, this part provides insights into some of the key relational, ethical, and theoretical issues that are central to participatory work.

Part II includes chapters on various methods of participatory data collection. Here, chapters are focused on a variety of ways that data collection and generation might be undertaken with communities affected by research. First, Luguetti and colleagues (Chapter 7) examine ethical issues surrounding participatory data collection. Specifically, they interrogate the processes of navigating micro-ethics within participatory research, and they challenge readers to consider the complexities of ethics when working in partnership with co-researchers and community members on data generation.

Next, we have several chapters related to specific data generation methods. Pearson and Misener (Chapter 8) discuss photo-elicitation and several variations on the method that provide participants with different degrees of control over the data generation process. Dean and Bundon (Chapter 9) then provide a timely exploration of digital/social media post–elicitation as a participatory data collection method. Their chapter builds on the previous chapter and elaborates on the diverse and interesting ways that social media can afford new opportunities for participatory data collection.

Next, Schubring (Chapter 10) provides an introduction to an innovative participatory data collection method that has largely been developed in the context of sport, physical activity, and health: biographical mapping. She outlines how the method combines elements of narrative interviewing and timeline drawing, and shares her experiences using the method with elite athletes. Finally, Harvey (Chapter 11) discusses the utility of go-along interviews as a participatory data collection method. This method is particularly relevant for sport and physical activity research as it combines interviews and ethnographic observations to understand participants experiences while they move their bodies. Go-along interviews therefore have exciting potential to understand nuanced participant experiences in diverse sport and physical activity contexts.

In Part III, we have included chapters on participatory approaches to data analysis. Here, we begin with a chapter by Khudadad and colleagues (Chapter 12) that outlines challenges, opportunities, and strategies for engaging participants in data analysis and authorship. The authors raise several important concerns about the authenticity of participation in research projects in which co-researchers and community members are not part of data analysis.

Next, Clift and colleagues (Chapter 13) provide a chapter on collective memory work as a method for participatory data analysis. They trace the history of the method and provide examples from their own experiences of engaging in collective memory work about gendered experiences of physical activity. Finally, Giles and colleagues (Chapter 14) explore the nuances of collaborative data analysis undertaken with settler and Indigenous researchers. The team carefully reflects on the implications of working with scholars of diverse cultural backgrounds and worldviews, and they illustrate how collaborative data analysis processes can lead to deeper levels of understanding in sport and physical activity research.

Finally, in Part IV, contributors examine issues related to knowledge mobilization and translation. In the first chapter of this part, Nachman and colleagues (Chapter 15) discuss digital approaches to knowledge translation. The team discusses the ways that digital approaches afford a variety of new and exciting ways to communicate with co-researchers and community members in and through participatory research partnerships. Next, Clevenger and colleagues (Chapter 16) explore the medium of podcasting and the various ways it can be employed in participatory research. They highlight the many possibilities of podcasting in participatory research, offer important critical considerations about accessibility and inequality, and also share their experiences using podcasts as a knowledge translation tool.

We conclude this part with a chapter focused on considerations for reviewing participatory research. As scholarly manuscripts remain an important and well-used method of translating knowledge developed through participatory research, Rich and McGannon's Chapter 17 is a resource for scholars who may be involved in the peer review process. They review existing frameworks for assessing the quality and rigour of participatory research, and they then highlight important considerations for the review process. In the final chapter, we (the editors) offer our own reflections on the process of editing this collection and the key challenges and opportunities for participatory research in sport and physical activity.

All chapters in the volume follow a similar structure. Each chapter begins with a review of key developments and scholarly contributions related to their topic. The review is followed by a practical guide to how the approach can be employed, including any relevant variations. Next, authors discuss an example from their own work. Finally, they provide critical reflections on the approach including the future developments and potential impacts on both scholarly work and public discourse related to sport and physical activity. The volume is therefore intended to serve as a resource for students and researchers in fields of sport studies and exercise sciences, sociology of sport, sport and exercise psychology, and as sport management and policy. In this way, we sought to create a timely and useful resource for scholars and students across disciplines.

In editing this volume, we sought to bring together the perspectives of many authors to offer insights into the practicalities of engaging with participatory research approaches that are complex, co-developed, and often unfold in unpredictable ways. We invite readers to consider this as they move through the chapters of this volume. While each chapter provides key insights, processes, and examples of the authors' own work, they are not intended to be authoritative guides or represent the *only way* that these approaches can be employed. Indeed, participatory approaches to research cannot be prescribed or pre-planned in a book or guide of any sort. The chapters that follow are therefore intended to be a guide and a resource that might serve as a starting point for working with co-researchers and community members on participatory research projects. We offer them here as a set of tools in a broader methodological tool box – each useful for different jobs, in different places, with different people. We hope that this volume expands your tool box!

Note

1 While we recognize that these terms are sometimes used interchangeably in different disciplinary contexts, we use both here to recognize the variety of approaches and language that are employed. We also do so to recognize the distinction between processes of making research knowledge accessible (e.g., by communicating in plain language) and getting research knowledge to the stakeholders who can use it (e.g., by producing and circulating briefs that discuss practical implications).

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PART I

Research Design

2

PARTNERSHIP WORK IN PARTICIPATORY ACTION RESEARCH

"Trust Doesn't Happen on a Timeline"

Robyn Smith, Madison Danford, Simon Darnell, Braeden Doane, Maria Joaquina Lima Larrazabal, Danielle Dinunzio, Sabrina Brathwaite, and Chantelle Jane Soropia

Introduction and Key Terms

Partnerships are fundamental to participatory action research (PAR) as multiple stakeholders work collaboratively throughout the research process with the goal of conducting locally-driven research that can foster social change (Fals Borda, 1987). Stakeholders may include researchers, community members, practitioners, policy-makers, private and third-sector organizations, and public institutions. While each research partnership is unique, partnerships can be characterized as formal or informal agreements between individuals or groups, whereby they collaboratively agree upon objectives and work together to achieve these (Kernaghan, 1993). Yet, in practice, the relational dynamics of PAR are complex and contested as different stakeholders bring diverse resources, goals, knowledges, lived experiences, and abilities to exercise power within the partnership (Mansfield, 2016).

There is a growing body of literature that examines key characteristics in effective partnerships and associated critical issues in participatory research (Israel et al., 2017; Maiter et al., 2008; Ponic et al., 2010); however, less has been written about practical strategies for how participatory researchers in sport and physical activity (PA) can build and sustain successful partnerships with community research partners. We begin this chapter by providing an overview of research partnerships in PAR and key developments in this field. We then draw on the literature and a case study of our multi-stakeholder PAR to offer practical strategies and considerations for building and maintaining partnerships, and to highlight possible opportunities and challenges.

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Developments, Key Thinkers, and Current Uses and Applications

Since the 1980s, which saw significant funding cuts to the public sport and leisure sector in many Western countries, research–practice partnerships have been increasingly leveraged to plan, deliver, and evaluate community-based programs and policies (Houlihan & Lindsey, 2008). These complex partnerships may include sport organizations, universities, schools, local authorities, practitioners, policy-makers, and community members. Partnerships are often necessary for stakeholders to leverage limited resources, increase efficiency and effectiveness, support bottom-up policy and program implementation, and foster social transformation (Houlihan & Lindsey, 2008). Yet, despite romantic claims of their democratic and effective nature, partnerships are often shaped by power dynamics and fraught with tensions, leading them to be autocratic in nature and ineffective in achieving collective goals, and to result in limited mutual benefit to non-academic community members and partners (Mansfield, 2016).

Since the late 1990s, PAR has increasingly been employed in sport and PA contexts to develop understandings of people's lived experiences and promote social justice (Frisby et al., 2005). Participatory scholars have sought to co-create inclusive and meaningful programs with and for groups which experience marginalization and advocate for change at institutional and policy levels (Spaaij et al., 2018). All types of participatory research entail some degree of partnership work and collaboration with stakeholders (Banks et al., 2013). PAR, in particular, is often regarded as a strength-based methodology (Fine, 2016), whereby researchers work in partnership with diverse stakeholders during all aspects of the research process with the goals of fostering critical reflection on lived experience, co-producing local and meaningful knowledge, and fostering social change (Fals Borda, 1987). Thus, it is unsurprising that good quality relationships with stakeholders and high degrees of effectiveness within partnership relations are fundamental to upholding the integrity of the participatory process (Frisby et al., 2005). In this section, we draw from the literature to identify important characteristics in effective partnerships.

Power Dynamics and Resourcefulness

Reflecting the commitment to identifying and challenging unequal power relations within society through PAR, shifting degrees of power away from the researcher and towards other stakeholders throughout the research process is fundamental in effective partnerships (Fals Borda, 1987). That said, equitable power sharing can be one of the most contested aspects of participatory research partnerships (Luguetti et al., 2023; Spaaij et al., 2018). Indeed, PAR projects are typically initiated and conducted by White, privileged, Western, *outsider* academics, while community members are often from equity-owed communities, having experienced significant systemic oppression on intersecting aspects of their identity (Tuck et al., 2010).

These power imbalances are further complicated in participatory partnerships by struggles over resources – in particular, who can allocate, access, and withhold (political, economic, ideological, or sociocultural) resources (Mansfield, 2016). As the typical recipient of funding, researchers and academic partners often exercise power over setting and managing the budget (Frisby et al., 2005), while community partners – with limited financial resources – are dependent on the funding, facilities, or reputation of the researcher/university, and may be subcontracted or subjected to a service agreement (Ali et al., 2022). Community members can then become dependent on the services, facilities, or support (such as food or health care) that become available through research/community partnerships, and/or they may come to rely on fixed-term employment contracts offered by university researchers as a way to maintain their basic income (also see Eisenkraft Klein & Darnell, 2023). Such benefits are often unsustainable. Such an unequal distribution of resources often results in community members and partners being excluded from decision-making at key stages during the research process such as developing research objectives, analyzing data, and co-authoring manuscripts (see Chapter 12 and Chapter 14 in this volume). Indeed, lack of community members' control in researcher-initiated PAR projects has been cited as a fundamental reason for them being dissatisfied with and/or leaving the partnership (Ponic et al., 2010). Thus, feminist sport PAR scholars, like Frisby et al. (2005) and Ponic et al. (2010), have advocated for a reconceptualization of power relations within participatory research. Specifically, inspired by Foucault, Ponic et al. (2010) suggested that researchers should embed a *power with* rather than a *power over* approach whereby researchers and community partners negotiate and share power in a way that allows the group to cultivate collective resources and capacity. Integral to this process is engaging in critically reflexive thinking around power imbalances and how stakeholder positionalities shape the research process and relational dynamics (see Chapter 3 in this volume), positioning the expertise of community partners as valuable to that of the researcher (Frisby et al., 2005), and seeking to build upon partners' self-identified strengths and capacity (Israel et al., 2017).

Reciprocity and Trust

Related to a *power with* approach in fruitful and ethical participatory partnerships is the development of reciprocal and trusting relationships. Reciprocity is the cornerstone of effective and equitable collaboration (Maiter et al., 2008); it can be defined as the exchange of information, resources, and knowledge between stakeholders, and it is essential in fostering mutual benefit and capacity building among all partners (Maiter et al., 2008). Yet, in participatory partnerships, the norms of reciprocity are complex as diverse stakeholders bring to the partnership distinct and often competing goals, skills, priorities, and interests (Andrews et al., 2012). For example, university researchers may be focused upon academic outputs and career advancement, community members on fostering practical and local change, and organizations on developing their capacity. Herein, unequal benefits are often derived for different partners, with partners from equity-owed communities often receiving less in return for participation and face having their goals deprioritized (Ponic et al., 2010). Within sport and PA research, the failure of project partners to effectively, reflexively, and transparently negotiate competing interests is a significant factor in ineffective collaboration and in the breakdown of partnerships (Ponic et al., 2010).

Building and maintaining trusting relationships with partners has been identified as fundamental to reciprocity in participatory partnerships. Trust can be defined as the belief that the other person will act in one's best interests and carry out the behaviour or action that others expect of them, and is affected by relational experiences with a project partner, past experiences in relationships and partnerships, and context (Offe, 1999). Equity-owed community partners have often experienced significant harms at the hands of researchers and academic institutions, and they have received little in return for engaging in research (Tuck & Yang, 2014). These negative experiences can foster scepticism from community partners regarding the intent and extent of mutuality and possible harms, and thus pose challenges to building trust with researchers and institutions (Tuck & Yang, 2014). Yet, even once developed, trust remains precarious and can be easily broken throughout the research process as a result of conflicts over power, resources, goals, and outcomes (Smith et al., 2022).

Example From Our Own Work

The case study example we discuss in this chapter is drawn from a sport for development PAR project conducted in Toronto, Canada, in which we collectively examined the psychosocial wellbeing of newcomer youth and its connections to sport through the co-creation and dissemination of a podcast series. For information about the podcast co-creation process and to listen to the series, see Smith et al. (2021). This project involved the collaboration of 13 stakeholders across four groups: University of Toronto (UofT) co-researchers, youth co-researchers, the Hart House (HH) Community Engagement Team, and the Hart House Podcasting Team[1] (see Figure 2.1).

The project, from inception to dissemination of the podcast series, took place during 2019–2020 over a period of ten months. The relationships between the various stakeholders were developed at different stages throughout the research process, and each relationship was unique in relation to

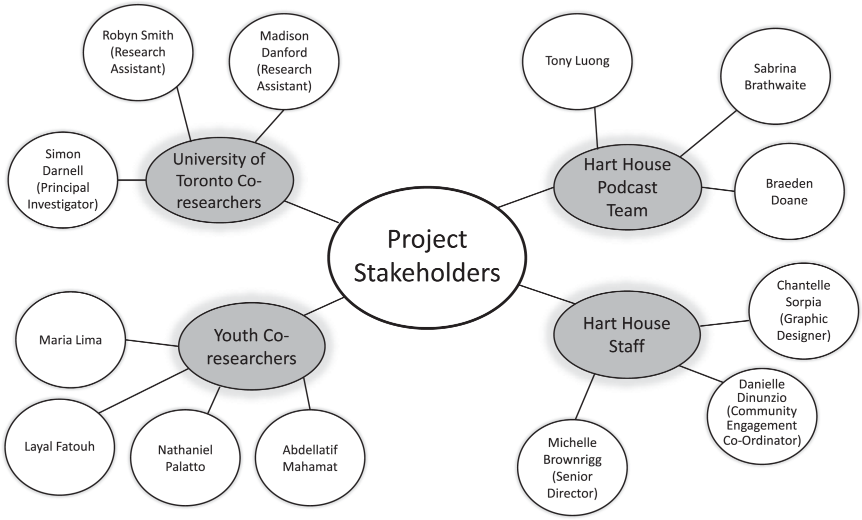

FIGURE 2.1 Stakeholder map.

duration, degrees of participation, and power sharing throughout the research process. For example, prior to the development of the podcast series, the relationship between the UofT co-researchers (Simon, Robyn, and Maddy) and the HH team (Danielle and Michelle) was already in place, developed over the previous six months in pursuing a broader study on sport and social development. Robyn and youth co-researchers Layal, Maria, and Mahamat had also spent two years volunteering and conducting research related to newcomer sport and leisure at SettleTO* (pseudonym) a settlement service agency, through which they developed relationships built on trust and reciprocity. Drawing on these previous relationships, Robyn invited Layal, Maria, and Mahamat to lead the project, and shortly after, Maria invited Nat, her close friend, to join. The youth co-researchers then began to work alongside university co-researchers Robyn and Maddy; all were employed as research assistants and received the same wage. These two groups formed the main core of project partners who, in the words of Israel et al. (2017), constituted the decision-making core throughout the project.

Simon, the principal investigator on the overall project, was not involved in the day-to-day decision-making and aspects of training, research meetings, and developing the podcast, but he provided behind-the-scenes logistical and mentoring support to Robyn and Maddy, and supported academic dissemination. At the outset of the project, and cognizant of co-researchers' interests, Robyn and Maddy led capacity-building workshops focused on qualitative methods and research design. The youth co-researchers then worked to formulate specific research questions. After a somewhat serendipitous meeting with an expert podcast team at a HH event, the youth and UofT co-researchers, and the podcasting team, met to learn more about podcasting and to consider how it might be used in the project. Immediately after the meeting, the youth co-researchers decided that they wanted to use podcasting as a methodology for their project.

At this stage, neither the youth nor UofT co-researchers had any experience or expertise in podcasting; thus, there were no pre-existing expert roles, as all members of the research process became *students* in the field of podcasting. The partnership expanded to include the podcasting team, and this group joined the decision-making core (Israel et al., 2017). The podcast team taught the youth and UofT co-researchers the creative and technical techniques necessary to produce podcasts and supported the co-researchers in creating, editing, and disseminating an entire podcast series. Last, in the final year-long stage of the project, all four groups engaged in collaborative reflection and dissemination. Here, Simon and the HH team joined the active decision-making group, and Chantelle joined the project to lead the creative knowledge translation processes.

It is important to note that the partnership development process just described was shaped and complicated by the identities and experiences of the various partnership members. In other words, the diverse lived experiences, roles, and social positions of the partnership members all shaped aspects of the participatory process and the relational dynamics within the partnership. Maddy and Robyn were in their early 20s and graduate students at UofT at the time of the project, and they both identify as White, cisgendered women. Simon was an assistant professor at UofT at the time and is a White, cisgendered, man. Maria identifies as a cisgendered woman and was a final-year high school student who had recently arrived in Toronto from Venezuela at the time of the project. She is currently a student at Carleton University. Chantelle was a UofT undergraduate student doing a work-study with HH and identifies as a Filipina, cisgendered woman. Sabrina was in her late teens-early 20s and was a University of Toronto undergraduate student at the time of the project. She is a Black woman. Braeden worked for the podcasting team at HH and Danielle is an experienced university administrator who was the HH community engagement coordinator at the time.

Given the issues identified and the project described, some key considerations and reflections developed about partnership work in PAR. These were identified by the authorship team using collaborative reflective practices that included the following: a collaborative Google reflection document, the co-development of graphics, and podcasting reflexivity interviews.

Key Considerations and Step-by-Step Guide

In this section, we draw from the literature previously discussed and our collaborative reflections to offer considerations for building and sustaining successful partnerships in PAR. It is important to note that these considerations will not be applicable across all PAR projects. Rather, partnership work is inherently relational and subject to the diverse individuals who hold different perspectives, knowledges, social positions, and lived experiences collaborating within any unique project, in a specific place, context, and time.

Relationship Building

Relationship building is fundamental to the development of trusting and reciprocal relationships. Considering that participatory partnerships take significant time and energy to build and often span beyond the length of a project, we encourage researchers to first explore pre-existing relationships from previous successful partnerships, as these can become important resources to tap into when developing or extending a project (Frisby et al., 2005). When seeking to build new partnerships, we encourage researchers to participate in diverse relationship building activities such as volunteering for or visits to the community partner organization, participating in sport and PA programming with community partners, and team building meetings focused around building rapport (Ali et al., 2022; Frisby et al., 2005; Spaaij et al., 2018). These engagement activities can provide the opportunity to develop rapport and trust gradually and explore whether the partnership may be a good fit for stakeholders. This stage is particularly important when exploring the possibility of entering into a partnership with community members and partners from equity-owed communities who may have had negative past experiences in partnerships and may be mistrustful of institutions (Tuck & Yang, 2014). For researchers, this process can support their understandings of community members' cultural norms/values, capabilities, lived experiences, and the systemic and historical factors that have cultivated oppression and social inequalities (Spaaij et al., 2018). This process also provides time and space for critical reflexivity around researcher positionality, the intent and extent of mutuality, and relational power dynamics (Smith et al., 2022).

In our project, we found that relationship building activities were essential in building trust among the co-researchers and podcasting team – indeed, trust does not happen on a timeline; rather, it happens when everybody is ready. Relationship-building activities included rapport-building meetings and story-sharing activities, as well as brainstorming sessions about what kinds of topics might be interesting or worth studying as part of the overall participatory research project. Considering that trust is displayed not through words but through consistent actions/behaviour over time (Offe, 1999), this process provided the opportunity for partners to display attributes that may be favourable in partnership work such as collaborative decision-making, transparency, vulnerability, and ethics of care and humility (see also Luguetti et al., 2023; Smith et al., 2022). We knew that trust had developed when partners felt able to be their authentic selves and were able to rely on each other.

Another key component of formative partnership work is assessing goodness of fit for the partnership (Andrews et al., 2012). Andrews et al. (2012) highlighted that this process involves transparent discussions around: (1) shared values and principles (e.g., flexibility, honesty, equity); (2) the anticipated goals of each partner, and what they can bring to the partnership and aspirations for mutual benefit; and (3) whether the sociocultural/political climate is compatible with the anticipated research project. For the UofT and youth co-researchers in our project, key factors for deciding to enter into partnership with podcasting team included having shared values and principles, and mutual goals, and because they showed vulnerability and humility in their initial meeting.

Partnership and Project Development

After exploring whether a partnership may be a good fit and finding (a) potential partner(s), the next step in building and sustaining effective partnerships over time involves critical discussion and agreement around capacity, goals, expectations, and ways of working for the partnership and project. Next, we highlight two practical tools that may be useful for researchers and project partners in the early stages of partnership development.

Capacity Mapping

Considering that project partners often hold distinct social positions, professional roles, and possess different strengths, capacity mapping (Kretzmann & KcKnight, 1993) can be an effective means of leveraging capacity among project partners, identifying areas for capacity development, and supporting project planning through ensuring adequate resources for the project (Andrews et al., 2012). In capacity mapping, partners first reflect upon their individual capacity strengths and areas for development (e.g., social networks, resources, facilities, experience, knowledge, and skill set [technical/soft]). Then, through transparent and open discussions, project partners can collaboratively identify and map out individual and collective capacity strengths and areas for development. This map can support: (1) project planning through allowing partners to see the available skills, financial resources, facilities, and equipment that may be available to access in the project (Kretzmann & KcKnight, 1993); and (2) the development of an action plan for capacity development, reflecting the needs, interests, and aspirations of the project partners. Considering the dynamic nature of capacities and the substantial toll that life events can have on our individual and collective capacity, we highlight the importance of fostering ongoing and safe spaces for each partner to reflect upon and share their capacities and for timelines/workloads to be negotiated accordingly.

Capacity mapping has the potential to support the development of partnerships through enhancing understanding of, and appreciation for, each other's strengths and learning goals, fostering opportunities for mutual learning, and enhancing the benefits that can be derived by all partners through the research. In particular, in our project, the UofT and youth co-researchers engaged in capacity mapping at the onset of the research. Through this process, the co-researchers identified interest in developing research knowledge and skills to support their aspirations in higher education, which shaped the research process, as we then spent two months engaged in research skill training. However, we regrettably did not engage in structured capacity mapping with the podcasting team, and this later led to tensions over long training periods, timelines, and project scope.

Memorandum of Understanding

A useful tool to support co-researchers in building and sustaining effective partnerships with stakeholders is a memorandum of understanding (MOU). An MOU is an agreement collaboratively developed by partners that outlines all aspects of research (Andrews et al., 2012). It can be an effective tool for ensuring that individual and collective goals are clearly defined, shared, and mutually agreed upon, and for managing and negotiating conflicting expectations, goals, and relationships within a partnership (Tuck et al., 2010). An MOU may be written, verbal, formalized, or informal. While a written formalized agreement is the common type of MOU, it may also be rejected by community members as a colonial intervention and be perceived as indicating a lack of trust in the relationship (Tuck et al., 2010); thus, researchers should collaboratively decide the format of the MOU with partners. For instance, in our project, we did not develop formal MOUs. The youth and UofT co-researchers instead wrote out expectations for partnership working in coloured pens on a piece of paper and signed their names. In contrast, the researchers and the podcasting team had a verbal MOU.

The development of an MOU is a collaborative and negotiated process (Andrews et al., 2012) and involves discussion and agreement upon key aspects of partnership working and the project. Researchers and stakeholders may wish to discuss and set out in the MOU topics related to partnerships: mechanisms/processes for decision-making and conflict resolution, partner commitment (e.g., the availability of time and resources), compensation, degrees of partner control and participation, communication preferences, and the identification of roles and responsibilities, including allocating leadership roles (Andrews et al., 2012; Banks et al., 2013). With regards to the project itself, important areas for discussion in developing the MOU may include basic research design, analysis and dissemination strategy, ethics processes, degrees of stakeholder control in the budget, timelines and scope, and outputs (Andrews et al., 2012). When developing an MOU, we urge researchers to foster a safe space for transparent discussion, and in particular to find meaningful ways of ensuring that community members and partners – who may hold less power – are involved in discussion and decision-making. Further, while an MOU is typically developed at the onset of the project, this process is also iterative, and can/should be revisited and revised, if necessary, over the project lifetime (Andrews et al., 2012).

Opportunities and Challenges

Conflicting Agendas

As frequently described in participatory research literature (Ali et al., 2022; Banks et al., 2013; Israel et al., 2017), some of the biggest challenges in effective partnership work are conflicting goals, timelines, and expectations. The UofT co-researchers in our project often experienced tensions between the demands and expectations of academia, characterized by a culture of speed and managerial expectations for publishing outputs and funding income generation, and the slow, messy, and the open-ended nature of PAR (see also Spaaij, 2018). In this case, while the podcasting series was meaningful and personal to the co-researchers, served to flatten knowledge hierarchies at least to a degree, and produced meaningful results, it was not the most efficient approach to research and required the UofT co-researchers to slow the project significantly and expand the research timelines to allow the project to develop through organic, trust-based relationships. The goal of completing the project *on time* necessarily took a backseat to this; this remains an issue for future PAR researchers to consider.

Relatedly, the various project partners also noted that there were significant mismatches around their expectations for the project scope and timelines (see also Andrews et al., 2012; Israel et al., 2017). These tensions were exacerbated by the open-ended and iterative nature of PAR, limited experience with this methodology, and stakeholder groups working in silos at different stages in the project, rather than as a full team. At times, these factors negatively affected partnership relations, which led to individual dissatisfaction, relational tensions, and ineffective collaborative decision-making processes. Sabrina (podcasting team) noted, "Even in terms of . . . this process now, . . . it's two years later, and we're doing this book – I don't think that was communicated at all in the beginning. And that's another area of . . . failure of expectations." From this, we came to appreciate the importance of creating and continuously renegotiating partnership agreements around topics like goals, timelines, expectations, outputs, and ways of working, as well as conflict resolution (Banks et al., 2013). For us, engaging in reflexive podcasting interviews at the end of the project and listening to these collaboratively was a powerful tool for critical reflection, insight gathering, and deep listening. The interviews provided an intimate cross-section of each partner's perspectives and their experiences in the project. Thus, we urge partnership teams to find meaningful ways to engage in deep reflection – both throughout the project and at the end – and we suggest that this may be a fruitful way to negotiate ongoing conflicting agendas and work through tensions.

Sustaining and Repairing Trust

Developing relationships built on trust is fundamental to effective partnerships, yet sustaining trust over the lifetime of the project can be complex and challenging (Frisby et al., 2005; Luguetti et al., 2023). In our reflexive interviews, all project partners expressed that developing trusting relationships over time was essential in collaborative decision-making processes and significantly contributed to both positive emotions throughout the project and successful project outcomes. The presence of trust among project partners also fostered a safe space to fail, which provided the backdrop and spark for creativity, risk taking, vulnerability, and reconceptualizing failure, as learning as partners knew that they could rely on each other.

Reflecting the diversity of lived experiences and positionalities among project partners, cultural humility was required in sustaining trust over time. Specifically, cultural humility included a willingness to be vulnerable about what we did not know and acknowledge the mistakes we made, to respect and develop understandings of partners' diverse cultural values and beliefs, to engage in ongoing critical reflexivity on power, and to be open in negotiating these dynamics (Frisby et al., 2005; Ponic et al., 2010). During the capacity-building phase of this project, trust between the UofT and youth co-researchers was threatened when Robyn brought Simon (the project PI) along to a co-researcher meeting which was held in a grand room with colonial architecture at HH. The youth co-researchers initially made comments about how they felt uncomfortable in the room, and then Simon walked in and the atmosphere in the room changed from laughter and open discussion to one of discomfort and awkwardness. After that meeting, the youth-co-researchers reflected upon and shared how they felt out of place in that space (which we later called the *creepy room*!) and uncomfortable with the power dynamics of having a White professor in their meetings. Robyn apologized and expressed that she had taken for granted her privilege of feeling safe and comfortable in that space as a White UofT graduate student. The UofT/youth co-researchers then collaboratively agreed to never book that room again and to keep the research meetings between themselves. Considering the cultural and power dynamics at play in PAR projects, miscommunication and mistakes will be inevitable and likely abundant. What is significant here is that these ruptures in bonds can be mended through the actions of repair. In our case, these actions included accountability, humility, a culture of safety and openness, and a commitment to do better.

While trust is fundamental to successful partnership work, this process was clearly impeded by "structures of authority" (Spaaij et al., 2018, p. 29), including institutional processes, logistics, funding issues, and implicit power dynamics. Many project partners were employed on precarious and fixed-term contracts or internships, which was a challenge considering the long-term commitment required in PAR (Israel et al., 2017). At times, this precarity meant having to start from scratch with relationship building in adding new project partners, which slowed down the project and led to immense time pressures towards the end of the project. Further, we experienced tensions with the overall project funders; their eligible research expenses at times did not easily align with the principles and practices of participatory research, and there were significant bureaucratic delays in paying the youth co-researchers, which served to create frustration and a sense of distrust from the youth co-researchers towards the institution.

There was also an emotional and physical cost associated with trust. We found that sustaining trust throughout the participatory research process required vulnerability, placed expectations of responsibility and reciprocity on the relationship, and required a significant time commitment, which placed a substantial emotional and physical burden on some project partners (see Banks et al., 2013; Luguetti et al., 2023). The development of trust and the norms of reciprocity also cultivated a sense of duty and responsibility, which at times caused substantial feelings of stress and overwhelm and took a physical toll. Indeed, Maria (youth co-researcher) noted how she had a fear of letting the team down and how this placed a great emotional and physical burden on her towards the end of the project as she picked up the slack of other co-researchers.

We found that embedding diverse reflexive practices was fundamental in sustaining trust, as it provided a tool to negotiate challenges and tensions in the project, understand and negotiate power dynamics, and work through personal emotions (Mansfield, 2016; Spaaij et al., 2018). Researchers and partners can engage in critical introspection on their positionalities, affect on the research process, and relational dynamic through keeping a researcher reflexivity diary (Mansfield, 2016). Considering the diversity of stakeholders involved in PAR, collaborative reflexive practices among project partners can also be embedded through debriefing after sessions, informal discussions, and regularly scheduled reflection meetings. In our work, we embedded both introspective and collaborative reflective practices: after each project session, youth/UofT co-researchers would write in their diaries, and we also held debriefs after each session and engaged in informal discussions on the process.

In this chapter, we have explored the key characteristics of effective and equitable partnerships in participatory research, strategies to support the process of building and sustaining partnerships with diverse stakeholders, and the challenges and opportunities that may arise throughout the process of partnership working. We conclude here by advocating for participatory researchers to consider the diversity of lived experiences and positionalities among project partners, as well as the importance of cultural humility in fostering and sustaining partnerships that centre trust and reciprocity. More specifically, as co-researchers, we found a willingness to do the following all made for better research: to be committed to slowly building authentic relationships over time, to be vulnerable about what we did not know and actively seek to repair ruptures in relationships, and to engage in ongoing and collaborative critical reflexivity regarding power relations.

Note

1 Hart House is the centre of student co-curricular activity at the University of Toronto and offers extensive cultural, physical, and recreational activities and spaces.

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3

LAYERING REFLEXIVITY INTO PARTICIPATORY RESEARCH

Thierry R. F. Middleton

Introduction and Key Terms

Reflexivity is a process of turning the lens back onto oneself to examine and take responsibility for one's situatedness and impact on the research context, co-researchers and participants present in that context, and interpretation of the data being collected (Berger, 2015). For some researchers, reflexivity is a means of demonstrating their connection to the research process, their relationships with those involved in the research process, and to *show* the validity and quality of their work (Pillow, 2003). For other researchers, reflexivity may be a process of developing a deeper understanding of the shifting nature of how they understand themselves, those with whom they work, and the knowledge developed relationally through the research process (Pillow, 2003; Pringle & Thorpe, 2017). The latter position can provide researchers with an opportunity to layer in interpersonal and collaborative reflexivity into participatory methodologies aimed at facilitating lasting social change (Nicholls, 2009). Recognizing the differing ways in which researchers may engage reflexively in participatory research, my aim in this chapter is three-fold. First, I examine how personal, interpersonal, and collaborative reflexivity have developed and may inform participatory research approaches in sport and physical activity. Next, I show how I began to layer forms of reflexivity into co-developing socially just community sport programs with asylum-seeking and refugee youth. Finally, I provide a critical reflection on the challenges and opportunities that may arise for researchers seeking to reflexively engage in participatory research.

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Development, Key Thinkers, Current Uses, and Applications

Reflexivity has come to the fore in qualitative research across diverse disciplinary perspectives related to sport, exercise, and physical activity. However, reflexivity is often also conflated with reflection and critical reflection because these terms have all been discussed as approaches through which researchers can analyze their positions in the research process (D'Cruz et al., 2007). Acknowledging the difference between (critical) reflection and reflexivity provides clarity in relation to how researchers conceptualize reality and the development of knowledge about said reality in their work. This is particularly important in participatory research, during which researchers need to remain sensitive to sociocultural differences with those with whom they are working and how these may play a role in power relations during the research process (Luguetti et al., 2022). As such, the following conceptualizations are presented as proposed ways in which reflexivity may be distinguished from reflection and critical reflection.

Reflection began to take root in qualitative research as objective, positivist approaches to science became increasingly critiqued for a lack of connection to the *real* world. Researchers focused on objectivity in science saw reflection as a way they could retain a distanced position from the *object* of inquiry (Bulman, 2013). As such, by engaging in reflection, researchers aim to be as far removed as possible from the research process in their search for an objective truth (Lazard & McAvoy, 2017). Critical reflection moves beyond reflection to consider and increase awareness of fundamental philosophical assumptions and the role of power in the connection between oneself and the sociocultural contexts within which one is embedded (Fook, 2015). Engaging in critical reflection pushes researchers to recognize the value of their knowledge and seek to generate theory inductively from their past and current experiences (D'Cruz et al., 2007). Critical reflection is akin to reflexivity in many regards but differs in one significant aspect: the timing of when thought is given to situatedness and power in the research process. Knowledge generated through critical reflection occurs in relation to a critical incident that has already occurred; for Schön (1983, as cited in D'Cruz et al., 2007) this is reflection-on-action.

Reflexivity entails moving to critical reflection-in-action and has become "central to doing qualitative work" (Lazard & McAvoy, 2017, p. 159), and more specifically participatory research. For Spaaij and colleagues (2018), reflexivity, power, and participation inextricably shape how knowledge is developed with participants from marginalized backgrounds in sport-related research. More recently in this field, there has been a push for a more radical form of reflexive research which moves beyond identity-based forms of reflexivity to forms of reflexivity which examine how power, difference, and how our practices affect interpersonal relationships (Darnell et al., 2016).

For many researchers, a radical form of reflexivity also entails developing a deeper and more critical understanding of their "underlying assumptions, motivations and values which inform research practices" (Smith, 2012, p. 21). Indigenous researchers, such as Linda Tuhiwai Smith (2012), have been influential in encouraging researchers looking to co-construct meaning and work *with* participants to recognize the role of power in shaping *what* knowledge is valued. Drawing upon the decolonization principle of centring the world views of non-Western individuals, a crucial aspect of reflexivity is to bring increased awareness to the way in, and degree to, which power can be shifted from academics to community members participating in the research process, thereby providing a platform for transformative action (Fook, 2015). One way through which transformative action may take place is through praxis, a dialectical process of reflection and action which aims to transform socially unjust contexts, practices, and systems (Friere, 2018). Praxis entails recognizing the limits of academic knowledge and moving towards working *with* rather than *on* or *for* non-academic partners in the research process (Blodgett et al., 2015). As Gergen and Gergen (2008) asserted, the shift towards working *with* people inherently moves research towards a form of cooperative inquiry and acceptance that what we take to be knowledge of the world resides in relationships rather than in individual minds. Importantly, Friere (2018) also posited that praxis entails full engagement in the process of transformation on the part of individuals in marginalized positions, and is not limited to contributions at times deemed appropriate by those in positions of power. As such, importance should be placed on the *way* in which knowledge is developed and not just *what* knowledge is developed (Middleton, 2021). The layering of reflexivity into each step of the research process is an acknowledgement on the part of those in positions of power of the need to continually recognize and address practices through which disempowering research structures are perpetuated (Schinke et al., 2012).

Step-by-Step Guide, Variations, and Key Considerations

Nicholls (2009) proposed that researchers wishing to engage in participatory research alongside community co-researchers layer in personal, interpersonal, and collective reflexivity into their work. Linabary and colleagues (2021, p. 722) further advocated for collaborative feminist reflexivity to be engaged in both "as a methodological approach and set of practices for enacting reflexivity in team-based research contexts." Borrowing from both of these scholars, the rest of this section outlines how researchers may layer in three forms of reflexivity – i.e., personal, interpersonal, and (critical) collaborative – throughout participatory research processes aimed at working with people towards transformative change.

Personal Reflexivity

The first layer of engaging reflexively in participatory research – personal reflexivity – entails developing an understanding of how one's own identities, values, and perspectives influence the active process of constructing new knowledge (Schinke et al., 2012). Interrogating one's "personal characteristics, such as gender, race, affiliation, age, sexual orientation, immigration status, personal experiences, linguistic tradition, beliefs, biases, preferences, theoretical, political, and ideological stances" (Berger, 2015, p. 220) is crucial to understanding how the researcher's (or researchers') own characteristics may affect the research process. The interrogation of one's personal characteristics should relate to all aspects of one's life and not solely those that are connected to academia (Fook, 2015). One way of documenting one's interrogation of self is through recording thoughts, feelings, and decisions in a reflexivity journal. Smith et al. (2022) provided insights into how a researcher reflexivity journal can help enhance methodological rigour by providing a transparent audit of methodological decisions, ethical dilemmas, and personal reflections on emotions and feelings which arose during the research process. Personal reflexive practices often culminate in the listing of one's intersectional identity characteristics in a research manuscript to provide readers an opportunity to critically analyze the researcher's positionalities in relation to how they have philosophically positioned their research, the methodological choices they have made, and relational dynamics in the research process.

Interpersonal Reflexivity

The second layer of reflexivity crucial to conducting research *with* participants is a relational form of reflexivity used to examine interpersonal encounters and the development of knowledge in an interpersonal manner (Finlay, 2002; Nicholls, 2009). Engaging in an interpersonal form of reflexivity in participatory research is often done with the aim of sharing power with participants in the development of a research project. However, the notion of *sharing* power with participants is based on the notion that researchers have the capability to *give* power – while still controlling how and when this giving happens (Thambinathan & Kinsella, 2021). Rather than aim for *equal* power sharing with participants, researchers should seek to critically examine their position in the research processes, while also implementing approaches that seek to shift degrees of power throughout the participatory process (Middleton et al., 2022).

Researchers may begin to move towards centring community members in the research process by choosing to listen to those with different life stories in an affective manner, attending to their feelings of compassion and vulnerability in the moment. As McDermott (2014) shows through reflection on their anti-racism work, attending to the affect felt in and through relationships provides an opportunity for researchers to (re)envision what the research process and resulting actionable steps taken may look like. Listening in an affective manner can also help researchers be better aware of contradictions in their stated desire to work with *others* and the often-initial desire to avoid the inherent uncomfortable moments that occur when recognizing the (negative) impact of historical and contemporary societal practices (McDermott, 2014).

Recognizing the sociocultural and historical context in which research occurs can also inform an interpersonal reflexive approach to determining which research aims are given priority, who is engaged in research and what roles they occupy, and how data is *collected*, *analyzed*, and *re-presented* during a participatory research process. For example, without understanding how marginalized communities have historically been (and continue to be) exploited and further oppressed through research, researchers may not fully grasp the hesitancy from some marginalized communities when approached to engage in research and/or perpetuate the historical harms caused by colonizing research practices (Smith, 2012; Thambinathan & Kinsella, 2021). Blodgett and colleagues (2010) showed how interpersonal reflexivity can be layered into a data collection process grounded in cultural ideals of bringing people together to share knowledge, experience, and values in a respectful and interpersonal manner. Indigenous community co-researchers suggested using talking circles, a cultural practice familiar to the community in which a stone was passed around in a clockwise fashion, to help ensure each person has an opportunity to share their story. The level of comfortability afforded to Indigenous community members through the talking circles led community co-researchers to suggest the use of additional talking circles to engender storytelling from youth in the community. The interpersonal nature of taking part in a talking circle alongside participants and remaining open to changing the research process based on community co-researchers' lived experiences, values, and expertise can play a pivotal role in the development of trusting relationships between academic researchers and community members (Thambinathan & Kinsella, 2021).

Researchers can also interrogate the impact of their identities on the research process through their writing by moving beyond the personal reflexive process of describing their personal characteristics (Lazard & McAvoy, 2017). One way researchers may do so is through the use of creative analytical practices such as the moving story I wrote with colleagues exploring how elite immigrant athletes navigated acculturative journeys after migrating to Canada (Middleton et al., 2020). To foster a contextualized storytelling process, guided journeys in which the researcher accompanied each athlete through their daily routine were used as a data collection method (Kusenbach, 2003). We included the researcher in the moving story shared as the findings of the study to acknowledge and provide opportunity for readers to critically interrogate how the researcher's situatedness in the context may have affected the questions asked and subsequent stories shared during the interview (Middleton et al., 2020). Whitley and Johnson (2015) provided another way through which researchers may share their personal reflexivity by using confessional tales to share their feelings and private mistakes in a community-based participatory project in Uganda. Excerpts taken from reflexivity journals independently kept by each author were used to critically analyze and stimulate an open discussion around the effect researchers may have when conducting international research.

(Critical) Collaborative Reflexivity

Engaging in collaborative reflexivity is one way of connecting dimensions of participatory research (i.e., reflexivity, power, and participation, Spaaij, 2018) to provide a multi-dimensional view of *how* and *who* is involved in knowledge construction and *what* impact this has on the unfolding of the research process and subsequent outcomes (Middleton et al., 2022). Collaborative reflexivity, as developed by feminist researchers, is epistemologically grounded in social constructionism and understands reflexivity as a collaborative practice of co-constructing the research process and subsequent knowledge production (Gergen & Gergen, 2008; Linabary et al., 2021). Importantly, during the co-construction of knowledge, researchers need to recognize the role which power may play in diminishing the voices of those in traditionally lower hierarchical roles (e.g., research assistants, participants). The onus is therefore on participatory researchers wishing to authentically engage in a collaborative reflexive research process to critically and transparently show not only how space was provided for multiple voices, but also how certain voices are afforded increased power – resulting in the silencing of other voices – at different stages of the research process (Pringle & Thorpe, 2017; Townsend & Cushion, 2021). Linabary and colleagues (2021) provided a transparent account of the collaborative feminist reflexive practices they employed when engaging in interdisciplinary research collaborations. One method they used was a process of collaborative reflexive journaling. The process began with research team members responding to a set of reflection prompts in a shared document at critical junctures in the research process, but developed into a more collaborative process whereby each individual wrote in different colours and weaved together their ideas in response to initial reflections and questions posed in the document. Linabary and colleagues (2021) also found that informal conversations during shared travel to and from academic conferences were fundamental in opening further space for critical questions to be asked in team discussions throughout the research process.

The use of (a) critical friend(s) to provide alternate views as to how the research process is unfolding has become a common reflexive practice presented in participatory research that lends itself to collaborative reflexivity (e.g., Foulger, 2010; Middleton et al., 2022; Smith et al., 2021). While critical friends are often positioned as academic colleagues with whom discussions are held to examine interactions with research participants (as previously shown above by Linabary et al., 2021), Smith and colleagues (2021) detailed how expanding the notion of critical friends in participatory research, to include participants as co-researchers through discussion and exercises such as mind-mapping and discussion cards, provided the opportunity for praxis. A further example of engaging co-researchers in collaborative reflexivity is provided by Blodgett and colleagues (2010), who used an analysis process that involved moving around colour-coded sticky notes on chart paper to develop meaningful themes and subthemes with Indigenous community co-researchers. Working *with* community co-researchers and/or participants to co-create research processes can also ensure that participatory researchers continually work towards shifting the Western-centric hold on knowledge production (Friere, 2018; Thambinathan & Kinsella, 2021).

Examples of Reflexivity From My Work

The aim of this section is to provide examples of how I used art-based exercises to layer in reflexivity into a community-based participatory action research project in a northern city in Ontario, Canada (see Middleton et al., 2021, 2022). The aim, stemming from a request made by management of the local YMCA, was to work *with* asylum-seeking and refugee (i.e., forced migrant) youth to develop socially just and safe community sport programs that provided them an opportunity to integrate into their new home communities. I was recruited by my PhD supervisor to join the project due to my extensive experience with working with individuals from different cultural backgrounds. My own background as an immigrant began early in life. I was born in Switzerland but stayed for only a few weeks before flying with my parents to Nigeria, which would be my home until I was almost 10, after which my family moved to Canada. I have worked across three continents as a teacher and swim coach, with each stop in my journey shaping the way I tell people about who I am. Currently, I am a faculty member at the University of Portsmouth in England and am enjoying introducing my young family to a new cultural milieu.

I began to layer in personal and interpersonal reflexivity into the research process from the beginning by using a reflexivity journal to critically reflect on my position in the research process and my thoughts, feelings, and critical reflections throughout the project, as well as my interactions with other individuals involved in the research process. As this project was part of my PhD, I also had an advisory committee with whom to critically explore my situatedness in the project. Through conversations with the committee, I acknowledged that I needed another tool to reflexively examine my intersecting identities and critically explore how these impacted my choice of research area and how they would affect my work with the forced migrant youth who were to become participants and co-researchers. I decided to engage in an arts-based exercise in which I drew about my identities. Through drawing and follow-up conversations with my advisory committee, I realized that I viewed sport in a very positive light, in part due to how instrumental it had been in helping me feel a sense of safety and embodied connection to my previous home when I immigrated to Canada from Nigeria as a youth. Understanding the positive light in which I viewed how sport could affect migrants wishing to integrate, I realized that I would have to remain open to sport not being a positive activity for all youth.

