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How to Use This Toolkit

Welcome! The Partnership Pedagogy toolkit provides faculty and other curious parties with information about **how and why** to do community-engaged learning and participatory action research, with an emphasis on social justice, economic dignity, and empowered communities.

How to Use This Toolkit

This toolkit was designed to serve faculty needs at any level from “just getting started” to “experienced but wanting to keep growing.” It is designed so that you can read as you might read a book, moving from section to section through the whole site, or you can select from the various sections that interest you specifically.

The “Overview/About section” provides information on the background behind the development of this toolkit, as well as its connections to the Pacific Northwest Just Futures Institute for Racial and Climate Justice (PNW Just Futures Institute or JFI) and its support for the University of Oregon Sustainability Fellows Program.

The “Definitions and Research Base” section defines service learning, community-engaged learning, and participatory action research or “PAR,” as well as suggestions for how to think through and plan for some of the common challenges associated with this kind of teaching and research. The “Learning Goals” section includes some draft learning goals that you can adapt and modify for your course planning.

From there, the “Project Ideas and Examples” section recommends kinds of student projects that fit well within this kind of learning, along with examples of various types and depths. This section is meant to both inspire you with what’s possible while providing concrete examples and recommendations you can build from.

The “Ethics and Methodologies” section discusses some of the important issues and sticking points that can arise in working with community partners and with marginalized or vulnerable

people, as well as in doing this kind of work with students. It also gives a brief overview of concepts, such as “trauma-informed,” as an approach that may prove fruitful in thinking about, designing, and doing research and teaching in service to communities and the goals of social justice.

Last, “Resources” provides some related resources that may be of use, followed by the “Works Cited and Referenced” page. This toolkit is considered a living document, and this program a vital experiment. As such, constructive, productive feedback and ideas for improvement are welcome. The creators hope you find this a useful resource toward a shared goal of co-creating a just and sustainable world.

About

This toolkit supports the mission and vision of the Pacific Northwest Just Futures Institute for Racial and Climate