I also recognized that my physical appearance (e.g., White, man), accent (e.g., Canadian English), and position of power (e.g., doctoral student, Canadian citizen), amongst other characteristics, could make forced migrant youth and their family members uncomfortable to meet with, and be interviewed by, me (Schinke et al., 2012). Thus, I layered in interpersonal reflexivity by engaging in an arts-based exercise with a YMCA staff member and co-researcher who had fled his home and migrated to Canada. Prior to meeting with families, we each drew about our journeys to Canada and then interviewed each other about the stories behind our art. The use of art enabled us to share stories about ourselves that would have perhaps been unsayable or difficult to put into words without art as an icebreaker (Sinding et al., 2014). Also present during these interviews was another academic co-researcher who was well versed in arts-based methodologies and so was appropriately placed to ask questions of each of us from a different perspective. This session helped me see the value in openly talking about my reflections with other individuals involved in the project. Throughout the project, I actively sought opportunities to informally discuss what I was learning through the research process by offering to drive the community co-researcher to interviews, having meals with forced migrant youth, bringing coffees to YMCA staff members, and meeting with my advisory committee.

Halfway through the research process, the YMCA co-researcher and I repeated the art exercise to examine how our stories had developed during the course of the research process. Drawing and reflecting upon our drawings together helped to layer in a form of collaborative reflexivity by providing an opportunity to collaboratively examine the decisions we had made during the research process and discuss how these decisions had impacted the knowledge generation process. The collaborative reflexive process also helped us recognize and value the multiple ways in which engaging in sport was viewed and conceptualized (i.e., a cultural relativist ontological position; Gergen, 2014) and how our positionalities affected the construction of the stories shared about engaging in community sport (i.e., a social constructionist epistemological position; Gergen, 2014).

The Challenges and Opportunities Offered by Reflexivity in Participatory Research

Reflexively engaging in research can be an uncomfortable and disconcerting endeavour. For academic researchers, sharing power with participants can be difficult and remove the sense of being an *expert*; however, the participatory process of shifting power in who determines how and what knowledge is shared also provides an opportunity for new ideas to be developed that can lead to change (Cook, 2009). Doing so aligns with the aim of many participatory researchers to move beyond merely understanding reality towards activist research which explicitly aims to "advance the cause of social protest, action and change" (Denzin & Giardina, 2012, p. 18).

One point of struggle may come in ceding control over the research process by layering in interpersonal and collaborative forms of reflexivity. For some researchers, the notion of ceding control over the research process can be difficult (Nicholls, 2009) and requires "a reflexive sense of humility" (Darnell et al., 2019, p. 144). Resistance against sharing control over directing the research process can also come from a researcher's desire to avoid a perceived lack of direction and measurable contribution to a specified research aim (Sense, 2006). Should collaborative reflexivity be layered into a project from the outset, however, a research team comprising of academic and non-academic team members may ensure the transparent development of research goals relevant to all team members (Smith et al., 2021) and establish a sense of reciprocity in establishing collective ownership of the entire research process (Thambinathan & Kinsella, 2021). A second reason may be a struggle to align participatory research processes with the linear timelines often expected by research institutions (Spaaij et al., 2018). Similar to Linabary and colleagues (2021), I struggled at various points during my work with forced migrant youth in stepping back from controlling the research process due to time constraints. As a PhD researcher funded by a prominent funding agency, I felt bound to the pressures of the academic system to publish work in a timely manner. The linear method of *producing research* contrasted with the continuous informal and formal reflexive discussions I sought to engage in during visits to family's homes, shared drives to and from meetings with families at the YMCA, monthly drop-ins at the YMCA offices, and weekly conversations between co-researchers. However, through layering collaborative reflexivity into my work through these conversations, I opened myself up to new ways of thinking about how forced migrant youth ascribed meaning to sport and physical activity which helped inform the novel insights shared as research findings. One example comes from a discussion during the analysis phase of the research project described earlier, whereby we collaboratively discussed the preliminary themes. The co-researchers felt that my initial interpretation of how they played football in their home country reinforced a neo-colonial view of *other* countries as not having modern facilities. Through this reflexive conversation, the youth co-researchers helped me to understand that just because youth had described choosing to engage in football in any space they could find to play did not mean their home country did not have modern facilities; it merely showed their desire to play wherever and whenever possible (Middleton et al., 2022).

Engaging in a collaborative process of (re-)presenting stories of participants and co-researchers in academic publications is a further challenge for participatory researchers. Some researchers have used creative storytelling methods (e.g., confessional tales, vignettes, creative nonfiction, and fiction) to reflexively examine their position in the research process (Sparkes & Smith, 2009) and move from exploring *what is* to thinking about *what could be* (McMahon, 2016). For participatory researchers, the latter aim corresponds with the aim of fostering social change and realizing "visions of *what the world can become*" (Gergen & Gergen, 2008, p. 167, italics in original). An example from my own work stems from the use of polyphonic vignettes to show how forced migrant youth storied the changing meaning of sport during their journeys to safety (Middleton et al., 2021). The use of multiple fictional characters to (re-)present stories shared by youth was done with the aim of countering the predominant view of youth sport as a context for individual growth to one that highlighted the role sport played in helping youth develop relationships with individuals in their community and providing a safe space to have fun through informal play. More recently, the use of digital technology represents a unique platform with which to layer collaborative reflexivity into a participatory process of sharing stories representative of those participants wish to share with the world (Gubrium et al., 2014). Smith and colleagues (2021) provided an example of using podcasts to foster the ongoing engagement of community co-researchers throughout the research process, including during knowledge translation. However, maintaining community co-researcher engagement throughout a lengthy research process can be difficult (Middleton et al., 2022; Smith et al., 2021) and means that academic researchers may be left struggling to engage community co-researchers in the writing of academic publications (Smith et al., 2021). Moving forward, researchers should continue to consider how different collaborative reflexive practices can be layered into different stages of the research process traditionally lacking in participant engagement (e.g., data analysis and authoring academic manuscripts) in order to counter the hegemonic Western-centric production of knowledge and develop participatory research into a fully co-produced enterprise (Smith et al., 2021; Thambinathan & Kinsella, 2021).

In this chapter, I aimed to critically explore the diverse reflexive practices which researchers may layer into their participatory work in sport and physical activity contexts. Moving beyond personal reflexivity to layering in interpersonal and collaborative reflexivity, while time-intensive, offers the potential for participatory research projects to begin working *with* co-researchers towards bringing about transformative change. A concluding thought for participatory researchers to bear in mind is that reflexivity, in its many layers, is a dynamic practice and so entails a commitment on the part of researchers to examine their authentic and collaborative engagement continually and critically in participatory research.

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4

LOVE AND COMMUNITY-BASED PARTICIPATORY RESEARCH

Nancy L. I. Spencer and Shanon K. Phelan

Introduction and Key Terms

In this chapter, we describe the concept of pods and pod mapping as a relational and responsive method to explore inclusion in alignment with radical love within community-based participatory research (CBPR). We invoke an understanding of love that is rooted in the struggle against oppression, and in doing so commit to the humanization of all people (Freire, 1970). Using love as a lens, we view CBPR as a commitment to shared power between researchers and community members; as a valuing and acceptance of different ways of knowing, discovering, and sharing findings; and as an overarching goal tied to social transformation, justice, and what it means to be human (Amauchi et al., 2022). Through our work, we demonstrate how our engagement with the process of pod mapping with co-researchers in CBPR has become part of a loving and relational approach to generating knowledge and trust. The use of pods and pod mapping in our own research has also shown us the potential it has to expand our understanding of what inclusion is and how we might offer more generative possibilities for inclusive programming and practices that embody love with(in) our communities and partner organizations. In sharing stories from our research with Rocky Mountain Adaptive (RMA), a not-for-profit organization whose mission is to create accessible and inclusive outdoor sport and recreation for all people, we delve into the concepts of radical love and pods along with the process of pod mapping as approaches to redistributing power, wherein the voices of those who hold non-dominant positions and are marginalized become privileged (Douglas & Nganga, 2013) and reimagining social change becomes possible.

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Development, Key Thinkers, and Current Uses and Applications

In this section, we introduce the ideas of several scholars who have shaped our thinking and guided the development of our CBPR. Specifically, we describe the influences of Paolo Friere, Antonia Darder, bell hooks, and Mia Mingus and their critical work alongside marginalized and oppressed communities in their struggles for social justice. Common among these scholars is an emphasis on the concept of love as foundational to the work of transformative justice.

Engaging with love as essential to social justice work with people experiencing marginalization resonates strongly with our own programs of research as we employ participatory methods, prioritizing shared power and relationship building. We also have a deep commitment to improving opportunities for inclusion and belonging for children, young people, and families who experience disability.[1] I (Nancy) have mostly operated within a constructivist paradigm within the field of adapted physical activity, while I (Shanon) have drawn on critical social theories within rehabilitation and disability studies. We identify as White, cisgender, women settlers. As scholars who study disability, we acknowledge the relevance of situating our positionalities in disability terms. In our own life experiences, disability is shifting and dynamic, at times known and yet unknown to us. Just as our work is often situated within experiential and relational models of disability, so too are our identities of disability. There are times when one of us may be acutely aware of experiencing disability and other times when we are not. We are sensitive to the possibility that without critical analysis of our positionalities, we could unknowingly reproduce forms of oppression (Crenshaw, 1991). Through reflexive accountability, we, as CBPR researchers, are called to hold ourselves accountable to ourselves but essentially to the communities with which we work in being "aware of our differences . . . [between ourselves and communities and] to come to terms with those differences" (Brosi & hooks, 2012, p. 77). Through critically engaged praxis, we "reflect upon action for transformative action [where communities are part of generating and experiencing change] . . . taking critical distance from what we know to perceive it in a more critical light" (Mayo, 2013, p. 5). As such, we listen, we wonder, we learn, and we remain vigilant.

Enter CBPR and Paolo Freire

Paolo Freire is credited as a major contributor to the development of CBPR, an approach to research and action nested in partnership with community that seeks social justice (Minkler, 2005). An educator, Freire is considered

> among the founders of "critical pedagogy" – the educational movement guided by both passion and principle to help students develop a

> consciousness of freedom, recognize authoritarian tendencies, empower the imagination, connect knowledge and truth to power, and learn to read both the word and the world as part of a broader struggle for agency, justice and democracy.
>
> *(Giroux, 2017, p. XI)*

Freire's work was shaped through engagement with communities and specifically with oppressed peoples. Through the development of a dialogical approach, foregrounding learning together, both within communities and with researchers, and action based on critical reflection, Freire's work – with others – provided the critical foundation for CBPR (Minkler, 2005). Action and reflection are the praxis needed to generate change and to ensure the voices of the oppressed are centralized; they are also foundational to the emergence of critical consciousness (Freire, 1970). According to Freire (1999, p. 105), this process of conscientization creates the possibility for people to become "agents of curiosity, become investigators, become subjects in an ongoing process of quest for the revelation of the 'why' of things and facts." Conscientization "is both cognitive and affective and leads to engaged discourse, collaborative problem solving, and a 'rehumanization' of human relationships" (Kumagai & Lypson, 2009, p. 783). Critical consciousness is developed through questioning the status quo and engaging in reflexivity about power, privilege and inequities entrenched in social relationships (Freire, 1970; Kumagai & Lypson, 2009). Paradigmatically, CBPR users seek to create the conditions for the development of critical consciousness with marginalized communities through dialogue, shared exploration, and understandings.

Enter Love, More Freire, Antonia Darder, and bell hooks

Expanding further the role of love in CBPR, Antonia Darder (2017, pp. 39–40) in her book, *Reinventing Paulo Freire: A Pedagogy of Love*, introduced readers more fully to Freire's love, a fighting love, "a love that could be lively, forceful, and inspiring, while at the same time critical, challenging and insistent. Darder described this radical form of love as, "love without constriction, rooted in a committed willingness to struggle persistently with purpose in our life and to intimately connect that purpose with what he [Freire] called our 'true vocation'– to be human" (p. 40).

Bell hooks, a cultural critic and feminist scholar, who focused on the intersections of social identities and systems of oppression, particularly as they relate to the lives of Black women, emphasized the relational aspects of community and, in particular, of love. In an interview, hooks described community in the following way: "Community is about what we bring to it, and community is based in knowing. I cannot really be with you in genuine community if I am not willing to know you" (Brosi & hooks, 2012, p. 81). She (hooks, 2006) also wrote about the importance of a love ethic, one that embraces service to others in generating transformation. Developing a critical consciousness is essential to engaging in the practice of love, and to be a part of a radicalized love in resisting oppression and contributing to "new ways of living and being in the world" (hooks, 2012, p. 195). Developing a critical consciousness is a process engaged in by communities of people experiencing marginalization and also by those who support them in their quest for social transformation.

Enter Pods and Mia Mingus

Building on the work of Freire, Darder, hooks, and the importance of relationality in CBPR and social justice, disability justice thought leader and activist Mia Mingus wrote about the concept of pods within the context of transformative justice and collective care in her work with the Bay Area Transformative Justice Collective (BATJC) (Mingus, 2016). At its core, pods are comprised of "the people in our lives we can turn to first and rely on. These are the people in our lives who have consented to being there for us either for general or specific purposes" (Mingus, 2023, "What is a pod" section, para 1). A pod captures the nuance and depth of a specific type of relationship of support for a particular context. Initially, pods were conceptualized as involving specific types of supportive relationships between people who had experienced harm and violence (Mingus, 2016). The concept has now been expanded into various areas of life and can be used for different needs. Mingus has continued to develop pods to find relevance across a range of contexts, within specific communities, and different relationships. Examples have included "navigating the COVID-19 pandemic, assisting incarcerated and formerly incarcerated folks, supporting queer and trans youth, and access for disabled people" (Mingus, 2023, "Introduction" section, para 2).

Step-by-Step Guide, Variations, and Key Considerations

In this section, we elaborate on what it means to embrace a love ethic in CBPR and how developing a critical consciousness is a necessary part of engaging in radical love. We then summarize Mingus' (2023) work on pod mapping as a guide to engaging in this work.

Love Research

How does one commit to CBPR and a radical love ethic, particularly when there is a multiplicity of challenges that would seem to prevent – or at the very least discourage – embracing such an approach? According to hooks (2001 p. 94),

> Embracing a love ethic means that we utilize all the dimensions of love – "care, commitment, trust, responsibility, respect, and knowledge" – in our everyday lives. We can successfully do this only by cultivating awareness. Being aware enables us to critically examine our actions to see what is needed so that we can give care, be responsible, show respect, and indicate a willingness to learn.

This love ethic is also apparent in Freire's (1970, p. 89) approach as he posited that dialogue is central to both the development of critical consciousness and humanization: dialogue "cannot exist, however, in the absence of a profound love for the world and for people . . . Love is at the same time the foundation of dialogue and dialogue itself." Dialogue is at the core of CBPR and, as such, is a means to foster loving research.

Embracing a love ethic and developing our critical consciousness are processes in which we can engage outside of our research – as hooks (2001) suggested, in our everyday lives. They are also processes that can and need to be part of CBPR that are carried out in partnership with community – and especially with communities experiencing oppression. The importance of developing meaningful relationships in CBPR is well supported in the literature (e.g., Amauchi et al., 2022; Cargo & Mercer, 2008; Coughlin et al., 2017; Chapter 2 in this volume); however, much less has been written about developing a relationship with one's CBPR community from a place of (radical) love. Furthermore, love is relational and contextual, and it requires a shared understanding of what it means in the community context. Shared understandings require ongoing engagement through which community members and researchers make known to each other their thoughts and feelings about the research as it progresses through different stages. A common recommendation for CBPR work is the involvement of community members in all phases of the research (Cargo & Mercer, 2008; Coughlin et al., 2017). Involvement in all phases of research by the community can be logistically challenging. However, when all phases are rooted in love then "care, commitment, trust, responsibility, respect, and knowledge" (hooks, 2001, p. 94) support ongoing and meaningful engagement. Ensuring the active participation of community members in all phases of the research is to be reflexive, accountable, and in keeping with a love ethic.

Pod Mapping as a Loving Method

While pods may serve a variety of purposes, they are "key to not only being able to practice transformative justice well, but they are also key to building accountable lives, relationships and communities" (Mingus, 2023, "What is a pod" section, para 5). Pod mapping can be thought of as a tool that responds to the need of an individual and, in addition, a method that supports data gathering while simultaneously honouring the knowledge of the individual doing the mapping. Pods are concrete in nature with relationship building at their core. Pods are relatively intimate and small in size, avoiding many of the challenges associated with trying to mobilize an entire community. Individuals build their pods from existing meaningful relationships. It is important to recognize that some people do not have many existing meaningful relationships and live isolated lives. The hope is that by facilitating building pods, individuals who need pods – but do not yet have them – now will. Using pod mapping as a method has the potential to support loving research, as pods are explored through dialogue, centring the individual's knowledge and context, and are rooted in connectedness and a commitment to a radical love ethic.

Pod mapping can be particularly useful in loving research when researchers are wanting to explore relational experiences from the point of view of participants or co-researchers. The following steps to pod mapping are adapted from Mingus (2023). Quite usefully, the steps are described conversationally, making them easy to follow by an individual or for an academic or community co-researcher to facilitate with an individual or group in the context of CBPR.

1 With the individual or group, begin by naming and mapping a general pod. Together, you might decide to map a pod for a more specific need or reason: for example, to explore a specific phenomenon or research question.
2 Identify pod members. Remind individuals that it is OK to only have 1–2 people as pod members, as pods represent the quality of relationships, not the quantity. Each individual or group can set their own criteria to meet their needs and their relational contexts. Criteria may be influenced by one's environment, relationships, experiences, location, and history. A pod member is someone who is dependable, reliable, and deeply invested in a reciprocal trusting relationship with the individual or group at the centre.
3 Begin to map pod members, *moveable* people, and resources. Moveable people represent those who could potentially become pod members with more relationship and trust building. Resources may include networks, communities, or groups.

The process of engaging in pod mapping offers an approach to data generation with significant depth to better understand people and their connections. For example, it can be particularly helpful when seeking to understand nuances of disability experience when adopting the standpoint that disability is socially, culturally, and relationally constructed. From a research perspective, pod mapping allows individuals and co-researchers to lead the dialogue and offers generative possibilities for the exploration of relationships and resources rooted in one's community. The process of constructing pod maps can be used to illuminate facilitators and barriers, and to identify when someone might be lacking or desiring more reliable and consistent pod members to support their needs or communities. Once a pod is identified, depending on the intent of the research, researchers might invite the individual to reach out to pod members to further explore the possibilities of participating in the CBPR project to learn more about the relational aspects of the pod itself and how it works. In Mingus' (2023) description of pod mapping, she wrote about the ways pod mapping can be used as an intervention to deepen relationships, determine communication plans, build trust, knowledge and skills to further grow and strengthen one's pod. This might also align with the goals of some CBPR projects.

An Example From Our Work

What follows is a description of how pods became central to our love ethic approach to CBPR with our partner, RMA, and an example of how we have engaged with pod mapping with one of our co-researchers. The majority of people and families supported by RMA experience disability. Collectively, we are engaged in a Freirean-inspired approach to CBPR that is rooted in a love for people (Darder, 2017), in both intention and action, and guided by an ethic of love in service to others (hooks, 2006). This service becomes a form of *radical* love in the choice to critically interrogate, resist, and work alongside oppressed peoples and communities toward social change and freedom (hooks, 2006). This radicalized understanding led us to question our research more fully, how we came to it, and how we engaged in it, and it also provided a reframing of what we might be there to do, who we are, and what we are becoming. Along with RMA, we began to understand our CBPR project and the exploration of inclusion as a disruption of norms and a commitment to discovering what connects us to each other. Collectively, our engagement in this research was also becoming, at its core, an act of love (Ibrahim, 2014) and process of conscientization with our co-researchers and within the RMA organization itself. Through this CBPR project, we placed ourselves in the position of service and embraced radical love as our professional ethic of practice. Guided by the needs of the RMA community, we seek to know them in order to be with them in our research together.

In nearing capacity in its ability to meet the ever-increasing demands for accessible recreation and with questions around the impact of their programming, RMA reached out to us and our research partnership began. Determining how, if, and in what ways the organization will grow to meet these demands is an immediate concern. At the heart of the organization's conversations about growth was how to retain its deep commitment to a community-based, relational approach to inclusion. Aware of the many ways in which people experiencing disability are subjected to marginalization and oppression, RMA staff's focus has been to advocate and generate possibilities for individuals and families experiencing disability to access the outdoors. RMA's staff members also play a role in consulting on policy issues as they relate to accessibility and the use of parks and protected lands, and they work in partnership with numerous not-for-profit organizations whose mission it is to serve and support marginalized communities.

The importance of co-learning, critical reflection, and critical consciousness are integral to our work with RMA and to maintaining shared power. Problem-solving, critical reflection, and action through meaningful collaboration and learning with our partner and co-researchers nourish our individual and collective critical consciousness as we make sense of our work together and envision possibilities. *Love* entered our CBPR project in two ways. The first was in conversation with an RMA staff member. In one of our meetings, she described the relationships between RMA staff, volunteers, guests, and families as "loving." When asked to elaborate, she described relationships of reciprocity and trust. Given that inclusion is at the centre of much of our work, the word loving evoked a curiosity about the potential role of love in inclusion. It also brought our attention to our relationship with RMA and our desire to contribute to change and to do so in a way that was driven by radical love.

Freire's (1970) thinking is ever present in our work with RMA, which involves, "challenging ideas by engaging with multiple understandings and truths, exploring complexity and learning (or unlearning) from unintentional but sometimes troubling moments in the research process" (Underhill, 2021, p. 405). Early on, we were gifted the opportunity to challenge ideas, explore complexity, and unlearn in what was an unintentional but also troubling moment in our research together that occurred in a conversation about research approaches at a meeting of our advisory board.[2] It was also an opportunity to demonstrate our commitment to a love ethic. We were discussing what methodology would best fit how we wanted to explore some of our research questions together. I (Nancy)[3] offered multiple case study as a potential way forward in our exploration of inclusion in peoples' RMA experiences. A methodological approach, which for me had the potential to explore inclusion in depth, was met with great resistance. This was particularly the case for advisory board members, who either experienced disability or were a parent of a child experiencing disability.

Angela (identified with consent) was the first advisory board member to advocate against the use of the term "case study":

> Case study . . . medicalizes a person's experience, it's not about the person's experience but instead fits them into a box. A social construct box . . . created to *study* a topic. An individual's lived experience isn't to be studied but to be understood.

Another board member, Matt (identified with consent), shared:

> When we use the wording of *case study* to describe a study of those with disabilities, it often carries a medical overtone. If someone says they are doing a case study on me, I think it gives the false sense that they are studying my disability from a medical perspective and gives the idea they are focusing on what I can't do.

Case study, like many other terms and languages considered disrespectful by disability communities (see Spencer et al., 2020, for example), had a history and weight for members of the advisory board that could not be undone or explained away. Our response was to learn with and from the advisory board and to be accountable to and acknowledge the harm that pathologizing medical models and terminology have had and continue to have in the lives of those experiencing disability.

It was a pivotal moment that helped to transform our research together and to affirm our love ethic. It was the first time we, the authors, bumped up against something that felt deeply uncomfortable – for us and for the advisory board members. Regardless of our intention, we felt that we had offended people and potentially engendered mistrust around our ability to collaborate in ways that recognized and respected the histories, experiences, and desires of our community partner and its members. Engaging with our love ethic and the everyday ethics of research, including being reflexive, sharing power, and democratizing the research process, I responded to the concerns with curiosity followed by the idea of pods.

Engaging with Mingus' (2023) concepts of pods and pod mapping held very different possibilities: not only has it presented a unique and interesting way to explore inclusion and address RMA's research needs, but it has also offered an authentic and meaningful way to centre the experiences of people experiencing disability in the research. In doing so, it is honouring their knowledges and at the same time serving the purpose of generating pods.

Our first attempt of engaging with the process of pod mapping with a co-researcher went really well (we think). Matt, the first co-researcher to take part, came to know about the research via his role on the advisory board and as a self-identified disability advocate. He was invested in the goals of RMA to generate more inclusive and accessible outdoor opportunities for more people. As such, we had an ongoing relationship with him. Furthermore, Matt's awareness of issues of discrimination were enhanced via his own disability experiences and his advocacy role, meaning that he had an already developing critical consciousness around disability politics and social transformation.

Preceded by some initial consent and relationship-building conversations and followed by a description of pods and the pod-mapping process, I, along with our research assistant, entered into step one of Matt's pod building. We discussed the concept of inclusion, what it meant, and what it could look like. As the process facilitator and co-learner, I encouraged Matt to reflect on his experiences in the outdoors with RMA and those individuals who supported him.

As we moved into step two, I was prepared to remind Matt that it was OK to only have a few people in a pod and to facilitate more conversation around experiences that might help him to consider meaningful potential pod members. With ease, Matt thoughtfully generated a collective of 12 individuals who were influential in his positive experiences in the outdoors. Mingus' (2023) suggested mapping page, which consisted of one circle in the middle, representing Matt, surrounded by layers of more circles to document the names of potential pod members, was used for note taking. Asking Matt to share reasons why he selected individual members, led to his use of the phrases, "caring," "trusting," "positive," "understands me and my disability," "fun," and "I can count on them," among others. In addition to describing his relationships with others, many of these phrases resonated with aspects of the love ethic we desired for our own research processes, which I was also doing my best to reflexively employ through attention to sharing power and asking relevant questions from my position as a co-learner. Importantly, Matt was in charge of selecting the members of his pod and determining the criteria by which he chose them, another critical aspect of sharing power and democratizing the research process.

As we were about to enter into the final step, we had already spent an hour in conversation, the amount of time we had agreed to meet. Rather than extend the time, Matt asked to set another meeting to complete his pod. The following week, we entered into step three, during which I asked Matt to consider moving people to different locations on the pod map by asking him to explain each individual's role to determine the final composition of his pod. I also asked Matt to consider facilitators and barriers associated with disability experiences (his own or that of others) as an opportunity to engage our critical consciousnesses and drew on the language of Mingus (2023) and hooks (2001) related to pods and love, respectively.

As a result of this final step, Matt concluded with six members of his pod. Each of the pod members then consented to be interviewed about their roles as pod members, adding richness to our understanding of inclusion. Via this process of pod mapping with Matt, we believe that we (Matt, Nancy, and Shanon) have deepened our understanding of inclusion and further developed our critical consciousnesses through conversations about disability within a loving research method. Loving research, in this example, was about genuinely coming to know Matt, honouring his knowledge and experiences – in essence, being willing to *be with* him (Brosi & hooks, 2012) as we navigated together the ways we come to know.

Challenges and Opportunities

With our heads and hearts deep into the writings of Freire, Darder, hooks, and others, it is apparent to us that the greatest challenge to radical love and practicing a love ethic are the very political systems of domination and oppression that inspired these approaches in the first place. Desires to maintain and attain power are in opposition to what it means to live by a love ethic. It is argued by hooks (2006) that without love, liberation from oppression and systems of domination is not possible, and that critical consciousness in education is essential to deepening our insight in recognizing the subjecthood of others to serve them. Being critically aware is foundational to "the process of love as the practice of freedom" (hooks, 2006, p. 248).

A simultaneous challenge and opportunity of CPBR guided by a love ethic is the development of a critical consciousness. Developing a critical consciousness is foundational to CBPR. However, researchers – who are most often positioned as expert due to their role in the institution – may find this daunting to do in practice. As researchers engaged in CBPR, we must continue to be reflexive as it relates to privilege and inequities within the research process and to question ourselves and the ways in which power is shared (or not) within our work (Freire, 1970; Kumagai & Lypson, 2009). But are we? The writing of this chapter has reinforced for us the need for vigilance as "we must consciously choose to acquire the necessary critical consciousness that empowers us to think and act differently, to resist" (hooks, 2012, p. 193).

Our engagement in the process of pod mapping as a loving method, described here with Matt, was a critical opportunity to practice our love ethic. Invested in the goals of this research as both a co-researcher and disability advocate, Matt was able to draw on his critical consciousness in pod-mapping conversations. A potential challenge of this method, which we have experienced in pod mapping with other co-researchers, is how to support the developing critical consciousnesses of others – who may have less knowledge about disability politics and social transformation – while maintaining shared power and centralizing the knowledge of the individual. This same challenge also represents an opportunity for this type of co-learning and development. While the process of pod mapping can do much to heighten our knowledge about inclusion, it also had the potential to bring attention to exclusion, isolation, and marginalization. In these cases, we hope that our love ethic will be a supportive mechanism that encourages sharing and the opportunity to construct pods where perhaps there were none.

Beyond the commitments to developing our critical consciousness and adhering to a love ethic, there are logistical, communication, and time-related challenges, etc., that in any given moment can shape how this work is unfolding. The works of Friere, Darder, and hooks contain the ideas, hopes, stories, and possibilities for CBPR work that has the potential to make a difference.

Mingus' (2016, 2023) work on pods has offered us a critical entry point from which to try and love radically as we continue to develop community with RMA led by a love ethic. Pods represent new possibilities for inclusion and inclusive research within CBPR that could build on existing concepts of belonging and value, critical reflection, and action. Mingus' (2016, 2023) work in transformational justice resonates deeply with a radical love within CBPR.

Notes

1 We use the term "people who experience disability" to centre the individual experience and recognize disability as socially constructed, changing, and relational. As such, we intentionally acknowledge the many ways embodied sensations, social and systemic structures, cultural values, relationships, and identities uniquely shape the disability experience (Spencer et al., 2020).
2 RMA had constructed an advisory board made-up of individuals who were part of their organization (i.e., people experiencing disability, volunteers, staff) who engaged in the research process.
3 From this point forward, "I" and "me" refers to Nancy.

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5

PARTICIPATORY EVALUATION AS A CULTURAL INSIDER IN SPORT AND PHYSICAL ACTIVITY RESEARCH

Michael S. Dao

Introduction

In August 2016, I moved to Huế,[1] Vietnam, to embark on a year-long participatory evaluation (PE) embedded in an ethnographic research project. The ethnographic research project was for my doctoral dissertation in which I examined practices, processes, and participation in Vietnamese sport for development (SfD). My dissertation, at its core, was an ethnography, but as a part of it, I also conducted a PE with Football for All in Vietnam (FFAV). FFAV is a Vietnamese SfD project that originated from a partnership between the Football Federation of Norway (NFF) and the Vietnamese Football Federation (VFF). From 2003–2015, with Norwegian funding, FFAV, with Vietnamese nationals, created grassroots football clubs that integrated life skills education in primary and secondary schools in Vietnam. FFAV clubs were created by first having an FFAV staff member train local teachers and parent volunteers on football coaching and life skills. In turn, coaches from established clubs helped support the creation of other clubs. However, NFF stated in 2015 that funding would be drastically reduced, resulting in the programming needing to be sustained by local communities. FFAV staff understood that their roles in the SfD project would be reduced, and thus saw the importance of evaluating how local communities perceived and implemented FFAV activities. While conducting an ethnography with FFAV on Vietnamese SfD, I agreed to help with this evaluation in the form of a PE that included various stakeholders. In framing this chapter, I refer to this evaluation as the FFAV PE.

At the time, I was a novice in qualitative research – and I was particularly new to participatory research. Even in writing this chapter, when reminiscing about my doctoral work and the FFAV PE, there were (still are) complexities

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I felt (feel) when doing participatory research in sport and physical activity: these complexities were (are) underpinned by my ancestry as a Vietnamese person born in the United States of America. In this chapter, I detail how participatory research is both enriched and complicated when the primary researcher is a cultural insider who shares ancestral, historical, cultural, and social backgrounds with stakeholders. As I learned from my experience, while I shared a similar background as the stakeholders, such as speaking Vietnamese and having cultural knowledge, being a cultural insider is also based on interactions with others in certain contexts. I offer insight into how my ever-shifting identity as a cultural insider shaped my experiences of working with local stakeholders to conduct the FFAV PE in a way that would allow for the mobilization of knowledge generated beyond the scope of the project. To do so, I first provide insight into the development and key thinkers of PE, while reviewing the use of PE sport and physical activity. Second, I conceptualize the cultural insider and outline a step-by-step PE process. Third, I draw from my experiences with the FFAV PE to depict the nuances of being a cultural insider in PE. Finally, I conclude with the challenges and opportunities of cultural insiders working within a PE related to sport and physical activity.

Development, Key Thinkers, Current Uses, and Applications

King (2005, p. 291) stated, "participatory evaluation is an overarching term for any evaluation approach that involves program staff or participants actively in decision making and other activities related to the planning and implementation of evaluation activities." Thus, born from the same lineage as participatory action research (PAR) and framed under participatory epistemologies, what gives PE its subtle uniqueness is that stakeholders focus on co-creating evaluative knowledge about a program, policy, project, or interventions of interests (Chouinard & Cousins, 2015). What is essential in PE is that stakeholders affected by the policy, program, or project being evaluated are included in the evaluation, bringing their knowledge and sharing responsibilities in various aspects of the research process. Daigneault and Jacob (2009) outlined that the participation of stakeholders in PEs can range from giving input into evaluation questions and methodological design to completing data collection and analysis to reporting or dissemination of findings. The benefits of conducting a PE with stakeholders include producing rich data and enhancing the validity of the research process whereby validity is reflexive communication between stakeholders, all stakeholders' perspectives are reflected in the research process (Crishna, 2007; Chouinard & Cousins, 2021; Fawcett et al., 2003), and accountability is created toward a commitment to change (Cargo & Mercer, 2008; Springett & Wallerstein, 2003).

Though PE has benefits, the approach has been critiqued on several grounds. Since the late 1970s and early 1980s, the general focus of PE has been the inclusion of stakeholders in the evaluation process (Cullen et al., 2011; Odera, 2021). However, while PE practitioners have emphasized an inclusive research approach, there continues to be lingering top-down and donor-recipient components (Worthen et al., 2019). Cullen et al. (2011) stated that participation has become a buzzword that researchers in PE have used, but they are still challenged by having to create actionable outputs from a PE. There is a need to ensure that PE users draw on more democratic and transformative engagement that highlights specific cultural and social contexts to better address complex social problems (Worthen et al., 2019). In this way, Daigneault and Jacob (2009) argued that insufficient conceptualizations of PE result in ambiguity in how PE is conducted, operationalized, and processed. Cullen et al. (2011) found that the lack of a common understanding of PE was problematic because it resulted in vagueness of the purpose of PE. Without a clear consensus, there have been different conceptions of PE. In general, there has been a shift from practical PE to transformative PE (Cullen & Coryn, 2011). Practical PE is based on the belief that inclusion of stakeholders will enhance the evaluation and decision-making process (Smits & Champagne, 2008), whereas transformative PE explicitly seeks to address pressing social topics to create social change by including various stakeholder perspectives (Cullen & Coryn, 2011; Worthen et al., 2019).

Springett (2017) and Chouinard (2013) argued that accountability in PE is needed to ensure an actionable output that can improve and address issues related to a program, policy, or project. Transformative PE becomes important here by moving PE from inclusion to social action. By engaging in social action, stakeholders are likely to be more devoted to the research process, which can lead to a more robust PE process. Furthermore, Greene (2006) called on those who engage with PE to be more attentive to culture, race, and ethnicity in a way that pushes back on power stemming from colonial legacies. As PE users are conscious of context and culture requirements, they seek the meaningful participation of stakeholders at different points of the evaluation, ensuring that those who are directly and indirectly involved in implementing a policy, program, or project are involved in the research (Daigneault & Jacob, 2009; Fetterman et al., 2014).

Recent examples of PE projects in sport and physical activity have highlighted how the active participation of stakeholders in the evaluation process can contribute to the mobilization of knowledge generated beyond the scope of the evaluation. In their PE studies, Halsall and Forneris (2016) and Harris (2018) included stakeholders in examining an SfD event and programming. In doing so, both the researchers provided stakeholders opportunities for training and developing research skills. As a result, the studies highlighted stakeholders' experiences, successes, challenges, and opportunities used to improve their respective SfD programming. Gozzoli et al. (2013) assessed a program for at-risk youth in Italy, highlighting how youth's perception of self-efficacy throughout the program informed strategies to improve the sport program and approach. Oatley and Harris (2021) concluded in their study on an SfD program in England that PE is a formidable research process that can generate collective understanding and ownership in SfD programming evaluation, but further analyses are needed to understand the operationalization of PE as a research process in SfD.

Although PE occurs in sports studies, the quantity has often been low, and further development and refinements are needed (Spaaij & Schaillée, 2022). In their review of evaluation research in sport and leisure, Spaaij and Schaillée (2022) identified only eight articles from 2004–2020 that incorporated collaborative evaluation. Thus, they called for more empirical studies on evaluation research in sport and leisure, especially those that use participatory research processes and methodologies, which includes PE. In addition to this call, there is a need for further research on conducting PE as a cultural insider. In the rest of this chapter, I outline the conceptual and practical implications of doing PE as a cultural insider with a specific focus on implications for knowledge mobilization.

Key Considerations and Step-by-Step Guide

Merton (1972) described an insider researcher as sharing specific characteristics with participants or other people involved in the research process that include but are not limited to gender, ethnicity, or culture. Moreover, a cultural insider has "cultural commonalities with the local people as they share the same social background, culture and language" (Suwankhong & Liamputtong, 2015, p. 1). Small and Uttal (2005) expressed that a cultural insider researcher in participatory research is possibly closer to the topic and more attuned to emerging issues compared to a researcher who does not share a similar background. Further, such a researcher may have greater sensitivity to and understanding of relevant issues (Greene, 2006). In being sensitive to cultural norms, Fawcett et al. (2003) reasoned that a cultural insider may be better positioned to respect local knowledge, respond to local input, and contribute to and be committed to improving local conditions compared to an outsider.

Being a researcher who is a cultural insider also comes with challenges. For example, being close to the topic can allow for in-depth knowledge about the topic (Stapleton et al., 2015), but it can also result in the research being influenced by personal biases (Denzonga et al., 2020). This concern, however, is only valid if one believes in objectivity – a notion that is rejected by many qualitative researchers. For many researchers, research is deeply personal, and they do not see this as problematic. Those conducting PE as cultural insiders may feel heightened emotions and a visceral responsibility in conducting research that they want to result in social change (Hill & Dao, 2020). It is also important to note that being a cultural insider is not a static identity but a dynamic process that ebbs and flows. What occurs then is that the cultural insider identity shifts depending on with whom the researcher is interacting and the context they are in (Dwyer & Buckle, 2009). The shifting nature of the cultural insider thus challenges the researcher's identity in ways that a complete outside researcher may not face. As Hill and Dao (2020) noted, cultural insiders must ask themselves critical questions regarding their roles in the research and may experience their insider status being challenged by other stakeholders. These challenges faced by a cultural insider can then affect how the PE is undertaken (Chouinard, 2013). Related to PE, a cultural insider can influence the research process in various ways. Knowing cultural cues, expectations, or norms can provide a researcher access that cultural outsiders may not have. Suwankhong and Liamputtong (2015) highlighted how sharing an ethnic identity and language can allow stakeholders to understand the social world in similar ways. Having this shared understanding can help facilitate the research, strengthen relationships between stakeholders, and ultimately facilitate knowledge mobilization during and after PE research.

The Participatory Evaluation Process

A PE can take on many different forms; however, regardless of the form, there are important overarching concerns that must be addressed. There must be deep consideration of the demographics and levels of involvement of the stakeholders, who creates and controls the production of knowledge, the methods used, what is being evaluated, and the intent of having some pragmatic outcome (Chouinard & Cousins, 2021; Daigneault & Jacob, 2009; Thomas & Parsons, 2017).

In describing guidelines for PE, I draw on Fawcett et al. (2003), who outlined a six-component PE process. They identified six steps that should occur in a PE: (1) name and frame the problem or goal to be addressed; (2) develop a logic model for achieving success; (3) identify evaluation questions and appropriate methods; (4) document the interventions and its effects; (5) make sense of the data; and (6) use the information to celebrate and to adjust what is being evaluated. When naming the goal, Fawcett and colleagues argued that a shared vision must be created by those with any stake in what is being evaluated. By clearly naming a specific topic, all stakeholders can determine what outcomes are needed to see the PE as a success. A clear focus on the problem or goals to be addressed will help determine the framing of the research question and appropriate methods, and ensure that these methods are locally and culturally appropriate. A logic model is a plan created by all stakeholders that illustrates a vision of how to get from *here* to *there* concerning how to view success. Next, Fawcett and colleagues highlighted that documenting the effects of the intervention and making sense of the data must be a collaborative process based on a shared understanding of those involved in the PE. The final step of a PE is providing information to stakeholders to improve the topic under study and celebrate the efforts of all those involved. Here, stakeholders are accountable for directing energy, resources, and attention to address the problem being evaluated. Moreover, as Fawcett and colleagues stated, celebrating success by hosting social events is important, as this acknowledges the work and commitment of those involved.

Examples From My Work

In following Fawcett et al.'s (2003) steps to conducting PE, here I reflect on the implications of being a cultural insider in a PE. The first step in the PE in which I was involved in Vietnam was for FFAV project staff and local stakeholders to name and frame the problem. FFAV project staff wanted to identify current obstacles FFAV clubs faced and opportunities that FFAV – as an SfD project – could help the clubs address in relation to sustaining SfD programming. Importantly, there was interaction and guidance from various stakeholders: provincial officials, headmasters of schools, physical education teachers, youth, and parents.

In working with these different stakeholders, I utilized my knowledge of Vietnamese cultural norms to work through hierarchical power structures. For example, in Vietnam, it is a norm to show humility and respect to elders and people in higher positions, so I knew every time I engaged with provincial authorities that I needed to address them by their appropriate titles and use appropriate language according to their age. In doing so, I established working relationships. This was particularly important as Vietnamese relations are infused with power, with some authorities acting as gatekeepers to conducting research across communities. It was important for me to understand these power relations to establish authentic, respectful relationships, especially as my insider status was sometimes challenged because I was born in the United States and was thus sometimes seen as an outsider.

The second step, creating a logic model, occurred in an initial FFAV PE planning meeting in which stakeholders met to discuss a vision to sustain FFAV activities across Thừa Thiên Huế Province. A logic model was created that emphasized collaboration and capacity building across the province, engagement from community members not associated with FFAV activities, and to work with government authorities to integrate SfD into the educational curriculum.

After deciding our vision of success, the third step was identifying research questions and appropriate methods. It was important to use culturally appropriate methods to allow for useful data and meaningful interaction between stakeholders. FFAV staff wanted to apply both quantitative and qualitative methodological approaches. In our discussions, I was transparent that quantitative research was not my specialty, but I was trained in qualitative research. I collaborated with FFAV staff to create semi-structured interview and focus group guides that were both culturally appropriate and gathered stakeholders' perspectives. After creating initial drafts, we sent the guides to provincial officials, headmasters, and physical education teachers for their input. Their input was valuable, as they provided information on local contexts, as each official, headmaster, or physical education teacher had specific knowledge of their own areas. For example, Thừa Thiên Huế Province has eight districts with their own geographic and demographic contexts. I was unfamiliar with Central Vietnam and admittedly did not acknowledge these differences in Vietnam, which demonstrated my ever-shifting insider/outsider status. Another example of the importance of working with stakeholders to develop the research questions occurred when I mentioned that SfD, as a field, sought to engender social change. One FFAV staff member educated me that "social change" could seem like an aggressive comment toward Vietnamese society. Thus, when we translated the question into Vietnamese, we instead indicated that SfD entailed using sport for social development, a more culturally appropriate phrasing that I had not considered, despite being a cultural insider.

The fourth step was to document the PE and its effects. In this step, stakeholders are responsible for helping collect and track data. We created teams to collect data from each district in Thừa Thiên Huế Province. There were four teams made up of 5–6 people each. Each team included me, 2–3 FFAV staff members, and 2–3 provincial authorities from the Department of Education and Training, each tasked with conducting interviews and focus groups. Data were collected in note form, as the recording of interviews was deemed to be inappropriate.

We decided that I should interview headmasters because I was an outsider to Thừa Thiên Huế Province who did not interact with headmasters regularly, while also being an insider as a Vietnamese person who understood cultural norms related to age, gender, and social status. Being a cultural insider was thus not about being simply Vietnamese but also had to do with location and context: for example, I always interviewed headmasters in their offices, where I greeted them with "chào hiệu trưởng" ("hello, headmaster") with my hands clasped together with a bowed head. This indicated my position as someone lower than their status. Moreover, in interviewing a headmaster, I demonstrated Vietnamese cultural norms by using the appropriate vernacular, such as saying "dạ" before everything I said. "Dạ" translates to yes in Vietnamese, but when it is used in conversation, it is a formality that indicates respect. This is not to say a non-Vietnamese person could not have done any of these things and be immersed in the PE, but since I grew up in a traditional Vietnamese home, I already understood these cultural norms, as they were instilled in me early in my life.

The fifth step is to make sense of the data. During this step, Fawcett et al. (2003) articulated that stakeholders collaborate, share their experiences, and generate shared understandings of the data. One FFAV staff member, Ngoc (pseudonym), and I coordinated and conducted the data analysis for the FFAV PE. We conducted thematic analysis (Braun & Clarke, 2012) and ensured that the results were grounded in local and contextual norms. As we analyzed the data, we were always careful to consider the Vietnamese context, especially the local context of Thừa Thiên Huế province. Ngoc and I sat for hours in a meeting room to familiarize ourselves with the qualitative data, generate codes, finalize themes, and eventually to write a report that would be useful for the organization.

My cultural knowledge was challenged during the data analysis because I was unfamiliar with the local context. I understand Vietnamese culture through a broad lens, and because I was not born and raised in the country, I am unaware of some of the intricate cultural elements. Ngoc, being "Người Huế,"[2] had a more intimate cultural perspective than did I. There were moments when I did not know the cultural cues. Ngoc and I reconciled my limited knowledge during the data analysis by discussing our mutual understanding of the data. Then, if Ngoc saw a more complex analysis forming, she would bring in that Huế perspective. For example, when discussing data from youth participants, I was certain that all Vietnamese children were obedient, disciplined, and sought guidance from their elders. Ngoc, however, educated me that Vietnamese children, even those who live in a more traditional province like Thừa Thiên Huế, are becoming more independent. In their own agency, the youth showed that they understood the issues that FFAV as an SfD project faced concerning sustainability.

Fawcett et al.'s (2003) final step is using the data to celebrate and adjust conditions. FFAV organized a province-wide workshop at which Ngoc and I presented some main results to relevant stakeholders to obtain feedback and possible steps forward. We also celebrated the collective efforts of the many people involved in the FFAV PE.

One finding from interviews with headmasters and physical education teachers was a fear that activities would discontinue due to a lack of motivation and resiliency from those already implementing activities. When presenting these findings, the audience began an organic discussion about their fears concerning a lack of motivation and training. An elderly headmaster articulated that motivation should not be lost because these activities are for the youth and that even maintaining activities at the bare minimum would be enough for the children. A possible solution discussed amongst the audience members was that activities could continue but be adjusted to fit resources available at local clubs. Two suggestions were to adjust activities to being only once a week, or that rather than relying solely on physical education teachers, there could be more parental involvement. The stakeholders in the room also discussed other possible ways to move forward, including sharing club resources such as equipment. In the context of knowledge mobilization, the community members were presented with the findings from the FFAV PE and, as a result, came together to collectively address the issue of continuing SfD activities. Rather than waiting to see what the future would hold, the people in that room took their own initiative to plan a way forward. As a cultural insider, what I realized was that FFAV and SfD were able to be carried out because of the Vietnamese cultural norms of community and collaboration.

The discussion on continuing FFAV activities had this feeling of community members of Thừa Thiên Huế Province working together to keep activities going for the children. The discussion was not about the lack of resources but a realization of the need to support each other in sustaining activities. Historically, throughout Vietnam, a commitment and a duty to care for other people has been a longstanding social norm (Lam, 2005; Nguyen, 2016). In the past, when Vietnamese society was mainly comprised of small villages, the proximity of families allowed for the sharing of resources and networks that played a role in community building (Aguilar-San Juan, 2005). So, by participating in a PE with FFAV, local stakeholders identified that the social norm of working and supporting each together was essential to continue programming once the Norwegian funding finished. Once all formal proceedings ended, there was a celebration consisting of Vietnamese desserts, sweets, and conversation. What is memorable is how provincial leaders, FFAV staff, headmasters, and local community members bonded over the work we all completed together.

Challenges and Opportunities

In this chapter, I highlighted how culture affects the PE process and provided snippets from how my own ever-shifting cultural insider identity informed my experiences of being involved in a PE. As a cultural insider, a PE became a place where history, culture, and knowledge were shared (Dao, 2020). Being a person of Vietnamese descent allowed me to cross into the insider realm. I spoke the language, was comfortable with the cultural cues, and understood the intricacies of Vietnamese life.

While being a cultural insider may have allowed me to build relationships more easily, it also created challenges. I faced challenges related to power dynamics, cultural nuances, and research responsibilities, which at times reinforced my outsider status. In Vietnamese culture, there is a hierarchical structure in which intersections of age, gender, and status carry forms of respect. As such, while I was a PhD student, I felt that I was treated with esteem because of that title – but because I was an *American*, young, and a volunteer, I was also treated as an outsider at times. The challenge here was not necessarily about the PE per se; rather, it was about accepting that being cultural insider is never a complete identity (Suwankhong & Liamputtong, 2015). I remained a partial outsider in this setting because I did not always have knowledge of cultural cues, expressions, and practices. Indeed, even though I speak Vietnamese fluently, I speak it formally and did not know the local vernacular. In the end, I learned that being a cultural insider does not necessarily mean that a researcher will easily integrate into the research process, due to the importance of context in determining the extent of one's insider status.

I also personally felt challenged by conducting the FFAV PE with local stakeholders to produce something actionable while also focusing on my *own* research endeavours. Chouinard and Cousins (2021) acknowledged that in a PE, responsibility is a relational ethic that asks researchers to be responsible for prioritizing interests and outcomes. I remember feeling guilty about helping with this PE because I needed to be accountable to FFAV and my own ethnographic work. While this challenge may arise for anyone, it may be exacerbated when a researcher is a cultural insider (Suwankhong & Liamputtong, 2015) because the cultural insider may feel responsible for conducting research that addresses a pertinent issue. Perhaps anyone who dabbles in participatory research may feel this same way, but I do want to acknowledge that due to my affinity with Vietnam, I was overwhelmed with these feelings. These experiences speak to the complexity of ethics and participation within knowledge mobilization processes in participatory research.

Researchers who embark on participatory research projects in communities with which they have cultural connections must unpack their academic knowledge. They may need to acknowledge their personal histories and how knowledge is constructed. I had to navigate my identity as a Vietnamese person born in America and a researcher. At times these pieces meshed, and at times they did not. The layer of being a cultural insider added to the FFAV PE experience. That is, the PE was not just a research project. It was also an experience that demanded that culture be appreciated and integrated. It was an experience that required humility and vulnerability. I wish someone had told me about the emotional involvement that occurs in participatory research because I believe anyone engaged in participatory research, regardless of their insider (or outsider) status, will face challenges that go beyond the formalities of the research processes (see Chapter 6 in this volume for further discussion).

As Spaaij and Schaillée (2022) stated, few PE studies in sport and physical activity exist. Thus, there is an opportunity for more PE research to occur. In these contexts, researchers should consider the role of culture in the research process broadly, and knowledge mobilization efforts specifically. Cultural insiders involved in PE have an opportunity to bridge and enmesh cultural cues into the research context (Thomas & Parsons, 2017). Ultimately, being a cultural insider in participatory research allows for a meaningful relationship to develop: a research relationship with people committed to addressing a particular issue. The cultural insider is more than a researcher; their identity may lead them to be more committed to doing research that enacts positive social change. And because of this, I imagine the opportunities for more transformative PE to be endless.

Notes

1 Huế City is the capital of Thừa Thiên Huế Province. In writing here, Thừa Thiên Huế will refer to the whole province and Huế only refers to the capital city.
2 Vietnamese translation for "person from Hue."

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6

SECONDARY TRAUMATIC STRESS AND COMMUNITY-BASED PARTICIPATORY RESEARCH IN SPORT AND PHYSICAL ACTIVITY

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Introduction

Community-based participatory research (CBPR) is a methodology that sport and physical activity scholars often use to work with members of equity-owed communities. Recently, there has been an increase in literature utilizing trauma- and violence-informed care (TVIC; Anderson et al., 2023; Clements et al., 2020; Wathen et al., 2023) and trauma- and violence-informed physical activity (TVIPA; Darroch et al., 2020, 2022, 2023) concerning the creation of safer research environments and approaches to research for *participants*. However, little attention has been paid to the emotional challenges that sport and physical activity *university-based researchers*[1] (herein "researchers") who use CBPR approaches may face and how they might be addressed (Smith et al., 2022, 2023). This is especially problematic considering that the long-term, iterative, and relational nature of CBPR often requires significant emotional investment from researchers (Banks et al., 2013; Lenette et al., 2019). While we in no way wish to diminish the importance of participants' own trauma[2] – and we are sensitive to the critique that many researchers have made careers off of participants' trauma, and it is perhaps self-indulgent to write about researchers' reactions to hearing about this trauma – we nevertheless believe that this is an important area of discussion, particularly in the planning of research.

In this chapter, we provide an overview of the emotional challenges that those who employ CBPR may face and how these challenges have (and have not) been addressed in the literature to date. The first three authors (Audrey, Robyn, and Jackie) then provide examples of emotionally difficult situations they faced during CBPR that they conducted. Based on these experiences,

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we suggest steps that could be taken to prepare for and deal with secondary traumatic stress (STS) in CBPR. We conclude the chapter by examining possible challenges and opportunities related to preventing and addressing STS within CBPR.

Development, Key Concepts, and Current Uses and Applications

Qualitative researchers have advocated for empathy, engagement (Denzin & Lincoln, 2011), and relational interaction (Hammersley & Atkinson, 2007; Merriam, 2002) to be recognized as foundational to all qualitative research approaches. Certainly, these foundational qualities are evident in the work of sport and physical activity researchers who conduct CBPR with members of equity-owed communities. Notably, some research topics and contexts may be threatening or distressing to researchers. Indeed, studies focused on seeking social justice related to issues of race, gender, sexual identity, sexual orientation, or immigration status have been identified as requiring particular care (Cowles, 1988; Howard, 2020; Lee & Renzetti, 1990). While ethics guidelines have emphasized the need to mitigate the harm to research participants involved in such studies, importantly, researchers are often assumed to be invulnerable to such risks (Banks et al., 2013), and they thus fail to plan for emotional risks related to CBPR.

Various terms have been used to describe the long-lasting and often detrimental effects researchers may experience as a result of conducting research on sensitive topics, particularly when working closely with research participants. They include STS, vulnerability, vicarious trauma (Hendron et al., 2012), and compassion fatigue (Creamer & Liddle, 2005). While these terms are often used interchangeably, STS and vicarious trauma are generally understood as "the natural consequent behaviours and emotions resulting from knowing about a traumatizing event experienced by a significant other – the stress resulting from helping or wanting to help the traumatized or suffering person" (Figley, 1995, p. xiv). Researchers have noted that while there is overlap between STS and vicarious trauma, STS specifically involves exposure to emotionally difficult images and descriptions of suffering and involved patterns of re-experiencing individuals' trauma (Heese, 2002). In this chapter, we will focus on STS.

Researchers can experience the detrimental effects of STS in both emotional and physical forms and at any stage of a study (Howard & Hammond, 2019; Howard, 2020; Hubbard et al., 2001). For example, researchers can be subjected to listening to emotionally distressing lived experiences of participants during the data collection phase (Woodby et al., 2011) and STS may be triggered in them when transcribing interviews and engaging in data coding and analysis (Howard & Hammond, 2019; Woodby et al., 2011). There are also risk factors for STS: women are at a higher risk of STS due to typically scoring higher on measures of empathy, emotional cognition, and histories of interpersonal trauma (Baum et al., 2014), and individuals with histories of trauma are also at greater risk of STS (Bell, 2003). Repeated exposure to participants' sensitive and traumatic experiences can further contribute to researcher STS (Heese, 2002). STS can also have a negative impact on one's career, leading to burnout and dissatisfaction, detachment from participants to avoid retraumatization, and seeking to take control of participants' wellbeing (Collins & Long, 2003). As a result, it is important to be knowledgeable about and prepared for STS within CBPR.

One strategy that can be used to navigate STS during CBPR is by engaging in self-care activities throughout the research process. The intention of self-care by researchers is "not to learn how to avoid emotional experiences, but to learn how to acknowledge and utilise them effectively throughout the duration of the research project" (Hubbard et al., 2001, p. 134). However, qualitative researchers often lack essential self-care training and skills to manage the outcomes of emotional involvement in the research process (Howard & Hammond, 2019). As such, acknowledgement of and strategies to manage potential STS become crucial.

CBPR researchers can engage in both professional and personal self-care. Importantly, we view self-care as not only an individual pursuit, but also as a relational one. Self-care, in a professional sense, involves the use of skills and strategies that support the researcher to navigate their own needs while attending to the needs of the research participants (Newell & MacNeil, 2010). For example, both novice and experienced qualitative researchers often require education related to stress management strategies (Rager, 2005), setting and maintaining boundaries (Howard, 2020; Maslach, 2003), accessing social and emotional supports (Gilbert, 2001), utilizing counselling services (Rager, 2005), accepting professional mentorship (Howard & Hammond, 2019), and seeking and receiving opportunities for debriefing with colleagues (Hubbard et al., 2001).

Personal self-care involves researchers creating and maintaining health-promoting psychosocial, social, and health behaviours (Newell & MacNeil, 2010). Examples could include engagement in physical activity, artistic expression, social interaction, adequate sleep, balanced nutrition, and personally meaningful spiritual practices. Howard (2020, p. 221) argued that researchers should "be intentional about engaging in activities [of self-care] outside of their research that allows them to be whole and nurture other parts of their being." Engaging in activities outside of one's research might be incredibly challenging for CBPR practitioners who are embedded within communities for long periods of time or who are members of those communities. Indeed, it may not be easy – or even possible – to neatly separate out the professional and the personal.

Professional and personal self-care activities can be helpful for some sport and physical activity CBPR researchers who are dealing with STS; however, it is imperative to recognize that discourses of self-care are neoliberal and often classist, placing the responsibility for care squarely on the shoulders of the researcher and ignoring the systems that may make it challenging to seek help or that created the challenges in the first place. As such, others have called for the use of approaches such as TVIC. TVIC grew out of critiques of trauma-informed care, which focused on individuals' reactions and experiences with personal trauma rather than acknowledging the history, context, and systemic and structural violence that may also contribute to the trauma of individuals seeking help for traumatic experiences (Ford-Gilboe et al., 2023; Varcoe & Browne, 2023). Adding the *violence* component to TVIC enables the recognition of how acts of violence and harm resulting in trauma must be contextualized "within broader historical and social forces and inequities" (Varcoe & Browne, 2023, p. 26). Ignoring structural and systemic violence may lead to "individualistic framings of racism, stigmatization, discrimination, violence, and trauma" (Varcoe & Browne, 2023, p. 28), which can cause further harm, victimization, and traumatization rather than foster safety.

The principles of TVIC are universal in that they can be applied to many contexts in which trauma, violence, and power imbalances may exist. According to Wathen and Varcoe (2023), TVIC has four foundational principles:

> 1 Understand trauma, violence, and its impacts on people's lives and behaviour.
> 2 Create emotionally and physically safe environments for all clients and providers.
> 3 Foster opportunities for choice, collaboration, and connection.
> 4 Use a strengths-based and capacity-building approach to support clients.
>
> *(pp. 75–76)*

While these principles have been primarily discussed in clinical settings (Wathen et al., 2023; Wathen & Varcoe, 2023), they can also be transferred to other contexts. Darroch et al. (2020, 2023), for example, explored how physical activity instructors can adapt these principles to create trauma- and violence-informed approaches to physical activity engagement. They argued that physical activity providers should "understand and account for the intersecting effects of systemic, structural, and interpersonal violence" that may affect people engaging in physical activity (Darroch et al., 2023, p. 153), as those who have experienced trauma and/or violence rarely feel safe within their own bodies (Covington, 2008). Another context to which this approach might be adapted is the CBPR context for researchers who are exposed to and experience trauma, distress, and/or violence. Through this approach, CBPR researchers may be able to adapt these principles to their own practice as a form of self-care.

Examples From Our Own Research

The impetus for this chapter was the first three authors' experiences of traumatic events that occurred through our engagement in CBPR. All three of us were left feeling very upset and unsure of what to do – and, after we had some time to process what had occurred, we wanted other people who may have experienced similar events to feel less alone and to have a roadmap of sorts for how to plan for and/or navigate such difficulties. In what follows, we share three vignettes from our emotionally challenging CBPR that resulted in STS. Following our examples, we discuss the steps that could have been taken – and that others might want to take – to be better prepared than we were for dealing with such events.

Audrey's Story

Several days into research that I was conducting at an on-the-land camp on injury prevention with Indigenous youth in the Northwest Territories (NWT), Canada, I unzipped my tent and walked towards the cabin where food was being prepared to grab some coffee before our leadership team meeting. "Don't go in there!" the main organizer said in a loud whisper. With an alarmed look on their face, she stated, "Jordan's [pseudonym] in there, and they're telling them that their brother was murdered last night." My head started to spin. I honestly did not even know how to process this horrific news. People quietly jumped into action: Some elders sat with Jordan while others packed up Jordan's gear and prepared a boat. The look on Jordan's face as they exited the cabin is one that I will never forget. The sunglasses on their face could not hide the absolute agony that they were experiencing. We walked Jordan down to the boat launch, an Elder said a prayer, and Jordan began their voyage back to a life that would be so different from the one they had left. That day, we abandoned all programming to give participants time and space: it was not the time for research. This was just one of several emotionally difficult research-related experiences that I had had that summer, during which I had also heard about people's experiences of abuse at residential school, attempted suicides, and struggles with substance use. When I returned to southern Canada, I felt incredibly irritable and raw. After several weeks of not feeling like myself, I reached out to my university's Employee Assistance Program. In my first (and only) phone appointment, I told the counsellor that I felt like no one understood what I had experienced. He said, "You're right – they don't. The best thing to do is not talk about it." I wasn't convinced that

that was good advice, but I didn't feel as if I had anyone to turn to for better ideas because I hadn't planned for something like this to happen to me.

Robyn's Story

"He hurt me," one of the participants disclosed.

The sense of powerlessness, fear, and desperation in her voice felt all too familiar and with every word she spoke, acidity rose in my throat and dissociation etched further into my brain. They say the body never forgets. When this young woman courageously disclosed to me that she had recently experienced sexual violence, I was swiftly transported from the body of an adult back to my younger self.

As a graduate student, conducting participatory research with young people from migrant and refugee backgrounds while also working as a practitioner at the fieldwork sites, I experienced numerous emotionally challenging research-related situations. Yet, this experience was different. The trauma was no longer secondary; it was being relived as a survivor and there was an uncomfortable clashing of my distinct professional and personal selves. During the disclosure, I grappled with holding space for and supporting this young person who I cared about deeply, while managing my emotions of rage and powerlessness, and ensuring that I was fulfilling my professional responsibilities and following institutional protocol.

As I returned to my car afterwards, the ugly crying commenced and would not stop. I texted my supervisor: "Something awful has happened at fieldwork." She phoned me straight back. With kindness and compassion, she listened, and supported me as I began to process my emotions. In the following days, she helped me make an action plan for accessing support while ensuring I was following necessary institutional protocol.

I was able to respond to the crisis in this moment. I fulfilled my professional responsibilities, managed my emotions, and was able to be the support that I would have wanted and needed at this time. Yet, the emotional turmoil and reliving of traumatic memories that emerged in the following days and weeks left me thinking, "At what cost does this type of research come?"

Jackie's Story

Last night, I missed two late calls from my research collaborator, which immediately raised concerns. She never calls me. When I finally reached her and heard her voice, I sensed that something was wrong. "Jackie, I have bad news: Kyle died." My initial response was full of shock and disbelief, "What? Really? I don't understand. How did this happen?" Kyle, an Indigenous man, was an integral member of our research design team. Our team comprised researchers, system designers, students, and equity-owed residents. We had been working together for weeks, collaborating on innovative ways to support equity-owed residents' involvement in sports and recreation in rural New Brunswick. The camaraderie was strong. We laughed and shared stories about weekends and cherished moments with friends and family. When days were tough for team members, and stories were hard to hear, care and compassion for one another were always provided. It was evident how much we all mattered to one another. So, it is no surprise that Kyle's death created emotional turmoil for me, and it caused me to have a great deal of concern for our team.

Seeking emotional support, I called Audrey, the supervisor of my long-completed PhD, in tears. "What's wrong, she asked?" I told her that one of the members of my research team had died, and "I don't know what the right thing to do is." She held space for me to express my feelings and share my ideas on the next steps. I noted, "I've never had to call someone and tell them someone they know passed away. This stuff wasn't taught in my research classes." Afterwards, my collaborator and I called our team members one by one, held space for them to grapple with the loss, and offered what support we could. I attended Kyle's end-of-life ceremony, along with fellow research team members, and we created a special research team meeting to commemorate him. Each team member shared their fondest memory of Kyle. While emotionally hard for the team, members said this process was meaningful for processing the grief they were experiencing. My efforts and energy were focused on honouring Kyle and caring for our team, which resulted in me inadvertently neglecting my own self-care needs, ultimately leaving me emotionally drained.

Key Considerations

The failure to recognize the deeply personal and emotional nature of research – but especially that which is participatory in nature – does a disservice to all researchers. As a result, we argue that there are key areas that require careful consideration, particularly in the planning phases of CBPR: the culture of academia, professional self-care, and personal self-care. We have placed our discussion of personal self-care last in this section to emphasize that individual efforts must be situated within broader system changes.

Culture of Academia

Among researchers who engage in CBPR, the culture of academia has been the subject of critique. While this "publish or perish" (Plume & van Weijen, 2014) culture has often devalued non-traditional forms of knowledge-sharing, mobilization, and translation, another aspect of the dominant culture is that it encourages scholars at all levels to forge ahead, even during emotionally challenging times. Though the best course of action might be to step away from one's research to have the time and space for emotional recovery, such choices are rarely presented or viewed as being possible. CBPR is a notoriously lengthy process and adding additional time to one's research may not be possible, particularly for early-career researchers who are under intense pressure to meet certain milestones and for those with time-limited funding. Further, the competitive culture of academia can make it difficult for researchers to discuss their difficulties. As Berg and Seeber (2013, p. 3) have noted, "to admit to struggle undermines our professional identity." Those facing emotional challenges due to their participatory research may feel very alone and as though they are not suited to research. Recognizing and communicating the need for and potential benefits of breaks, flexibility in timelines, and the possibility of traumatic events during research would all do a great deal to enable trainees to be better prepared to avoid or cope with STS, while it would also promote the development of an ethic of care in the culture of academia. The training environment is a logical place to begin this cultural shift.

Professional Self-Care

While we (Audrey, Robyn, and Jackie) had been given some advice on personal safety (always make sure you tell someone where you are going to do any interview and that you made it back safely, and interview people in public places) and professional safety (make sure you follow the stipulations outlined by your research ethics board [REB] approval), researchers' emotional safety was not formally addressed in our training nor considered as part of the ethical review of research processes. Part of this lack of attention to emotional safety might come from the fact that we all completed our PhDs in sport/leisure. Had we been in social work, for example, we feel that it would have been more likely for emotional safety to have been a component of our training (see Newell & MacNeil, 2010). Professional self-care, as we described in the literature review, can take many forms, but ought to be imbedded in CBPR training.

Professional self-care activities can be embedded within research methods and ethics training through a variety of kinds of courses (for academic credit, continuing professional education, etc.). Reflecting the key principles of TVIC (Wathen & Varcoe, 2023), those teaching qualitative research courses in which CBPR is examined could focus on topics such as understanding trauma and violence and recognizing how they affect people's lives, developing coping skills and stress management strategies (Rager, 2005), and setting and maintaining boundaries (Howard, 2020; Maslach, 2003). Encouraging those who teach these courses to speak openly about emotionally difficult situations that they experienced in research, or bringing in guest speakers who are willing to speak about their own experiences, would contribute to normalizing such experiences and challenging the isolation and feelings of shame that trainees may face. To foster opportunities for choice and connection, instructors can also encourage trainees to familiarize themselves with all of the formal and informal institutional support resources that they have available to them. These might include access to student counselling and employee assistance programs. Further, providing groups of trainees with mock situations and asking them to map out where they might find support – and what to do if that support is ineffective – could provide trainees with the opportunity to think through and plan responses to emotionally challenging scenarios and how they might cope with them.

An important professional self-care strategy that can reduce STS levels among researchers is the development of supportive relationships with supervisors and peers (Choi, 2017). Robyn and Jackie had the advantage of having safe and positive relationships with their current and past supervisors upon whom they could rely on for support in the aftermath of a traumatic event. When supervisors or peers are willing to lend an empathetic ear and witness the impacts of trauma-related work, they validate researchers' experiences, which can cultivate feelings of comfort and support (Choi, 2017). Cultivating emotionally safe relationships with supervisors or peers aligns with the TVIC principle of creating safe environments and opportunities for connection. Considering the importance of an emotionally safe environment, CBPR researchers should proactively identify individuals within their professional circles who can provide empathetic support, valuable insights, constructive feedback, and even a dose of humour when needed (Newell & MacNeil, 2010). This process may include identifying a professional mentor (Howard & Hammond, 2019) who has experience in CBPR and/or sensitive research and understands the emotional challenges that may arise and identifying/engaging in mutual peer support with other CBPR researchers or research collaborators. In CBPR, research collaborators can also serve as a significant source of peer support as they hold a deep understanding of the sensitive research context and may similarly have been exposed to STS themselves.

Researchers may also find it helpful to schedule regular check-in and debrief sessions with their identified support (Hubbard et al., 2001). For example, during her research, after each session at the fieldwork site, Robyn would have a structured debrief session with community partners to reflect on the session and process any challenging/complex situations. In addition, she also had planned weekly meetings with her supervisor to debrief the events of that week, and monthly Zoom meetings with a peer group of participatory researchers who worked with young people from refugee backgrounds. These professional support networks can serve as means of ongoing support throughout research and as crucial resources to turn to in times of need.

Personal Self-Care

Prior to the start of conducting CBPR, it may be helpful for researchers to create a personal self-care action plan. This is a proactive tool that involves identifying social support networks, resources, and personal self-care strategies that may be drawn upon both to support the researcher's wellbeing throughout the research process and as a crucial resource in times of need when emotionally challenging situations arise. Importantly, while this plan can include professional self-care resources previously mentioned (e.g., supervisor, peers), it can also include broader forms of personal support, such as friends outside of the research setting, family members, private counsellors, spiritual advisers, or helplines. The self-care plan can additionally include personal self-care practices that draw on one's strengths, interests, and capacity; these may range from meditation to rigorous exercise to drawing. We encourage researchers to create their plan at the onset of research (just as you would a risk assessment plan) and to return to it and revise it throughout the research process as needs change.

Knowing when to activate a self-care plan requires recognizing the symptoms of STS. Given that CBPR researchers in sport and physical activity may lack formal training in TVIC principles and the repercussions of STS, it may be beneficial for them to be trained to recognize these symptoms. Van Dernoot Lipsky (2009) identified some symptoms of STS: hypervigilance, hopelessness, inability to embrace complexity, inability to listen, avoidance of participants, anger and cynicism, sleeplessness, fear, chronic exhaustion, physical ailments, minimizing, and guilt.

To cultivate self-awareness of how, when, and where signs of STS manifest and their potential triggers, it may also be helpful for researchers to be prepared to track the type, frequency, and intensity of these symptoms throughout the duration of the research process (Sansbury et al., 2015). Tracking symptoms may take place through an application, journaling, or perhaps even through a standardized questionnaire such as the Secondary Traumatic Stress Scale, which was developed for professionals who work with clients who may have experienced trauma (Bride et al., 2004). Recognizing and monitoring these signs of STS is instrumental in fostering self-compassion among CBPR researchers and in encouraging the adoption of effective professional and personal self-care strategies.

Challenges and Opportunities

There are multiple challenges to the integration of strategies to prevent and cope with STS in CBPR, including pre-existing trauma, confidentiality, and access issues. Some researchers are drawn to emotionally challenging topics for their CBPR because they have lived experience with/of them. As such, they may have previously been exposed to trauma through their lived experience and could find their research triggering. It is thus of even greater importance for these researchers to have robust professional and personal self-care plans in place. Researchers may also feel as if they cannot talk about the difficult information they have heard due to issues of confidentiality with research participants. Working with a professional who is bound by client/professional confidentiality (e.g., a psychologist) might be helpful in such cases. However, despite a deep desire for access to professional resources, researchers may have difficulty in accessing support. The stigma of mental health struggles, the financial burden of seeking professional help, and the competitive culture of academia might make such help seem out of reach. STS can result in researchers having to take leaves of absence or abandoning their research altogether. Certainly, this can have negative implications for not only the researcher, but also the community members with whom the researcher is working. Nevertheless, it can also represent an opportunity for the researchers to regain their mental health and for those in academic leadership to better understand the consequences of the failure to meet researchers' needs.

Despite these challenges, there are important opportunities if we plan to prevent and address STS in CBPR. Offering more holistic and fulsome training of those who enact CBPR may enable the prevention or better recognition of STS in researchers. In turn, these researchers may also play a role in helping other partners in CBPR, such as community co-researchers, to promote and maintain their own mental health. Such practices could have a broad impact on the university-based research environment by building a more empathetic and sympathetic research community in which the stigma of STS is diminished and support is more readily available. Thus, embracing these practices through CBPR may lead to a kinder academic culture.

Notes

1 While non-academic community members can lead CBPR and also be co-researchers, we focus in this chapter on university-based researchers.

2 The *Diagnostic and Statistical Manual of Mental Disorders*, 5th edition (*DSM-5*, American Psychiatric Association, 2013, p. 271) defines trauma definition as requiring the *occurrence of a traumatic event* "actual or threatened death, serious injury, or sexual violence" and *qualifying exposure to the trauma* through direct personal exposure, witnessing of trauma to others, indirect exposure through trauma experience of a family member or other close association, or repeated or extreme exposure to aversive details of a traumatic event (this also applies to workers who encounter the consequences of traumatic events as part of their professional responsibilities).

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PART II

Data Collection

7

ETHICAL ISSUES SURROUNDING DATA COLLECTION IN PARTICIPATORY ACTION RESEARCH IN SPORT FOR DEVELOPMENT

Carla Luguetti, Rebecca Giglia, and Ramón Spaaij

Introduction and Key Terms

Loy: We didn't know the majority of the boys, actually . . . we are going to have to go through the whole process of actually building an actual connection with those ones, because it was a little bit awkward actually starting conversations because they didn't know us.

Nyayoud: I guess the boys did understand that we'd be there. We're not just there for that one day; we'll be there for a long period of time and it's getting to know them and them know us, and getting this research done.

(Collaborative meeting 9)

These quotes are a fragment from a conversation during a collaborative meeting, in which two young people and the lead researcher (Carla) reflected on ethical complexities and dilemmas in a participatory action research (PAR) project in a sport for development (SfD) program. The importance of recognizing complex ethical issues in PAR is well-documented in the field of SfD (Hayhurst et al., 2015; Luguetti et al., 2022; McSweeney et al., 2021; Meir & Fletcher, 2019; Rich & Misener, 2020; Robinson et al., 2019; Smith et al., 2022; Spaaij et al., 2018). PAR is permeated by ethical challenges in data collection which demand that researchers reflect and act beyond standard institutional ethical guidelines and the *do no harm* mantra (Banks et al., 2013; Block, Warr, et al., 2013; Ellis et al., 2007). Participatory researchers need to consider everyday ethics, or *micro-ethics*, and iteratively respond to ethical challenges as and when they arise in practice (Banks et al., 2013; Block, Warr, et al., 2013; Manzo & Brightbill, 2008).

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In this chapter, we aim to unpack such ethical considerations as they pertain to participatory data collection methods. Drawing on critical pedagogy and decolonizing methodologies, we critically interrogate ethical complexities that may arise when using participatory methods and examine the applied ethics of participatory data collection in two PAR projects with African Australian young people in an SfD program in Melbourne, Australia.

Development, Key Thinkers, and Current Uses and Applications

PAR researchers highlight the value of doing research *with* (rather than *on/for*) people, to co-create knowledge and action to address social injustices (Cammarota & Fine, 2008; Freire, 1987). PAR has been positioned as an appropriate and ethical methodology for research *with* people for three main reasons: (1) there are inevitable power imbalances between (university and community) co-researchers, and PAR aims to identify and seek to minimize these; (2) community co-researchers' agency and autonomy need to be extended beyond merely providing consent, and PAR allows for increasing co-researchers' agency; and (3) it is necessary to go beyond *do no harm* to actively promote an ethical understanding of participants as co-researchers in researching about their lives (Banks et al., 2013; Brabeck et al., 2015; Kwan & Walsh, 2018; Manzo & Brightbill, 2008). Conversely, while many supporters of PAR adopt the approach precisely for ethical reasons, we argue that applied ethics in PAR, which often remain tacit and implicit, must be explicitly foregrounded and examined.

In this chapter, we discuss the micro-ethics of PAR through engaging with critical pedagogy – namely Paulo Freire's (1987) notions of critical consciousness and praxis, whereby individuals look at their reality, critically reflect on structures of oppression, and take transformative action towards achieving social change. Building on Freire's (1987) critical pedagogy, a decolonizing approach offers a staunch anti-positivist, radical activist positioning (Lenette, 2022). This transformative approach entails a commitment to (un)learning Western traditions of knowledge by instead prioritizing (re)learning from alternative community perspectives, thereby effecting a transition from understanding community members as object being researched to (co)researcher (Tuhiwai Smith, 2012). Decolonial approaches to PAR strive to disrupt the preservation of colonial structures by raising critical consciousness and demanding an ongoing assessment and (re)distribution of power to support non-Eurocentric knowledges and worldviews (Lenette, 2022; Thambinathan & Kinsella, 2021; Tuhiwai Smith, 2012). Drawing on critical pedagogy and decolonizing methodologies, we propose a micro-ethical approach that focuses on relationships between university and community co-researchers as they unfold.

Applied ethics or micro-ethics is a concept initially developed in health-care contexts that focus on "seemingly mundane" or "ethically charged small in-situ decisions" (Spiel et al., 2020, p. 47). Micro-ethics are produced through doing: they require researchers to reflect on the values that underpin their actions, how they understand co-researchers' values, and the dialectic production of their relationship (Block, Riggs, et al., 2013; Spiel et al., 2020). Micro-ethics foreground the situated, *real-world* nature of ethics, with a focus on qualities of character and responsibilities attached to particular relationships as opposed to the articulation and implementation of abstract or static principles and rules (Banks et al., 2013; Manzo & Brightbill, 2008). Micro-ethics is premised on the idea of researchers as active moral agents tackling conflicts that emerge in day-by-day practice (Banks et al., 2013). This standpoint recognizes the ethical complexities of PAR and challenges the assumption that PAR is guaranteed to be an empowering experience for participants (Block, Riggs, et al., 2013; Brabeck et al., 2015; Halilovich, 2013). Critical pedagogy and decolonizing methodologies help us to identify, critically reflect upon, and collaboratively negotiate micro-ethical moments that emerge in research.

Micro-ethical considerations in PAR documented in the literature include, for instance, the politics of representation, power relations in partnership work, informed consent, anonymity and confidentiality, and ownership and dissemination of data (Banks et al., 2013; Block, Riggs, et al., 2013; Block, Warr, et al., 2013; Kwan & Walsh, 2018; Manzo & Brightbill, 2008). Although these considerations are common to social research more broadly, particular ethical issues regarding partnership work and the politics of representation are more frequently encountered in PAR (Banks et al., 2013).

These ethical issues may be further exacerbated by the power differential between adults and young people (Luguetti et al., 2023; Spiel et al., 2020). University researchers are older than young people, and their statements are generally given more validity in society. As university-based researchers, we need to be aware of these power differences and how they actively shape collaborations. We need to be especially careful to monitor who is making which decisions (Spiel et al., 2020).

In what follows, we discuss how these micro-ethical issues manifest in data collection in PAR. We emphasize how PAR brings its own set of ethical complexities which are often not captured adequately within institutional ethics processes, and which necessitate an applied approach to ethics in practice.

Methods, Variations, and Key Considerations

Participatory data collection methods can be used in PAR to co-create action towards social change with young people (Cammarota & Fine, 2008). These methods aim to maximize participation and shift power relations within data collection processes. Data collection methods in PAR are typically tailored to co-researchers' interests, needs, and resources, and may include creative-visual storytelling approaches such as photovoice or podcasts (Fine & Torre, 2021; Gubrium, 2009). In addition, data collected through participatory methods can often be used directly in dissemination, creating accessible and potentially impactful outputs that are sensitive to the experiential knowledge of co-researchers and community members (McSweeney et al., 2021). Dissemination of these sorts of data beyond academic publication appears to be largely occurring, yet it is variable in the breadth of its reach to community participants and the general public. We outline several participatory data collection methods and corresponding micro-ethical considerations in Table 7.1. This overview is not exhaustive; rather, it is intended to highlight some common and unique issues. Later in this chapter, we illustrate step by step how we have negotiated some of these issues in our own research.

Some of the micro-ethical considerations in PAR documented in the literature include: (1) politics of representation; (2) power relations in partnerships; (3) informed consent; (4) anonymity and confidentiality; and (5) ownership and dissemination of data (Banks et al., 2013; Block, Riggs, et al., 2013; Block, Warr, et al., 2013; Kwan & Walsh, 2018; Manzo & Brightbill, 2008). Although many of these considerations are common to social research more broadly (e.g., informed consent and anonymity), there are also specific ethical issues concerning working in partnership and the politics of representation that are more frequently encountered in PAR (Banks et al., 2013). In the following section, we discuss these micro-ethical issues in further depth as they pertain to data collection in PAR. We emphasize how PAR brings its own set of ethical complexities which are often not captured within the institutional ethics process, and we discuss how this necessitates an applied approach to ethics in practice.

Examples From Our Own Work

Both studies described in this chapter emerged from a partnership with Football Empowerment (FE), a SfD program in Melbourne, Australia. FE was established by a group of young men from refugee backgrounds. The research partnership started in 2019 (Luguetti et al., 2020). After this ethnographic study, the research team embarked on the first PAR project with 13 young women players whereby they co-created a sport program (Luguetti et al., 2021). In this study, the team co-created and delivered a coaches workshop to share research findings and brainstorm strategies to foster change. Their intention was to overcome the lack of women's representation (e.g., women coaches and referees) in their sport program. The young women suggested that this way of working with youth should be extended to other groups in FE,

TABLE 7.1 Data collection methods in PAR and the micro-ethical considerations

Data collection method	*Micro-ethical considerations*
Digital storytelling	• Maintaining anonymity/confidentiality (Teti, 2019). • Uncertainty about ownership of imagery (Gubrium et al., 2016). • Harm minimization regarding disclosures of abuse/addiction/mental health (Gubrium et al., 2016). • Acquiring informed consent. • Risk of highlighting/reinforcing a digital divide. • May privilege traditional Western understandings of storytelling (Lenette et al., 2022).
Photovoice	• Maintaining anonymity/confidentiality of subjects being photographed (Evans-Agnew & Rosemberg, 2016). • Gaining voluntary and active consent from: (a) co-researchers; (b) subjects of photographs; and (c) produced photos to be published (Wang et al., 2004). • Researcher control in analysis and interpretation of imagery (Guillemin & Drew, 2010; Lienbenberg, 2018). • Possibility to reinforce negative stereotypes through misinterpretation of images (Teti, 2019), causing possible distress in co-researchers. • Ownership of data and how photographs will be used (Evans-Agnew & Rosemberg, 2016). • Potential risk of contributing to social stigma or restigmatizing co-researchers based on shared experiences or social identities, e.g., of illness, disability, economic disadvantage, sexuality, or gender expression (Lal et al., 2012; Walsh et al., 2008). • Digitized methods can highlight disadvantage and limitations to equitable participation, e.g., access to digital/multimedia resources such as cameras or computers (Gubrium, 2009).
Podcasting	• Obtaining informed and voluntary consent from co-researchers and broadcast informants. • Maintaining anonymity/confidentiality of co-researchers, broadcast informants (Ferrer et al., 2020), and events or experiences being discussed. • Ownership of data. • Managing the potential risks of broadcasting to the community, and subsequent harm that may be encountered by co-researchers or broadcast informants. • Can highlight disadvantage and limitations to accessing digital/technology resources (e.g., phone, voice recorder, computer, internet) for co-researchers, broadcast informants, and listeners. • Politics of representation (Ferrer et al., 2020).

(*Continued*)

TABLE 7.1 (Continued)

Data collection method	*Micro-ethical considerations*
Diaries	• High participant burden to complete time-laden task, especially demanding if in audio/visual format, as co-researcher performs multiple roles of data collection (record and share) and analysis of diary entries (Nansen et al., 2016). • Maintaining confidentiality or anonymity of co-researchers and/or the privacy of those in proximity to the audio/visual diary entry (e.g., people living in the same house) (Bartlett & Milligan, 2015; Nansen et al., 2016). • Interpreting or misinterpretation of results by the researcher may cause distress in co-researchers (Bartlett & Milligan, 2015). • If engaging with audio-visual formats, access to costly digital resources/technology (e.g., phone, camera, voice recorder, computer, internet) may highlight experiences of disadvantage for co-researchers (Bartlett & Milligan, 2015).
Interviews	• Risk of reproducing traditional power hierarchy between academic and community co-researchers, as there may be limited capacity for co-researchers to exercise autonomy, having restricted decision-making power within the research. • Limitations to focusing on verbal expression of experiences such as grief, abuse, or trauma. Possibility to increase distress (Taquette & Souza, 2022). • Limitations around reciprocity and democratic representation. • Interpretation bias resulting in co-researcher experiencing varying levels of discomfort or distress (Taquette & Souza, 2022).
Focus groups	• Lack of confidentiality and/or (community) anonymity when sharing within the group forum (Sim & Waterfield, 2019). • Potentially limited renegotiation of power differential and addressing of participant powerlessness. • Group power dynamics affect whose voices are heard and how decisions or *shared* views are constructed. • Gaining informed consent (Sim & Waterfield, 2019).
Surveys	• May be exclusionary due to level of reading proficiency or language barriers. • Limited room for democratic representation and self-expression. • Limits the ability to share power and address participant invisibility/powerlessness.

particularly the young men in the program. In response, the lead researcher invited four co-researchers (Loy, Nyayoud, Adut, and Kashindi) to co-design and implement the second PAR project with the young men in FE. In this second project, the young women (Loy, Nyayoud, Adut, and Kashindi) were involved in all aspects of the research, from formulating research aims to collecting and analyzing data to presenting and disseminating findings, and offering recommendations.

In the following subsections, we review the details of these projects and consider practical steps to address micro-ethics within them. We draw on real-world micro-ethical moments and issues we encountered during participatory data collection, which drew on photovoice and digital storytelling.

Photovoice

In the first PAR project, we co-designed and utilized photovoice with the young women to understand their experiences within the SfD program. Loy came up with the idea of using photovoice in response to the young women expressing a passion for photography (Luguetti et al., 2021). Data collection using the method spanned four sessions which occurred over four weeks (see Table 7.2).

TABLE 7.2 Photovoice implemented in the SfD program

Day 1	**Photovoice: Introduction and ethics in photovoice** • Carla and the group discussed the ethics of using cameras. • Carla shared her past experience of using photovoice. • Carla and the group collectively decided the question and assigned the task (take 2–5 pictures and create titles/captions).
Day 2	**Photovoice: Sharing the pictures 1** • The group revisited the collective question "How does football bring people together?" • The young women shared their individual pictures and titles. • The group decided to reassign the same task (see Day 1 final task).
Day 3	**Photovoice: Sharing the pictures 2** • In small groups, the young women selected two pictures that represented their experiences that best answered the question. • They then discussed the following prompts: (1) What is really happening in this picture?; (2) How does this relate to our lives?; (3) How does FE address your concerns?; and (4) What more can we do to address your concerns?
Day 4	**Photovoice: Analyzing data** • Carla and the young women collectively analyzed the pictures/descriptions. In Day 4, the focus was in analyzing the data (thematic analysis).

On day 1, Carla and the young women had an initial dialogue on the ethics of photovoice, collaboratively decided on the research question, and assigned the first photo task. On Days 2–4, the group (led by Loy and Carla), discussed and collectively analyzed the pictures. The photovoice method was central in identifying the lack of women's representation in the program and the spaces for action.

Micro-Ethics 1: Anonymity and Confidentiality

PAR aims to amplify the voices of participants (and their communities), yet an insistence on anonymity can silence the voices of participants while authorizing that of the researcher (Manzo & Brightbill, 2008). Conversely, widespread research dissemination (e.g., the creation of a social media platform) means that participants' identities may be hard to conceal (Banks et al., 2013). Some participants may wish to be named and credited, while others may not. PAR researchers need to navigate this issue.

Carla decided to use her own experiences and struggles with anonymity and confidentiality in her PhD to start a dialogue with the young women. Carla shared some of the micro-ethics considerations that emerged around using photos. They discussed how they could find pictures that represented their voices without necessarily having people in the pictures. The young women decided that pictures without people could be prioritized in the research. They also agreed to ask for everybody's consent if the picture depicted a person. Those agreements were co-created with the young women in order to preserve the anonymity of people who did not want their identities to be revealed.

Micro-Ethics 2: Negotiating Partnerships and Power Relations

There is a need to consider the micro-ethics of how PAR partnerships are established. Whereas traditional research assumes a hierarchical relationship between the researcher and participants, PAR creates a space where co-researchers make decisions about how the research should be conducted (Manzo & Brightbill, 2008). This partnership between university and community co-researchers (and their communities) potentially raises ethical dilemmas such as a mismatch between the priorities, expectations, and timeframes of these two groups (Luguetti et al., 2023).

Carla had to negotiate power relations to allow the young women to take ownership in the photovoice process. The young women agreed on the research question collectively: "How does football bring people together?" Carla struggled with this question due to her desire to understand barriers to participation. Carla's unfamiliarity with photovoice and her background in using other data collection methods to understand barriers made her struggle with the questions asked by the young women. She attempted to share power in facilitating the photovoice discussion regarding the picture titles and captions (Days 2–3). Loy led the sessions and Carla had more of an outsider role by occasionally asking questions. Loy understood what the young women were talking about, and as an insider, she could ask better questions. Loy was part of the group, and her facilitation created a space for meaningful knowledge to surface and be discussed. Loy understood jokes and their context much better than Carla.

The micro-ethics of how the partnership with the young women was established also emerged during data collection and data analysis. Carla had printed all the pictures, and she came prepared to co-conduct thematic analysis with the young women. In particular, she had printed all titles/captions they created and planned to ask them to categorize the titles/captions. The young women did not engage with the latter task, but they were motivated to organize all pictures in themes. Pictures were more important to them than the short descriptions (titles/captions). They created three themes and decided to select 2–5 pictures for each theme. A collective understanding emerged, and Loy's facilitation was central to this process.

Digital Storytelling

In the second PAR project, digital storytelling was suggested by the co-researchers, due to the young men's interest in recording TikTok videos. After four collaborative meetings with the young men, Carla and the young women realized the need to reconsider the data collection process after listening to the young men's ideas (Luguetti et al., 2022). Their weekly reflection meetings were central in designing the data collection. The digital storytelling method spanned three weeks (see Table 7.3).

TABLE 7.3 Digital storytelling implemented in the SfD program

Day 1	**Digital Storytelling: Introduction and interviews in pairs** • The young women introduced the digital storytelling methodology. • The young women organized the young men in pairs. They interviewed each other and took notes. • At the end of this session, the young women asked the young men if it would be OK to record some of the answers at the next session.
Day 2	**Digital storytelling: Recording the videos/audio (Day 1)** • In pairs, the young men recorded videos/audio about their lived experiences in football. • At the end of the task, the young women mentioned that we want to combine all videos (video collage) to understand *all* the young men's experiences in football.
Day 3	**Digital storytelling: Recording the videos/audio (Day 2)** • The young men recorded videos/audio about their lived experiences in football. The young men did not want to produce the combined digital storytelling video.

Carla and the young women tried to implement digital storytelling in three meetings (Weeks 4–6 in the project). Although we collected audio/videos on Days 2–3, the young men did not want to combine the video/audio in a digital storytelling production. We did not create a multimedia presentation combining all videos/audio and pictures.

Micro-Ethics 3: Informed Consent

Regulatory approaches to research ethics often distinguish between researchers and research *subjects*, in which researchers require individual consent to participate in all procedures described. These approaches are based on the assumption that the researcher has primary control over and responsibility for the research, and that research can be fully planned and will progress in a relatively predictable and linear fashion (Manzo & Brightbill, 2008). PAR challenges these assumptions. University researchers in PAR do not have their research design fully planned before co-designing the research with co-researchers (Lenette, 2022). Because PAR seeks to share power and control with co-researchers, projects can shift unpredictably, and informed consent requires a more ongoing process that considers everyday issues.

In using digital storytelling, Carla and the young women needed to navigate informed consent from the young men. After four meetings with the young men, the young women and Carla realized that the written tasks were not working for this cohort. In one of the collaborative meetings between Carla and the young women, Kashindi mentioned that most of the young men had TikTok and might enjoy recording short videos instead of writing. Loy, Nyayoud, Kashindi, Adut, and Carla thus decided to explore digital storytelling.

Carla and the young women had explained the research at the beginning of the project and sought the young men's informed consent. However, the change in the research plan urged us to consider a more ongoing, iterative approach to consent. Would they consent to the use of digital storytelling? We were unsure and we needed to ask them. Loy, Nyayoud, Kashindi, and Adut asked the coaches to speak with the young men collectively. They explained the digital storytelling method and invited them to work in pairs to interview each other and take notes. We used the futsal court for the task, so the young men could interview each other when they were not playing. However, Loy, Nyayoud, Kashindi, and Adut soon noticed that the young men did not want to share their experiences in front of the whole group. Additionally, while we had initially planned for the young men to produce videos, some of them indicated their reluctance to be on camera. Some of the young men declined the task of recording videos, but they agreed with the recording of the audio.

Loy asked one of the coaches to use a separate room for the audio/video recordings to provide a more comfortable space for the young men to share their experiences. The young men were given a choice to record videos or audio. Most of them recorded audio and consented to the use of the audio/video for research purposes, but not dissemination. The young men felt more comfortable recording short audio in pairs in a separate room. The fact that the young men openly shared how they wanted to participate in data collection signified that trust had begun to develop. Ongoing informed consent was central to developing trust.

Micro-Ethics 4: Politics of Representation

PAR researchers question the assumption that researchers have the exclusive right to represent participants or *give them* a voice (Manzo & Brightbill, 2008). In PAR, university co-researchers enter into solidarity with community co-researchers' struggles and allow co-researchers (and their communities) to tell their stories in their own words. Carla and the young women faced challenges in considering the politics of representation in our research. They believed that digital storytelling could be a powerful way to elevate the young men's voices, but also experienced micro-ethical dilemmas in trying to mobilize digital storytelling with the young men.

When the young women invited the men to provide input and participate in the multimedia presentation, it became evident that they did not want to be involved in the creation of a multimedia presentation combining all videos, audio, and pictures. The young men were happy to consent to the use of the audio/videos for research purposes but were not interested in a collective production. Carla and the young women expressed frustrations about the young men's inertia in their weekly meeting. They brainstormed several possibilities to help the young men create the combined video, but this was not what they wanted to do. Carla and the young women understood they needed to make sure that the collective production would be something the young men wanted to do. In the end, they decided not to pursue the proposed production, respecting the wishes of the young men.

The experience of navigating data collection and the hesitation of the young men to be presented in particular ways highlights the micro-ethics of representation in the context of PAR. PAR serves co-researchers (and their communities) to tell their stories in their own words, including those that have been marginalized, silenced, or distorted. PAR researchers are particularly concerned with presenting alternative knowledge, highlighting subjugated knowledge, and advancing liberatory practices by empowering those who have been marginalized by Western research (Tuhiwai Smith, 2012).

Future Challenges and Opportunities

In our research, photovoice and digital storytelling emerged as ways of listening to young people's voices. The lead researcher (Carla) was not familiar with either mode of data collection until the co-researchers indicated that they wanted to use them. Both methods allowed us to engage in a journey of doing research *with* young people. The aforementioned micro-ethical issues that emerged during the use of both methods offered opportunities for university and community co-researchers to enter into ongoing reflexive dialogue. Our approach to micro-ethics focused on relationships between co-researchers as they unfolded in the moment. It required us to rethink ourselves and go beyond *do no harm* to actively promote ethical understanding and action with participants as co-researchers in research about their lives.

Moving forward, future research in SfD and PAR could benefit from a deeper exploration and refinement of the utilization of participatory methods as potent tools for capturing and amplifying the voices of young people. Building upon the experiences recounted in the studies, there is ample room for investigating the extent to which these participatory methods can be integrated across diverse cultural contexts and demographics, ensuring that the approach remains inclusive and sensitive to varying societal nuances. In-depth investigations could delve into the nuances of the micro-ethical issues that surfaced during the application of these techniques, thereby fostering a comprehensive understanding of potential ethical complexities and generating strategies to mitigate them effectively. Furthermore, delving into the reflexive dialogues between university and community co-researchers in a longitudinal manner could unveil the evolution of these relationships over time, potentially leading to insights about how to foster more empowering and collaborative partnerships.

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8

PHOTO-ELICITATION APPROACHES

Exploring Uses and Applications

Erin Pearson and Laura Misener

Introduction and Key Terms

In this chapter, we provide an overview of photo-elicitation and how it may be utilized by researchers as a valuable participatory data collection method in the field of sport and physical activity. Photo-elicitation is a data collection method in which researchers use one or more visuals in a research interview as a prompt to initiate discussions with participants (Harper, 2002). The aim is to elicit deeper thoughts, memories, and experiences by discussing with participants the visuals that may not be captured through standard interviewing methods (Harper, 2002). The visuals may either be: (1) researcher-driven, whereby the researcher provides the visuals for participants to comment on; (2) participant-driven, whereby the participants create new visuals or provide visuals in the interview process; or (3) a combined approach, whereby both the researcher and the participants contribute visuals for the interview.

We begin with an overview of the key thinkers, current uses, and applications of photo-elicitation in sport and physical activity research. Next, we provide a step-by-step guide for using the three different variations of photo-elicitation and an example of our work in which we used a combined approach to examine Paralympic athletes' understandings of discourses of disability in their own media representation. Finally, we will close with a discussion of the challenges and opportunities for scholars using this method in sport and physical activity research.

Development, Key Thinkers, and Current Uses and Applications

Photo-elicitation was first described in 1957 by photographer and anthropologist John Collier, who was conducting research with a team of researchers

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in the Maritimes in Canada on the impact of environmental factors on mental health. It was during this research project that Collier (1957) proposed a technique in which photography may be used as tool when interviewing research participants. Collier (1957) and his team conducted photo-elicitation and non–photo-elicitation interviews with the same participants in the study to test how each method worked. He found the use of photographs in the interview to be a helpful prompt for eliciting longer, more detailed responses from participants and coined his method photo-interviewing. He found that the use of photos helped to avoid the fatigue participants experienced when answering repetitive questions (Collier, 1957). Collier's (1957) work was published in the *American Anthropologist*, and he later expanded on the technique in further detail in the book *Visual Anthropology: Photography as a Research Method* in the 1980s (Collier & Collier, 1986).

Harper (1984, 1986) was one of the first to use the term photo-elicitation in the 1980s. During the 1990s, other terms such as hermeneutic photography (Hagedorn, 1994) and reflexive photography (Harrington & Lindy, 1999) began to emerge to describe similar methods. Harper (1984, 2002), however, expanded the definition of photo-elicitation to include not only photographs but also other visuals such as paintings, public displays, graffiti, cartoons, and more. Harper (1984, 2002) also expanded the method to include additional variations in technique by stating that the researcher or participant may capture or collect the visuals to be included in an interview rather than it being a technique in which a researcher must take the photographs themself, as described by Collier (1957). Similar to Collier's (1957) findings, Harper (2002) argued that the benefits of using visuals in an interview process was in the way humans respond to symbolic representation in their brains. Harper (2002) argued that visuals evoke deeper elements of human consciousness than words because the areas of our brains that process visuals are evolutionarily older than those for spoken word. Conversations with words alone utilize less of the brain's capacity compared to conversations that include processing for visuals and spoken words simultaneously (Harper, 2002). This, he argued, not only can support eliciting deeper information during a research interview but can also lead to eliciting different kinds of information that might not be exchanged in a standard interview (Harper, 2002). For example, participants may explain their experiences in diverse ways such as metaphors or by using visuals to explain their thoughts, feelings, and experiences (Harper, 2002; Hatten et al., 2013).

Photo-elicitation, therefore, offers several benefits when used as a method within research. For example, utilizing a photo-elicitation method can help to evoke memories, act as an icebreaker activity to create a comfortable space in the interview for participants, lead to new perspectives and explanations, and help to avoid researcher misinterpretation (Epstein et al., 2006). Most importantly, photo-elicitation supports a participatory research approach by allowing participants to contribute their own visuals during the research process. This approach may minimize power hierarchies between the researcher and participant by providing opportunities for participants to exercise agency during the interview (Hatten et al., 2013).

Due to its appeal, photo-elicitation has become prominent in many disciplines, including psychology, education, and organizational studies. In sport and physical activity research, photo-elicitation has been used to support many different types of research studies. Some of the earliest adoptions of this technique in this field were published in the 1980s; for example, Curry (1986, p. 205) used photographs to interview athletes and argued how useful the technique was for examining the "complicated subcultures of American sport."

Most commonly, scholars in sport and physical activity have used this method to explore individuals' attitudes, perceptions, or experiences within or toward different sport contexts. This has included – but not been limited to – examining attitudes, perceptions, or experiences of athlete disordered eating (Busanich et al., 2014); artefacts in sport clubs (Mills & Hoeber, 2013); media representation (Pearson & Misener, 2022); physical activity for persons with disabilities (Lumia et al., 2022); race (González et al., 2006); youth sports (Strachan & Davies, 2015); career aspirations and achievements (Comeaux & Martin, 2018); and the impact of the COVID-19 pandemic on athlete wellbeing (Woodford & Bussey, 2021).

Variations and Key Considerations

There are three different variations of photo-elicitation interviews that a researcher can adopt based on the nature of their study: (1) researcher-driven approach; (2) participant-driven approach; or (3) a combined approach. In what follows, we describe each approach, including the value and limitations in its application. We also describe the differences between the participant-driven approach and another participatory research method called photovoice. Participant-driven photo-elicitation and photovoice have often been conflated in the literature but have significant differences. Finally, we provide a general step-by-step guide for using photo-elicitation, noting the variations in technique depending on which of the three variations researchers adopt.

Researcher-Driven Photo-Elicitation

We begin by describing researcher-driven photo-elicitation interviews. In this approach, the researcher solely captures or collects the visuals to be used during the interview process. The researcher may take these visuals themselves (e.g., photographs) or may collect the visuals from publicly available sources (e.g., the news or media). The benefit of this approach is that the researcher has control over the visuals being used in the interview and can use the visuals to prompt discussion, elicit deeper memories, or provide clarification (Hatten et al., 2013). However, as participants are not involved in providing or selecting the visuals, a limitation of this approach is that it does not provide participants with agency during the research process. For example, Clark-Ibáñez (2004) argued that researchers may not select visuals that reflect regular aspects of the participant's everyday life or things that are considered meaningful to the participants in terms of the research phenomenon. If participants do not have the option to alert researchers to these omissions or later ask questions that could be added, then that could limit the participant's agency in the research process. Clark-Ibáñez (2004, p. 1509) also cautioned researchers against using "visually arresting" visuals (e.g., photos that might scare the participants or elicit a strong reaction) to elicit a desired reaction from participants.

Participant-Driven Photo-Elicitation

Participant-driven photo-elicitation refers to interviews in which the participants are responsible for capturing or collecting the visuals to be used in the interview process. This type of photo-elicitation approach is often referred to as *auto-driven* photo-elicitation interviews or reflective photography (Clark, 1999). This approach is beneficial, as it allows participants to share the meaning behind the visuals they capture or select for the interview, and provides participants with agency in the interview process. For example, the researcher's questions are often designed to elicit a reflection from the participants regarding their process for selecting and interpreting their visuals. This provides agency to the participants by enabling them to lead the conversation during the interview and allows them to focus on what they deem to be important rather than what the interviewer sees as important.

Participant-Driven Photo-Elicitation vs. Photovoice

The participant-driven photo-elicitation approach is similar to another visual method, photovoice. Photovoice is "a process by which people can identify, represent and enhance their community through a specific photographic technique" (Wang & Burris, 1997, p. 363). Like in participant-driven photo-elicitation, participants in photovoice are responsible for producing the visuals that are in the interview process, often in the form of photographs. The key distinction between photovoice and photo-elicitation is that photovoice does not merely involve the use of photographs during the interview process to talk about a participant's memories, events in their life, or a phenomenon, but also seeks to understand the experiences of the broader community in which they are situated (Wang & Burris, 1997). Studies using photovoice have varied numbers of rounds of interviews involved in them. For example, some range from a single, individual interview to others having multiple rounds of individual or group interviews with participants (Romera Iruela, 2023). The number of rounds of interviews will depend on factors such as the overall project objectives, budget, time, and participants' preferences (Romera Iruela, 2023). A photovoice study may also end with an action, advocacy, or social change initiative, depending on the research objectives, context, resources, and participants preferences' (Romera Iruela, 2023; Wang & Burris, 1997). For example, in sport and physical activity research, a common result of the research is to use the findings to inform sport and physical activity programs and co-design program evaluation (e.g., see Luguetti et al., 2022; Smith et al., 2023).

Photovoice is, therefore, unique in the way the researchers consider the photographs as catalysts of participatory stories that arise from the combined voices, interpretations, and understandings highlighted by the members of a group. In comparison, photo-elicitation uses photographs as a prompt during the interview process to elicit memories and gain deeper understanding of participants' experiences. Finally, photo-elicitation may not result in using the photographs as a tool to foster social change.

Combined Photo-Elicitation

The third and final variation of photo-elicitation approaches is what we are referring to as a combined approach. We define the combined photo-elicitation as an approach in which both the researcher and the participants are responsible for collecting the visuals to be used in the interview process. Most descriptions of photo-elicitation only acknowledge researcher-driven and participant-driven as the two options, but some scholars provide reasoning for why a combined approach would be desirable (e.g., see Bates et al., 2017; Clark-Ibáñez, 2004; Hatten et al., 2013). Clark-Ibáñez (2004), for example, highlighted the importance of letting participants have a voice in the researcher-driven approach. Recently, other scholars (e.g., see Copes et al., 2018; Romera Iruela, 2023) have begun to detail and/or use a combined approach in their research recognizing its advantages. The combined approach, therefore, provides the benefits of a researcher-driven approach, such as having more control over the research process, alongside the benefits of the participant-driven approach by giving participants enhanced agency in the research process (e.g., see Mills & Hoeber, 2013; Pearson & Misener, 2022). Such an approach also can provide points of discussion that might not occur in the other two approaches. For example, researchers may discuss the differences in what visuals the researcher has selected versus what the participant has selected for the interview. This may open the door for diverse types of conversations and reflections.

Step-by-Step Guide to a Photo-Elicitation Approach

We provide in this section a general approach to how photo-elicitation may be conducted, recognizing that there certainly are variations depending on which of the three approaches are adopted.

Decide Which Type of Photo-Elicitation Approach Is Right for Your Study

Before choosing a method to adopt for any research study, it is critical to decide what ontological and epistemological assumptions will guide your study. For example, Bates et al. (2017) described how a researcher using a phenomenological or interpretivist lens might decide to use either a researcher-driven or participant-driven approach in the form of a semi-structured or open-ended photo-elicitation interview to help to understand participants' individual experiences. Alternatively, a scholar who is utilizing a social constructionist perspective might consider using more of a participant-driven approach that is open-ended to allow the participants' story and experiences to drive the interview process.

Additional factors that might influence which approach you adopt include the amount of time available for data collection, access to resources, or the costs involved. If time is constrained for either the participants or the researchers, having the researcher or participant provide visuals can be faster than having the participant capture or create the visuals themselves. Access to the resources required (e.g., cameras) and overall costs may increase if the researcher or participants are responsible for capturing or creating the visuals themselves. Questions to consider when making these decisions include whether participants are going to be provided a camera to capture the visuals or if they are expected to use their own devices such as a smartphone, and each of these strategies comes with ethical implications. For example, it is recommended that studies conducted with individuals who may not have access to technology (e.g., due to a variety of factors such as economic status) should provide their participants with a device to capture the visuals so they may fully participate in the research process (e.g., see Kamdar & Hernandez, 2022). It is incumbent upon the researcher to carefully understand the various ethical implications of these approaches in their local context (e.g., each participant's age, economic status, vulnerability) to make decisions about the appropriate strategy (see Copes et al., 2018). Finally, each variation of photo-elicitation changes the nature of the power dynamic between the researcher and the participants. The power dynamics are an area the researcher should critically consider when choosing which approach to adopt (for examples, see the final section of this chapter, "Challenges and Opportunities").

Decide What Type of Visuals Will Be Used and Brief Your Participants on How the Research Will Be Conducted

The researcher must decide on whether they will allow only photographs in the research or if they will include other visual images such as cartoons, graffiti, etc. The researcher must also consider whether the researcher or participants will be responsible for capturing the visuals themselves (e.g., taking photographs), collecting them (e.g., from publicly available websites or old photos they have), or a combination of both.

For researcher-driven and the combined approach to photo-elicitation, the researcher can inform the participants in the letter of information and/or consent that the researcher will be conducting a photo-elicitation interview. For a participant-driven approach, Bates et al. (2017) outlined that there may be two phases of briefing. The first briefing involves meeting with the participants to inform them about the collection of visuals, along with the main purpose and ethical aspects of research. For a semi-structured interview using the participant-driven approach to photo-elicitation, the researcher may instruct the participants on the topic of interest and what they should (and should not) capture in the visuals. However, for a more open-ended interview, the researcher may ask the participants to capture or collect visuals that represent their own experiences. The second briefing then takes place in the form of the interview, which should also include discussing the ethical assurances of the research and consent processes with the participant as required. For example, researchers must explicitly state during the briefings what is not allowed to be captured (e.g., anything illegal or deemed sensitive in nature); consent if other individuals are captured in their visuals (e.g., differences between visuals captured in private or public space); and anonymity and confidentiality of the participants' visuals (e.g., process for uploading and storing visuals) during the research process and upon dissemination (e.g., see Bates et al., 2017; Clark et al., 2010, for more detail).

Collection of the Visuals

For researcher-driven photo-elicitation, the researcher can begin to capture or collect the visuals of the phenomena of interest at the outset of the research process. For participant-driven photo-elicitation, this step takes place after the first briefing with participants. The duration of time for visual collection is dependent on whether participants are collecting visuals that already exist or if they are being asked to capture new ones.

Conduct the Photo-Elicitation Interview

The format of the interview is dependent on the approach the researcher has adopted. A semi-structured interview format is typically the most common format used and can be adopted for all three photo-elicitation approaches (Bates et al., 2017). This format provides a basic structure for the interview but allows for flexibility through which conversation can flow, depending on what is prompted by discussion of the visuals. For participant-driven photo-elicitation, however, the researcher may also choose to use an open-ended interview if the researcher provides the participants with minimal to no instruction on what visuals to capture or select. The open-ended interview allows for participants to drive the conversation according to the visuals they have selected and the order in which the visuals are presented (Bates et al., 2017).

Examples From Our Work

The following example is from our study that examined how Paralympic athletes make meaning of discourses of disability within Paralympic media coverage (see Pearson & Misener, 2022). We utilized a combined photo-elicitation approach in which both us, the academic researchers, and the athletes provided the visuals to be included in the interview. In this section, we describe our process and reflections following the step-by-step guide provided previously.

First, we were originally drawn to the photo-elicitation approach for its ability to prompt memories and deeper reflections from participants (Harper, 2002). In our research, we wanted to interview Paralympic athletes who had been featured in Canadian media to not only understand their thoughts about media representation of themselves, but to also understand their experiences of being represented in the media. An important part of the disability movement is "nothing about us without us" – a slogan coined by disability activist James Charlton speaking to the fact that no decisions (e.g., policy, research) about people with disabilities should be made without input from people with disabilities (Charlton, 1998, p. 3). As two able-bodied researchers, we wanted to place at the forefront of our study the voices of our participants and address previous gaps in research on media representation of athletes with disabilities that have not included their voices (see Pearson & Misener, 2022). Keeping that at the forefront of our research design, the reason we ultimately chose the combined approach over the participant-driven approach was in consideration of our participants' time. Our participants were high-performance athletes, and asking them to produce all the visuals themselves for the interview would not have been a feasible or considerate task for them to complete with their busy training schedules. The combined approach, therefore, provided participants with agency during the research process while also being considerate of their time.

Using the combined approach for our study allowed us to create media portfolios of our participants that highlighted their Canadian media coverage over the previous five years, including both text and visuals from different Canadian media stories. It also allowed our participants to provide their own visuals (e.g., articles or photos) if they wanted to from any media coverage in which they were featured during their careers. To construct the media portfolios, we followed a sampling technique (see Pearson & Misener, 2022). The sampling technique helped us construct athletes' media portfolios that represented a breadth of their Canadian media experience rather than only selecting visuals that we – as two academics immersed in the scholarship of dominant discourse of disability – thought would be interesting to include. For example, we could have only selected visuals that we believed to represent the participants in stereotypical ways and not be reflective of the breadth of their media experience. This may have been considered what Clark-Ibáñez (2004) argued to be researchers only selecting visually arresting images to elicit a certain type of response from participants and/or not being reflective of what is meaningful to them.

The sampling technique helped us continually reflect on our positionality within the research study and question why we were selecting certain visuals over others for their media portfolios. The option for participants to contribute their own visuals allowed participants to discuss any omissions from the media portfolios they felt were meaningful to them. We additionally kept the timeframe of the visuals to the previous five years based on the notable increase in interest and shift in approach of covering the Paralympic Games at that time (see Pearson & Misener, 2022). Finally, we kept each portfolio to a size of 3–6 visuals to ensure the interview remained within a reasonable timeframe.

For our study, we briefed the athletes about the combined photo-elicitation approach through the letter of information, but we offered our availability to chat by phone or email if they had questions about joining the study. Once the athletes agreed to participate, we created a media portfolio of each of the athletes and shared the media portfolio with them by email a week in advance of their scheduled interview. This was done to provide time for the athletes to both reflect on their media portfolio and consider providing their own visuals. We also gave all participants the option to share any additional visuals during and/or after the interview process. This was offered so participants could have the time and opportunity to consider any other visuals they deemed important to share with the researchers upon reflecting on our discussions during the interview.

We utilized a semi-structured interview format in which we created questions for the beginning and end of the interview. In the middle, we opened the participants' media portfolio and went through the portfolio together in real time noting their likes, dislikes, and memories of their experiences. Of note in our case is that only one athlete in our study provided an additional visual to be included during the interview. The athlete added this visual to demonstrate a favourite memory of a media experience they had during their career and to discuss the article that was written about them. All athletes stated that they felt that the portfolios constructed for the interview reflected their interactions with media personnel and provided an opportunity to discuss their media experiences. We credit this to the sampling technique we utilized to ensure we presented a breadth of their media experience.

We noted the value in this approach when participants read a quote from an article or looked at a photo and then went into detail of that experience. Sometimes it would also prompt a memory of a similar experience that they then chose to share with us. Some participants even went so far as to say that they enjoyed the interview and the opportunity to reflect on their media experience, as that was not something they usually take the time to do. Overall, utilizing the combined photo-elicitation approach was a meaningful and valuable tool to critically examine athlete experiences with media. Utilizing the combined approach enabled us to draw on the benefits of both the researcher-driven and participant-driven approaches.

Challenges and Opportunities

As with any method, there are potential challenges associated with using photo-elicitation. The first is that there is a lack of clarity and consensus around the exact number of variations of photo-elicitation, their names, and the specificity of their meanings. The literature remains rife with different names and variations for photo-elicitation. What we provide in this chapter is a summary of the most consistent variations and their names with the addition of the combined approach. Relatedly, while we have not detailed analysis processes in this chapter, analysis for photo-elicitation begins during the collection of visuals and the interview itself.

One key area of which researchers need to be mindful is the ethical considerations related to this method. For example, we previously highlighted some of the ethical considerations such as what visuals are allowed to be captured; how they will be captured; and consent for who is captured, anonymity, and confidentiality for participants' visuals captured during the research process and for dissemination (Bates et al., 2017). Furthermore, researchers must consider factors related to this method such as the power dynamics of the selected approach, the amount of time the approach takes (e.g., some populations have more leisure time than others), and what technology (e.g., will you provide the device or expect them to provide the device, will they require access to Wi-Fi) or other resources (e.g., access to public transportation) are required.

It is also critical that researchers consider privacy issues and the potential for selecting visually arresting images because visuals can prompt memories and evoke feelings during the research process (Clark-Ibáñez, 2004; Harper, 2002). We do not want to dissuade from the use of photo-elicitation, but researchers do need to be thoughtful and reflexive in dealing with sensitive topics when using visuals. For example, participant-driven photo-elicitation approaches are useful when dealing with difficult or sensitive topics, as they provide participants with agency in what visuals they choose to bring and discuss in the conversation (see Copes et al., 2018). This also helps to mitigate potential issues with researcher-driven photo-elicitation approaches when researchers may choose images that elicit an emotional response from their participants (Clark-Ibáñez, 2004). Photo-elicitation, therefore, demands reflexivity. As Hatten et al. (2013, p. 5) stated, "researchers must show unconditional respect for the participant and their voice and realize their own positionality in the interviewing process." Keeping a reflexive journal can also be a useful tool for supporting this process or analyzing the data using a reflexive approach such as reflexive thematic analysis (see Pearson & Misener, 2022).

Opportunities with this approach for sport and physical activity are in its ability to provide a platform by which participants of populations that experience marginalization or vulnerability are offered agency in the research process. For example, this approach is commonly used with children as it can help to place a child's voice at the forefront of the research. Visuals have the potential to allow children to voice their attitudes, perspectives, or experiences in a way that might be obscured if relying on words alone (Clark-Ibáñez, 2004). We found this approach to be empowering for our participants because most research conducted about media representation of athletes with disabilities has failed to employ methods that include the perspectives of those with disabilities in the research process (Pearson & Misener, 2022).

Finally, photo-elicitation may create new opportunities for conducting research on sensitive topics in sport and physical activity. Visuals can help participants to feel comfortable and can act as a kind of safety net or springboard for facilitating what might be difficult conversations (Harper, 2002). They can potentially help participants speak to more personal or sensitive topics than a standard interview method (Copes et al., 2018). Overall, photo-elicitation is an adaptable method with the potential to have significant impact in sport and physical activity research. As we have illustrated, it can help to elicit deeper responses, prompt memories, act as an icebreaker or springboard for conversations, help participants feel more comfortable, provide participants with agency in the research process, and help participants to express themselves in diverse ways.

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9

SOCIAL MEDIA POST–ELICITATION IN PARTICIPATORY RESEARCH

Nikolaus A. Dean and Andrea Bundon

Introduction and Key Terms

Little needs to be said about the ubiquity of social media in present-day culture. While scholars writing about digital culture used to write about *going online* as a way of distinguishing one's engagements on the internet from the offline *in real life*, those distinctions no longer make sense. Most of us are always *logged in* somewhere (Lupton, 2017). Of all the online spaces we interact with, few are as *sticky* as social media. Social media can broadly be defined as, "mobile and web-based interactive digital platforms that enable user-generated content to be shared, edited, and commented on in real time by multiple participants" (Toffoletti & Thorpe, 2018, p. 12). Social media first entered mainstream consciousness around 2004 with the creation of Facebook (Anderson et al., 2012) and has since expanded to include other platforms such as X (Twitter), Instagram, Threads, and TikTok. While prior web-based platforms facilitated messages between users and basic sharing of content, what distinguished Facebook and the platforms that followed were that they encouraged individuals to think of themselves as content creators, sharing moments of their lives with their networks. In this chapter, we address the convergence of social media with the method of photo-elicitation and the resulting body of research that has used social media post–elicitation in the context of qualitative interviewing. We also share examples of how this method is being used and discuss how it might contribute to participatory projects in the context of sport and physical activity research.

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The Development of Social Media Post–Elicitation

Photographs have long been included in research practices across a range of disciplines. Consider the use of photographs in astrophysics in which images of events viewed by telescopes are recorded for later analysis. Historians rely on photographs from archives, and anthropologists both take photographs and take note of existing photographs during fieldwork. However, the use of photographs within the context of qualitative interviewing – and specifically, the use of photographs within participatory research – is more recent. The term photo-elicitation refers to a method whereby photographs are inserted into the interview process to spark verbal discussion and generate knowledge through personal accounts, feelings, emotions, and memories shared by the participants (Harper, 2002). The method itself is increasingly being used by researchers studying sport and physical activity (Barrick, 2023; Toll & Norman, 2021).

The use of photo-elicitation is addressed elsewhere in this volume (see Chapter 8) and thus will not be fully explored here; however, it is important to know that there are two key variations of the method. In participant-generated photo-elicitation, participants are instructed to take photographs in advance of an interview or are asked to select photographs already available to them. The researcher(s) provide instructions that direct the topic of research while allowing participants autonomy in what they select or choose to capture (Raby et al., 2018). The second variation, researcher-driven photo-elicitation, involves the researcher taking or selecting photographs to share during the interview (Choo, 2023). In both variations, photographs are shared between the participant and researcher, and are used as a talking point to evoke stories, emotions, and experiences from the participants that would otherwise not be addressed in the interview (Fawns, 2023). Some research combines these approaches. For example, Mills and Hoeber (2013) used photographs taken by skaters *and* the first author to explore the meaning of artefacts in a figure skating club. Their analysis highlighted how the skaters and researcher made different choices regarding *what* to photograph – and the implications therein.

Regardless of the approach taken, the reasons for using photo-elicitation methods are frequently the same. Photos are viewed as a way of allowing participants the opportunity to *show* while simultaneously *tell*. Having a visual in front of the participant can evoke a memory or emotion, and provides the interviewer with ready prompts when the conversation falters (i.e., "tell me what you were feeling when this photo was taken"). Photo-elicitation is particularly popular when interviewing individuals when verbal communication might be more challenging. For example, Strachan and Davies (2015) used photo-elicitation to explore the experiences of youth in sport. They found that the photos taken by the youth allowed them to learn more about the contexts (i.e., program structure, interactions with coaches) than they would have otherwise. Weiss et al. (2017) used photovoice to engage athletes with intellectual disabilities involved in Special Olympics and reported that the use of photographs enabled the participants to feel they had some control over the research encounter because they had selected the photos that would guide the discussion. The photos were especially helpful with those athletes who had limited verbal skills or challenges with recall. Language barriers is another common reason for using photo-elicitation, and numerous researchers have explored the physical activity experiences of migrant populations using this method (see Barrick, 2023; Caldeborg, 2020).

One key development that has allowed photo-elicitation methods to flourish has been advancements in technology, or what might be termed "technological affordances" (Bundon, 2016, p. 357). Technological affordances refer to how technologies do not necessarily determine how individuals behave or how societies evolve, but how certain technologies make some actions much easier and therefore likelier. Early adopters of photo-elicitation methods reported that cameras were expensive, the quality of the photos was highly dependent on the skill of the photographer, and there were logistical challenges in getting photographs developed in time for the interviews (Torre & Murphy, 2015). As digital cameras became more available and affordable, photo-elicitation projects became more feasible, and today have expanded in large part due to the advent of smartphones (Bugos et al., 2014). Individuals now have ready access to a smartphone with a camera, are habituated to carrying it with them, and have the capacity to capture and share visual content. For instance, recent numbers highlight that 88% of Canadians 15 years of age or older have a smartphone (Statistics Canada, 2021). Though this number is high, it is important to be mindful that digital divides between those *who have* and *do not have* access to communication technologies and internet still exists in Canada and many other contexts, and can be influenced by one's age, geography, education level, and income (Van Dijk, 2020).

The concept of technological affordances can also be used to understand how social media platforms have become a prominent feature of present-day culture (boyd, 2014). Smartphones do not only provide individuals with a camera; they also combine the technology needed to take images, access the internet, and share content all in one device. Social media platforms today are designed to make it convenient for individuals to take photos, post, share, like, and comment while *on the go*. There is also "technological convergence" at play – not only the blurring of boundaries between online and offline, but the boundaries between various mediums have also converged (Goodyear & Bundon, 2021, p. 4). Content posted on X (Twitter) is now regularly reported in mainstream news broadcasts. Social media influencers create posts that are shared simultaneously on YouTube, TikTok, and Instagram. It is no longer necessary to have an account on any one of these platforms to see the content – it is everywhere. There has also been convergence in function to the extent that social media has supplanted other forms of communication. For instance, individuals are more likely to send a message via a social media platform than to call a person directly or send an email (Hall, 2023). That same social media account can be used to sign into various online services including shopping, file sharing, and food delivery. This makes social media *sticky* – disengaging is difficult because it is entangled in many facets of our lives. We have gone from a world in which people talked about *logging on* to social media to a world where people now announce their intent to *take a social media sabbatical*. It is the convergence of these two phenomena – the increasing availability and ease of taking photographs, and the ubiquity of social media in our everyday lives – that has led to the development of social media post–elicitation.

While there is nothing inherently participatory about including social media posts in research, the use of participant-generated media does have a long association with participatory research methodologies (Bundon & Smith, 2016). As previously discussed, these methods can be particularly fruitful when engaging individuals or communities who experience barriers to participating in research that requires verbal skills or fluency in a particular language. When used intentionally, social media post–elicitation can move projects along a continuum towards *more participatory* research designs by positioning participants as the creators and curators of the data. When participants choose what social media posts to create or bring to the interview, it fundamentally switches the focus from the researchers' interpretation of the research topic to seeing and hearing from the perspective of the participant and what they have chosen to record and say about their lives (Bundon & Smith, 2016). It has been our experience that social media post–elicitation can shift the power dynamic of the interview by allowing individuals to steer the conversation through (the type and content of) the posts they select. In the section that follows, we describe steps for incorporating social media post–elicitation in research, along with key considerations for how this method might make a project more participatory.

Step-By-Step Guide

The first step for any researcher is to consider *if* social media post–elicitation is right for both the researcher and the topic being explored. Does this method align with the researcher's ontological and epistemological positions and the chosen methodology, theoretical perspective(s), and the research question(s) being explored in the study?

Once a researcher has worked through these underlying questions, they should consider some of the ethical implications of this approach, and how such considerations will be accounted for throughout the study. One such consideration may be the process of obtaining ethical approval from the researcher's host research ethics board (REB). Obtaining ethical approval for the project may not only be an institutional requirement but may influence *how* data is collected and *wha*t data can be collected. Such consideration may be particularly pertinent to those wanting to collect visual data from participants. Previous work, for instance, has drawn attention to the importance of obtaining informed consent prior to the collection of visual data (Copes et al., 2018), while others have emphasized how maintaining ongoing consent with participants is key, especially when dealing with visual data and conducting participatory research (Burningham et al., 2020). Others have drawn attention to issues of participant confidentiality (Raby et al., 2018) and have raised questions about the ownership of social media-based data and how to go about publishing visual and social media–based data (Ravn et al., 2020). Social media posts are multifaceted and always evolving; therefore, we suggest that the researcher takes time to thoughtfully consider what data from the social media posts and interview process they are most interested in collecting and to consider how to go about collecting this data (i.e., voice recorder, video, fieldnotes). Such considerations will also need to be incorporated into and accounted for within the ethics application.

When the researcher has worked through these considerations (and obtained ethical approval), they can begin to collect data. The first step is for the researcher to familiarize themself with the social media platform. This process could be brief for those who are already on the platform but could entail time and practice for those who are less familiar with it. Regardless, we encourage the researcher to spend time familiarizing themself with the platform, its functions, and the various components of a post. Having this knowledge will equip the researcher with the skills to troubleshoot any platform-related issues that may arise and may draw their attention to different aspects of a post that could be probed upon during the interview process. At this point, the researcher may wish to consider creating a research-based social media account to work from rather than using their own personal account. Doing so may be an ethical requirement of the institution's REB and can protect the privacy and personal lives of the researcher(s) involved (Lunnay et al., 2015). These accounts can also operate as spaces to recruit participants and can be used to broadcast the research project.

Next, the researcher should consider *when* to incorporate this method into the interview process. For instance, is this an activity that you would begin or end the interview with, or perhaps incorporate into the middle of the interview process? Perhaps your interview protocol is less structured, and this method can be used at any point. It is also important for the researcher to remind themselves of the research question(s) and aims of the study. This crucial reminder will not only influence the type of posts that the researcher draws attention to but will shape the questions being asked throughout the interview. At this time, the researcher will also want to start to develop potential questions (and probes) to ask during the interview. These questions can be open-ended or can focus on specific aspects of a post.

After a researcher has worked through these various steps, it is time to put this method into action! It is important that the researcher comes equipped and prepared to implement this method effectively. The researcher should have the appropriate social media platform downloaded or opened on a nearby digital device that can easily be accessed during the interview. If located in an area with poor internet connection, the researcher can ask the participant to screenshot post(s) prior to the interview and bring those with them. When the time is right, the researcher can then ask the participant to share and discuss their chosen social media post(s) with them. This step may include focused instructions, calling upon the participant to share specific posts related to a particular topic, feeling, or emotion. Alternatively, the researcher may elect to keep this step more open-ended and allow the participant to choose any post that they find meaningful. Regardless, it is important to give the participant time and space to reflect upon and select an appropriate post.

Once a participant has identified a post, the researcher should confirm the post with them. For those using this method online, it is imperative that the researcher and participant are discussing the same post. Once confirmed, the researcher can begin asking questions. It is important to be an active listener *and* be vigilant of the various facets that make up the post, including its visual content, the sounds and audio associated with it, and other aspects of information such as hashtags, captions, tags, geotags, and alternative text (alt-text) contained within it. If granted ethical approval, attention can also be drawn to the comment sections of the post or to those tagged within it. Creating questions that probe at these different pockets of information offer the researcher the unique opportunity to *move beyond* the visual content of the post to explore other facets of a participant's lives and social world.

Throughout this process, it is also important to record this visual datum. The social media posts themselves can be collected using the technique of screenshots. Screenshots have been described as a form of "virtual photography" in which participants and researchers capture still images of content being viewed to "provide evidence of screen activity" (Moore, 2014, p. 141). The versatility of screenshots allows for data to be collected instantaneously from almost any digital device by either the researcher or participant and can be utilized within in-person and virtual interview settings. Regardless of who takes the screenshot, it is vital that it captures *all* aspects of the post, as this snapshot will be the data used in analysis. Without ethical approval to collect such data, we suggest relying on fieldnotes or drawings of the post to capture key details such as the images or videos contained in them, the captions used, and other pertinent information. If granted access, the researcher can also consider revisiting the participant's shared post(s) once an interview is complete to refine fieldnotes.

After all data have been collected, the researcher can begin to organize the data. To begin, each post (or details of the post) can be given a number or title that corresponds to the participant in the dataset. The researcher can insert the relevant screenshot data or fieldnote details of the post into the interview transcript. The researcher may elect to keep all the posts at the end of the transcript or may choose to insert the information directly into the transcript where discussions regarding the posts take place. We encourage the researcher to link these two sources of data together to provide them with greater convenience during the data analysis stage.

Examples From Our Work

I (Nikolaus) used the method of social media post–elicitation in a study exploring the lives and experiences of skateboarders with a physical disability. In one aspect of the study, I explored skaters' engagements with and representations on Instagram. I chose Instagram because of its popularity among action sport participants (Thorpe, 2017) and because of my familiarity with the platform. Guided by a semi-structured interview guide, I invited participants to share Instagram posts that they found meaningful and represented their experiences as a skateboarder with a disability. Participants responded differently, and shared posts that were related to skateboarding and disability, while others shared posts that were related to community, mental health, and risk-taking behaviours. With permission from the participants, I took screenshots of the post(s), numbered and titled them (corresponding to the participant), and embedded them into the interview transcript for later analysis.

Using the post as a starting point, I asked the participants to tell me about the visual content of the post and to outline why they selected that post. I would then ask them to discuss any captions, hashtags, geotags, or audio that was included in the post. Such probes often led to deeper conversations that moved away from the visual content of the post to provide unique glimpse into the social worlds of the participants. For instance, one participant shared a post that featured himself performing a difficult trick on his skateboard. He expressed his pride in performing such a sophisticated manoeuvre and explained how empowering the post and his performance was to him. However, the post included a melancholy song that played in the background. I asked the participant to tell me about the song and why he chose it. Drawing attention to this facet of the post led to the participant describing how the song reflected his mental health struggles at the time and the importance of having skateboarding in his life when he created the post. In shifting attention away from the visual content of the post to explore other aspects of the post, I was able to learn more about the participant and their social world.

Methodological Challenges and Key Considerations

There is a variety of methodological challenges to consider when engaging with and collecting visual data through social media post–elicitation. One key consideration includes maintaining participant confidentiality. Ensuring participant confidentiality and voluntariness (providing informed consent to use data) is important for any research project but should remain a central component when conducting participatory research and working with visual, participant-produced data. The process of maintaining participant confidentiality begins with obtaining informed consent from the participant. Those using participatory research approaches have emphasized how this process should not be a one-time event (at the beginning of the study) but should be an ongoing process (Van Goidsenhoven & De Schauwer, 2022). One such way for the researcher to address ongoing consent is through the practice of critical reflection and making sure to frequently check-in with the participants regarding their comfort levels with the study and their involvement in the study (Ravn et al., 2020).

Those collecting visual data such as social media posts may be ethically required to (or may elect to) offer participants the opportunity to anonymize their shared data. This can be achieved through editing the content of the post to conceal the identities of those included or other pertinent markers such as a location, usernames, hashtags and geotags, or captions associated with the post (Taylor et al., 2023). Though this process may be an ethical stipulation required by an REB, the editing and anonymizing of visual data, according to Allen (2015), can also be counterproductive and can undermine the agency of the participants and obscure the meanings associated with the original data. Although arguments can be made on both ends, researchers working with participant-produced visual data should remain as transparent as possible with the participants about the ownership of the data, *how* the data are being used, and *where* they are being stored and shared. This is particularly true for those wanting to publish visual data provided by the participants and should entail honest discussions between the researcher and participant about *who* might be the potential audiences of this data (Ravn et al., 2020). As discussed in Tamminen et al. (2021), these decisions need to take into account the full context of the work, including the topic being studied and the participants being engaged. For example, members of marginalized or equity-owed groups may want to be recognized for their contributions to the project, given the historic exclusion of their communities from research/academia. Others from those same groups may face significant risks if identified. Van Goidsenhoven and De Schauwer (2022) suggested that one such way to keep participants informed in participatory research is by involving them in the entire research process, including the analysis of data, the writing up of results, and allowing them to make decisions about how and where the data will be used. Including participants throughout the research project can allow them the opportunity to inform and act on the findings of the study, and can help foster trust and respect between the researcher and the participants (Smith et al., 2023).

Researchers using social media post–elicitation (or any method that requires the use of a social media account) should also be mindful of their own safety in online spaces. Gelms (2021) details the unique challenges that a researcher can encounter when doing social media–based research, such as online harassment, emotional fatigue, and issues regarding safety. These experiences, as Gelms (2021) noted, disproportionately influence researchers of marginalized communities. These negative experiences can transcend the online world to affect the everyday lives of researchers and can bring upon unwanted emotions, and anxieties. Therefore, it is important that those wishing to engage with this method are aware of the potential risks and challenges that they may encounter when doing online research and should attempt to mitigate these risks through informed methodological choices.

The Future of Social Media Post–Elicitation

Social media platforms will continue to evolve to include new facets of information that can be shared by users of the platform. For instance, consider what a Facebook post looked like ten years ago or the fact that TikTok did not even exist. It is likely that most of the social media platforms we currently engage with will look different in a few years' time. Considering the ever-changing nature of social media, it is important that researchers become not only aware of different social media trends and *in the know* about the different features being added to posts and social media platforms, but also cognizant of different ethical considerations to be accounted for when engaging with and collecting data from these online spaces. As social media inevitably evolves, so too will the content and information of posts, thus requiring researchers to think about ethics in a future-oriented way, whereby ethical considerations are not necessarily a one-time event (at the start of the project), but something that is always in flux and developing – especially when working with and collecting user-based visual data.

Engaging in participatory research means being willing to meet participants where they are, to go where they go, and to listen to what they want to tell you about their lives (Vaughn & Jacquez, 2020). In today's world, when so much of social life happens online, failing to engage with these spaces in our research means missing a part of the puzzle. Social media post–elicitation builds on the technological affordances of social media platforms by encouraging participants to share in the research interview the content they have created about their everyday experiences, the places they visit, and the communities with which they engage. By centring these posts in the research, participants have agency over what they choose to share, and the researcher can probe for insights that would otherwise be missed in a more traditional ask/respond-style interview. Furthermore, the social media posts can provide a vital bridge between data collection and research dissemination (Kia-Keating et al., 2017). With participants' consent, social media posts can be shared in research outputs (including publications, reports, exhibitions, and more), allowing others the opportunity to see (and maybe even *feel*) what the research was about. Yet, more than this, when using this participatory data collection method, researchers can actively include participants throughout the research process and can use their posts and shared experiences about the posts to inform practices, initiatives, and actions that directly affect the participants and their communities (Leavy, 2022). Considering the growing importance of social media and social media posts in today's world, adopting this method in participatory research processes may offer researchers a unique tool to learn more about the participant and their social world and, at once, an opportunity to engage with the language and media with which people are engaging in their everyday lives.

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10

BIOGRAPHICAL MAPPING INTERVIEWS

Astrid Schubring

Introduction and Key Terms

In this chapter, I introduce a participatory data collection method called biographical mapping (Schubring et al., 2019b). The method combines narrative interviewing with the mapping of events and the drawing of thematic timelines in a two-dimensional grid (see Figure 10.1). In so doing, participants are invited to share and evaluate biographical experiences, both visually and orally. The method borrows elements from established graphic elicitation methods such as drawing (Bagnoli, 2009), (visual) mapping (Darbyshire et al., 2005), timelining (Kolar et al., 2015; Sheridan et al., 2011), and life grids (Parry et al., 1999). The method is new in its current form, and it has not yet been widely taken up in qualitative research broadly or participatory research specifically. Researchers using the method refer to it as *a biographical mapping method* (e.g., Gropper et al., 2021; Schubring et al., 2019b) or as just *biographical mapping* (e.g., Thiel et al., 2011). Greater variation in terminology can be found when turning to non-English publications, in which researchers have adjusted name and features to reflect the focus of their study (e.g., Garde & Greinke, 2022).

To introduce the biographical mapping method, I first describe its development and origin in narrative and participatory visual research methods. Next, I detail how researchers can use the method and which steps to consider before and during data collection. Using material from my own research, I then provide readers with an example of the biographical mapping method. Drawing on these examples, I close by discussing the method's strengths and challenges, before outlining possible future developments.

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Development and Current Applications

The use of the biographical mapping method is recent and has its origin in sport and physical activity research. However, the method – which allows for participant engagement, empowerment, and mutual learning – builds on two well-established qualitative research methods: narrative life history interviews and timelining. As these two methods constitute foundational elements, I briefly present each of them here.

Narrative interviewing is an established qualitative data collection strategy that allows researchers to gain insight into people's biographical experiences and life histories. The method has a long tradition in social science research and its strengths are well-documented, including in sport and physical activity research (Smith & Sparkes, 2016). Qualitative researchers have, for example, stressed that narrative interviewing can open "windows into people's lives" (Denzin, 1989, p. 14) and help to gain a deeper understanding of the phenomenon being studied. In addition, narrative interviewing has been found to prompt storytelling, a process that can help participants order and make meaning of experiences, including painful or disruptive ones. As storytellers draw on available sources of knowledge and ways of telling and silencing experiences, the stories elicited by narrative interviews are also sociocultural phenomena (Frank, 1995). However, given that verbal communication is central for rich narrations, the method can involve challenges for certain groups of participants and research topics (Bagnoli, 2009; Darbyshire et al., 2005). In addition, verbalizing sensitive topics, embodied experiences, or emotions can be difficult. Against this backdrop, graphic elicitation strategies have become valuable complements to conventional interviews.

Graphic elicitation strategies such as drawing (Bagnoli, 2009), (visual) mapping (Darbyshire et al., 2005), and timelining (Kolar et al., 2015; Sheridan et al., 2011) constitute a specific form of visual research methods (VRM). VRM are "methods which use visual materials of some kind as part of the process of generating evidence to explore research questions" (Rose, 2014, p. 25). VRM have their origins in ethnographic and anthropological research. With the rise of the visual in contemporary societies, VRM have gained popularity in other social science disciplines and can involve diverse materials, such as photos, videos, mappings, plastic arts, or self-portraits. Using these materials, participants can be actively engaged in shaping research processes through creative and self-directed activities (Prosser, 2011). VRMs can also offer an alternative means of expression for participants, which can facilitate the engagement of diverse individuals in data collection, including members of equity-owed communities.

The biographical mapping method I describe here was developed in a multi-centre study on the health management in German youth elite sport (Thiel et al., 2011). My role was to conduct the qualitative sub-study on the health situation of young athletes, which eventually became the basis of my PhD research. Aiming to understand the relationship between career and health development from the young athletes' point of view and being inspired by researchers who have stressed the value of visual data collection strategies when exploring sensitive topics with young people (Bagnoli, 2009; Darbyshire et al., 2005), the idea to combine narrative (life history) interviewing with a structured form of timeline drawing was developed. Building on this research, we established an interview guide and a grid for the mapping and timeline drawing activity. After testing and refining the integration of the two data collection strategies with young athletes, I conducted biographical mapping interviews with 24 youth elite athletes. Through this research process and the experiences young athletes shared, we gained a thorough understanding of the strengths and weaknesses of this method; these insights were indispensable for establishing a procedure, which we named the biographical mapping method (Schubring et al., 2019b).

The biographical mapping method sits within the broader suite of participatory methods in which participants direct data generation processes by creating visuals during data collection. It can further be described as a specific form of timeline drawing. Timelines are "visual representations of particular and selected events or 'times' in a person's life" (Marshall, 2017, p. 1184). They mostly follow a chronological order. In its most basic form, the timelining method involves marking key events along a straight line. However, timelines can take a variety of forms, depending on research purpose, context, relational dynamics, research funding, and the positionalities of the researcher(s) and participant(s). For example, timelines can be created by one person, or collaboratively. Participants can be given more or less detailed instructions. They can be given a blank sheet of paper and free choice of form and colour, or they can be asked to develop their timeline by adding memories, emotions, drawings, or photos. In this way, biographical mapping can be considered a participatory method, as it provides an opportunity to democratize data collection processes by centring participants' experiences and shifting degrees of control and participation from the researcher to the participant in material and conceptual elements of data collection (Kolar et al., 2015; Sheridan et al., 2011). Beyond its flexibility, the timeline method has been found to be beneficial in enhancing meaningful participant engagement, mitigating a focus on verbal language skills (Marshall, 2017), and allowing for the "nuanced communication of meaning, struggle, emotions, and experience through visual aspects" (Kolar et al., 2015, p. 28).

While timeline methods have long been used in life history (e.g., Guenette & Marshall, 2009), health (e.g., Parry et al., 1999), and social work research (e.g., Bagnoli, 2009), they are relatively new in sport and physical activity research. The biographical mapping method, which combines narrative interviewing and the drawing of multi-thematic timelines, as well as the mapping of biographical events in a two-dimensional grid, is one such example.

Currently, the biographical mapping method is being used by qualitative researchers both in and outside of sport and physical activity research to explore different aspects of individual life courses, developmental processes, or critical change events in biographies. In overview, three thematic areas can be distinguished within sport and physical activity research. A first thematic area centres around *career and talent development research* with youth, senior, or retired athletes and coaches. Research foci include, for example, athlete and coach career pathways (Barker-Ruchti et al., 2014; Schubring et al., 2022), and migration experiences in professional players (Ejekwumadu, 2022). Second, the biographical mapping method has been used in *athlete health and wellbeing research*, for example to explore narratives of psychiatric disorders and help-seeking (Åkesdotter et al., 2023), and injury experiences (Barker-Ruchti et al., 2019). Finally, the method is also used in *physical activity and obesity research* (Thiel et al., 2020). The most common research designs employed have been case or mixed-method studies and have included the paper-and-pencil version of the timeline drawing activity; however, prototypes of digital tools have been developed for biographical mapping. Examples include the bioMAP tool, which lends itself to retrospective research (Mayer et al., 2020), and a digital survey tool that has been used for prospective research (Schubring et al., 2019a). Collectively, the method is a flexible strategy for data collection that can be executed involving various degrees of participant control and participation.

Conducting Biographical Mapping Interviews: A Step-by-Step Guide

In this section, I provide practical guidance on the process of conducting biographical mapping interviews. The five steps proposed in this section are based on my learnings and reflections on using the method in different research projects. The steps are not a blueprint but rather a flexible roadmap that require adjustment depending on project aim and context and the degree to which participants may be directing the project.

Project Orientation

Prior to conducting biographical mapping interviews, it is wise to clarify a range of questions. It is for example, key to consider the lived experiences, knowledges, and capabilities that the research participants will bring to the project and how the research process can be shaped by these. If co-researchers are to be involved in designing the data collection process and instruments, their terms and conditions for co-creation also need to be taken into account early on.

Researchers need further to decide on whether biographical mapping interviews will be used as standalone method or in combination with other data collection strategies, and if one data collection timepoint is sufficient. Because of the memory work involved, biographical mapping interviews are time-intensive and often emotionally demanding for interviewees. If detailed recall on long timespans in a person's life is intended, it is wise to plan for several data collection time points or to limit the number of thematic timelines which interviewees are to draw and discuss.

Researchers are also advised to carefully consider which aspects of the research questions are best answered through the participant narrations and for which aspects the graphic elicitation will be particularly insightful. For example, in a project on career pathways of world-class athletes (Schubring et al., 2022), the biographical mappings allowed athletes to identify important career turning points and to locate them in their biographical contexts, but the timelines provided little detail on how exactly athletes experienced these turning points, such as moving to another country or becoming a parent. Instead, the elicited narrations were a more appropriate data source to elaborate on these experiences.

I also find it useful to *imagine* the data participants will create and to reflect (if possible with participants) on questions like the following. How do we want the narrative and the visual data to work together when presenting findings? Shall the mappings *only* elicit talk and facilitate memory work, or will they be analyzed as data, as well? What are the motivations of participants in participating in the research, and how can their interests, skills, and knowledge be best reflected and captured in the method? Skimming through existing studies and considering the ways other researchers have *staged* the data in their findings section can be useful during this process.

Preparation

To prepare for data collection, the interview guide and the mapping grid need to be developed, trialled, and refined together. Depending on the degree to which participants are directing the research process, this can be conducted collaboratively with potential interviewees.

To construct the interview guide, I find it useful to first clarify which aspects participants will explore through timelining, if one or multiple timelines are to be created, and in the case of the latter, in which order these may best be created. Next comes a phase of brainstorming for open-ended questions and probes which serve to support and/or complement the mapping process, before sorting and selecting the most suited questions into an interview guide structured along the timelining process. Finally, it is important to weave explanations and prompts into the interview guide to stimulate engagement in the mapping and the timeline drawing, as well as prompts for reflections and discussion on the created maps (see next section).

The grid, which serves as a material support for the mapping, can be created manually on paper or digitally (see Figure 10.1). When aiming for a high degree of freedom for participants to direct the form and content of the drawing activity, using just a piece of paper or a digital blank surface may be best. When aiming to provide more guidance, a graphic framework for the drawing activity can be prepared. This framework can include a horizontal axis, which can serve as a chronological timeline and which can be prestructured in time units (e.g., years, weeks, or days) as relevant for the focus of the study. Having seen participants struggle locating recalled events in time, I regularly use visual marking of time units (e.g., through lines or shaded columns; see Figure 10.1). Further, a vertical axis can be included in the grid to facilitate the plotting and evaluating of biographical experiences, turning points, and developmental processes. Depending on the focus of the study, verbal or numerical cues for evaluating the meaning of experiences can be included. For example, in the study on athletes' career pathways (Schubring et al., 2022), we used a numeric scale (from 0–10), which participants could use flexibly to evaluate the development of different thematic dimensions in their biographies (e.g., lows and highs of their athletic pathway, coaching experiences, and wellbeing). By encouraging participants to evaluate the meaning of their experiences, participants are invited to engage in sense-making, reflection, and the creation of a visual representation of their experiences, which serves as springboard for further exploration throughout the interview. In the development and trialling of created instruments, colleagues and participants can be involved as a sounding board to critically evaluate the meaningfulness and practicability.

Alongside preparing the data collection instruments, researchers also need to prepare accessible study information explaining the method and to consider the ethical implications for participants (e.g., challenges of anonymizing the mappings, questions of ownership of the created material, individual differences in accessibility and comfort using the method). For example, the participatory nature of the method and the more democratic relationship between researchers and participants may result in participants sharing sensitive details or traumatic life experiences which they did not intend to share when consenting to participate. This experience can be distressing for participants and for researchers. Researchers should thus be prepared for how to possibly refocus the interview, renegotiate consent, or advise participants about professional support possibilities. Ethical issues may also arise for organizations (e.g., sport federations, clubs, or schools) involved. For example, organizations may become identifiable in the mappings created, or participants' memory work may reveal misconduct and toxic cultures that the organizations would like to conceal. Further, conflicts of interest may arise within an organization when having to prioritize between participating in qualitative/participatory research or dedicating limited personal and financial resources to sport programs and payment of coaching staff.

Realization

There are a variety of ways that the biographical mapping method can be realized. Here, as with other methods described in this volume (see Chapter 8 and Chapter 9), the process can be directed by academic or community (co-) researchers or directed collaboratively. In the first instance, researchers may provide the materials and modalities they would like participants to use for the creation of their biographical mappings, but then use open-ended questions, and give participations freedom of choice in how to alternate between drawing and sharing of experiences. In the second case, participants can be given the agency to freely decide on the form and materials used to create a timeline, which empowers participants to direct the focus of the mapping and the interview process to a much greater degree than in the first case. For example, researchers could provide participants with basic prompts for creating their timeline and invite them to bring this to the first interview, or they may invite the participants to create a timeline after the first interview, using materials of their choice, which can be discussed in the follow-up interview. Proceeding in this way can give participants greater freedom in the creative process and more time to develop their timeline. However, participants who feel less comfortable with artwork, lack confidence in themselves, or have experience of marginalization may feel uncertain about what is expected and how to go about timelining as methodological questions cannot be clarified while the mappings are being created. Further, when participants create their timelines outside of the interview setting, researchers are removed from the actual process of the timeline co-creation, and thus may miss valuable insights from participant reflections alongside rich empirical data. Often, data collection with the biographical mapping method sits somewhere between the two outlined extremes, in researchers using, for example, a pre-structured mapping grid (see Figure 10.1) while letting the discussion be a co-creation between participant drawing activities and reflections, and researcher probing and questioning.

Within the biographical mapping interview process, the researcher can use a combination of different tools to encourage reflection and story-sharing of lived experiences. First, the drawing of the timeline has been found to be empowering, as it gives interviewees time to reflect on their experiences and select what they wish to share. Next, the materiality of the mapping can act as a "material go-between" (Prosser, 2011, p. 484) that provides interviewees with some distance from the experience being shared. Alongside drawing,

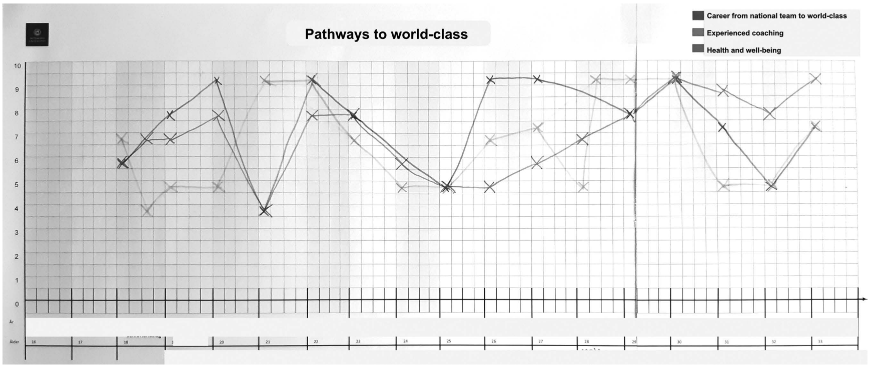

FIGURE 10.1 The biographical map Lara created in a project on careers of Olympic and Paralympic athletes.

participants could also be invited to contribute or share other materials (e.g., photography, artefacts, artwork, news items) to enhance the data generation process. Together, these different elements can provide support and resources for participants and researchers to engage in the creation of detailed biographical maps, share experiences, and foster mutual learning.

Follow-Up

Upon completion of a biographical mapping interview, participants should be asked if they would like to take a picture of their map or have a copy of it sent to them. In that way, a part of the ownership can be maintained. While not all participants like to keep a copy, some do, as they draw personal insights from the mapping or feel proud seeing what they have accomplished in their life. This is also an opportunity to reconfirm participants' consent to their map being included in the research and possibly also shared publicly in presentations, exhibitions, or publications, if this is planned. Researchers may also individually or jointly (with the participant) note reflections on the data collection and the drawing process, as this information can provide important contextualization when analyzing the data and help to maintain the connection between the biographical mapping and the transcript. Even methodological challenges, possible misunderstood instructions, or central moments in the interview and/or participant drawing process (e.g., change of atmosphere, emotionality, sharing of sensitive information, hesitation) are valuable to note for the following analysis. In addition, the data (audio recording and mapping) need to be labelled and filed appropriately. Maps can be scanned or photographed so that the file can be stored digitally, and the paper can be dated and stored in a secure location. As biographical maps include multiple personal identifiers and sensitive information, secure data storage is required.

Analysis

The analysis of biographical mapping interviews can take different forms and depends on the research aim and methodological orientation of the study. It could focus on the storytelling and the narratives used, the chronology of development/life history, or the biographical topics participants take up (Adriansen, 2012). While an in-depth exploration of approaches for map and interview data analysis is beyond the scope of this chapter, several examples can be seen in the literature cited here, including narrative, life course, visual, and thematic analysis (e.g., Åkesdotter et al., 2023; Barker-Ruchti et al., 2019; Kolar et al., 2015; Schubring et al., 2019a; Sheridan et al., 2011).

Initiating the Biographical Mapping: An Example From My Own Work

To illustrate how biographical mapping interviews can be conducted, I draw on an example from a research project which aimed to understand career pathways of Olympic and Paralympic athletes (for details, see Schubring et al., 2022). I specifically focus on the initiation of the biographical mapping in the interviews and participants' negotiation of it. In these interviews, I brought an A-3 printout of the mapping grid individually adjusted to each athlete's career length, information participants had previously shared, a double set of coloured pens (blue, green, red), an eraser, a voice recorder, and a printout of the interview guide.

At the outset of our meetings, I discussed the data collection procedure with participants and introduced them to the drawing activity. As we looked together at the mapping grid, I explained that it was meant as a memory aid and a creative way to *picture* their career, assuring them that there were no right or wrong answers and that participant drawing skills did not matter. We then explored how the timeline and the evaluation axes could be used and discussed the three thematic areas *career development*, *coaching experiences*, and *health and wellbeing* (see Figure 10.1) which we had planned to be explored through timelining in the grid. Next, I provided verbal consent information and answered questions and concerns. Upon attaining participants' consent, I started the interview with an invitation for narration: "Can you tell me how it came about that you started to play [specific sport]?"

Depending on the athlete's narrations, I used probes – such as "What happened then?" or "Can you tell me more?" – to elicit further detail and allow interviewees to guide data collection along their own frame of references.

Additional semi-structured interview questions about career achievements followed, before taking up the grid and inviting the interviewee to explore their career development through timelining (using the blue pen). To guide the activity, I used questions and prompts, such as the following. "How has your career developed from entry into national team until today?"; "You can start with mapping the events you remember on the x-axis and then, in relation to the y-axis, mark them further up or down in the grid. Or, if you feel at ease, you can directly start to draw a career timeline. You can take as much time as you need."

Participant Reactions

Participants' reactions to these prompts differed. While some – like Lara, an individual athlete with a long and successful career – directly engaged in the mapping of events in the grid, others – like Hanna, a team sport athlete with a shorter but also prosperous senior career – were hesitant or had questions regarding what to draw, how much detail to go into, or which dimensions of their career to focus on (e.g., own development vs. team success). Consequently, the previously detailed information was adjusted to interviewees' reaction and their pacing of the mapping and drawing activity. This process also involved reassuring participants that there was not one exact way to make use of the grid, but that they had freedom to choose the detail and the form they felt comfortable with in their drawing. To exemplify, I draw on the cases of Lara and Hanna.

Prompted to identify the starting point of her senior career and to map its development, Lara swiftly picked up the blue pen and started to draw and write. With surprising speed, she was drawn into the activity. Lara simultaneously recalled and narrated her athletic career journey while also asking for clarifications regarding the mapping process:

Lara: [H]ere, 2011, just at the turn of the year . . . that was really the breakthrough, so it must have been a 10 [referring to the grading scale] or very high . . . . How are you actually to evaluate? Yes, but I would rate it very highly. Should I do a . . .

Astrid: You can mark a cross, for example, or a point. As you prefer.
Lara marks a cross at 9 for the year 2011.
She lowers her timeline as she narrates:

Lara: While it went slow at the World Championships in [city; Lara marks a cross at 4]. But here, at the Olympic Games in [city], I also had a breakthrough. So, I'll probably put a cross there [at 8]. But maybe I'll put the cross . . . Can I put this instead?

Astrid: Yes, absolutely.
Lara erases the 8 and lifts the cross to 9.

Lara: Then it went reasonably on at the World Championship at [location], but not like . . . well, maybe it was an 8 anyway, because I didn't have the best [equipment], but I wasn't in the best shape either. And [location of another competition], there I felt disappointed that I had not reached what I had hoped for.

Lara marks a cross at the height of 5 and draws her career line downwards.

Astrid: What had you hoped for?

Lara: I hoped for medals . . . [Lara expands on the experience].

The interview passage illustrates how the biographical mapping activity can elicit memory work and narration, and vice versa. It also gives insight into the process of how Lara evaluated and then rated her career experiences, as well as how interviewer prompts co-construct the process of participant mapping and narration.

While Lara drew and narrated her career experiences simultaneously, others chose to draw in silence. In these cases, it can be best to wait for interviewees to pause their drawing before asking follow-up questions. It can also happen, as in Hanna's case, that interviewees feel unsure of what is expected from them and need more direct guidance into the mapping activity.

When encouraged to remember and map the development of her athletic career, Hanna opened with a question.

Hanna: How shall I remember all the things here? Oh, yes, but what should . . . should I start here, or should I take a highlight? I don't really know how I should do this.

Astrid: You can think of what you remembered first [initial part of the interview]. Was it about here [pointing on the grid] when you were selected for the junior national team and then directly to the national team?

Hanna: I have a lot of memories from the junior national team, but that was maybe not so special. . . . It was more special to be with the national team. [Hanna shares in detail about her first appearance in the national team]. It was a very strong memory, for sure. It was there, it all started. I do not know how to rate this. Shall I mark a cross?

In contrast to Lara, Hanna initially felt uneasy about the task, not knowing where or how to start. She struggled especially with the rating. Her case highlights that participants may feel uncomfortable with the method, and that interviewers should be ready to provide support and guidance but also be creative in accompanying interviewees in using the method without prescribing what to draw.

Challenges and Opportunities

While the biographical mapping method has various strengths (e.g., participant engagement, establishing rapport, generating rich life history data, incorporation of various materials/types of data), researchers can also encounter challenges in connection to these. In what follows, I address selected challenges before reflecting on future opportunities for using the method.

Challenges

Using biographical mapping interviews can be mentally and emotionally exhausting. Engaging in detailed recall and possibly reviving experiences while drawing and storying these experiences, can be draining for participants, while researchers can be stretched emotionally and physically in simultaneously creating a space for co-creation, remaining attentive to participants' experiences and drawings, and probing for reflections. Managing the density and multimodality of the interview situation, together with the intimacy created through the joint engagement in the mapping placed before interviewee and interviewer, can be challenging. Further, preparing a well-aligned interview guide and coherent mapping grid can take time. There is also a risk of overemphasizing the line drawing by planning for too many different themes in one biographical mapping session, or by overemphasizing accuracy – notably when using digital applications (Mayer et al., 2020). The latter can turn timelining into a *measuring technique* at the expense of facilitating the exploration of life history experiences and meaning making in a creative, self-directed, and interpretive way.

Timeline drawing is a very personal activity during which participants may be sharing experiences and information that is sensitive or which they have not shared before (Adriansen, 2012). Consequently, as with other participatory research approaches (see Chapter 7 in this volume), researchers need to manage the interview situation and the information shared carefully and in an ethical and responsible way. Even if participants have been well informed about the method and given consent for data usage, researchers should consider renegotiating consent with participants once the biographical mapping is completed. In addition, not all participants are comfortable with creative activities such as drawing, or with sharing and writing down personal information related to their life history. Writing or drawing can also exclude groups, such as persons with physical or visual impairments, as well as those who are not comfortable reading, writing, and drawing – which means the method does not suit everyone.

Given the detailed information that the method yields about events and persons, there are also issues related to confidentiality that researchers will need to consider, especially when reporting their findings. When details of life histories and maps are presented as data, participants may become identifiable. At the same time, anonymizing the timelines can result in them losing some of their meaning. Researchers therefore need to carefully consider how, or if at all, participant drawings are made public.

Opportunities

While timelining and biographical mapping have traditionally been used to collect detailed life history data, the visual and temporal nature of the method offers opportunities for participants and knowledge mobilization.

For participants, the completed mapping has the potential to offer personal insights and learning. Using the method in different projects with athletes, participants shared that they had never looked back on their careers in such a way, or that they realized new connections between events, developmental dynamics, or key persons that they were not aware of before. Drawing on these observations, the visual overview of development and change processes in a person's (or community's) life can be argued to hold heuristic value. It can generate self-reflection or could – in the context of sport – be used to support career counselling, learning processes, or empowering participants to mobilize collectively around injustices within their communities.

For knowledge mobilization, the visual nature and the chronological overview that biographical mappings provide can facilitate the sharing and discussion of research findings. For example, I have used athletes' biographical mappings to challenge dominant concepts of athlete development being linear and to reflect with coaches and stakeholders in sport on critical career moments and support needs. There is also an opportunity (should participants consent) for maps (and other materials generated through the process) to be displayed as exhibitions and used to educate a wider audience about experiences of specific groups. Similar methods are often employed as part of other VRM, and they may also be employed here.

Biographical mapping allows participants to reflect on, visually (re-)create, and talk about multi-thematic biographical developments. Facilitating co-creation and ownership, the participatory method is appropriate for the exploration of a large variety of topics in sport and physical activity, including sensitive and embodied experiences, as it does not rely on words alone. While current trends suggest increased digitization of the biographical mapping method, it will be important to strike the right balance and not lose the power of the original simplicity and materiality of the manual drawing and/or creation process for the learning and generation of multimodal knowledge.

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11

GO-ALONG INTERVIEWS

Kelsey Harvey

Introduction and Key Terms

Go-along interviews are a hybrid of interview and ethnographic observation methods. Specifically, go-along interviews are a participatory data collection method in which the researcher concurrently interviews and observes the participant while they are engaged in a particular activity. Go-along interviews take place in the usual setting(s) where the participant engages in their regular activities so that researchers can observe how participants navigate the environment and interact with other beings (e.g., people, animals), objects (e.g., buildings, equipment), and forces (e.g., water, wind). In so doing, participants lead and direct many aspects of the data collection process, which makes go-along interviews well suited to participatory research. Depending on the context or activity, go-along interviews are also sometimes referred to also as walk-along, ride-along (e.g., cycling or driving), or swim-along interviews. In sport and physical activity research, the data collected from go-along interviews can help answer research questions related to how people move and use their bodies in particular spaces and during particular activities, and how people experience bodily sensations within those settings and when engaging in those activities. In this chapter, I will outline the emergence of go-along interviews, describe how to employ a go-along interview in qualitative sport and physical activity research, provide examples from my own use of go-along interviews, and discuss some challenges and opportunities that researchers in sport and physical activity might want to consider when employing go-along interviews.

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Development, Key Thinkers, and Current Uses and Applications

The use of go-along interviews was described as early as the 1960s (Lynch, 1964). However, it was not until much later when go-along interviews gained popularity. It was Kusenbach in 2003 who introduced the go-along interview to a wide audience as a means of bringing greater attention to people's everyday lived experiences, particularly in terms of the meaning participants ascribe to the physical and social environments where they live, work, and/or play. In this work, she noted that a shortcoming of conducting observations is that people rarely verbalize their stream of consciousness when being observed, so it is difficult for the researcher to obtain participants' interpretations of their experiences. What this means is that these observational data reflect the researcher's positionalities without knowing if those observations are meaningful to participants. Likewise, she noted that traditional qualitative interviews are often removed from the physical and social environments in which people engage in their daily activities. As such, participants may forget to include important information from their accounts without the presence of important environmental cues. Go-along interviews address these challenges as researchers can observe, listen to, and interview participants as they engage in their usual activities. As a result, participants in go-along interviews are more readily able to discuss "the contexts in which their lives play out" (Carpiano, 2009, p. 267), including "context-sensitive reactions" (Carpiano, 2009, p. 267) that would be impossible to capture in a traditional, sit-down interview. It is also noteworthy to add that go-along interviews can be conducted with an individual participant or with a group of participants (Carpiano, 2009; Pawlowski et al., 2016; Pettican et al., 2021; Pettican et al., 2022), which would be more akin to observations combined with a focus group.

Go-along interviews can be conducted in different ways. In *natural* go-along interviews (Kusenbach, 2003), the researcher joins the participant(s) as they engage in their regular sport or physical activities. As such, a natural approach to employing go-along interviews is well suited to research questions that aim to understand how people engage in their regular activities. This is in contrast to *experimental* go-along interviews, in which case the researcher follows the participant as they engage in an activity or in a setting that the researcher has constructed and is thus unknown to the participant or is not part of their usual routine (Kusenbach, 2003). The natural design of a go-along interview is more aligned with participatory research methodologies in that there is more power sharing as the participant – an expert of navigating their everyday activities – guides the researcher (Pettican et al., 2021, 2022, 2023).

There are other ways in which go-along interviews are aligned with the tenets of participatory research. For example, go-along interviews may require a long-term commitment to foster trust, build rapport, and develop reciprocal relationships between researcher and participant(s) (Israel et al., 2003; Kindon et al., 2007; Kusenbach, 2003; Spaaij et al., 2018; Frisby et al., 2005; Smith et al., 2021). This is especially true for research involving people who have been marginalized or who are in vulnerable situations (Bartlett et al., 2023; Castrodale, 2018). Another example of the methodological coherence between go-along interviews and participator research is that by privileging and recording participants' observations rather than just their own, the researcher is engaging in an act of power sharing (Bartlett et al., 2023; Burns et al., 2020; Cornwall & Jewkes, 1995; Frisby et al., 2005; Pettican et al., 2022; Spaaij et al., 2018). In traditional observational research, the researcher privileges and records their own observations, feelings, and thoughts (Kusenbach, 2003). However, in combining interviews and observations, a go-along interview allows researchers to capture a participant's stream of consciousness about what the participant observes, feels, and thinks is significant. Indeed, it is this collaborative and contextual nature – the back-and-forth conversations between researcher and participant within the space where the activity under investigation takes place to co-produce knowledge – that both democratizes the process of data collection and fosters an atmosphere of and commitment to co-learning and co-participation that is instrumental to participatory research (Burns et al., 2020; Garcia et al., 2012; Israel et al., 2003; Kindon et al., 2007; Pettican et al., 2021, 2022; Smith et al., 2021). During these in situ collaborations, the researcher can engage in a reflective practice, reflecting on their positionality and questioning their assumptions while inviting participants to also reflect on their lived experiences (Kusenbach, 2003; Rich & Misener, 2017; Spaaij et al., 2018). Further, go-along interviews have the capacity to facilitate social change through the development of the capacities of members of communities, neighbourhoods, and/or organizations using a strengths-based approach (Carpiano, 2009; Israel et al., 2003; Kusenbach, 2003; Minkler & Wallerstein, 2003; Rich & Misener, 2020).

Go-along interviews are increasingly being employed in sport and physical activity research. Griffin (2015) used go-along interviews with older people with visual impairment to understand how they navigated their environments during physical activity. The researcher was able to observe and ask participants how they relied on their senses and environmental cues while walking around outdoor spaces. Pawlowski and colleagues (2016) used go-along interviews, as well as global positioning system (GPS) and accelerometer data, to examine the physical activities of school children during recess. Also situated outdoors, the researchers employed a group approach to go-along interviews to concurrently observe and interview multiple children. I used go-along interviews in a study of group fitness for older exercisers (Harvey, 2023; Harvey & Griffin, 2021, 2023). Unlike the previous two studies, my study took place indoors, in spaces like gyms and community centres, and go-along interviews were supplemented by an additional semi-structured interview (thus combining go-along interviews with a more traditional interview).

In the contexts of participatory research in sport and physical activity, one recent example is Pettican and colleagues (2021, 2022, 2023), who used go-along interviews in the context of participatory action research. In this research, co-researchers choose to employ go-along interviews to facilitate discussions about how place and health were connected (Pettican et al., 2022). According to Pettican and colleagues (2023, p. 211), "Participants co-produced knowledge by shaping the direction (both literally and metaphorically) of the" research. As co-researchers, participants also co-designed the study and co-negotiated the ethics of the research (Pettican et al., 2021). To better understand the potential for this co-production of knowledge, in the next section of this chapter, I examine the process of employing go-along interviews in practice.

A Step-by-Step Guide

Prior to data collection, there are some aspects to study design that researchers employing go-along interviews will need to consider. First, researchers will need to ensure that they are able to access the environment(s) where the go-along interviews will take place. If the go-along interviews will take place at a community centre that charges a fee, the researcher and participant must be prepared to pay for entry. In terms of power sharing, respect, and partnered negotiation of ethical dilemmas, the researcher and participant should discuss in advance whether the researcher will be responsible for such fees. Researchers may also need permission (e.g., from the participant's coach or trainer) to join the participant in their sporting or physical activity. In participatory research, it can take time to develop relationships and rapport to gain entry into some communities or spaces, so the researcher should be patient and respectful when requesting access. Participants and co-researchers can help facilitate the process of getting the necessary permissions that university-based researchers might need.

The second aspect of study design researchers will need to consider is the number of go-along interviews they will need to conduct. The number of go-along interviews will depend on the purpose and methodological framing of the project. Burns and colleagues (2020) described using a single go-along interview with participants, while other researchers have performed multiple go-along interviews with each participant (Harvey & Griffin, 2021, 2023; Harvey, 2023; Kusenbach, 2003). Researchers can perform a single go-along interview with one person (or group) for an in-depth, phenomenological case study. Researchers can also collect data from multiple go-along interviews with a large number of participants in, for example, a multi-year ethnographic study. Undertaking multiple go-along interviews may be necessary to take the time and make the commitment required to build relationships, which is vital in participatory research (Israel et al., 2003; Kindon et al., 2007; Minkler & Wallerstein, 2003; Rich & Misener, 2020).

Finally, safety is a key consideration and needs to be considered in study design when using go-along interviews (Banks et al., 2016). In terms of safety, Burns and colleagues (2020) recommended six protocols when conducting go-along interviews. First, they recommended carrying a fully charged cellular phone. In so doing, researchers can make emergency calls should the need arise, such as in the case of a sport- or physical activity–related injury. Second, they suggested meeting the participant at a location deemed mutually safe and giving the participant the option of bringing a support person for psychological and/or physical safety. Third, they proposed co-creating an emergency protocol with the participant at the start of the relationship. This emergency protocol should include obtaining contact information of the participant's emergency contact. Fourth, they advised having a plan for emergency situations. In the context of sport and physical activity, this could mean that researchers might consider obtaining certification in CPR and first aid should a medical emergency occur while collecting data in the field. Fifth, if the participant discloses physical or mental health struggles, they recommended validating the participant's feelings without trying to fix their problems. They also recommended preparing a list of resources, such as counselling services, to share with participants (Burns et al., 2020).

Once it is time to collect data, researchers will want to arrive early to the site to familiarize themselves with the setting and prepare for the go-along (e.g., going over interview questions, testing equipment on site). Researchers will also want to come prepared to the go-along interviews with the proper equipment needed for the sport or physical activity (e.g., bathing suit for swimming, golf clubs for golfing), as well as for data collection. Researchers will want to consider the nature of the fieldwork to decide which equipment is needed. The essence of a go-along interview is to go into the field with the participant and ask participants what they are thinking about and observe as they go through their activity. To collect observational data during and after go-along interviews, researchers will want to take detailed notes. Practically speaking, equipment needs to be tailored to the environment in which the go-along will take place. For instance, if the go-along interview involves immersion into water, then equipment will need to be waterproof. If the go-along interview involves activities in which the researcher's hands are occupied (e.g., rock climbing), then the equipment will need to be hands-free.

The equipment one might consider for taking notes could include a digital voice recorder, pen and paper, and/or a digital device (cellular phone, tablet, or computer). To collect interview data during go-along interviews, researchers can record conversations with a digital recorder or take detailed notes using pen and paper and/or a digital device. It is important to consider having an alternate method for taking notes if the participant does not want to be recorded but still wishes to partake in the research. Poor recording quality can negatively affect data analysis, so testing equipment before bringing it into the field is crucial (Carpiano, 2009). Researchers may also want to carry along a backup method of capturing data should equipment fail when in the field.

While conducting go-along interviews, researchers can either take a structured approached to interviewing, preparing a list of interview questions to guide data collection, or take an unstructured approach (Carpiano, 2009), asking participants to share what they see, hear, and sense, as well as any thoughts that come to mind in the moment (Kusenbach, 2003). In semi-structured go-along interviews, the researcher has more power in directing the discussion; thus, an unstructured approach might better foster an ethos marked by co-learning and co-participation (Burns et al., 2020; Garcia et al., 2012; Israel et al., 2003; Kindon et al., 2007). However, researchers can democratize the research process by involving participants as co-researchers in the design of the interview guide (Minkler & Wallerstein, 2003; Smith et al., 2021). Regardless of the approach, researchers will still probe for information and may ask unscripted questions during the go-along interview, asking about artefacts or inquiring about how the participant feels when they react to someone or something in the environment (Burns et al., 2020). In the context of a participatory research design, it is important that these unscripted questions respect the participant's personhood and contributes to the development of trust and rapport, or the participant-researcher relationship could be negatively affected (Banks et al., 2016; Castrodale, 2018; Spaaij et al., 2018; Frisby et al., 2005; Smith et al., 2021).

Some researchers will use go-along interviews with other complementary methods, which may require specialized equipment. Pre- or post-interviews can supplement the go-along, extending the conversations to develop rapport or reflect on what was observed during the go-along (Burns et al., 2020; Harvey & Griffin, 2021, 2023; Harvey, 2023). Supplemental interviews do not require additional, specialized equipment. However, it is also common for researchers employing the go-along interviews to use geographic information system (GIS) and other digital data, which require more equipment (e.g., digital camera, GPS units, smartwatches). With this equipment researchers can track participants' routes (e.g., captured by a smartwatch that the participant wears during the go-along activity) to collect data about the length of route, the participant's pace, the participant's heart rate, and much more. For an example, Pawlowski and colleagues (2016) captured GPS and accelerometer data of physical activities during recess to see where children spent most of their time and in what spaces they were most active.

Researchers can also elect to take photographs or video recordings of the environment in which data is being collected, which is a practice borrowed from photovoice method (Pawlowski et al., 2016). Doing so provides the researcher with images and videos of artefacts that participants deem salient. Aligned with the ethos of participatory research, co-researchers can collaborate in the decision-making process regarding the personal use of equipment (e.g., using a participant's smartwatch and asking permission for the data related to the go-along, asking the participant to use their mobile device for the purpose of taking pictures or recording videos) or whether the researcher should supply specialized equipment to the participant for the purpose of the study. Moreover, it is important to keep in mind that several modes of data collection can provide richer data, but also be "a complex and time-consuming process requiring a high level of resources" (Pawlowski et al., 2016, p. 12). Thus, researchers should be mindful that the more forms of data they collect, the more important it is to keep the data organized.

Example From My Own Work

I employed naturalistic go-along interviews in a study in which I joined older exercisers in the group fitness classes they regularly attended to examine their embodied experiences of group fitness classes (Harvey & Griffin, 2021, 2023; Harvey, 2023). To understand older people's embodied experiences, generally, and embodied learning in group fitness classes, specifically, the theoretical underpinning of this study was informed critical educational studies, which has its roots in Paulo Freire's work (Freire, 1974/2003). Participatory research, too, has roots Freire's work, drawing on localized community needs and knowledges (Weiner & McDonald, 2013). My aim in taking this approach was to understand older exercisers' needs, based on their embodied knowledge and experience, to affect changes that would produce more age-inclusive exercise environments.

The group fitness classes where I conducted go-along interviews were very social. Since it was common for exercisers to socialize during classes, these group fitness classes were conducive to a collaborative approach, which sought to foster social connections to mitigate power imbalances (Finley, 2005). For this study, I was not entering into these classes in a position of power or as a researcher controlling the research environment. Rather, I was an equal with the exerciser, joining them and socially interacting with them as a fellow exerciser. Positioned as a co-exerciser, I used an unstructured approach to go-along interviews to observe how the older exercisers used the physical space and interacted with others in the class, as well as ask the older exercisers about their experiences and perceptions, while being mindful of not being disruptive to the class.

By exercising alongside the participant, I could be attentive to how I responded to the instructor and the ways my body felt performing the exercises. This reflective process informed the questions I asked participants during the class, such as questions about how they understood and responded to the group fitness instructor's cues. In one instance, I recall one instructor showing how to hold a piece of equipment in a joint-friendly manner. I noticed how this relieved stress in my forearms, but I felt like I might drop the equipment. I asked the research participant about their thoughts and noticed they did not try the adapted grip. They told me they did not hear the instructor due to the volume of the music and the echo in the room. This led me to be more attentive to the sounds around me, which I would not have otherwise considered. Thus, go-along interviews facilitated my interactions with the environment, raising my awareness to that on which participants are focused.

For this study, I spent 25 hours accompanying 14 older Canadian and U.S. exercisers to a variety of group fitness classes that they regularly attended: water, dance, and chair aerobics; tai chi; yoga; and group cycling and running. Some of these group fitness classes were open to exercisers of all ages, while other group fitness classes were only for older exercisers. With some participants, I conducted multiple go-along interviews so that I could participate in each group fitness class that they regularly attended. In the case when participants only participated in one group fitness class, I only conducted one go-along. I supplemented the go-along interviews with one post-interview with each participant after the final go-along was conducted. The semi-structured interview was audio recorded with each participant's consent, but I did not record audio data during go-along interviews as I would not have been able to isolate participants' voices. Therefore, I manually took note of the go-along data immediately following each group fitness class.

I also choose not to collect any GPS or visual data during go-along interviews. Since most group fitness classes are confined to a smaller indoor space, such as a gym, GPS data would not have provided much additional information about how participants used the space. It would have also not been appropriate to take pictures or record classes to collect visual data, as fitness culture in community spaces is not conducive to taking pictures or recording videos. Thus, while trying to be as unobtrusive as possible limited some options for collecting data, it also allowed me to focus on somatic experiences in situ without distractions.

Challenges and Opportunities

There are circumstances and settings that may pose challenges for conducting go-along interviews broadly, and in participatory research specifically. In the context of sport and physical activity, such circumstances include physically demanding activities during which it is hard for the participant to speak, during activities in which silence is expected, in dangerous environments that researchers are unable to access, or in private spaces that researchers cannot/should not access (Kusenbach, 2003). Such might be the case when employing go-along interviews in intimate and vulnerable spaces, such as change-rooms. Sharing space in a change-room can be a taken-for-granted, routine part of sport and physical activity, and as such it is a daily practice that researchers might not anticipate as a point of tension. As researchers, sharing the same space in a change-room can humanize us to participants. For participants, however, sharing the same space in a change-room could contribute to power imbalances between researcher and participant. Participatory approaches to research guide researchers to engage participant-researcher collaboration to overcome such challenges (Banks et al., 2016). Ethically, researchers should consider how they might approach possible intimate and vulnerable situations that might arise while conducting a go-along interview and speak to the co-researchers or participant about these in advance, ideally, or in situ, minimally. In so doing, researchers can ask participants how they would like to navigate any potential points of tension. For example, in the case of change-rooms, the researcher can ask if the participant would prefer that they take turns so that researcher and participant are not sharing the space at the same time.

Another challenge that researchers must consider and work collaboratively with participants to address is how the researcher is positioned while conducting the go-along interview (Carpiano, 2009). Burns et al. (2020, p. 61) referred to this as "the dilemma of researcher representation," and it was one of the challenges I personally faced in employing go-along interviews. As a researcher entering a social group space, the challenge I encountered was balancing participant confidentiality with the duty to disclose research activity to others occupying the same spaces where the go-along interviews took place. When I joined the group fitness classes, the participant and I would obtain permission in advance from the instructor, and at the start of the class, I would disclose to the other exercisers why I was there. I explained that I was a researcher looking at how and what older exercisers learn by engaging in group exercise. I also explained that I was taking notes on the research participant (i.e., the person who signed an informed consent form) and not anyone else in the group fitness class. This meant that the research participant was made known to the other class attendees.

Some research participants did not want other exercisers in the group setting to know about their participation in the study and so the duty to disclose the research activity to others violated participants' confidentiality. In such cases, I deferred to the participant and took their lead in terms of how they wanted me, as the researcher, to be positioned. In one case, the participant told the group that I was their niece who visiting for the day, as this was a commonly accepted practice in that fitness setting. The instructor of the group fitness class was aware and approved of my participation in the class, but the participant did not want their peers to know they were participating in a research study. While my positioning in this case was deceptive to others in the group fitness class, it was empowering to the participant who was able to maintain their confidential participation in the study. Such deception was considered acceptable, given that no other individuals at that particular group fitness class were participating in the study (so I was not collecting data related to them in any way) and is an example of negotiating ethical dilemmas that arise during the research process in an equitable participant–researcher partnership (Banks et al., 2016; Pettican et al., 2021).

Despite these challenges, there are many opportunities when it comes to employing go-along interviews in sport and physical activity research. In the context of participatory research approaches, go-along interviews facilitate the co-production of data collection and collaboration between researcher and participants, thus empowering participants as they guide the researcher through an activity/environment (Burns et al., 2020; Carpiano, 2009). Moreover, go-along interviews can help researchers build rapport with participants as an act of relationship building that is instrumental to participatory research (Carpiano, 2009). Overall, the strengths of go-along interviews are many and include data collection in situ, flexibility in how go-along interviews are employed, and the provision of a rich data set (Burns et al., 2020).

As has been described in this chapter, go-along interviews are a participatory method whereby observations and interviews are combined into one data collection method, but can also incorporate additional, complementary methods (GIS, photos, other visual research methods, etc.). These data can help researchers of sport and physical activity better understand to how people move, experience bodily sensations, and use their bodies in particular spaces. As such, go-along interviews are ideal for capturing embodied knowledge in sport and physical activity research. This chapter described some key considerations and challenges related of study design and conducting go-along interviews. Nevertheless, there remain many opportunities to further develop and implement go-along interviews in sport and physical activity research.

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PART III

Data Analysis

12

COMMUNITY MEMBERS' PARTICIPATION IN DATA ANALYSIS AND CO-AUTHORSHIP

Challenging Practices

Umerdad Khudadad, Britta Peterson, Talia Ritondo, and Audrey R. Giles

Introduction and Key Terms

Community-based participatory research (CBPR) is a methodology in which community members, often referred to as co-researchers, are intended to be meaningfully engaged in all aspects of the research process (Israel et al., 2005; Minkler & Wallerstein, 2011; Wallerstein & Duran, 2017). However, community members are often underrepresented in two key facets of CBPR: data analysis and co-authorship. Such exclusions are problematic, as they fail to address foundational tenets of CBPR: namely centring community voices and needs, and co-producing knowledge (Israel et al., 2005). Sport and physical activity researchers have often overlooked these issues. In this chapter, we examine the lack of community members' involvement in analysis and co-authorship in sport and physical activity CBPR, provide examples of strategies to promote community members' engagement in the entire CBPR process, and discuss the challenges and opportunities of community members' involvement in analysis and co-authorship.

As reflexivity is crucial in CBPR, we – three doctoral students and a full professor – begin by situating ourselves as authors of this chapter. Umerdad (he/him) identifies as an experienced nurse and Afghan refugee whose research focuses on injury prevention. Britta (she/her) identifies as a recreation therapist and third-generation un-settled settler (Regan, 2010) whose research focuses on interactions between Indigenous and settler peoples in leisure spaces. Talia (she/they) identifies as a human rights advocate and second-generation un-settled settler whose research explores gender, sport, social justice, pregnant and postpartum people, and family leisure. Audrey

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(she/her) is a professor and first-generation un-settled settler who conducts CBPR with communities in the Arctic and Sub-Arctic.

Development, Key Thinkers, and Current Uses and Applications

Fundamentally, researchers conducting CBPR aim to "directly or indirectly achieve social transformation and social/environmental justice" (Amauchi et al., 2022, p. 3). Further, they view *community* as a social entity (Darroch & Giles, 2014) and acknowledge the lived experiences of community members as distinct and important (Frisby et al., 2005). A key tenet of CBPR is the active participation of community members throughout the entire research process. Equitable sharing of research control between the researcher, participants, and community partners is paramount to CBPR (Coppola et al., 2020; Israel et al., 2005; Mitchell, 2018). As such, these foundational tenants compel us to explore the necessity of collaborative data analysis and authorship in the CBPR process.

Through the 1980s and 1990s, CBPR gained momentum as a reputable method of addressing health disparities and promoting social justice (Israel et al., 2005). Within sport and physical activity research, Wendy Frisby, a sport management scholar, was an early proponent of participatory action research (PAR) – an iteration of participatory research – with low-income women (Frisby et al., 1997). Later, sport and physical activity scholars conducting research with Indigenous communities became proponents of this methodology (e.g., Blodgett et al., 2008; Cargo et al., 2007). Yet, to date, the involvement of community members in data analysis and co-authorship has received little attention.

As CBPR gained recognition, multiple scholars cited participant involvement in the analysis process as a best practice (e.g., Israel et al., 2005; Wallerstein & Duran, 2017). Factors such as logistical challenges (Frisby et al., 2005; Pettican et al., 2022), a lack of trust in research processes (Frisby et al., 2005; Luguetti et al., 2022; Pettican et al., 2022; Smith et al., 2023), continuity of participant engagement (Frisby et al., 2005; Reid, 2000), perceived disinterest or unwillingness to engage (Luguetti et al., 2022), funding, time, sociocultural inequities (Frisby et al., 2005; McSweeney et al., 2022; Smith et al., 2023), the necessity to maintain confidentiality (Frisby et al., 2005; McSweeney et al., 2022), and power dynamics (Frisby et al., 2005; Luguetti et al., 2022; McSweeney et al., 2022; Pettican et al., 2022; Smith et al., 2023) have nevertheless been given as rationales (or excuses) as to why participatory data analysis is rarely utilized in CBPR studies. Two notable exceptions are Frisby et al.'s (2005) and Luguetti et al.'s (2022) work. Frisby et al. (2005, p. 375) used "research parties" as a strategy to involve community members in data analysis. Study participants collectively engaged in small and large group discussions, eliciting participants' contributions to understanding the data, rather than relying on academics' second-hand "academic interpretations" (p. 379).

Additionally, to support participant engagement in the research parties, Frisby et al. (2005) provided bus tickets, honoraria, refreshments, an accessible meeting location, and child minding services to participants. In another example, Luguetti and colleagues (2022) engaged youth co-researchers throughout a 16-week iterative data collection and analysis process involving instructional sessions, data collection, and reflective meetings. Subsequently, they identified their study as a "shift from youth informed to youth designed" (p. 12) process.

Relatedly, community members' co-authorship has also been acknowledged as an important practice. Co-authorship is mutually beneficial for community members and researchers, as it supports the community members' ownership of the lived experiences and intellectual properties gathered and disseminated through the CBPR process (Castleden et al., 2010). However, within academia, co-authorship has historically only been attributed to contributors with an academic background. Giles and Castleden (2008) and Castleden and colleagues (2010) challenged institutions to reconsider these standards to honour input from community co-researchers who provide intellectual contributions, specifically concerning research in and with Indigenous communities. Though somewhat rare, successful examples of co-authorship by community members have occurred at the individual and community levels. Darroch et al.'s (2022) study is an example of one specific community member sharing in co-authorship, whereas Castleden et al. (2008) identified an entire community as a study co-author.

Despite some progress towards more equitable distributions of power within CBPR, very little work has documented the ways in which community members can be fully engaged in data analysis and co-authorship. As such, in what follows, we provide key considerations for researchers engaging in CBPR. We believe that these considerations may lead to a more collaborative analysis process and more equitable opportunities for co-authorship.

Key Considerations

Providing clear guidelines for CBPR analysis and co-authorship processes is essential when advocating for inclusive practices in sport and physical activity research that centres community members. Notably, we intentionally chose the terminology *guidelines* rather than steps because no two communities are the same, and some communities may have processes, ethical considerations, and cultural practices that must be followed (e.g., see Chapter 5 in this volume).

Creating Shared Objectives and Timelines

Mutual objectives are essential for CBPR teams as they provide agreed-upon reference points for decisions surrounding analysis and co-authorship; they may reinforce trust between community members and researchers, and contribute to the decentralization of university-based scholars within CBPR (Schinke, Smith, et al., 2013). These elements can be part of an overall memorandum of understanding between researchers and community leaders/stakeholders that is established prior to commencing the research and is updated as needed. An example of objectives specific to data analysis and co-authorship may include co-producing knowledge that is useful for community members and researchers.

CBPR teams should agree upon mutual goals and timelines for collaborative analysis and co-authorship while considering expectations and commitments. For example, researchers and community co-researchers may establish that those conducting analysis will analyze three interviews per month and that a research product will be finished within one year. When discussing timelines, it is important to consider commitments surrounding busy times in the academic calendar, the timing of important community events (e.g., holidays, hunting seasons), and how much time and emotional labour community members will need to dedicate to the project. Building in extra time to deal with unexpected delays may be helpful in meeting timelines.

Host Knowledge-Sharing and Collaborative Data Analysis Sessions

Sport and physical activity researchers have explored various approaches to fostering inclusive environments for collective data analysis and co-authorship opportunities to occur (e.g., Frisby et al., 2005; Ray et al., 2022; Schreiner, et al., 2022). For example, Frisby et al. (2005) held "research parties" (p. 375) for data analysis with low-income women participants. To analyze data collectively at research parties, researchers asked participants to draw and/or discuss their opinions of initial observations made by the research team. Participants were included in the analysis "to educate [the researchers]" (p. 379) about experiences like social isolation as low-income women. Similarly, Ray et al. (2022) invited community members to attend group meetings in which they participated in collaborative data analysis concerning physical activity, women's mental health, and COVID-19. Four of the 12 participants joined the "data analysis (DA) team" (p. 5). Community members of the DA team analyzed their personal interview transcripts, discussed the codes and themes they analyzed with the whole DA team, and helped create a two-page summary of the findings for the project's community advisory board and other participants to review.

Drawing inspiration from these authors, we advise researchers to host regular knowledge-sharing sessions whereby community co-researchers can actively participate in data analysis. These sessions can facilitate the sharing and co-creation of knowledge as community members and researchers work together to interpret data, share perspectives, and develop a deeper understanding of the research topic. Accessibility and equity are essential within these sessions: researchers should consider hosting both in-person and online sessions, offering private lines of communication for participants if they are hesitant in sharing their findings within a group setting (Frisby et al., 2005), covering childcare and travel costs, providing remuneration, using jargon-free language, employing visual aids, and offering community-friendly summaries and instructions about the research process.

Exploring How to Collaboratively Analyze Data

An important aspect of CBPR is ensuring that university-based researchers and community members collaboratively decide how the data will be analyzed. Assumptions that non-academic community members are not equipped to conduct analysis are problematic and exclusionary. Just as academics were once trained to conduct data analysis, so too can community members be trained to conduct data analysis. Ray et al. (2022), for example, trained community members who joined the DA team used Jackson's (2008) four-staged participatory analytical process for data analysis. All members of the DA team collaboratively engaged in four stages of data analysis encompassing "initial meetings," "individual analysis," "grouping data and identifying themes," and "telling the story" (Ray et al., 2022, p. 945).

We also encourage researchers to localize research practices by asking community members how they believe collaborative data analysis should be conducted (Schinke, Smith, et al., 2013). This process highlights the need for academics to step back from imposing traditional hierarchal roles that paint academics as *knowledge keepers* and participants as *the researched*. Rather, academics may act as facilitators by asking community members to lead as experts on their own experiences. To illustrate, when Yuen (2016) engaged in PAR with members of an Indigenous women's support centre, she asked them how they would like to analyze the body maps they drew to represent their experiences healing from trauma. Community members indicated that they wanted to avoid conventional data analysis by collectively witnessing, seeing without judgement, and with presence, "while supporting and acknowledging the artist and her story" (Yuen, 2016, p. 340), each others' body maps. As community members viewed each canvas, they shared phrases describing the canvases out loud, then completed a form of fill-in-the-black sentences to analyze each body map.

Community members must feel welcome to participate as much or as little as they feel comfortable in data analysis. For instance, Schreiner et al. (2022) utilized the three-phase process of content analysis – consisting of preparation, organization, and reporting – to analyze their data about youth physical literacy and activity within Canada's northern territories. After explaining the analysis process to community members involved in the project, the participants chose to engage in the organization and reporting phases as consultants on the themes interpreted by researchers and how findings were presented. It is important to note that the *consultation* piece is key as it addresses power imbalances with participants, rather than assuming they cannot do data analysis or asking for their ad hoc input (see Collins, 2014). A detailed outline of the data analysis process must also be incorporated into publications to give credit to community members for their contributions (see Collins, 2014). Yet, none of these publications listed community members as co-authors.

Co-Authorship

Community member co-authorship is important to consider when sharing work through academic journals and conferences and non–peer-reviewed outputs such as reports and media outlets. Community members' labour, time, knowledge, and dedication deserve to be recognized beyond an article's acknowledgements section. Further, challenging oppressive academic notions surrounding co-authorship enables the decentring of power and control within academia and the recentralization of community members' voices (Schinke, Smith, et al., 2013). Excluding community co-authors' names from author lists perpetuates the marginalization of equity-owed groups. Instead, their voices should be central to CBPR (Golob & Giles, 2013). We implore those researching sport and physical activity to include community members in their author lists, with consent. To illustrate, Darroch et al. (2022) listed members from the project's community partner organization and from the project's community advisory board as co-authors. To address anonymity and confidentiality concerns, utilizing pseudonyms or community group titles (i.e., the name of an athletic club, sport team, or sport organization) can serve as an alternative to publishing actual names, as Giles et al. (2013) did when including The Municipality of Pangnirtung in their author list.

Re-Evaluating Compensation

Researchers conducting CBPR must compensate community co-researchers for labour from which researchers and the academy benefit. Indeed, we assert that community members are experts on their own lives and ought to be financially compensated as such. Co-analyzing the data and co-authoring manuscripts are lengthy procedures that require significant financial resources. Researchers must work with participants to ensure a fair rate of compensation is provided for the length of the task in which community members' expertise is required. Some organizations may have fixed rates for their members' compensation. For example, a hunters and trappers organization with which Audrey works has half-day and full-day rates for its members, with a higher rate for elders. Further, if working with caregivers, researchers must consider additional compensation for child/elder care or arrange spaces for children to attend in-person meetings. Another component to consider when creating a budget is travel and communication costs, which can be prohibitive for those in remote locations. These practices promote equitable and full engagement of community members throughout CBPR projects.

Access to Technology

CBPR research may involve working with people from varying social locations, which can create challenges surrounding accessing the internet and/or availability of a computer or specific software for joining meetings, analyzing data, or writing up manuscripts. Establishing *with* participants how and where meetings will take place (online, in-person, or hybrid), how data will be analyzed (using hard copies, software, or both), how data will be shared (hard copies, online files, or both), and how related costs will be covered is vital. If CBPR teams utilize software to analyze and share data, researchers must ensure that all participants have free access and necessary training to use this software. Further, technological training must be tailored to the needs and abilities of the community members while considering elements like ability, language skills, and access to technology. Otherwise, they will not be able to fully immerse themselves in the data analysis process, which may jeopardize the relationship created with the community and the integrity of the project. For example, when working with people identifying as disabled, ensure that the software suits their abilities and that the *training itself* is also accessible.

Examples From Our Own Work

Among our author team, we have had diverse experiences of engaging community members in data analysis and co-authorship within CBPR. Having conducted CBPR with Indigenous populations, Britta has experienced struggles in conducting ethical and timely research. She acknowledges that she has, at times, failed to involve key participants in the analysis and writing phases of research, predominately due to deadlines for scholastic output, alongside additional challenges noted in the next section. As a result of these challenges, Britta acknowledges that she has never truly conducted CBPR effectively and questions how many scholars have fully engaged in CBPR. In future studies, Britta commits to employing the guidelines as identified in this chapter as a priority over institutional expectations to enhance community members' participation in data analysis and co-authorship within CBPR research, while also fostering a democratic process in the co-creation of knowledge. Similarly, Audrey acknowledges shortcomings in CBPR she conducted earlier in her career. She believes that the past 20 years have resulted in a shift in researchers' understanding of CBPR being conducted *in* a community to research being conducted *by* and *with* community members. Collaborative data analysis and co-authorship are now staples in her research practices, something that has been made easier by more significant funding and longer, stronger relationships with the communities with which she works, and by supervising talented graduate students. One of her graduate students, Mary Ollier, who was working on one of Audrey's grants, held weekly collaborative data analysis meetings with co-researchers in the Arctic community in which they were conducting research. They paid the community co-researchers an hourly rate for their time – including their training – met at a time that was convenient for all, and encouraged individuals to contribute in whatever ways they were comfortable. Mary projected the interview transcripts on a wall and community co-researchers worked with her to code the data using thematic analysis. The group then worked collaboratively online on the manuscripts produced from the research, and the community co-researchers were all credited as co-authors (Ollier et al., 2020, 2022).

Challenges and Opportunities

The active engagement of community members in data analysis and co-authorship is critical when seeking to achieve the transformative potential of CBPR in sport and physical activity research (Schreiner et al., 2022). In this section, we examine the challenges and opportunities researchers may face when engaging community members in data analysis and co-authorship in CBPR.

Data Analysis Challenges

Engaging community members in data analysis is a complex process because it requires analytical skills that researchers typically acquire through experience and training (Jull et al., 2017). A challenge researchers face is creating opportunities for community members to develop analytical skills, as community members often lack access to the same educational resources and time as researchers (Jackson, 2008). Additionally, researchers may lack experience or training to support community members in building analytical skills (Schinke, McGannon, et al., 2013), which may be compounded by factors including limited access to training opportunities, cultural differences, and technologies (Eaton, 2021).

Both community members and researchers tend to become overwhelmed by the time, effort, and resources needed for the full participation of community members in all stages of CBPR, particularly data analysis (Schinke & Blodgett, 2016). Community engagement during data analysis tends to diminish compared to the earlier research phases, with researchers' interpretations taking precedence over community members' voices as the project progresses (Cashman et al., 2008). This was evident in Britta's work when she struggled to conduct CBPR effectively with Indigenous populations due to institutional restrictions on time for completion of a master's degree, resulting in her failure to involve community members in the analysis phase of research. Practices such as determining the analytical approach without the input of community members and interpreting data separate from the community lead to a lack of community members' perspectives being reflected in the analysis (Cashman et al., 2008). University-based academics hold an authoritative position that often enables them to control the discussions and reasoning around a particular topic, and therefore shape the way knowledge about it is created and disseminated. Failing to consult the community members during all CBPR phases decentres community members' voices (Wallerstein et al., 2019). These challenges speak to the Eurocentric system of knowledge generation that persists in sport and physical activity scholarship, which influences how community members engage in data analysis (Darnell & Hayhurst, 2011).

Co-Authorship Challenges

Co-authorship challenges in CBPR include knowledge dissemination and the contributions of community members being acknowledged in publications. Publication guidelines do not recognize cultural variations within intellectual contributions, namely oral knowledge-sharing (Nickels et al., 2007). Extending co-authorship to community members who may share different forms of knowledge outside of academic conventions – such as creative writing, art, and poetry – raises concerns regarding the traditional co-authorship criteria. Many journal editors, researchers, and research ethics boards remain unaware of diverse approaches to knowledge-sharing that are context-specific cultural practices due to limited cultural competency initiatives and a lack of diverse representation within academia (Reid & Brief, 2009). For example, oral traditions and storytelling within Indigenous cultures are frequently overlooked by researchers when designing and implementing CBPR knowledge dissemination (Poff, 2006).

While academics have begun to recognize the benefits of community collaboration, the reciprocal benefits of acknowledging community members' contributions remain largely overlooked (Giles & Castleden, 2008). Indeed, many participatory researchers continue to place community members' involvement in the acknowledgements section of journal articles rather than in the author list, despite researchers stating their reliance on community contributions throughout the entire research process (Giles & Castleden, 2008). This practice can occur for many reasons, such as an underestimation of the value of knowledge co-production and the lack of agreement among researchers about the practical requirements of co-authorship within sport and physical activity research (Smith et al., 2023).

Scholars may also omit community members from author lists because of academic norms. Castleden et al. (2010) found that some researchers perceived risks associated with community co-authorship, particularly concerning intellectual property. For instance, research institutions may want to patent programs or techniques generated through CBPR, yet community members may see the knowledge produced as belonging to them. Similarly, researchers may be discouraged from community co-authorship due to potential professional risks concerning tenure and promotion (Castleden et al., 2010). These perceived risks relate to reduced credit for academic researchers for work with multiple authors and concerns about the quality of research outcomes when working with non-academic co-authors (Sarna-Wojcicki et al., 2017). Moreover, the long process of co-authorship can influence the careers of researchers in terms of academic outputs when compared to their peers who engage in more traditional forms of research. Achieving the consultative requirements is challenging logistically, particularly in cases when not all community members are in the same geographical area (Smith et al., 2023).

Opportunities

While avoiding or addressing these challenges may be difficult, the risk of being unethical by undervaluing community members' intellectual contributions and engaging in exploitive forms of research that benefit mostly the careers of academics is dire (Castleden et al., 2010). The significance of this issue extends to how community members value and make decisions concerning the acknowledgement of their intellectual contributions in academic journals. These decisions are influenced by the relationships between community members and researchers and the understanding of the co-authorship process (Jull et al., 2018). Community members may be more likely to express interest in analysis and co-authorship if researchers prioritize relational accountability and mindful reciprocity, as these concepts are used to address power imbalances and emphasize the importance of building and maintaining relationships throughout all stages of the research process (Frisby et al., 2005). According to Frisby et al. (2005), relational accountability entails empowering community members while recognizing their circumstances and their available resources, often requiring a delicate balance between acknowledging the lived realities and constraints faced by members of communities who experience marginalization. Mindful reciprocity in CBPR involves a collaborative and equitable relationship between researchers and community members and valuing each other's expertise and contributions throughout the research process. By incorporating these concepts, researchers in sport and physical activity can promote more equitable co-authorship practices and acknowledge the significant role that community members play in the research process.

Engaging community members in analysis and co-authorship can have a range of positive outcomes, including increased dissemination and impact of research, alongside empowering and building community members' capacity to engage in research and advocacy (Israel et al., 2010). Community members can help to identify appropriate channels for dissemination to ensure that research findings are communicated in ways that are accessible and meaningful to the community (Owoeye et al., 2020). Participating in research can enable community members to develop new skills and knowledge, thereby empowering them to advocate for change more effectively in their communities.

While COVID-19 disruptions had many negative impacts on conducting CBPR face-to-face, it has increased the use of digital and virtual tools in research, including in facilitating data analysis and co-authorship in CBPR. Indeed, as researchers were banned from entering the Northwest Territories, Canada, during the height of the pandemic, Audrey conducted a CBPR study entirely over the internet, including collaborative data analysis and co-authorship with a community member (Contini et al., 2021). The use of digital tools may expand opportunities to overcome some of the practical barriers to collaboration, such as geographic distance.

Conclusion

We hope that this chapter sparks conversation among participatory researchers when designing the data analysis and co-authorship portions of research projects. Certainly, there remains space for improvement in our field when considering the involvement of community members in analysis and co-authorship. To help researchers in moving CBPR practice forward, we have discussed important concerns surrounding creating shared objectives, responsibilities, and timelines; hosting knowledge-sharing sessions; exploring data analysis and co-authorship; compensation; and the changing role of technology. We also shared personal examples to illustrate both the challenges and opportunities involved in these practices. While CBPR can be a both costly and time-consuming process, we believe that when done well, it can evoke social transformation, and foster sustainable and equitable solutions to community-identified issues in sport and physical activity.

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13

COLLECTIVE MEMORY WORK IN SPORT AND PHYSICAL ACTIVITY

Bryan C. Clift, Stephanie Merchant, and Jessica Francombe-Webb

Introduction and Key Terms

In this chapter, we explore collective memory work (CMW), an emerging participatory research methodology in sport and physical activity. The approach shares affinities with – or is sometimes referred to as – memory work or alternatively and relatedly collective biography. We use CMW as a collective noun for these group- and text-based, praxis-oriented participatory methodologies.

In this chapter, we focus on the analytical aspects of CMW – that is, how memories are *worked* (analyzed) amongst a group. The collective and participatory writing, sharing, discussing, and rewriting of memories distinguishes CMW from other memory-based approaches, like those found in memory studies or collective memory (Olick et al., 2011). CMW shares with other participatory methodologies an involvement with ordinary and oppressed people (Maguire, 1987), or at least those structured within iniquitous conditions. Together, they analyze social problems in a mutually educational process for researchers and participants via collection, discussion, and interaction, which may lead to action within the group or beyond it (Hall, 1992; Maguire, 1987; Reason & Bradbury, 2001). We proceed by: (1) reviewing the development of the methodological approach; (2) providing suggestive steps for conducting CMW; (3) illustrating memory work through our research examples; and (4) posing three challenges and opportunities for those who use the methodology.

Development, Key Thinkers, and Current Cases and Applications

In the 1970s and 1980s, a group of German scholars, feminists, socialists, and Marxists came together to respond to the lack of space for women within Marxist writings. Frigga Haug and colleagues (1987) explored how constructions

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of femininity shaped their experiences and senses of self. Participants, who were academics, drew from memories, recorded these, and shared them in groups for critical discussion and analysis. The work was premised on the understanding that women play an active rather than passive role in understandings of gender and sexuality. Memory served as a means through which experience could be shared, discussed, and analyzed. The methodology also became central to developing awareness of how the body becomes a site of gendering and sexualization.[1] Awareness, Haug and colleagues (1987) suggested, was an essential step towards liberation.

Importantly, those who use memory work recognize memory less as a fact of an experience and concretized meaning and more as a way of working with experience (Haug, 2008; Kaufman et al., 2008). The truth of a memory in the practice of CMW is neither singular nor fixed. It is the sharing, discussing, and analyzing – or *working* – of a memory, both individually and collectively, that enables participants to better understand the construction of the self and foster critical consciousness, as is consistent with other participatory research forms (Maguire, 1987). In this way, CMW is a form of group- and text-based research that pushes beyond narrative or textual analyses through not only locating, documenting, and extracting experience, but also actively *working* with it: taking it apart and analyzing it through the multiple perspectives of group members. The methodology is politically motivated and praxis-oriented, as well as radical, fun, and creative for those involved (Crawford et al., 1992).

Several texts are helpful for developing an understanding of the methodology and its potential. Hyle et al. (2008) offered a collection of perspectives on memory work across countries and disciplines.[2] Hamm's (2021) edited collection recently traced memory work back to its roots with Haug, and they illustrated several shifts and developments in the methodology; the text has provided a robust account of the methodology and, like Onyx and Small (2001), highlighted its disciplinary travels. Crawford et al.'s (1992) edited collection brought together scholars who use memory work alongside other practices in feminist psychology to explore the multi-dimensionality of emotion. Mitchell et al. (2010) drew on CMW as a pedagogical tool with students to cultivate a future-oriented agency. Davies and Gannon (2006) took great inspiration from Haug's initial project and pushed further into poststructuralism, embodiment, and diverse writing practices. Finally, Haug et al.'s (1987) original writing on CMW is important for anyone engaging with the methodology. While it does not contain as much practical detail as later writings from Haug and others, it is the foundational text out of which CMW grew.

There has been little engagement with memory work in sport and physical activity research to date, despite calls for its use from Sironen (1994) and Markula and Friend (2005). Poulsen (2004) drew on collective biography with female physical education teachers to examine relationships amongst gymnastics/sport and gender, power, and teaching/coaching professions. Memory work has also been used by Clift and Clift (2016, 2017) to explore teaching practices related to sport and gender. Clift and colleagues (2021) focused on the methodical use of time, and Clift, Francombe-Webb, and Merchant (2023) explored young women's memories of their childhood experiences with sport, physical activity, and play. Beyond this, only tangentially has memory featured in social and cultural inquiries of sport and physical activity. For example, as part of exploring body narratives and awareness, Sparkes (2002) utilized memories within narrative inquiry amongst physical education teachers and athletes. Additionally, Merchant's (2016) work on tourist diving experiences drew on memories to explore the mediatory power of video souvenirs in constructing narratives of tourist spaces and encounters. In leisure studies, memory has been used to examine issues of gender and sexuality (Dunlap & Johnson, 2013; Kivel & Johnson, 2009) and colonial power relationships (Grimwood & Johnson, 2019). These scholars share an interest in how memories are collectively reimagined in social settings. However, most of this work has been aligned more readily with memory *studies* or collective memory (e.g., Olick et al., 2011) rather than utilizing memory *work*. While offering points of connection, many of these authors were concerned more with theorizing and politicizing the memories and/or recollection rather than utilizing the research process as an opportunity for participatory, creative, collaborative recollection and analysis.

A Guide to Collective Memory Work

Drawing in this section on Haug's (2008) considerations for CMW, the influence of others, and our own experiences, we share key elements to the methodology that we have found integral and instructive. It is important to note that these are suggestive, inexhaustive, and malleable. After all, in developing memory work, Haug (2008, p. 21) explicitly "refrained from actually documenting research steps in written form," owing to the need for refinement and flexibility for those using it. It is also pertinent to highlight that CMW is not used merely as a tool to *collect* memories *from* participants, but rather involves *working* memories in a collaborative, creative manner *with* participants-as-researchers. We present firstly a series of practical steps regarding the collaborative nature of the process and secondly some theoretical and ethical considerations to bear in mind that are based on the foundations of the methodology (Haug, 2008).

Practical Steps in (Re)Creating and Analyzing Memories

Having established a basic idea to be explored, researcher(s) should bring together participants who have a shared interest in exploring the topic further. The number of participant-researchers can vary, but we suggest ideally no fewer than six total participants (including one or two who are familiar with the method) and no more than 12 (with the option of forming breakout groups). Tentatively, two to four sessions should be planned for two hours each, with two empirical end-products in mind (written memories and workshop transcripts). A suitable private space for discussion should be used that feels safe for the group to share their experiences. An audio recording device should be used to capture group discussion. We also suggest having on hand materials with which the group can write (e.g., writing utensils and notebook).

The First Session

The first session should include developing a clearly defined research question, discussing the methodology, laying the groundwork for involvement, beginning to share and analyze memories, and in so doing build the collective. The specific research question(s) should be discussed and finalized amongst the group during the session to better integrate participants-as-researchers: the focus should be one that the group is passionate about exploring. As an example, participants may be selected for the study based on their initial interest/knowledge in gendered experiences of sport, exercise, or physical activity. The group may then refine this when developing the research question to "how are women objectified in the gym?" Introducing the key methodological steps and aims of CMW (those set out in this chapter) to the group is also a central goal of the first session. It is in the collective where the capacity for intervention and emancipation are possible and, as such, all members should be aware that they will need to contribute their memories/experiences. Doing so begins to build shared rapport, empathy, trust, and vulnerability amongst the group, which are essential features of thinking through the research, researcher roles within it, and our relationship with participants (Clift, Batlle, et al., 2023). Building a shared awareness of the idea being explored may also legitimize and situate often overlooked or dismissed moments of personal history, fostering new opportunities for critique and awareness. Expectations for future workshops, any in-between workshop tasks/activities, the timing of workshops, and any continued engagement beyond the workshops should also be set in this session.

To facilitate commonality and teamwork, and to refine the direction of the project, participants should share experiences and memories with each other that are relevant to the central idea. This can involve writing down and reflecting on previous experiences, individually and collectively. Ideally, these discussions are instigated in language that is relevant to participants. For example, amongst exercising women, thinking about "a time when I felt objectified in the gym" might resonate more than "the gender-specific ways women are disempowered to respond to sexual objectification." As participants begin to share their experiences and memories, the analytical process begins.

The Writing and Working (Analysis) of Memories

While the number of sessions required and how sessions are used is open to flexibility and creativity, it is likely that the project will require more than one session/workshop. As such, during subsequent sessions, or between sessions (during which people have time and space to reflect), participants should be prepared to identify or further develop distinct memories. These should be written down and participants should be prepared to share them with the group, taking it in turns to collectively talk through, critique, and empathize with the memories of each member, as relevant.

A few guiding points on selecting and constructing a memory are useful, as follows.

- Participants must write from their own memory of an experience. They should be reconstructing their experience in the process themselves.
- Participants should focus on one memory at a time and keep the duration of a memory short – often only a few seconds or minutes.
- Participants should select either first or third person when writing their memories; each comes with advantages and disadvantages. Third person, as Haug (2008) suggested, provides distance between the participant and their experience and may encourage participants to examine taken-for-granted assumptions. First person may assist in returning the participant to the memory and be more evocative for the reader (Davies & Gannon, 2006). In either case, the perspective should be decided as a group.
- Participants should be encouraged to not self-censor and instead present their memories in a way that is consistent with their experiences.
- When participants are writing their memories, encourage them to keep the length of the text reasonably short, around 400–500 words. Authors can always elaborate beyond the text itself. Encourage participants to use simple text and stay as close as possible to the language they might have used at the time of the memory. They should also be encouraged to limit the use of clichés or explanation.

Incorporating these is part of the analytical process, which group members should keep in mind during discussions. The first time a memory is shared from a participant, it is ideally read by them, with the text being made available to everyone participating. From there, thinking, querying, and discussing ensues. This collaborative questioning is part of – if not the core of – the analytical process as group members and researchers strive to better understand what the significance of these memories are personally and socially, why they are framed by their owners in the light that they are, how they map onto the shared or contrasting experiences of others in the group, and how knowledge from theory and literature informs the discussion and understanding of the memory. Prompts for these analytical discussions may include the following. Who is present in the memory, and how? Who is not? Whose and which identities/subjectivities are incorporated (and not) here? What is the environment of the memory? What objects play a role, and how? What is the meaning the author intends? What is important to them? What are the problems within the memory? Are there consistencies and inconsistencies? How does the text and specific language choice accomplish this (or not)? How can all of these be developed? Where is power here? How is it operating? As the group members strive to understand and develop the text, a lively discussion should result.

From this initial analysis, memories can be reworked individually or collectively and presented back to the group for further discussion later. On the editing process, Haug (2008) and Davies and Gannon (2006) provided insight into discussion, writing, and rewriting techniques.

Between-Sessions Debrief and Expectations

We suggest using more than one session, and the timing between them should be considered with respect to group members' schedules, the ability to remember the workshop, and what members of the collective expect of each other between sessions. At the end of the first session, set clear goals for members to accomplish. For example, reread a paper for discussion, brainstorm several potential memories to explore, write out three specific memories in detail, or focus on one memory to develop in depth. These expectations should be set collectively. Facilitators should also debrief one another about how the first session went (e.g., setting suitability, inclusion/contribution of members, tendencies amongst the group, possible mitigations outside of the group) and how the first session fits with and sets up future sessions.

Post-Workshop Follow-Ups and Writing

After the workshops, the group will have a set of written memories and transcripts of the workshops, which are the empirical basis for publication. The participatory dimension of the project at this point will vary. Group members can come together to author publications collectively (e.g., Davies et al., 2002), or this can be driven by academic co-researchers (e.g., Kivel & Johnson, 2009). Contributors to a publication should first select which memories to include – acknowledging that not all can be included. Memories that express core sentiments of the group, were well-developed during the workshops, and were evocatively written are likely to be better candidates for publication. Regardless of who is driving the publication process, all co-researchers are ideally involved in these discussions and decisions.

Examples From Our Work

In our CMW project (Clift et al., 2021; Clift, Francombe-Webb, et al., 2023), we formed a series of writing workshops with two academic co-researchers and six undergraduate student co-researchers. All members of the group shared a location in the UK and gendered experiences of sport. However, the academic co-researchers, two White cisgender women in their 30s and one White cisgender male in his 30s, were different in age from participants, who were White cisgender women in their early 20s. While the women in the group could share gendered experiences in relation to femininity, the man (Bryan) had no such experience but did in terms of masculinity and witnessing of gendered and gendering practices expressed by the women. All six student-women were familiar with issues of gender in sport and physical activity. They were not, however, familiar with CMW. As a participatory research methodology that sought to engage participants in the research process, we used the tools of CMW to try to break down the traditional researcher-researched boundaries and foster spaces of co-learning in which students and academic co-researchers could share, question, and challenge the content and meaning of the memories presented.

Our first session took place in a small conference room, lasted for two and a half hours, and was guided by a slide deck organized around five elements: (1) participant information and consent forms; (2) discussion of sport and gender; (3) memory work as a practice; (4) memory sharing, analytical discussion, and (re)working; and (5) a debrief, with goals for each individual prior to the next session. Out of this session, together we formed the following basic research question, one that could include a diversity of participants' experiences. What are the sporting memories of young women in relation to gender? To the agreement of all, we scheduled our subsequent sessions for three hours each.

We chose to write memories in the first person, which carries positive and negative implications. For those more confident with their writing skills and with clearer and more defined memories to explore, writing in the first person facilitated group empathy with the memories. However, writing in the first person felt awkward for other members of the group, particularly at the early stage of the process when the memories had yet to be situated into the richness of the environments in which they were lived.

During the two subsequent meetings, members began to analyze each other's memories more substantively. For example, they focused on the language used in some of the memories, and they critiqued each other for putting an adult spin on childhood experiences. Long sentences of factual recollections were stripped back to basic senses and emotions, which assisted in communicating how they were made to feel in certain situations. The presence of other people was queried by members, drawing out the presence and role of others in challenging situations. With prompts from group members to consider the sounds, textures, and smells of sports equipment, environments, and other bodies, memories were *fleshed out*. That is, descriptions of generic feelings were refined – sensations like muscle soreness, through questioning and further analysis, became situated in specific parts of the body, no longer defined as "pain" but "a burning sensation," or "a numbness" in a particular location. Materialities became seen *and* felt (e.g., the "abrasiveness of asphalt" or "clammy bodies"). Some memories took the limelight for discussion, but all members of the group were integral to their analysis and reworking, as well as making connections to the grander debates that flowed from these starting points.

As members of the group listened to one another, and as we all wrote and rewrote memories, we drew out their sensorial and embodied elements. This brought forward political debates about the body in relation to image, size, shape, etc. These ideas were anchored to literature, which fed into discussing and reworking of the memories. Thus, memories took on a more performative representation (Bochner, 2000; Denzin, 2003; Ellis, 2000) compared to a rigid documentary form. Questions of power and how it operated were put to one another, which included forms of power related to objectification, normalized understandings and disciplining of the body, authoritative figures, passive peers, and gender relations between boys and girls. The memories became illustrations of the analysis. For example, in one member's memory in a girls' youth gymnastic setting (see Clift, Francombe-Webb, et al., 2023), the group asked questions of clarity about gymnastics practices (e.g., "what is an oversplit?"), disciplining the body, training norms, emotional responses, coach presence and style (e.g., supportive, demanding, or authoritative approaches), group dynamics, and exertion of the body. These questions brought knowledge of experience and literature together in our discussions and shaped the representation of the memory in its final form.

Challenges and Opportunities in the Future of Memory Work in Sport and Physical Activity

Memory work brings several challenges and opportunities for researchers and participants. We cannot address all of them here and, indeed, it is the case that many of the opportunities that exist in the potential use of CMW have yet to be embraced, in part because of lingering challenges associated with academic traditions (e.g., subject silos, unequal participant–researcher power relations, and limited public engagement practices). As such, here we present three of the notable areas in which we have struggled in our own research (challenges) and see potential for future work (opportunities).

Power Dynamics and the Collaborative Ethic of Care

Power amongst group members is never equal. Participatory research approaches, such as CMW, can involve students, community members, organizational partners, novice and experienced researchers, and more; the balance of power amongst these individuals is constantly shifting. Just as with other qualitative research methodologies, there are challenges associated with ensuring that every participant feels able to express themselves and that workshops are collective in fostering group relationships that feel natural and equitable. CMW is intended – like many other participatory research practices – to be a deeply ethical practice. The depth of interaction amongst participants, combined with a collective ethos, allows memory work to intervene into experiences of injustice in an emancipatory way. Instead of simply extracting data from people, group members in CMW strive to disrupt inequal positions of power between researchers and participants. Academic researchers and community members each share, discuss, and write out experiences/memories. In this way, a feminist ethics of care (Noddings, 1984; Preissle & Han, 2012) is centralized by recognizing the relationality amongst a group's members. Further than considering where ethical rules might be infringed (i.e., on an ethics application), members of CMW groups also have a responsibility for nurturing the sociality within the group (Banks et al., 2013; Held, 2006; Tronto, 1993) that encourages a more balanced power dynamic between researchers and community members. Involvement in CMW means not just sharing but learning about and gaining a better sense of self amongst all group members, thus all becoming subjects in the research process (Maguire, 1987). However, despite the careful framing of the methodology and the project by researchers in the initial session, it could be the case that this ethos does not unfold organically. Consequently, it can be difficult to negotiate whose role it is to actively nurture contributions, while adhering to the aim of the methodology to situate researchers and participants as equals. Additionally, inclusion and participation may not simply be a case of ensuring that everyone contributes equally to each element of the research process, but rather facilitating an unfolding dynamic in which each person feels valued and free to contribute where they are most comfortable and able.

Authorship

Power amongst a group is never perfectly balanced, and this translates to processes of preparing and representing research in publication outlets. During our workshops, we felt the researcher–participant power dynamic was far more level than in traditional methodologies. Developing a shared focus fostered a sense of group ownership of the project (Maguire, 1987), and writing memories and analyzing them amongst all involved was very much a collective and cooperative effort. As Maguire (1987, p. 31) stated, "Collective inquiry builds group ownership of information as people move from being mere objects to acting as subjects of their own research process." However, when it came to representing these in academic publications, participant involvement lessened, thus re-tilting the power dynamic. Ideally, participants would have contributed as authors on publications, which some – but not all – CMW writings have achieved. The makeup of the group is likely to contribute involvement in writing up the research: a group of all academics is likely to participate through publication, whereas a group of academics and students or academics and children, for example, are likely to see different levels of engagement after workshops.

Creativity

The writing of memories can also be seen as a creative analytical practice (Richardson, 2000). Developing the language, structure, and meaning in textual form provides an opportunity for participants to be creative in thinking through the meaning of a moment and effective ways of communicating that meaning. Whether writing in third or first person, writing from the body, or using poetry and other creative representations, participants and researchers can explore and enjoy how memory scenes can and do come together. As such, CMW responds to the call of this volume to innovate and elevate the role of critical analysis to an ongoing element of research practice, rather than simply seeing it as a later stage of the data handling process. While the basic process (workshops) and products (memories) are the primary empirical materials produced, how these are developed can vary considerably. Several further methods can foster group interaction and writing, including group discussion, journaling, written correspondence (e.g., Davies & Gannon, 2006), or other artistic/creative means to assist memory and language development.

Those who consider themselves creative, self-reflective, and open to sharing personal information may feel as if these creative innovations are *natural* and be eager to embrace this approach. For others, the practices of writing and sharing personal information may feel uncomfortable, and there is potential for their experiences to be side-lined. As such, innovating the methodology further to include creative practices from the arts may offer exciting prospects for new forms of engagement and democratic representation, but they could also present challenges to involvement for some participants.

Conclusion

By way of concluding, we wish to offer an invitation. CMW offers the potential to be a productive critical, creative, and participatory methodology in the exploration of subjectivity/identity amongst people who share a common interest in individual and collective awareness of inequalities. When participants and researchers come together in the spirit of sharing, thinking, critically engaging, analyzing, and writing about our own histories, groups carry the capacity to examine the mundane and seemingly naturalized. As a way of learning about the self and others, CMW can be a rewarding and emancipatory methodology. We invite authors to engage with the practice in innovative, creative, and critical capacities.

Notes

1 In Haug et al. (1987), a series of body-focused "projects" are explored by different authors. For example, they developed "the legs project" or "the hair project" in order to work from the body as a central site through which to become aware of the socialization of sexualized female body.
2 Frigga Haug's chapter in *Dissecting the Mundane* (Hyle et al., 2008) includes an informative chapter that details several relevant "considerations" (in contrast to research steps) for authors to review and reflect upon as they work with CMW.

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14

ANALYZING DATA IN COMMUNITY-BASED RESEARCH WITH INDIGENOUS COMMUNITIES

Indigenous and Settler Researchers' Perspectives on "Unlocking" the Next Level

Audrey R. Giles, Rochelle Stewart-Withers, Jeremy Hapeta, and Steven Rynne

Introduction

The majority of community-based participatory research (CBPR) in sport and physical activity (PA) has been conducted by settler scholars. In recent times, however, settler scholars have started to heed the calls of "nothing about us without us" from equity-owed groups, including Indigenous peoples. As a result, over the past two decades, there have been more meaningful attempts to incorporate Indigenous peoples into all aspects of the CBPR process. Nevertheless, in most cases, this involvement has not been extended to data analysis. We argue that without inclusion in data analysis, Indigenous peoples' perspectives are not fully integrated into CBPR. As a result, there remain important shortcomings to knowledge production – the deeper level of understanding of Indigenous peoples' experiences will not be "unlocked." Nevertheless, while they are fewer in number, there has also been a long history of Indigenous scholars engaging in research with their own and other Indigenous communities, thus bringing their crucial and often marginalized voices to analysis. In this chapter, we examine the history of CBPR with Indigenous communities; explore the ways in which the data analysis phase can be conducted by Indigenous and settler scholars; provide examples from our CBPR data analysis work in Aotearoa New Zealand (Aotearoa NZ), Canada, and Australia; and examine some of the opportunities and challenges in this work.

The interdependencies between the community and participatory elements of CBPR necessitate researcher reflexivity (Wallerstein & Duran, 2017). The researcher's positionality affects how they understand the research and how community members understand them. By extension, in the context of

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this chapter, it is thus important to begin by introducing ourselves. Giles is a White, heterosexual, cisgender scholar of English and Welsh descent who lives and works in the land now referred to as Canada. She has conducted research with Indigenous peoples in the Arctic and Sub-Arctic for over 20 years. Stewart-Withers is a dual ethnicity, heterosexual, cisgender scholar of Māori, English, and Scottish descent who lives in Aotearoa NZ. From the Taranaki region of Aotearoa's North Island (Te Ika-a-Māui), Ngāti Rāhiri is her subtribe (hapū) and Te Ātiawa is her tribe (iwi). She has conducted research with Māori in Aotearoa and i'Taukei in Fiji. Hapeta is also a scholar with dual ethnicity, including Māori and Pākehā (New Zealand European) ancestry, and he is heterosexual and cisgender. Although he lives and works in Te Waipounamu, the South Island of Aotearoa NZ, he originates from the Manawatū region of Aotearoa's North Island (Te Ika-a-Māui). Indeed, Ngāti Raukawa is his primary iwi (tribal) connection and Ngāti Toa and Te Ātiawa ki Whakarongotai are other tribes (iwi) that he has whakapapa (genealogical) links to as well. As a Kaupapa Māori scholar, he has been conducting CBPR by, with, and for Indigenous communities for over 15 years. Finally, Rynne is a White, heterosexual, cisgender scholar of Anglo-Celtic descent who lives and works in the land now referred to as Australia. His work is primarily in sport pedagogy, and he has been researching with Indigenous organizations, individuals, and communities in sport for more than ten years. All four authors have conducted CBPR with Indigenous communities.

Development, Key Thinkers, and Current Uses and Applications

To understand why it is crucial for Indigenous peoples to be involved in CBPR data analysis with Indigenous communities, we must first provide an overview of the ways in which CBPR has been influenced by Indigenous peoples. There have been numerous articles and book chapters tracing the emergence of CBPR, which can be described as research that is by, for, and with members of equity-owed groups (Duke, 2020). Most of this scholarship discusses Lewin, Freire, and feminists as contributing to the emergence of action and participatory research, which are seen as precursors to CBPR (e.g., Darroch & Giles, 2014; Jull et al., 2017). The contributions of Indigenous peoples to the emergence and progression of CBPR have been largely overlooked. Yet, Indigenous peoples have provided some of the strongest critiques of forms of research in which researchers enter Indigenous communities, extract what they want, and then leave – with little to no benefit to the community. After experiencing profound harms at the hands of researchers, Indigenous peoples have fiercely rejected such *helicopter* or *extractive* research approaches, and have been leaders in advocating for the inclusion of those who are the focus of the research in all stages of the research process.

As a result of harmful past (and even recent) practices, many Indigenous communities now have well-established processes for deciding if and how research will occur in their communities. Indigenous peoples have insisted on a more participatory approach to research that better meets their specific needs and ways of being. These calls necessarily involve data analysis, as the data analysis process is key part of participatory research praxis. Such an approach is rooted in the need to decolonize research, which Smith (1999) articulated in her book *Decolonizing Methodologies*. Indeed, engagement with decolonizing methodologies – by both community members and scholars – has helped CBPR researchers to better respond to Indigenous community members' needs, such as ensuring that they are meaningfully involved in data analysis.

In addition to the ongoing discussions about the place and use of Indigenous methodologies, CBPR itself continues to be valued differently in different disciples. For example, there have been some disciplines – such as health, education, and social justice – that have been better than others at supporting Indigenous scholars' CBPR contributions to the literature. The resulting increase in the strength of Indigenous voices in research, including data analysis, has, in part, enabled Indigenous peoples to push back against research cultures that have tended to speak for Indigenous peoples and that have used deficit-based approaches of which have typically only ever spotlighted Indigenous peoples' "difference, disparity, disadvantage, dysfunction and deprivation" (Walter & Suina, 2019, p. 235). It is important to note, however, that Indigenous researchers' CBPR contributions have sometimes been hidden away in localized sector-type reports or master's degree and PhD theses. Even when works are published in the empirical literature, Indigenous academics have often found publication outlets in their local journals. In Aotearoa NZ, *Mai Journal* and *AlterNative* are two examples; this scholarship has not always enjoyed the same *repute* or visibility as other mainstream academic outputs. Compared with some international journals, these journals tend to be lower ranked and are often perceived by non-Indigenous academics as less valuable. Thus, issues related to whose knowledge counts, is privileged and upheld continue to be of great concern and serve to directly affect the (in) visibility of Indigenous peoples' contributions to and through CBPR.

When examining CBPR related to sport that has been conducted with Indigenous peoples, it is apparent that many of the CBPR projects within sport contexts have been through health research initiatives in which sport was embedded within CBPR health projects. Such projects continue, with a recent health project by Snijder and colleagues (2020) that focused on a variety of sport-based community activities such as midnight basketball, touch football, billiards, skate slam, cultural sports days, boxing, and soccer. There have, however, been a number of studies that have examined sport in other settings. An example is Hapeta and Palmer's (2009) study at an Aotearoa NZ–based school, in which the authors explored the use of sport as a tool for educational and cultural success with that Māori community. While this work was methodologically conceptualized as Kaupapa Māori research, rather than CBPR, it mirrored similar principles as it was commissioned *by* community, *for* community purposes, *with* involvement of community throughout. Importantly, it was co-authored by two Māori, who also conducted the analysis, thus demonstrating that analysis with community members is feasible.

Having outlined the development of CBPR, we turn next to key considerations for conducting CBPR – and specifically, data analysis – with Indigenous communities.

Key Considerations

Relationships and Research Plans

The first step for researchers seeking to conduct CBPR with an Indigenous community is to establish relationships built on trust and meaningful connections. This is followed by developing the research question and then planning the research phases, including analysis. While we appreciate that some may not view our overview of the early stages of research being part of data analysis, we argue that without relationship building and trust, insightful data analysis with Indigenous peoples cannot occur. Thus, we purposefully begin by discussing the development of relationships. Meaningful relationship building and community consultation can involve costs – such as travel to the community and payment for community members' time or for interpreters. Fundings bodies typically do not give funding for this sort of up-front work. This produces a Catch-22 of sorts, as it is very difficult to conduct research without funding, but one should not apply for funding for a CBPR project without community members' input. As a result, researchers sometimes approach Indigenous communities with fully formed research projects and are simply looking for a stamp of approval. Indigenous peoples have largely rejected this approach and insisted that their knowledge and expertise are needed in co-developing all aspects of research that relates to them.

To develop relationships, researchers need to spend time in Indigenous communities and with community leaders. When working within Indigenous communities, it is important to understand that the term "community" can be understood in various ways. Therefore, there is a need to ascertain from conception of the research partnership what is meant by community within the context of the proposed research. In Aotearoa NZ, for instance, the community refers not just to the people currently located within a geographical territory framed within cartesian logics. Rather, it is "place" – the maunga (mountain); water bodies, including awa (rivers or streams) and roto (lakes);

whenua (land); and temporal relationships that simultaneously connect past (ancestors), present, and future, which links one to a community. For Māori, iwi (tribes) and hapū (subtribes) members may be scattered about the motu (country), yet they continue to invest their interests in the wellbeing of their community and want to be involved in decision-making, hold leadership/political positions, and/or are gatekeepers to their communities. While potentially residing hundreds of kilometres away from the community of focus, they may still need to be involved in decision-making, such as giving permission to do research and co-designing the study. This is similar to the situation in Australia where, for example, "mob" may reside in large urban centres a great distance from their traditional lands; however, they may still maintain ties to those lands that are relevant to CBPR activities. While the choice not to reside on traditional lands has sometimes been made by the individual, Australia's colonial history of forced displacement and oppression has meant that – for the most part – it is often a legacy of oppression (Brand et al., 2016). As such, Indigenous and non-Indigenous scholars require an appreciation for the historical and contemporary impacts of colonization if they are to meaningfully engage in relationship building within CBPR.

While the relationships that an Indigenous researcher already has may be particularly helpful in facilitating CBPR with Indigenous communities, there is no guarantee that they will have access to all relevant information, as some information (like sacred knowledge) might not be shared with them. There is relationship variability with respect to Indigenous peoples' positioning within their own communities. Some Indigenous peoples may have grown up in their traditional territories, while others might have left or may have never lived there at all. As such, Indigenous researchers can be considered as both insiders and outsiders to Indigenous communities. Whether an Indigenous researcher can work in their own community may also be topic-dependent. Community members may feel the time is not right – and may never be right – for a particular issue to be explored, and they may hold opinions about who the rightful or correct Indigenous peoples to do this research might be. What is knowable and should be shared – and by whom – is complex (Smith, 1999; Wright et al., 2012). For non-Indigenous researchers, on the other hand, the initial forming of relationships is unlikely to be based on any familial connections, but it will instead likely be based on shared areas of value that are relevant. For example, Giles has developed CBPR partnerships with communities in the Arctic and Sub-Arctic based around a shared belief in the importance of water safety. Thus, rather than simply pursuing a project that is only of interest to her, she is instead working on a project of shared interest. The same can be said for Rynne, who has partnered in CBPR with Indigenous (academic and non-academic) colleagues in projects whereby the foundation is about enhancing the quality of the sport experience for young people.

One way that Indigenous and non-Indigenous scholars have sought to build sound and respectful relationships is to develop links with community members, and especially leaders (e.g., elders). While community leaders can serve as gatekeepers to the community, there is typically also a need to have a community advisory board (CAB) in CBPR. The membership of this board, however, is often not without controversy. Even in the smallest communities, there may be complex power relationships between individuals, families, or organizations, so care must be taken in forming the membership of a CAB. Once a CAB is formed and decisions about the research have been made, a way of managing expectations and relationships is through agreements (e.g., a memorandum of understanding) that outline all aspects of the research, which can include everything from decision-making processes to conflict resolution processes. In Giles' experience, these documents can be helpful in provoking important and difficult conversations, and in ensuring that there is a clear understanding of what will or will not occur throughout the research. Of course, some community members may reject written agreements as Western, colonial interventions and may instead put more weight on words and actions.

Data Analysis

In their publications, CBPR researchers have often described how they built relationships with community members and how they generated data, but they have tended to spend less time demonstrating community members' deep, rigorous, and continuous involvement in relation to data analysis. We assert that this approach is problematic. In Indigenous communities, knowledge can be seen as relational and not as belonging to an individual or a singular moment in time (Giles & Castleden, 2008); indeed, knowledge often develops over time. Not bound to place, it develops in relation to a place, and emerges from Indigenous peoples living/observing/feeling within this place. All that is of the non-human and human worlds are included in knowledge production – the physical and meta-physical. If Indigenous community members are not involved in data analysis, these deeper analytical contributions are impossible to reveal – or *unlock*.

We suggest there are numerous assumptions that CBPR researchers generally make when not including community members in data analysis. First, qualitative data analysis takes a great deal of time and expertise. CBPR is a time-consuming process, and the prospect of training CAB members to conduct this work is likely unappealing for university-based researchers, be they Indigenous or non-Indigenous. Indeed, university-based researchers may feel pressure to complete data analysis and publications before their funding ends or in time for their next annual review or promotion application. Second, university-based researchers may believe that even if trained, community members may not do as thorough a job as them. Third, researchers may not even consider that community members are interested in conducting the analysis. As such, they may assume that the best course of action is to complete the analysis alone and to provide CAB members and community members with the opportunity to comment only on draft findings. However, failing to involve the CAB or other community members in the analysis of data represents a failure to recognize the expertise that CAB members bring to data analysis and the need for *them* to train university-based researchers to understand community members' perspectives. If Indigenous peoples are not involved in data analysis, then researchers risk not fully comprehending the community members' perspectives or missing important ideas, which risks producing work that is inaccurate or incomplete, or perpetuates colonialism (Yunkaporta & Moodie, 2021).

Some may view Indigenous researchers as the perfect solution to addressing Indigenous peoples' lack of involvement in data analysis, as they might be perceived as being able to represent community members' perspectives in data analysis. Nevertheless, as previously noted, university-based Indigenous researchers may have lived experiences that set them apart – or that community members perceive as setting them apart – from other community members. Questions might be asked of them such as their right to be there, whether they have the authority or permission to speak on behalf of others, or what their motives might be. There may even be historical tensions or fractured relationships between Indigenous groups that require reconciling before work can commence – if at all. As such, ensuring that multiple CAB members have roles in analyzing data can promote rigour and the acceptance of multiple points of view.

A key part of data analysis occurs when the CAB and the researchers present their draft findings back to community members prior to wider dissemination. Community members are, after all, the biggest stakeholders and have a right to understand how they are being represented. Thus, they are typically invited to a meeting or meetings at which preliminary results are shared and meaningful opportunities are given for their input. Such input may require the provision of food, child or elder care, simultaneous interpretation, gifts to the community, and adherence to a variety of community protocols. It is important to remember that communities are complex entities made up of diverse people with differing life experiences, competing interests, and longstanding rifts or strong relationships. Total consensus on results may thus be impossible to obtain. A lack of consensus does not necessarily mean failure; however, ensuring that differences of opinion are captured in research can help to prevent at least some hard feelings. For example, it may be possible to footnote different interpretations or provide counter-examples to dominant narratives in a manuscript or report.

CAB or other Indigenous community members' involvement in data analysis means that they should also be involved in the development of manuscripts and knowledge mobilization products – and their involvement must be credited (see Chapter 12 of this volume for further discussion). Importantly, as a result of the data analysis, they may decide that certain information cannot be shared because it is too sensitive or may be potentially damaging.

Examples From Our Own Experiences[1]

In this section, we discuss our experiences using the five principles that Hapeta et al. (2019) identified when writing about sport for social change and Indigenous communities: perspective, privilege, protection, people, and politics. First, we assert that "Indigenous ways of knowing, being and doing" are legitimate (Hapeta et al., 2019, p. 482). As such, Indigenous *perspectives* must be at the fore of CBPR with Indigenous communities. Over time, there has been a shift in the involvement of Indigenous people and communities in research from passive *consultation* to active *participation*. This means that when it comes to research, they are involved in the whole process (Snijder et al., 2020). Of specific relevance to this chapter, this shift has also applied to data analysis and the specific methods used. We can take the discussion about yarning in Australian research as an example. Much of the early discussion and debate centred on whether or not yarning could be considered a legitimate method for data generation. Usefully, this approach is now widely considered as a highly valuable means of generating rich, quality data with Indigenous collaborators and the discussion has shifted to a broader conceptualization of yarning as a process of analysis (e.g., Whitau & Ockerby, 2019). Such movements have resulted in the incorporation of cultural rituals in analysis – for example, spending time sharing (e.g., about where each person is from and who they are connected with) and cultural exchanges (e.g., sharing of food). A variety of non-traditional structures and processes have also been adopted in relation to analysis in CBPR to ensure that Indigenous perspectives are drawn upon, such as starting the project with analysis or engaging in analysis of power as a point of departure (Bainbridge et al., 2011).

In CBPR data analysis with Indigenous peoples, it is important to *privilege* local ways of coming together to discuss something (i.e., kōrero [discussion], yarning, or sharing circles). It also means using locally informed processes, such as starting with prayer to invoke spiritual guidance and ask for protection. Analysis might mean talking one by one and using talking sticks, pounamu (greenstones), or feathers to indicate whose turn it is. It can also mean working outside of *normal* working hours. Rynne and some of his other non-Indigenous colleagues (Rossi et al., 2013, p. 122) have written about "just hanging out" with community members – helping carry surfboards in the morning, assisting with washing dishes after meals in the evening, playing games in the hall during the day. While not typically considered as data analysis, these situations gave community members a chance to see whether or not Rynne was a "good fella," eventually unlocking new possibilities for discussion and insights regarding analysis. An even more specific example relates to Hapeta's CBPR in Aotearoa NZ. An elder with whom Hapeta had engaged for some time received a "tohu" (sign) at 2 a.m. The appearance of this tohu resulted in the sharing of a much deeper narrative to analyze (Palmer et al., 2021). To give readers some insight into the time scale of such *unlocking*, this occasion coincided with the tenth anniversary of their first meeting.

Applied to the analytical process, *protection* refers to *guardianship* and *ethics of care* of the people involved (Wilson et al., 2018). Indigenous peoples are knowledge holders and are tasked as guardians of ancestral knowledge. The implication for analysis is that Indigenous community members have guardianship obligations for the knowledge they have shared that extend well beyond the specific moment in time that they shared it (i.e., throughout the analysis process and in future). Protection includes protecting people's dignity. Not everyone has had the same opportunities in terms of literacy and schooling. Thus, it is important for researchers to be cognisant of the types of analysis systems and jargon that they use. Sharing transcripts and asking elders to check for accuracy may not always be the most suitable approach. Reading transcripts aloud or having an interpreter can be helpful in supporting those who may struggle with reading or with English or prefer to communicate verbally.

Attending to the needs of participants speaks to the principle of *people* – being mindful of the intended audience(s) and acknowledging that relationships past, present, and future are vital in empowering people for transformative social change to occur. One elder, for instance, encouraged Hapeta (2018) to ensure that whatever he presented was in a language that local people could access and fully understand. Meaningful contributions to analysis are not possible if people cannot comprehend the priority materials that are to be analyzed. Thus, social change is contingent on strong relationships in which research participants feel comfortable with the research content and empowered to bring about change.

Finally, CBPR with Indigenous people is rarely apolitical, which speaks to the principle of *politics*. Researchers need to be politically astute and ensure analysis is responsive to "Indigenous struggles, resistance, and the need for autonomy and self-determination" (Hapeta et al., 2019, p. 482). This necessitates that approaches to analysis address the priorities of community members (Yunkaporta & Moodie, 2021), such as a storied approach, which supports their ambitions for positive change to practices and policies. Recently, for example, Hapeta and colleagues' (2023) *storied* analysis critiqued the policies and practices of the NZ government's sport agency (Sport NZ), which, consequently, led to resource distribution changes by them towards their Māori National Sport Organisation partners.

Challenges and Opportunities

CBPR in general – and data analysis specifically – with Indigenous people is not without challenges. Indigenous communities engaged in research generally value face-to-face work that is relational. While this presents great opportunities for high-quality analysis processes, there are challenges posed in relation to research budgets if distances are great. As such, travel to analyze data in person with CAB members can be quite a costly exercise, but it is an important investment if quality research is to be conducted. Another cost is remuneration for CAB and other community members' time. Ensuring that they are paid for their expertise throughout the project can add up quickly. This challenge can be addressed through adequate planning at the outset.

While qualitative data analysis software that is used at a distance has the potential to connect university-based researchers and Indigenous community co-researchers and decrease some of the costs involved, due to the lasting impacts of colonialism, many Indigenous communities struggle with poverty and may have outdated computers or poor internet connections (Koch, 2022). Further, data analysis software (e.g., NVivo, Atlas.ti) is also very costly. As such, costs and quality of internet connections can pose additional barriers to involving community co-researchers in the data analysis process, if they are not local to the place where the analysis is occurring (e.g., the university campus). To address this barrier, Giles recently convinced her university to allow CAB members to have free access to the university-wide licence for NVivo, thus addressing this obstacle. Of course, granting community co-researchers access to such software assumes that CAB members have access to computers and a reliable internet connection.

Confidentiality is also a major concern in CBPR (Wilson et al., 2018). In small communities of people who are closely related, concerns about confidentiality may be magnified in the data analysis process. Some community members may not want other community members to analyze their data due to the sensitive nature of a topic of study and not wanting community members to learn intimate details of their lives. A non-Indigenous researcher, who does not have family ties to the community, may thus be better placed than an Indigenous researcher, who is local to the community, to analyze data in these situations. Alternatively, some individuals may only want an Indigenous researcher who is also a community member and with whom they have a trusting relationship to analyze their data. It is important to remember that there exists great variability in feelings and beliefs – even in the smallest of communities.

Opportunities

In CBPR analysis, there are opportunities for researchers and community members alike. While our examination of opportunities is shorter than that of challenges, we nevertheless maintain that there are significant benefits to be accrued from Indigenous community members' participation in CBPR data analysis. Certainly, researchers benefit heavily from having knowledgeable community members collaborate with them on analysis, which enhances the likelihood of the research being ethical, as community members can instruct their academic partners on community protocol. Further, community members' participation adds rigour and credibility to the results (Yunkaporta & Moodie, 2021), and it enhances the likelihood of findings being better received by community members. The general conventions of CBPR analysis afford researchers the opportunity, and in many cases encourage them, to push back against the reproduction of dominant relations of power in research and to participate in power sharing (Wallerstein & Duran, 2017) and the decolonization of research.

CAB members can also reap benefits from participation in CBPR data analysis. They may receive training from researchers concerning data analysis, allowing them to conduct their own research in the future. Some CBPR projects may also involve training community members about how to use technology that is new to them. Ideally, researchers will leave an infrastructure legacy in the community (e.g., laptops, software) to help to facilitate community members' future research. Importantly, CAB members may also learn how to exercise data sovereignty (First Nations Information Governance Centre, 2023), which can enhance their community's self-determination. Further, community members may appreciate the opportunity to share stories that challenge deficit-based discourses about their communities and to co-author high-quality research. As a result, Indigenous communities can subvert dominant research systems that centralize university-based researchers and typically make researchers the sole beneficiaries of research dollars.

Conclusion

In conclusion, Indigenous peoples' perspectives, values, and practices should inform every step in the CBPR process, including analysis. If Indigenous peoples are not involved in analysis and interpretation, researchers risk presenting results that are inaccurate, incomplete, or harmful – thus perpetuating colonization's legacy (Yunkaporta & Moodie, 2021).

Note

1 In this section, as elsewhere in this chapter, we mostly write generically about our research and do not always reveal specifics. We do so to respect the communities

with which we have conducted research and from whom we do not have permission to share details around data analysis, which has never been the focus of our previous research.

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PART IV

Knowledge Mobilization and Translation

15

PARTICIPATORY DIGITAL KNOWLEDGE TRANSLATION CONSIDERATIONS FROM A BICYCLES FOR DEVELOPMENT PROJECT

Jessica Nachman, Lyndsay M. C. Hayhurst, and Mitchell McSweeney

Introduction and Key Terms

In sport and physical activity research, participatory action research (PAR) often involves centring the experiences of underrepresented communities (Frisby et al., 1997). A core tenet of PAR is the redistribution of power so that research participants have the agency to represent themselves (Flicker et al., 2014). Knowledge translation (KT) is a key process in which PAR findings are shared and applied. KT involves disseminating research findings to reach target audiences (e.g., policy-makers, researchers, clinicians, the public) and effectively promote change (Straus et al., 2013). A rise in digital research methods (e.g., see Chapter 9 in this volume) has demonstrated the potential for using digital technology to share research with a wide range of audiences. Participatory digital KT (PDKT) strategies can facilitate collaboration between academic researchers, co-researchers, research participants, and stakeholders, including target audiences (Gubrium et al., 2016). Of note, throughout this chapter, we use the term "co-researchers" to refer to those research partners who participate in decision-making processes within PAR projects (Given, 2008), whereas "research participants" are those from whom data are gathered or generated. Research participants may also be co-researchers, but not always.

As we discuss power relations within PDKT throughout this chapter, we believe that it is important to begin this chapter by sharing our positionalities, which inextricably influence our interpretations as well as the ways we navigated power within the research we discuss herein. Jess identifies as a queer and racialized able-bodied settler. Lyndsay identifies as a White settler, heterosexual, able-bodied, cisgender woman. Mitch identifies as a White settler, heterosexual, able-bodied, cisgender man.

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In this chapter, we address the utility of PDKT strategies for PAR projects. Specifically, we outline the development and current uses of PDKT in sport and physical activity research. Next, we offer guidelines for employing PDKT. We then draw on our own example from a PAR project with a Toronto-based bicycle organization, in which we co-created a digital executive summary for PDKT. We conclude by discussing the challenges and opportunities associated with PDKT.

Development and Current Applications

Digital research methods, which typically involve computer- or technology-based research methods, have been increasingly taken up by social science researchers (Gubrium & Harper, 2016). The earliest appearances of digital qualitative methods in sport sociology involved studying online discussion boards for subcultural groups (Mitrano, 1999). Within an increasingly digitized world, digital methods and the ways in which meanings of sport and health have evolved *as a result* of the digital world have become increasingly pertinent for sport sociologists (Goodyear & Bundon, 2021). Other sport sociology researchers have employed digital methods to examine experiences with sport and physical activity using participant photographs (Hayhurst et al., 2015), mobile videos (Spinney, 2015), and blogs (McGannon & McMahon, 2017).

Digital approaches are diverse and may include – for example – digital data collection methods (e.g., photovoice [McHugh et al., 2013] and cellphilming [MacEntee et al., 2022]). Data collected through digital methods may lead to digital KT, such as digital stories (McSweeney et al., 2022), podcasts (Smith et al., 2021), and blogs (Bundon, 2017), though digital KT can also occur after data collection that occurred using non-digital methods. For example, researchers who use in-person interviews may use digital KT to disseminate key findings from the interviews. A distinguishing feature of digital KT is that data can be transmitted to different contexts, such as a cellular phone, computer, or social media platform (Goodyear & Bundon, 2021). What is clear is that the widespread use of technology globally means that digital KT can reach audiences and research collaborators (who have access to digital technology) in a short amount of time (Cleland et al., 2019).

The *participatory* in PDKT involves a collaborative approach in which research participants are meaningful collaborators throughout the KT process. The participatory approach has the potential to facilitate effective collaboration with co-researchers and research participants (Gubrium & Harper, 2016). For example, in Hayhurst et al.'s (2015) study concerning Indigenous young women's participation in sport for development (SfD) programs, the participants created a group PowerPoint presentation of the research findings to share them among themselves as well as with other community members.

Importantly, PDKT can help redistribute power so that research participants have control over how the research is disseminated – a process over which scholar researchers have typically had a monopoly.

Further, PDKT outputs can be shared with wider audiences (e.g., general public, research and/or organizational funders, potential donors, and/or partners) than just academics. As an example, in Smith et al.'s (2021) PAR project, the co-researchers created a podcast as a PDKT tool to share their experiences of participating in SfD programs as newcomer youth. The team held a listening party in which co-researchers could engage in dialogue about the research with audience members who included the co-researchers' friends, family, and community members. Co-researchers collaboratively planned the listening party, chose the podcast segments to share, and prepared speeches for the audience, since the PAR approach facilitated an environment in which co-researchers could lead KT activities. Such PDKT approaches can provide an opportunity for co-researchers to directly engage with various audiences and stakeholders, facilitating critical dialogue with academic and non-academic audiences (Gubrium et al., 2016). At the same time, Smith et al. (2021) cautioned that podcasts as PDKT can still reproduce unequal power dynamics in knowledge production – for example, their podcast was in English and listening to it required technology. This meant that the podcast may only be accessible to those with access to technology and to those who can understand English.

In sum, a key strength of PDKT is in its potential to connect participants and co-researchers to those with the power to make changes. PDKT strategies can reach community- and policy-level decision-makers, such as through slideshow presentations (Hayhurst, 2017) and digital collections or archives that document the needs of communities (Gubrium & Harper, 2016). In the next section, we offer guidelines for planning and employing PDKT, depending on the goals of the project.

Guidelines, Variations, and Key Considerations

In this section, we provide a guide to employing PDKT. While we offer evidence-based guidelines, PDKT strategies will ideally be led by the co-researchers – and thus will be subject to change.

Guidelines for PDKT

Deciding which form PDKT will take depends on the goals of the research community, and it is thus important to build strong relationships with co-researchers. Maintaining transparency, building trust, and ensuring stakeholders are aware of potential risks and benefits of the project are necessary for building strong relationships within PDKT (Gubrium et al., 2016). For example, Mitchell (2011) suggested that many co-researchers may be unaware of what they are signing up for before starting the project if PDKT is unclear or undecided. Collaborations with community advisory boards and the creation of detailed research agreements with community partners can help clarify expectations of each stakeholder. It may also be imperative to consider if obtaining informed consent would be appropriate after data collection and once PDKT plans are being put in place so that participants know how their data will be shared (Mitchell, 2011). A potential strategy may be to collectively establish a protocol for making decisions at the outset of the project, so that all stakeholders are aligned when key decisions about PDKT are to be made (Grant et al., 2013).

It is also important to consider how power dynamics might affect PDKT. The participatory nature of PDKT means there may be involved many stakeholders (e.g., co-researchers, academic researchers, funders, and partner organizations) who bring diverse goals, expectations, skills, lived experiences, and levels of power to the project. To mitigate power inequalities and move towards sharing power among the research community, Grant et al. (2013) recommended that researchers openly acknowledge and discuss power dynamics with the research community to facilitate discussion on addressing power imbalances. We encourage researchers to maintain ongoing discussions and negotiations about the project goals and PDKT with the research community to facilitate a collaborative process.

Ideally, PDKT strategies are discussed during preliminary stages of the research project, prior to data collection. As Mitchell et al. (2018, p. 2) posited, it is critical to design a PAR project "with the end in mind." Establishing the co-researchers' overarching goals during the beginning of the research project will help guide the most effective PDKT strategy. Are the co-researchers aiming to use the research findings for creating change? If so, at what level (e.g., community-level, policy-level)? Different aims will require different PDKT strategies that target the appropriate audiences (e.g., a community organization or policy-makers). Gubrium and Harper (2016) provided an overview of some PDKT methods and how the methods might serve different project goals. For example, film screenings can disseminate the ideas of co-researchers and participants in a potentially more visceral way than text (MacEntee et al., 2022). Another example, digital storytelling, can bring awareness to events and lived experiences of the research community (McSweeney et al., 2022). While these are only some examples of PDKT, it is important for the research community to guide the PDKT strategy in a way that is most impactful to them.

In addition to choosing the form of PDKT based on project goals, researchers must also consider the resources required of each form. Depending on the PDKT strategy used, PDKT can be resource-intensive and often requires careful planning (Switzer & Flicker, 2021). Budgeting for PDKT – including equipment, software, and labour – should be considered prior to starting the project. There may be costs associated with some PDKT, such as annual fees for hosting a website, renting space to host a film screening, providing honoraria for PDKT experts, or purchasing software to edit PDKT outputs. Further, it is crucial to consider the time and resources each co-researcher requires to work on PDKT, and thus co-researcher compensation must be budgeted for accordingly (Gubrium & Harper, 2016).

In sum, some helpful guidelines to effective PDKT include: building relationships with the research community, maintaining ongoing communication about power dynamics, establishing the research community's goals, and proper budgeting. In the following section, we outline some ethical considerations associated with PDKT.

Ethical Considerations for PDKT

A key consideration for PDKT is determining who owns and who has access to PDKT outputs. As an ethical principal of PAR, it is important to ensure that co-researchers and participants have ownership and access to their own work, as co-producers of knowledge in the project (Mitchell, 2011). Within the context of exploitative research processes that often misrepresent systemically marginalized research participants (Tuck, 2009), it is the academic researcher's responsibility to ensure that co-researchers and participants maintain ownership over their own work and how they are represented in the research. It then becomes challenging if individual participants or co-researchers have conflicting ideas about if and how their data will be disseminated (Banks et al., 2013). Maintaining open avenues for communication is important for ensuring co-researchers and participants can take part in a collaborative PDKT decision-making process. Further, it is important to consider who has access to digital PDKT processes and outputs. Considering the various sociocultural contexts (e.g., geographic location, access to technology) in which participants and co-researchers live is essential when choosing digital PDKT strategies and in deliberating whether PDKT strategies should be used at all (McSweeney et al., 2023).

In addition to honouring data ownership, protecting co-researcher and participant identity must be considered, especially when using visual PDKT methods (Gubrium, et al., 2014). It is important to be clear on the risks of sharing visual digital data, especially for co-researchers and participants who choose to maintain anonymity. Depending on the nature of the project and the vulnerability of the co-researcher or participant, there may be a risk to co-researcher or participant safety, should they be identified (Mitchell, 2011). And yet, it is important to consider participant and co-researcher agency if they choose to disclose their identity in PDKT outputs, since some participants and co-researchers may want to be credited for their work by sharing their names. Indeed, MacEntee et al. (2022) found that co-researchers who disclosed their identities felt empowered by being credited for their work and owning their experience as women who trade sex, a community that is typically stigmatized by mainstream discourse. Thus, it is important to highlight the risks of sharing visual data and of self-disclosing, while facilitating co-researcher and participant agency.

Since many PDKT products continue to be shared long after the funding project period has ended, Gubrium et al. (2016) posited that informed consent is often dynamic, rather than a one-time act of providing a signature. Co-researchers and participants may provide consent at the start of the project and later decide that they do not want their data or contributions shared. Co-researchers and participants have diverse resources, time constraints, and interests, and thus it is important to facilitate a PAR project in which those involved feel both welcomed to participate and free to disengage when necessary, even at the end (Switzer & Flicker, 2021). Indeed, Gubrium and Harper (2016) posited that academic researchers should embrace the dynamic nature of PAR and leave room for consent and dissent so that the co-researchers and participants have agency on if and how they will be represented during PDKT.

Example: PDKT With a Toronto-Based Bicycle Organization

In this section, we draw from findings that emerged from bicycles for development fieldwork with a bicycle organization in Toronto, Canada. As part of their master's thesis, Jess worked with The Bike Brigade (BB) to explore the utility of bicycles for mutual aid and responding to the COVID-19 pandemic. The partnership with BB was established through a Mitacs Accelerate grant, which involved a four-month internship from November 2021 through February 2022 in which Jess worked directly with the partner organization to achieve pre-determined outcomes (in this case, recommendations for their anti-oppression framework, which will be expanded on in what follows). As a response to exacerbated inequality during the COVID-19 pandemic, BB facilitated bicycle deliveries of essential resources to vulnerable community members in Toronto. As part of BB's organizational structure, a logistics team of approximately 25 volunteers facilitated delivery scheduling, communications with partners and riders, and other internal operations. Approximately 800 cyclists volunteered with BB to carry out deliveries. Participants for the PAR project included five racialized BB members (some of whom identified as 2SLGBTQI+ [Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, and additional sexual and gender diverse communities]) who were logistics members and/or delivery volunteers.

There were a number of key elements in this PAR project that involved fluid participation at different stages. We wish to emphasize here that equal participation is often undesirable for all co-researchers and research community partners; indeed, some co-researchers may not wish to participate at all (see Baird et al., 2015; Lenette, 2022). Importantly, and as Castleden et al. (2012, p. 176) noted, "there is no one-size-fits-all CBPR framework. It is the dynamic nature of CBPR that allows the negotiation of a delicate balance between communities' needs and researchers' agendas." For example, while community advisory boards are certainly used in PAR to provide guidance and input from community members, they are not a requirement for all PAR projects (see Lenette, 2022). Simply put, and as we further describe later in this chapter, PAR can involve messy relationships and research processes that take on various forms of co-researcher and community involvement, depending on the time, energy, and capacity of participants.

To build trust and respectful relationships with participants and BB as part of PAR (Frisby et al., 2005), Jess regularly communicated with BB through their SLACK channel to collaborate on the research process, namely designing research questions and methods. Jess worked closely with BB's executive director (ED) to carry out this project, by having biweekly meetings to discuss the research progress and making decisions about the project. In other words, the ED served as the co-researcher of the project.

During research planning stages (June 2021), Jess and the ED decided that a useful PDKT output would be a digital executive summary with a list of recommendations that would inform BB's anti-oppression framework. Indeed, due to various informal conversations within BB, the ED expressed a need for research that centred the experiences of racialized and 2SLGBTQI+ volunteers. The purpose of the executive summary was to synthesize input from racialized and 2SLGBTQI+ participants to improve BB's programming in a way that would better support these very members. Logistics members could then use the executive summary for future grant applications and anti-oppression work within BB. The list of recommendations was taken up by BB to be implemented over time. As an example, a key recommendation put forth was for BB to create leadership opportunities for underrepresented members. Since BB applied for government funding to hire summer interns, BB prioritized applicants from underrepresented groups to align with the executive summary. One intern position was designated to coordinate anti-oppression work within BB, which included implementing the list of recommendations from the executive summary.

During data collection, Jess encouraged participants to provide input on how BB may better support its racialized and 2SLGBTQI+ community members through semi-structured interviews and arts-based methods. After Jess and the ED analyzed interview and art data (in March of 2022), Jess synthesized findings into a shared web-based digital document so that the executive summary could be easily shared with BB members. Jess shared the document in the BB Slack channel and emailed research participants directly to invite their feedback and edits. Only the ED edited the document: the participants either did not have the capacity to review the document or had no feedback to provide. The document may not have been accessible to participants since it was only written in English, and was relatively lengthy (20 pages). Further, no compensation could be offered for this labour. It is also possible that participants and others in BB did not see the value in the executive summary, since only Jess and the ED decided on this form of PDKT. Not involving more community members as co-researchers in this project thus posed a significant limitation to the effectiveness of PDKT, which will be discussed in the next section.

To further disseminate the findings and facilitate collaboration on the executive summary, Jess scheduled an informal virtual workshop (using Zoom) with the BB logistics team in June 2022 to present the executive summary and request feedback. Seven logistics team members joined the workshop. After the presentation, the audience members were invited to provide feedback and ask questions about the research findings that were included in the executive summary. Workshop participants did not provide much feedback, which may have been a result of the structure of the workshop. A potentially more interactive workshop structure may have helped make it more participatory (e.g., if Jess had facilitated discussion questions for small groups). However, the workshop was recorded for BB's future use, and BB continued to build on the anti-oppression framework by implementing the recommendations from the project.

Challenges and Opportunities

In this section, we provide an overview critical challenges and limitations associated with PDKT. We also discuss the opportunities and possible new directions offered by PDKT in a changing world.

Challenges

A key challenge associated with PDKT is balancing academic researcher and co-researcher power relations within the project. Ideally, co-researchers should be involved from project design to KT. A limitation of the aforementioned project was that decision-making within the project mainly occurred between the ED and Jess, so there was a lack of perspectives from the research participants during decision-making. Involving research participants in PDKT plans alongside the ED likely would have helped centre the needs of the participants and increase the effectiveness of PDKT. However, Lenette (2022) posited that different levels of participation in PAR projects should be encouraged, especially when co-researchers and participants have different levels of capacity, resources, and interests in the research project. Indeed, the PDKT plans of the aforementioned PAR project had to be established prior to participant recruitment in order to apply for the Mitacs grant. By working closely with the ED, Jess and the ED were able to synthesize a substantial executive summary that met the goals of the Mitacs grant.

It is also necessary to navigate institutional power, since many PAR researchers are funded (and thus limited) by research funding bodies and academic institutions. We wonder then: to what extent can PDKT truly be *participatory*? Institutional power can limit the effectiveness of PDKT if the institution's goals do not align with what is most impactful to the research community. The example project described in this chapter was from Jess' master's research, which meant that Jess was limited by a four-month Mitacs internship, as well as the faculty's degree requirements (e.g., writing up a proposal and thesis, defending the thesis), all within a confined timeline due to limited funding. In other words, it can be challenging for researchers to balance the research community's PDKT goals within the constraints of funding bodies and institutions.

Researchers must critically analyze their intentions and capacity to authentically centre the needs of the research community. PDKT should not be used as an excuse to conduct *helicopter* research (i.e., leaving the research community once data are collected, Sugden et al., 2019). Co-researchers *should* have access, control, and ownership of their data, and the goal of PDKT *should* be to provide outputs that the research community can use without academic researcher support (Mitchell et al., 2018). This might require translations and ensuring that the research community has access to the technology required to access the PDKT outputs. Further, reflexivity can be a key strategy to address the ways in which the researcher's position inextricably influences the research process (Dupuis, 1999). Being reflexive also forces researchers to consider their motivations for conducting PAR projects, to ultimately move towards centring the needs of the research community, following Smith's (2021, p. 10) questions, "Whose interests does [the research] serve? Who will benefit from it?" Engaging co-researchers in identifying the purpose and audience for PDKT can help create a project in which the co-researchers' and participants' needs are being centred.

Opportunities

As the world becomes increasingly (inter)connected through digital platforms, PDKT will undoubtedly continue to change shape. Many researchers have been using popular social media platforms, like Twitter, to share their research with a broad range of audiences (Klar et al., 2020). Indeed, using social media as a PDKT method can promote transdisciplinary sharing, as well as sharing research with non-academic audiences. Given the popularity of some social media platforms, it is possible to reach significant audience attention through these forms of digital KT (Zhu et al., 2019). This may be an asset for PAR researchers who aim to increase public awareness about pressing issues affecting the research community (Morris, 2016). For PAR projects that may not have advocacy or awareness goals, social media – such as a participant-led Facebook group (Morris, 2016) – can provide a platform for research communities to host and access PDKT. However, despite the promising utility of social media for ushering PDKT, it is important to ensure that co-researchers are aware of (and consent to) the myriad ways their images and perspectives are being disseminated through such mediums.

An increasingly digital world may be a necessary response to pivotal global moments. The COVID-19 pandemic and social distancing measures have resulted in the uptake of new digital platforms for research, such as hosting online conferences to share research (Houghton et al., 2020). Further, the climate crisis has forced research institutions to consider more digital options in place of carbon-producing research KT, such as online conferences instead of international in-person conferences (Houghton et al., 2020). PDKT can allow for effective KT with global collaborators, without risking virus transmission or adding to our increasing carbon footprint.

Finally, PDKT offers a unique opportunity for sharing the rich experiences of individuals and communities in sport and physical activity. Through photographs, videos, digital stories, audio, etc., the embodied dimensions of sport and physical activity can be captured to allow audiences to connect with these stories through their senses and emotions in a way that may not be possible through text-based academic articles alone. Within PAR, which is grounded in change-making, PDKT may be especially useful for mobilizing the goals of individuals and research communities to potentially reach those with the power to make changes.

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16

PODCASTING AS A KNOWLEDGE TRANSLATION TOOL FOR SPORT AND PHYSICAL ACTIVITY RESEARCH

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Introduction and Key Terms

Podcasting refers to digital audio programs that are typically produced using audio recording devices, capture technologies, and editing software and then uploaded to an online sharing platform and made available for listeners to download (Bottomley, 2015). In the twenty-first century, podcasts have become one of the more popular formats available to digital media consumers around the world, with the number of podcast listeners projected to reach 504.9 million people by 2024 (eMarketer, 2021). Podcasting has also increasingly become part of academic research agendas, both within and outside sport-focused fields (Galily et al., 2022; Llinares et al., 2018b; Yang et al., 2022). In this chapter, we consider the potential of podcasting as a knowledge translation (KT) tool within participatory research on sport and physical activity (PA). KT refers to the dynamic process of collaborative interactions between researchers and knowledge users related to the exchange, synthesis, and application of research-informed knowledge, with the goal of enhancing the benefits to policy, practice, and communities (Canadian Institutes of Health Research, 2015; Schaillée et al., 2019). Reflecting the commitment of researchers to collaboratively co-producing useful and relevant knowledge with, and for, the people for whom the research is meant to benefit (Israel et al., 2017), KT can be an intrinsic activity within participatory research. We argue that podcasting, due to its relative accessibility to producers and listeners, can be an effective tool for KT within the participatory research process. Specifically, podcasting can: (1) provide opportunities to collaboratively engage community partners and researchers in the co-production of knowledge centred around local priorities; and (2) offer a relatively accessible and

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low-cost medium for translating useful knowledge and communicating such knowledge to a diversity of audiences, including online and non-academic listeners.

We begin the chapter by exploring developments within KT and podcasting. We then provide key considerations concerning the use of podcasting as a KT activity within participatory research on sport and PA. Next, we draw from a case study of the first and second authors' experience creating *Somatic Podcast* (Clevenger & Rick, 2016–2021), an academic sport and PA podcast. Finally, we reflect on the benefits and challenges of podcasting as a KT tool.

Development, Key Thinkers, and Current Uses and Applications

Knowledge Translation

KT is an iterative, relational, and context-specific process of moving knowledge into action (Graham et al., 2006). It can occur at any stage in the research process, from the production of knowledge to applying the produced knowledge in policy, practice, and community contexts (Schaillée et al., 2019). KT activities are unique to each research project, as they are shaped by the needs and interests of the knowledge user, relational dynamics, context, and nature of the research (Jull et al., 2017). Far from being an afterthought, KT has become a necessary part of the academic research process, with funding bodies increasingly requiring that research include KT plans within their funding proposals and demonstrate that their research will be translated into beneficial societal outcomes (Penfield et al., 2014).

For the study of sport and PA, KT has become an increasingly important part of the research process as researchers seek to bridge the gap between research and action and "accelerate the benefits of research through strengthening policies, programs, and services improving outcomes for individuals and communities" (Schaillée et al., 2019, p. 367). Yet, research outside of sport-focused fields suggests that researchers experience significant challenges in developing useable, accessible, and impactful KT outputs (Graham et al., 2006). Indeed, this is where we see that increased availability of technology and accessibility of communication software, such as podcasting, may bring new possibilities for how research-informed knowledge can be communicated and utilized.

Podcasting as a KT Tool

Podcasting's potential as a KT tool is rooted in part in the format's growing popularity and significance within the broader media ecosystem (Spinelli & Dann, 2019). Since the first decade of the twenty-first century, audio listeners have increasingly shifted their audio consumption from traditional terrestrial radio to internet-based services and distribution platforms. In the United States, for example, approximately 62% of Americans recently reported listening to an online audio program at least once a week, with 28% reporting that they are listening to podcasts weekly (Audio and Podcasting Fact Sheet, 2021). The popularity of podcasting has led to a plethora of academic scholarship from various disciplines and fields (see Harris & Park, 2008; Harter, 2019; Hogan, 2008; Lundström & Lundström, 2021; Morris & Patterson, 2015; Muthia et al., 2021; Rodgers, 2022; Sullivan, 2019; Vasquez, 2015), the publication of at least one research monograph on academic podcasting (Cook, 2022), and calls for a *podcast studies* area of inquiry (Sharon, 2023).

Compared to older audio production formats, podcasting can arguably be a cost-effective and accessible KT activity. First, the equipment that is required to produce a podcast is considerably less expensive than terrestrial radio equipment. To create a podcast, producers do not need access to sophisticated and expensive recording and production facilities, but rather a computer capable of accessing the internet, a microphone, headphones, and audio recording software (Dietz, 2021). There are also online platforms that offer free podcast distribution services and audio editing software that can be downloaded free of charge, further underscoring the lower cost threshold associated with podcast production. The podcast scholar Richard Berry (2015) argues that podcasts may be more accessible than other more traditional media forms because podcast programming can be posted online and made readily available to consumers, along with its relatively low equipment requirements. In part because of this, he argues that podcasting potentially creates unique opportunities for the democratization of media production and consumption.

Other scholars have complicated Berry's point about the seeming democratic nature of podcasts, noting that while podcasting appears more accessible as a media format, it still suffers from issues related to equity and inclusivity for marginalized groups (Joshi Brekke, 2020; McHugh, 2022; Smith et al., 2021). The production and consumption of podcasts remains inaccessible for millions who still do not have ready access to the internet, computers/smartphones/tablets, audio editing software, and computer literacy skills, resulting in the reinforcement of the global digital divide (Smith et al., 2021). Indeed, some scholars have described podcasting as a space of *sonic whiteness* due to podcast hosts and producers being predominantly White and male (Joshi Brekke, 2020), most podcasts being produced in English language from the Global North (Podcast Insights, 2021), and podcasts featuring minimal representation from people from communities that experience marginalization (McHugh, 2022). This suggests that access can also be a limitation in using podcasting as a KT tool: while podcasting might be a more accessible means of creating audio than broadcasting on terrestrial radio or recording in a studio, it does require access to and knowledge of technology that many do not possess.

Podcasting in Sport and Physical Activity Research

To better understand the potential of podcasting as a KT tool within participatory research, we examine in this section how sport and PA researchers are engaging with podcasting. As part of their research agendas, sport and PA researchers have largely approached podcasting in terms of data collection, knowledge exchange, and dissemination of research-informed findings.

Podcasting has been employed by sport and PA researchers to help achieve KT-related goals such as sharing knowledge in a way that synthesizes research from multiple researchers, disseminating research-informed findings beyond academic audiences, and generating awareness around critical issues and current events in popular sports (Rick, 2019). Two successful podcasts (in terms of garnering online listeners) that involve academic researchers and sport-related research include *Burn It All Down*, in which feminist academics and activists are invited onto the podcast to share their research findings and critically analyze and discuss current events and struggles over power in the sports world (Ahmed et al., 2017–present), and *The End of Sport Podcast*, which provides listeners with a critical analysis of contemporary issues in sports, as well as interviews with researchers, journalists, and influential figures working within the industry (Silva et al., 2020-present). These podcasts can be considered sites for dynamic knowledge exchange and the cross-pollination of knowledge across disciplinary boundaries, for they often involve interviews with guests such as academics from various fields of study, researchers, activists, journalists, and other individuals. As the academic hosts discuss sport-related topics with their guests and interviewees on each episode, the interactions further the production and synthesis of knowledge while making the knowledge more readily available on the internet. Thus, such podcasts may also enhance the impact of research-informed knowledge due to the podcasts being freely available to download on the internet (though an increasing number of podcasts are becoming only accessible through subscriptions or platforms that require a fee).

These findings suggest the potential in podcasting as a KT tool within participatory research. First, the relative accessibility of podcast creation in terms of recording, editing, production, and hosting provides creative and novel opportunities for researchers, community members, and partners to co-produce knowledge that centres lived experiences and local priorities. Second, podcasting offers fruitful and potentially impactful possibilities for the collaborative translation of research-informed knowledge to diverse and large audiences through the discursive format of recorded interviews, sound, and discussions.

Podcasting in Sport and Physical Activity Research: Key Considerations

In this section, we introduce and briefly explore two practical uses for podcasting as a KT tool within participatory research in sport and PA contexts: (1) co-integrated KT with community partners; and (2) KT through the dissemination, exchange, and promotion of research.

Co-Producing Podcasts as KT Tools

The creative and collaborative process of producing podcasts can support the objectives of KT by creating unique opportunities for knowledge co-production between researchers and community partners, practitioners, community members, and policy-makers, thereby shaping the processes of producing knowledge (Smith et al., 2021). Herein, reflecting the key aspirations of participatory research, podcast creation may act as a medium through which to shift degrees of power away from the researcher to community members (Cornwall & Jewkes, 1995) by providing meaningful opportunities for collaboration throughout all aspects of the process, including production, editing, and hosting, reflecting skills and interests. Indeed, the remixing, editing, and layering of recorded sounds can be a creative and generative process and a way of fostering collaboration between researchers, participants, and other stakeholders. In working together to creatively produce a podcast, opportunities may arise for mutual learning and capacity building. As Chapter 2 in this volume on partnership work argues, when both researchers and community members have limited skills and expertise in this field, podcasting can offer the opportunity to reduce unequal power hierarchies as skills are learned together (Smith et al., 2021). For community members and partners who may have limited experience in podcasting, this process may provide the opportunity to learn new and exciting technical skills and develop their knowledge.

Further, the fact that podcast production requires a degree of collaboration – discussions and interaction among researchers and participants as they collect and creatively work on producing audio – creates opportunities for the development and cultivation of new ideas and insights that are driven by the aims and priorities of community members and reflective of their lived experiences. This is due to the production process "intellectually empower[ing] those involved in the research by including their voices in the outcome" (Nakamura, 2015, p. 169), as well as giving community members an opportunity to express their creative selves (for example, through music, recorded interviews, or ambient sounds and field recordings). In this way, the podcast can become a vehicle for sound art by allowing for forms of creative aural expression that cannot be engendered through traditional text-based research outputs (Clevenger & Rick, 2021; Wang et al., 2017). With this said, it is important to keep in mind that such hopes for empowerment, mutual learning, and democratic collaboration are far from guaranteed in the participatory process (Israel et al., 2017). As part of the broader goal of fostering more inclusive and equitable forms of KT and participatory research, we encourage researchers to critically reflect upon the power hierarchies with and among community partners, value the expertise and lived experiences of community members in relation to theirs, and provide meaningful opportunities for community members to make decisions and have control throughout the podcast production process.

When researchers engage with podcasting with the goal of co-producing knowledge with research participants, they should be mindful of how produced sound – notably the recorded voices – can both be socially coded as well as challenge social categories and expectations. Podcasting and other forms of digital audio are never politically neutral and can become vehicles for the reproduction and/or resisting of social expectations. As Copeland (2018, p. 204) noted, podcasting is an "intimate aural medium" that can create "a deep affective experience for both the creator and the listener." This "deep affective experience" is always situated in the social and political context surrounding and shaping the audio production process, leading to questions as to what political work is being accomplished through chosen voices, music, and sounds. Indeed, Copeland (2018) and Datta (2022) have noted the ways in which the podcast form can be used to advance the importance of feminist community building or challenge heteronormative expectations due to the intentions of the audio producers. This finding underscores the potential of podcasting as a means of knowledge co-production in participatory research, for it suggests that the podcast can be a site for not only interactions and generative collaboration among researchers and participants, but also the reconfiguring and creative discussion of broader social politics.

Research Dissemination, Exchange, and Promotion Through Podcasting

Podcasts can also be a useful vehicle for promoting research-informed knowledge on the internet. First, podcasting is still arguably a more cost-effective media format than other audio/visual productions. There remains a relatively low threshold of technical skill, equipment, and financial cost necessary to record, edit, post, and disseminate a podcast over the internet. As well, there are still multiple audio distribution websites – such as Spotify for Podcasters, Podbean, Acast, and SoundCloud – which offer free podcast hosting and distribution services, including posting the podcast episodes on media streaming platforms like Apple Podcasts and Google Podcasts. Audacity and AudioDirector are just two examples of free audio recording and editing software that are available to download on the internet. Additionally, those with access to smartphones also have access to a plethora of free apps for voice and audio recording available on Android and Apple smartphones. In short, if a researcher has access to the internet and a computer or a smartphone, they have access to most of the tools necessary to record, edit, and post a podcast. This is not to ignore the inequalities linked to the digital divide and the fact that many do not have access to computers and smartphones or possess the technical skills necessary to envision, create, and edit a podcast. However, when compared in relation to older, traditional forms of audio/visual production, podcasting requires less financial cost, less sophisticated equipment, and a lower threshold of technical skill.

Second, there is what Llinares et al. (2018a, p. 1) termed a "relative lack of editorial and formal scrutiny in production" with podcasting, which means a researcher can create and post a podcast online without their production having to go through a formal peer review or approval process that occurs for academic journal articles and monographs. This means that the "processes of production and the creation of content" can potentially result in "new freedoms with regard to the communication of knowledge" (p. 2) as opposed to writing- and text-based forms of research promotion. For example, scholars have noted how podcasting has been used by groups that experience marginalization to promote feminist political ideals, foster subcultural communities and knowledge-sharing, and complicate or challenge existing social norms through the production of counternarratives (see Copeland, 2018; Hogan, 2008). As previously stated, podcasting can and does reproduce existing social inequalities. This is evidenced by the fact that the most popular sports podcasts available on the internet (in terms of the number of listeners) are hosted by White men and reflect the broader racial and gender politics of podcast production (Ranker Podcast, 2022). However, this should not obscure the potential in using the podcast format to promote stories that counter the dominant narratives on mainstream media outlets and empower the perspectives of marginalized and disadvantaged social groups. In the context of participatory research, podcasting can similarly be leveraged as a tool for helping researchers promote perspectives of their participants and allow marginalized groups to articulate their identities or experiences.

Example From Our Research

For the first and second authors of this chapter, engagement with podcasting as a KT tool is based in part on their personal experience producing and promoting the academic podcast series *Somatic Podcast* (Clevenger & Rick, 2016–2021). The authors created the podcast series not necessarily with KT in mind, but rather to experiment with arts-based research methods (Leavy, 2008). Specifically, the first and second authors used the podcast form to explore digital audio, musical production, and narrative storytelling as potentially creative and affective modes of representing and promoting research on sport, physical culture, and the moving body. Through this approach to *Somatic Podcast* – seeing the podcast form as a platform for experimenting with how academics can creatively represent and communicate their research – the authors became interested in how podcasting can be a tool for KT.

There were issues that are pertinent to the topic of KT that emerged during the first and second authors' experience creating *Somatic Podcast*. This included the question of access and making the episodes as accessible as possible to online listeners. From 2016–2021, the authors created a total of 18 full-length episodes for the series, with each involving interviews with researchers, scholars, activists, and community members; original music; field recordings and other captured ambient sounds; as well as the editing and production process itself. These episodes were posted to the online audio streaming platform SoundCloud and major audio distributors such as Apple Podcasts and Google Podcasts. Using these platforms and services, the episodes were made available online and without charge to potential listeners. The authors also promoted episodes using academic listservs to help spread the word about the series. A couple years into the project, episodes were receiving an average of a few hundred unique listeners, with some episodes garnering over 1,000 listens. Though the question of access was limited to the internet and audio distribution applications, the ability to make the productions available online and without a paywall underscored the potential of podcasting as a way to engage with an expanded array of listeners and audiences.

Additionally, the authors struggled to go beyond interviewing other academic researchers for episodes, which limited the diversity of participants as well as the authors' experimentation with other forms of creative collaboration that could potentially align with KT and participatory research objectives. To initially help develop the podcast, the authors decided that they would create episodes based on interviews with other researchers and then promote episodes on academic listservs. This required contacting the researchers, discussing with them the goals of the interview, providing them with the intended questions for the interview, and gathering their input on the overall sound design of the episode during the production process. This approach underscores the necessary collaborative and participatory aspects of podcasting, as the process of creating and producing a podcast both necessitated and fostered the development of rapport and trust, and collaborative knowledge production with knowledge users. The interviews, which typically spanned from 45 minutes to an hour of conversation, also influenced the authors' own research by sparking new ideas for projects and offering fresh interpretations of their existing research projects. However, because the bulk of the episodes centred on interviews with other academic researchers, the authors arguably did not meaningfully expand their engagement and collaboration with non-academic participants. Though the authors were able to use the podcast form as a vehicle for disseminating knowledge through artistic methods (musical production and narrative storytelling), the experience also underscored that the ability to post episodes on the internet does not resolve important issues such as access, inclusion, and engaging with a diversity of participants.

Challenges and Opportunities

As the discussion in this chapter illustrates, there are both challenges and opportunities associated with using podcasting as a KT tool within participatory research. This is not to diminish the various benefits and potential of podcasting. For example, podcasting allows researchers to engage with tools traditionally seen as peripheral or unrelated to academic research, notably audio recording devices, editing software, and musical equipment. By engaging with these tools, researchers can develop a new technical skill set and build capacity. This can be useful in contexts of KT and participatory research, with podcast production helping to foster spaces of mutual learning and supporting the self-identified strengths and capacities of community members and partners (Israel et al., 2017). Further, as the first and second authors' experience with *Somatic Podcast* suggests, podcasting allows for the linking of artistic and digital methodologies with the mobilization of research and research-based knowledge, complicating researchers' understandings of how their research can be communicated and disseminated. In other words, the creation and production of a podcast can help researchers consider their typical methods of translating research and consider alternative approaches to the translations and promotion of research-informed knowledge.

Additionally, the podcast production experience illuminates the potential in how sonic affect can be harnessed for the purposes of KT and participatory research. Affect, following Andrews et al. (2014, p. 18), can be understood as "an intensity which is the result of the relative movements and interactions between things" that "gives rise to less-than-fully conscious experiences . . . manifest on a somatic register as vague but intense 'atmospheres' or 'vibes.'" Sound is inherently affective (Gallagher, 2016), for the waves and vibrations of the sonic literally move the body of the listener. Though all human experiences, including sitting in a chair and reading an academic journal article, are affective in meaningful ways, there is something intimately and acutely affective about sound in that it is "waves of movement through and between bodies" (p. 43). This suggests that an audio format such as podcasting can potentially help listeners to more effectively *feel* the embodied and sensorial dimensions of the sporting experience, for the sounds literally move the listener in ways that are distinct from traditional, text- and writing-based modes of research dissemination. As a KT tool within a participatory research project, researchers, community members, and other stakeholders can use the affective qualities of podcasting to convey and highlight the complicated embodied dimensions and affective registers that encompass the sporting and physically active experience to the knowledge user. This can potentially help disseminate more nuanced and critical understandings of sport and physical activity, as well as allow participants and/or community members to develop a more intimate appreciation of just what sporting and physically active experiences entail for people.

Such potential benefits of podcasting should not obscure the various challenges associated with using the podcast form as a KT tool within participatory research. For instance, researchers may face difficulties in balancing podcasting with their academic teaching, publishing, and service. While academic researchers within and beyond sport-focused fields increasingly engage with the podcast form, arguably the dominant modes of academic research dissemination remain text-based formats such as the traditional journal articles, books, and book chapters. The predominant perception of podcasting within higher education is as a non-research activity, with its value restricted to the researcher's service to their field, institution, or public engagement. As well, for those researchers who experience multiple, intersecting forms of precarity or disadvantage, podcasting may exacerbate their already high workloads by requiring that they devote further considerable time and effort to learn about a new area of media consumption and cultivate new technical skills related to audio recording and production. Much like other creative pursuits or technical skill sets, those researchers who are interested in pursuing podcasting are forced to find time to work on podcasting in addition to their existing teaching, research, and service responsibilities, as well as their personal and family commitments. In the case of *Somatic Podcast*, the first and second authors completed the tasks for each episode (conducting interviews, editing audio, and producing episodes) as an addition to their existing academic labours and outside their university work hours. Thus, as McElroy et al. (2021, p. xi) noted, "[p]odcasting, at least when you're doing it well, comprises a staggering number of different disciplines. You must be a host, an organizer, an editor, a marketer, and probably a few other positions we're forgetting." We urge researchers who are considering engaging with podcasting as part of their participatory research project to consider the impact of the labour and time required on the lives of the researcher, collaborators, and the intended objectives of the project.

In this chapter, we have explored the unique possibilities and associated challenges in podcasting as a KT tool within participatory research. While we encourage researchers and academics to consider incorporating podcasting within their existing research activities, we also want to be realistic about the audio format's limitations as a KT tool and the challenges that arise in engaging in podcast production. Podcasting suffers from much of the same accessibility and equity issues that plague other media forms and should not be seen as some kind of panacea for participatory research or bridging the digital divide. However, we do contend that there are multiple aspects to podcasting that suggest it can help enhance the effectiveness and impact of KT within participatory research for sport and physical activity researchers, if only by providing a digital vehicle for collaboration and the co-production and promotion of research-informed knowledge.

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17

REVIEWING PARTICIPATORY RESEARCH

Guiding Principles and Considerations

Kyle A. Rich and Kerry R. McGannon

Introduction and Key Terms

For many academics, whether using participatory approaches or not, peer-reviewed manuscripts are highly valued indicators of success and/or contribution to knowledge production. Publishing in peer-reviewed journals involves having one's manuscript critiqued in relation to journal specifications (e.g., word count, structure, alignment with readership and scope) and quality/rigour indicators (e.g., use of theory, alignment of methods and methodology with project's ontological and epistemological underpinnings, analytical precision). Journal editors provide an initial screening of a submission based on these criteria. Should articles not align with the journal's scope and/or if there are contentious issues across several quality/rigour indicators, the paper may be desk rejected and thus not sent for peer review. If a submission passes the initial screening, it is typically subjected to an anonymized review process, whereby two or more reviewers with no conflicts of interest (e.g., knowledge of the research project or identities of the authors) assess the manuscript based on the journal's criteria.

While criteria may vary based on the journal's scope/mission, if sent out for peer review, reviewers typically provide a global assessment of the submission (e.g., accept, minor revisions, revise and resubmit, reject). The editor(s) then assesses the paper using the same criteria, consider(s) the reviews, and renders a final decision. In most cases, reviewers and editor(s) provide written justification for their assessment and constructive feedback to the authors. The goal of the feedback is to improve the communication of the study's value and findings to the journal's readership and field in terms of theory, methodology, methods, analysis, and applied/practical value. Should authors be invited to

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revise the submission, the expectation is that the reviewers' and editor's feedback will be responded to and integrated into the revised submission. Authors may also refute or disagree with points made by the reviewers and editor(s), in a scholarly dialogue, in their letter of responses and edits.

As authors in this volume have highlighted, scientific processes, including the peer review process, are often rooted in an approach to knowledge construction and assessment underpinned by a (post-)positivist epistemology. The review process used by some scholarly publication outlets (as previously described) inherently relies on the post-positivist assumption that research methods and findings can be assessed by *objective* reviewers. In the context of participatory research, these assumptions are problematic, as they do not align with the assumptions of participatory research – namely, that objectivity is not possible or even approximated, since the research process is socially and culturally situated. When participatory research is assessed and critiqued using these misaligned assumptions, tensions may arise in the review process.

Many tensions can arise regarding the politics of publishing manuscripts when communicating participatory research in peer-reviewed journals. Importantly, the review process relies on a discourse that positions academic reviewers as experts who ultimately decide what knowledge counts, and thus how it is communicated. While delving into all these points is beyond the scope of this chapter (see Smith & McGannon, 2023 for a discussion), we outline some of these tensions in what follows. We then offer some considerations for assessing participatory research to provide a resource to support the review process. To accomplish these aims, we outline two contemporary approaches to assessing quality and rigour in participatory research: *characterizing traits* (Schinke et al., 2013) and *choicepoints* (Bradbury-Huang, 2010) approaches. We then outline considerations for reviewers, and link these with participatory research assumptions. Finally, we outline examples from Kyle's experiences with the review process for his participatory research project.

Current Approaches to Assessing Quality in Participatory Research

The contemporary qualitative research landscape is rapidly changing due to the inclusion of research forms that do not seek objectivity and truth. Appreciating these shifts and how participatory research fits into this changing landscape requires an understanding of ontology and epistemology. Ontology refers to an understanding of the nature of reality (i.e., *what is*) or what counts as knowledge, whereas epistemology refers to *what it means to know* or how we go about using methods to gain understanding of knowledge construction (Crotty, 1998, p. 10). Participatory research offers an ontological starting point of relativism, whereby reality and knowledge(s) are co-constructed, multiple, fluid, and contextualized. In turn, researchers are committed to a social constructionist epistemology via mobilizing this knowledge for social change and/or social justice that serves communities (Schinke et al., 2013; Smith et al., 2022). Given these assumptions, research conducted from this ontological starting point cannot be assessed with the same evaluation criteria (e.g., validity, generalisability) as research designed from a realist ontology, which assumes that realities exist outside of the mind and/or interpretation (Crotty, 1998). Epistemologically, participatory researchers seek to transform society through knowledge co-production and political action (Fals Borda, 1996). This assumption stands in contrast to post-positivism, whereby realities are viewed as existing independent from people and their experiences, and that understandings of those realities are necessarily imperfect (Crotty, 1998). Reviewers must be conscious of these philosophical positions and tensions, whether made explicit or not, and the implications they have for the review process.

Given these assumptions, participatory researchers seek to remove the researcher as the sole and expert constructor of truth and knowledge. Part of this process involves embracing reflexivity – through which researchers acknowledge their own identities, privilege, and power – and critiquing the implications these social positions have on power relations within research processes (see Chapter 3 of this volume; Rich & Misener, 2017; Smith et al., 2022). Our own positionality is useful to consider, given the central importance of reflexivity to participatory research. Although we recognize that reflexivity is more than simply stating our backgrounds, we provide a brief overview of each of our positionalities and our perspectives related to participatory research and reviewing/editing. Kyle is a cisgendered, White, gay man, and a first-generation scholar. He grew up in a small town in rural Ontario, Canada, and rural communities became the context for his program of research in which he engages participatory approaches. Kyle thinks a lot about the potential of research partnerships to affect change within communities as well as in policy contexts that shape institutions of sport and recreation, with the goal of contributing to equitable policy systems. Kerry is a cisgendered, White, and heterosexual woman. She has over 25 years of experience as a qualitative researcher in physical activity contexts. Kerry's participatory research experiences are eclectic, including commentaries in the participatory research genre whereby the underpinnings, tensions, and values of this work are explored to centre potential contributions to the field (e.g., sport and exercise psychology) and qualitative research. As an associate editor with two journals in sport and exercise psychology for over nine years and co-editor of *Qualitative Research in Sport, Exercise and Health* for over six years, Kerry has evaluated over 1,500 qualitative research papers. Participatory work has featured in these submissions, with an increasing number of submissions of such work. While this trend is encouraging, it also requires an awareness of the tenets of participatory research when assessing and reviewing these manuscripts, so that reviewers' assessments are informed, critical, and fair.

Tensions arising in the review process can be understood in relation to the paradigms that ground research and/or assumptions made about research quality and rigour. Researchers drawing on a realist ontology and (post-)positivist epistemologies view the creation of knowledge as attempts to identify and *fill gaps* of unknown knowledge. This viewpoint is accomplished by testing hypotheses and controlling as many variables as possible to provide objective understanding and approximation of the truth (Crotty, 1998). Qualitative researchers grounding their work in post-positivism may use qualitative methods and methodologies to get at the *best* answer or representation of *real* experiences. On the other hand, qualitative researchers grounding their work in relativism and an interpretivist paradigm destabilize notions of the existence of a singular truth and understand knowledge as co-constructed, fluid, and (re)produced in social, cultural, and structural ways (Crotty, 1998). Despite these ontological and epistemological starting points, qualitative researchers often approach a literature review and framing of research questions to be explored as being generated from literature gaps. By working with – and for – community members to identify research questions and action-based outputs, researchers engaging in participatory approaches do not begin by identifying knowledge gaps. The starting point is *with* participants who identify issues and aspects of their lives related to social change/justice in their communities. This process facilitates identifying issues in context and seeking ways to co-create solutions to complex problems through cycles of action and reflection (Reason & Bradbury, 2001).

Considering these philosophical issues and complexity, traditional post-positivistic means of assessing research quality (i.e., validity, reliability, replicability) shift and change for participatory research. Some scholars have provided frameworks through which we can think about quality and rigour in participatory research. Two examples of this work include a *choicepoints* approach grounded in action research (AR) by Bradbury-Huang (2010) and a *characterizing traits* approach grounded in community-based constructionist research by Schinke and colleagues (2013).[1]

In the context of AR, Bradbury-Huang (2010) highlighted the need to critically consider how we think about and assess quality. Drawing on their experience in an editorial role with the *Action Research Journal*, Bradbury-Huang explained the following criteria – which they called choicepoints – used by reviewers for that journal to assess quality of submissions.

1 **The articulation of objectives:** How clearly and concisely contributions are situated, including the decisions that researchers make to achieve them.

2 **Partnership and participation:** The extent to which relationships, collaboration, and participative values are embedded in the project and articulated in the writing.
3 **Contribution to AR theory/practice:** How the project contributes to knowledge about methodology-related theory.
4 **Methods and process:** The contributions that the project makes to research data collection and analysis methods.
5 **Actionability:** How the project contributes ideas about how to address pressing issues in response to identified needs.
6 **Reflexivity:** How authors explicitly locate themselves within the research and power relationships involved in research processes.
7 **Significance:** The extent to which the project has meaning and relevance beyond the context of the research and may contribute to broader impact.

Bradbury-Huang (2010, p. 101) noted that rarely will any single submission address all these choicepoints, emphasizing that "it is important to be transparent about the choicepoints we make and about the limitations that come as a result of these choices."

Schinke and colleagues (2013, p. 260) offered the following list of seven characterizing traits that might "help both authors and reviewers who engage with community research to make fair, informed and disciplined decisions about what might count as high quality community-based work."

1 **Community-driven research:** The extent to which those affected by research have directed research processes or exercised power in decision-making within these processes.
2 **Localizing research practices/methods:** How the research is contextualized and situated within the richness of local cultures and communities, which ultimately informs how the research is approached.
3 **Decentralizing university academics:** The extent to which local/community researchers are engaged in research processes (which can be facilitated by providing resources or developing skills to support community researchers).
4 **Prolonged engagement and consultation:** Evidence of relationships that are built over time and sustained (often beyond the scope of a single project or academic output).
5 **Community capacity building:** The legacy of research partnerships. This can be realized as skills and knowledge or as resources which may be acquired or developed through academic–community relationships.
6 **Project deliverables:** The extent to which community views, language, beliefs, and capacity are reflected in the outputs from research projects. This applies to the content, form, and medium of communication.

7 **Project sustainability:** How specific actions or broader engagements in research processes are taken up by community members and ultimately have durable or lasting impacts in and for communities.

The authors of the described frameworks did not advocate for universal criteria to form a checklist to be applied across all projects and contexts. Scholars have problematized a criteriological approach to assessing research because it reproduces universal truths and does not align with fluid and co-constructed forms of knowledge (Schinke et al., 2013; Smith & McGannon, 2018). Instead, scholars view these ideas as guiding concepts that can be used as starting points to assess and articulate contributions of work underpinned by diverse epistemological positions (Schinke et al., 2013; Smith et al., 2022; Smith & Deemer, 2000). A characterizing trait approach is useful as it allows for "dialogue, imagination, growth, and improvisation" (Tracy, 2010, p. 837) within the writing and review process. It is useful to remember that advocates of both choicepoints and characterizing traits approaches endorse practices grounded in the ontological starting point of centralizing co-researchers' voices through equitable exchanges and partnerships throughout the research process.

Considerations for the Evaluation of Participatory Research

Just as there is no universal form or procedure for a participatory research project, there is no universal way to assess or evaluate this work. The review process can be complicated and unpredictable because research processes documented by authors may be defined in ways that do not align with reviewers' own experiences or understandings of concepts, methods, or analytical approaches. It may also be difficult to locate reviewers familiar with participatory research approaches, or who are open to reviewing research from ontological or epistemological perspectives different from their own. Therefore, it is important for authors, including co-researchers outside of academia, to be transparent in the manuscript objectives and (re)presentation of the work. It is also important for reviewers to be clear about the perspectives through which work is read and assessed. Here, we offer several considerations for reviewers of manuscripts generated as part of participatory research processes.

Consider the Underlying Assumptions of Participatory Research

As shown by authors of other chapters in this volume, there are variations of participatory research, and reviewers should bear in mind the key considerations of these variations in approaching their reviews. Reviewers should distinguish whether authors have engaged in a variation of participatory research or whether they have employed a participatory research method in the context of a research project informed by another methodology or research approach (see Chapter 5 of this volume). To be clear, participatory methods are useful tools to collect and/or analyze data in a range of research projects. However, when researchers engage participants throughout all phases of the research process using participatory methodologies, these works should be assessed by a reviewer who is prepared to consider emergent research processes due to the engagement of communities in choices about research design (Smith et al., 2022). Understanding these assumptions and the implications of the ontological and epistemological starting points of participatory research projects is important in reviewing manuscripts that document participatory research processes.

Consider the Breadth of Potential Contribution(s)

As contributions to knowledge through participatory research can take many forms, the processes of co-designing research can lend to insights about contexts, research methods, or theoretical developments (Bradbury-Huang, 2010). Participatory research may transcend disciplinary boundaries by centralizing community members' objectives, partnerships, and actionability (Bradbury-Huang, 2010) and decentralizing university academics (McGuire-Adams, 2020; Schinke, et al., 2013). It is useful to approach reviewing a manuscript with a broad perspective regarding what the contributions of the work could be, and being mindful of what such contributions hold to the central goals of participatory work. Contributions may be empirical (e.g., understanding lived experiences, Hayhurst et al., 2015), theoretical (e.g., proposing frameworks for interrogating power, participation, and reflexivity, McGuire-Adams, 2020), methodological (e.g., examining the processes and outcomes of reflexive practice, Rich & Misener, 2017), or ontological (e.g., reframing knowledge production through participation, Díaz-Arévalo, 2022). While theoretical and methodological contributions can be assessed in relation to respective bodies of literature, participatory research processes can also be used to offer an opportunity to critique empirical knowledge within – and about – specific contexts. Empirical contributions from participatory work can illuminate important links between contexts, processes, and outcomes of lived experiences of communities. These links can play a role in supporting action and social change towards equity and social justice goals.

Given that researchers using participatory approaches aim to centre community members' interests and decentre academic researchers' roles, research publications should align with these goals. Reviewers should therefore question the politics and underlying assumptions of these contributions: for whom are such contributions being made? Are the theories drawn upon used to draw attention to – or dismantle – oppression? Do the theories and/or methods used reproduce oppressive practices and structures? Reviewers can consider this breadth of questions with an awareness that empirical, theoretical, and methodological contributions should hold toward co-researched processes and goals with – and for – community members (Schinke et al., 2013; Smith et al., 2022).

Consider Transparency and Situatedness of the (Re)Presentation

As participatory approaches involve long-term commitments, extended partnerships, and cycles of action and reflection (Reason & Bradbury, 2001), authors are often unable to document an entire project in one manuscript. Authors may publish contributions at different stages of their partnership and research relationships. Authors using this practice are negotiating decisions related to what is included and omitted in a manuscript and the level of detail included. Scholars have also highlighted the potentially problematic politics of academic research structures, including the requirement to publish manuscripts, and how they can contribute to marginalization and oppression through participatory research (Cooke & Kothari, 2001; Golob & Giles, 2013; Luguetti et al., 2022). Therefore, reviewers should assess the extent to which authors are transparent about the development of research partnerships/relationships, the ways that manuscripts are developed, and how research processes are presented.

Like other phases of the research process, developing outputs from participatory research involves navigating and addressing power relationships between academic and community co-researchers. This process is often addressed through – and presented as – reflexive practices (Bradbury-Huang, 2010); however, the extent to which these processes are addressed in manuscripts varies. Developing a manuscript may involve deep conversations between co-researchers about the most fundamental elements of the research process, such as how to define the community with which the research is taking place, how research objectives are contextualized by this community, and subsequently how research practices/methods were localized (Israel et al., 2003; Rich et al., 2021; Schinke et al., 2013). While the details of every discussion may be beyond the scope of what is presented in a manuscript, they present important considerations for reviewers to evaluate rigour in the context of co-produced research processes. Reviews can look for evidence of the ways that reflexive practices (e.g., journaling, discussions with co-researchers, using critical friends) are documented in manuscripts (Smith et al., 2022). Reviewers may also consider, and question, the extent to which a manuscript documents or contributes to efforts to build capacity, enhances sustainability of project outcomes, and reflects the language/beliefs of the community (Schinke, et al., 2013). This discussion is part of a constructive dialogue between authors, reviewers, and editors that can be supportive and productive.

Building on our aforementioned considerations, reviewers of participatory research should be attuned to power issues in academic publishing and attend to transparency in how research processes are represented. This practice means asking questions about authorship, decision-making, co-researcher roles and responsibilities, evidence of efforts to build capacity and sustainable project outcomes, and engagement of co-researchers across phases of the research process. Reviewers may also question author positionalities and how lived experiences influenced and guided research and representation practices. While recognizing that power relationships can never be fully neutralized, transparency around the implications of power and how it constrains and enables research practice is necessary (Golob & Giles, 2013).

Responding to Reviewers: An Example

To further illustrate how the considerations discussed in this chapter may facilitate a constructive and meaningful review process, we consider an example of one participatory research project. In what follows, we provide a brief overview of the project before offering some reflections on the review processes.

The project was the research partnership that constituted Kyle's PhD dissertation work (Rich, 2017) that was conducted with the Municipality of Powassan Recreation Committee in Ontario, Canada. It was focused on processes of managing sport and recreation in a rural community context. The project built on principals and processes of AR advanced by scholars in sport governance/policy (e.g., Ferkins & Shilbury, 2010). This process involved cyclical planning, action, and reflection, and building consensus among stakeholders to develop solutions to local problems. The project involved collecting and analyzing data to inform policy-making related to municipal recreation and capacity-building initiatives (e.g., grant writing, program implementation and evaluation.). The recreation committee served in an advisory board capacity by setting project objectives and direction, guiding data collection and analysis processes, and reviewing outputs and findings. Several youth were also engaged in implementing programming, collecting and analyzing evaluation data, and facilitating community engagement sessions. Early in the project, both the recreation committee and Kyle articulated goals for the project (e.g., improving program delivery, and producing a dissertation, respectively). Kyle's PhD supervisor Laura also served an important role by supporting reflexive practices and research processes throughout the project. In what follows, I (i.e., Kyle) draw from experiences with the review process of two separate manuscripts developed from this project. In both examples, reviewers interrogated issues of power and transparency, which led to the refinement of contributions related to the theory and practice of participatory research.

In the first publication, we sought to make a methodological contribution by exploring how reflexive practices informed the way we navigated an emergent methodological process (Rich & Misener, 2017). Through this review process, the reviewers encouraged us to consider the way we articulated and represented our reflexive practices and the roles academic researchers (i.e., both Kyle and Laura) played in shaping research processes. We initially articulated how reflexive practices facilitated navigating and documenting attempts to engage with members of community in action and evaluation initiatives. The reviewers challenged us to think through the politics of our research methodology, how we described and presented ourselves in the text, and how we shaped the action initiatives in the project. The reviewers challenged us to be more transparent about our decision-making processes and how we represented the research process and our roles within it. We addressed this feedback by articulating the researchers' roles in supporting action and capacity-building initiatives in the community by bringing expertise in sport development and grant writing. Ultimately, revisions involved a change of the paper's title to recognize that academic researchers also operate as "agents of change" in participatory research.

The second manuscript focused on how we navigated the research partnership over a period of four years (Rich & Misener, 2020). We used the concept of an action research continuum (Wallerstein & Duran, 2003) to analyze multiple initiatives, including acquiring/managing resources; developing programs, policies, and partnerships; and monitoring and evaluating outcomes. This discussion involved analyzing initiatives in relation to tenets of participatory research such as building capacity, developing critical consciousness, and sustainability of action initiatives. The reviewers posed challenging questions that encouraged us to reflect critically on our analysis. These questions challenged us to examine the power dimensions of participatory work in terms of articulating the potential harm that can be done through participatory research. Questions also centred on how decisions about the control of resources in the project may have implications for action-based initiatives and long-term sustainability of outcomes. This review process again encouraged us to articulate the implications of power, ownership, and transparency in how we engaged in reflexive practices and how they related to efforts to develop capacity and sustainable project outcomes. Ultimately, the reviewers pushed us to explicitly situate our contribution as a methodological one, and to consider how the research aligned with the key principles of participatory research.

Authorship is an important consideration for the review of all manuscripts generated as part of participatory research projects (see Chapter 12 in this volume). It is also one that risks being overlooked in traditional anonymized review processes. Notably, neither of the published manuscripts discussed here included co-researchers on the authorship teams. While co-researchers were invited to be recognized as authors, they did not view the publication process as valuable to them, and so they opted not to be recognized in this way. In the process of preparing these manuscripts, Kyle discussed summaries of the work with co-researchers and acknowledged their contributions in footnotes of these publications so that roles were clear and transparent for reviewers (even in the anonymized manuscript). Clarity and transparency on authors' roles and contributions can also be addressed, or questioned, in discussions related to positionalities in manuscripts. Reviewers of participatory research should consider the complex ways that authorship is implicated when navigating research partnerships and power relationships therein.

Concluding Reflections

In this chapter, we explored challenges and opportunities of the peer review process for participatory research in sport and physical activity by outlining choicepoints (Bradbury-Huang, 2010) and characterizing traits (Schinke et al., 2013). Based on these approaches, we reiterate that there is not a best approach and set of firm criteria when reviewing such work. To conclude, we offer reflections on challenges and future opportunities associated with participatory research. As White, cisgendered, able-bodied scholars who are in privileged positions in academia, we recognize that much of the work we see as reviewers and editors that is produced and/or submitted to journals is often led by White settler scholars. While participatory approaches provide a framework for thinking about how issues of power can be considered in research processes, the structures that frame academic research and emphasize the importance of publications remain firmly rooted in oppressive, colonial institutions. Indeed, discourses of participation can enable unjust and illegitimate uses of power by academics. For example, tokenistic implementation of participatory research methods can lead to professional advancement of academics at the expense of the labour and contribution of equity-owed communities (Cook & Kothari, 2001). If academic institutions solely assess metrics related to scholarly research outputs (i.e., manuscripts, books, grants) without considering the impact of research partnerships in advancing social change and justice for communities, these institutions inherently support these kinds of extractive relationships. Therefore, these issues are steeped in broader issues of publish-or-perish academic cultures discussed elsewhere in this volume (see Chapter 6). Scholars such as Lenette (2022) and Enderle and Mashreghi (2022) have called for deeper engagement with the ethics of how participatory work is conducted. Unfortunately, these complexities are rarely discussed in manuscripts (Lenette et al., 2019).

In turn, participatory research processes are often (re)presented in ways that do not transparently acknowledge the challenges, disagreements, and conflicts that can arise.

Participatory approaches provide some tools for working towards more equitable research processes; however, dismantling, and decentring systems that disadvantage equity-owed communities requires systematic change within and outside of research. Researchers, reviewers, and editors can contribute to efforts to work towards transformative research practices in various ways, including centring participatory work by scholars from equity-owed communities. It is our hope that what we have we offered in this chapter is helpful as a resource for reviewers and editors to support more of this work in the future.

Note

1 Schinke et al. (2013) framed their work as community-engaged scholarship, defined as work undertaken in partnership with communities, to address practical issues through locally driven research processes. Given the broad framing of this volume and use of *participatory research* as an umbrella term that encapsulates both community-engaged scholarship and AR, we use this language henceforth unless referencing other work.

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18

CONCLUSION

Reflections, Learnings, and Future Directions for Participatory Research in Sport and Physical Activity

Kyle A. Rich, Robyn Smith, and Audrey R. Giles

The authors of the chapters in this volume have demonstrated that participatory approaches to research can provide unique and diverse opportunities for the co-production and translation of meaningful knowledge to bring about social change, yet they are also complex and fraught with tensions. Many of these tensions arise as these approaches to research are being taken up within broader academic and social contexts that have institutionalized values (e.g., speed, publish or perish, discourses concerning expertise) that are at odds with the key principles of participatory research. In these contexts, scholars, co-researchers, and participants who engage in participatory research approaches have to constantly navigate both institutional and community pressures, as well as ethical challenges. Fortunately, the authors of the chapters in this collection have unpacked some of these tensions, provided thoughtful analysis of participatory research approaches, and shown us some clear ways forward.

In this concluding chapter, our goals are twofold. First, we reflect on our own key learnings from editing this volume by synthesizing common challenges and opportunities identified by the authors of the included chapters, as well as articulating our own reflections and insights from coordinating this project. Second, we identify future directions that we believe are important areas of inquiry and consideration for advancing participatory research approaches in sport and physical activity.

Reflections and Key Learnings

Editing the chapters of this volume offered us a unique opportunity to consider and reflect on the broader landscape of participatory research approaches and

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their uses in sport and physical activity contexts. The decisions we made early on (e.g., the way we distinguished between research design, data collection, data analysis, and knowledge mobilization and translation in the four-section structure of the book) framed how we approached the project and reflected our shared understanding of different phases of the research process. Providing feedback on individual chapters and attempting to achieve the goals we set at the beginning of this project allowed for some careful consideration of the common challenges and opportunities related to participatory research processes that were experienced and articulated across a variety of research contexts. We outline some of them here.

Challenges

Several authors (see Chapter 5 and Chapter 6) critically discussed the challenges and complexities of the ways in which researchers engage with communities in participatory research. It is important to recognize that research processes that involve long-term commitments, partnerships, and relationships also involve emotional connections with individuals and communities. These connections are not benign or banal parts of the research process. Indeed, they have the potential to have important affects on the social, psychological, emotional, and physical wellbeing of academic researchers, community co-researchers, and community members. Although these relationships are implicated in how we understand ethics, partnerships, and trust/reciprocity within research processes, there are few supports or resources for researchers to navigate these processes. Similarly, little attention has been drawn to the affects of these relationships for community members and organizations (Luguetti et al., 2023; Rich & Misener, 2020; Smith et al., 2022).

Authors in this collection also critically reflected upon the challenges of navigating multiple and often disparate cultures within participatory research. Institutional/academic cultures create pressures that shape the way researchers are expected to engage with communities throughout the research process (see Chapter 2 and Chapter 6) and demonstrate the *impact* of their work (Olive et al., 2022; Schaillée et al., 2019). Engaging with communities requires a deep understanding of local cultures, as well as consideration of the ways that researchers' own cultural understandings position them in relation to other cultures and communities (see Chapter 3 and Chapter 5). Further, cultural norms and understandings have important implications for how researchers necessarily navigate processes of data analysis (see Chapter 14) and authorship (see Chapter 12). The complexity of navigating culture and community contexts therefore remains an important consideration for participatory research processes.

Collectively, these challenges highlight the importance of navigating ethical issues related to power, participation, and relationships within participatory research processes. It is clearly insufficient to think of the ethics of participatory research as simply procedural. Rather, engaging in participatory research requires the ongoing negotiation of lived or micro-ethics that intersect with all phases of the research process (see Chapter 7). Relatedly, it is relevant to consider not only the outcomes of research projects but also the long(er)-term legacy of research relationships. For example, on whom does the responsibility for continued action fall? If new programs or initiatives were created, are those responsible for creating these initiatives fairly compensated for continuing to carry them out? Who is adequately positioned to consent to the *end* of a project? What happens if the terms agreed upon at the outset of a project are no longer deemed sufficient? These are all important ethical questions and considerations that may be challenging to address.

Despite efforts to address social injustices through participatory research processes, it is important to recognize that issues of accessibility and inequality continue to affect who is able to engage with participatory research processes. Importantly, geography and proximity to research infrastructure (e.g., universities, research centres and organizations) are important determinants of engagement with research of any sort. Although means of communication have been greatly enhanced through technological developments broadly – and the internet and social media specifically – these technologies are by no means universally accessible (see Chapter 9 and Chapter 15, and Gubrium, 2009). As noted in the introduction to this volume, these developments have also created new and constantly shifting issues related to the ethics of data management, ownership, and sovereignty (Hummel et al., 2021). As the technological landscape inevitably continues to change, researchers employing participatory research methods will likely continue to face new and emerging challenges and opportunities.

Opportunities

Although emotional engagement presents a challenge within participatory research, these approaches also offer important opportunities to embrace and learn from emotions within research processes. Within this text, emotions such as love, responsibility, humility, and vulnerability have all been discussed as important points of tension, learning, and reflection within participatory research processes (see Chapter 2, Chapter 3, Chapter 4, and Chapter 5). In a departure from traditional (post-positivist) forms of research, engaging, understanding, and learning from these emotions present an important opportunity for developing further methodological and relational insights through participatory research specifically (Wright et al., 2021) but also sport and physical activity research more broadly (see Tamminen & Bennett, 2017).

Throughout the editing process, the importance of language and having a shared understanding of that language came to the fore in many of our editorial discussions. This is not a new or emergent issue within participatory research. Indeed, the influence of various research traditions (e.g., action research, community-based research, community-based participatory action research) have created a complicated landscape for researchers to navigate. In the organization of this text, we distinguished between participatory research methodologies (i.e., those that engage community members in all phases of the research process) and participatory methods (i.e., those that are used to provide participants some degree of control in directing data collection and analysis processes). In doing so, we had to navigate the complexity of associations between language and understandings of the historical and philosophical traditions of distinct methodological influences (see Brown & Tandon, 1983; Rich & Misener, 2020). While participatory methods offer an opportunity to shift some power or control towards co-researchers or participants in a portion of the project, participatory methodologies involve a consistent and concerted effort to work with co-researchers throughout *all stages* of research (Frisby et al., 2005). By clearly situating research processes within these distinctions and transparently reflecting on the implications of how participation shaped the research, there are many opportunities to develop new and innovative approaches to research that can lead to new scholarly insights and social change within communities.

Relatedly, how community members are identified and framed in the context of participatory research approaches is an important consideration. It is necessary to clearly distinguish between roles such as community members, research participants, and co-researchers. Not all community members are participants – and not all participants are co-researchers. These distinctions are important in navigating the development of research partnerships, defining community, and interrogating power relations within research processes and communities more broadly (Israel et al., 2003; Lenette et al., 2019). Defining community is also a complicated endeavour that has implications for how power operates within the research process (see Rich et al., 2021). However, problematizing ideas of community offers theoretical and methodological opportunities to co-create nuanced, multiple, and contextualized understandings of social issues that can inform action initiatives for equity-owed groups (see Chapter 17). In participatory research approaches, carefully articulating roles and responsibilities within co-designed research processes also provides the opportunity to rethink issues of ownership – and ultimately authorship (see Chapter 12; Giles & Castleden, 2008).

Another important observation we made early in the process of editing this collection centred around the relative lack of discussion related to participatory data analysis procedures. We received less interest from potential authors to contributing to this section of the book, and our subsequent efforts to recruit authors to contribute to this section proved more difficult than expected. This observation was reinforced in various ways throughout the duration of this project. We therefore believe that a key and critical opportunity for researchers employing participatory methodologies moving forward is to develop more strategies for collaborative data analysis (see Chapter 12, Chapter 13, and Chapter 14) to build out critical and robust understandings of co-analysis processes.

Future Directions

Editing this volume also provided us with the opportunity to reflect on where we think future methodological developments will lead. As the authors of each chapter outlined their own speculations on the future challenges and opportunities related to their specific topics, we were afforded a glimpse into many insightful thoughts and reflections in this regard.

We began this volume by outlining the key principles that we felt were central to participatory research approaches. These included: (1) a long-term commitment; (2) relationships; (3) a commitment to power sharing; (4) democratization of the research process; (5) fostering spaces of co-learning and exchange; (6) developing capacity within communities and organizations; (7) embedding reflexive practices; and (8) centring ethical thinking and practices. While the authors of many chapters interrogated these principles and provided important insights into how they are implicated in participatory research processes, they also challenged us to recognize the ways in which these principles intersect and have implications for each other.

We believe that future participatory researchers in sport and physical activity may benefit from interrogating the intersections of these principles and unpacking the implications these intersections have for the theory and practice of participatory research. For example, Middleton's Chapter 3 on reflexivity challenged readers to consider not only how reflexive practices can be engaged by academic researchers but also how we can attempt to build capacity within co-researchers, community members, and organizations for engaging in reflexive practices beyond the scope of the research project. This example illuminates how key principles such as embedding reflexive practices, developing capacity with communities and organizations, and fostering spaces of co-learning can intersect and play out.

Although reflexivity and situating oneself within research contexts and processes are fundamental practices in participatory research, we also recognize the politics of normalizing positionality declarations and the shortcomings of these practices (see Vadeboncoeur et al., 2020). Indeed, naming and claiming positionalities does not sufficiently account for the many ways that researchers navigate power dynamics between co-researchers and community members of similar and different social positions. Further, academic researchers, co-researchers, and community members may not be comfortable or able to disclose their positionalities in publications. Although academic researchers may desire to include co-researchers or community members as co-authors of research outputs, these co-authors may not feel comfortable disclosing and publishing intimate details of their positionalities and the implications they may have for the research process. Like many of the issues raised here, this must be addressed carefully and ethically, by considering the unique factors at play in communities and research relationships, as well as issues of personal safety and the potential of doing harm through research processes (Lenette et al., 2019).

Furthermore, as participatory research approaches challenge us to consider the potential for research collaborations to engender social action and change to address issues faced by equity-owed groups, they also challenge us to rethink some of the very structures that shape institutional research practices. For example, research funding applications often require researchers to have clearly planned out research projects. Within participatory approaches to research, this requires establishing relationships, likely spending extensive time with co-researchers and community members, and investing resources in research design and planning processes. However, all of these steps require investments of time and resources that are often not accessible until an academic researcher is awarded funding for a project. This is a particularly relevant concern when working with communities that are geographically far from the research institutions that operate as gatekeepers for funding and research support.

Considering these challenges, participatory approaches to research offer a framework to rethink how we go about research in collaborative and caring ways. Institutions and funding bodies might consider offering support for academic researchers to establish relationships and rapport with communities in advance of major funding applications. Alternatively, research organizations may offer support to communities and community organizations themselves to build capacity to set the terms and direction of their research agendas. Organizations with established networks of communities and community organizations can also play important roles in brokering relationships between communities, organizers, activists, and academics who share similar interests. While community-based research and development organizations exist and serve similar roles in other fields (e.g., health promotion, policy), sport and physical activity organizations tend to play more prominent roles as training organizations, program delivery, and in some cases knowledge exchange. These community-based research organizations also offer a potential avenue for monitoring and tracking the long-term affects of research partnerships. Should the increase of participatory research approaches continue in sport and physical activity, scholars, activists, community organizations, and community members may explore new and innovative ways of building capacity for research partnerships and knowledge management within communities.

Finally, an important consideration for participatory research approaches is how we understand and measure the *quality* of research. Participatory research occupies a precarious position within the broader landscape of research, yet is quickly becoming a lucrative buzzword amid calls from research funders to increase impact and foster social transformation (Smith et al., 2023). As we have alluded to elsewhere in this volume, this position is particularly complicated by current trends in academia whereby a publish-or-perish culture and over-reliance on quantifiable metrics as indicators of success proliferate. These trends create a culture of assessing quality in ways that are researcher-centric, and they also often privilege quantity and/or output over quality and/or impact. In this context, a participatory research paradigm challenges us to (re)consider *what* constitutes quality research and *how* that kind of research can be supported. Embracing a participatory research paradigm therefore involves rejecting criteriological approaches to assessing quality (Schinke et al., 2013; Smith & McGannon, 2018). Rather, participatory research approaches offer the opportunity for thinking about quality in different terms. For example, how might we assess quality in terms of creating space for co-learning and capacity building in and with community members? How might we assess the quality of relationships and the extent to which research processes were determined through democratic processes of power sharing? How do we measure or even begin to think about assessment of long-term impacts that research projects can have in and for communities? These are not easy questions, and they certainly will not have easy answers. These issues do, however, have implications for a range of scholarly contexts, from how we develop curriculum for trainees to how we assess the merits of research output and how we structure funding opportunities within institutions. Shifts in these contexts are required if participatory research is going to be established as a viable long-term paradigm within sport and physical activity research.

Conclusion

In conclusion, participatory approaches to research represent an opportunity for researchers to work with community members and to shift degrees of power and control within the research process. When approached ethically and reflexively, these approaches provide an opportunity for democratizing knowledge production processes, building capacity, and engendering change that addresses the needs and desires of equity-owed groups. In this volume, authors have documented themes and approaches related to participatory research design and methodology, participatory data collection, participatory data analysis, and knowledge mobilization and translation in participatory research. Collectively, the volume offers insights into some approaches to participatory research as a foundation for building capacity for future research in the field. Building on the increased interest in using participatory approaches to research, it is our hope that this volume provides insights into the potential of these approaches and also the challenges and tensions inherent therein.

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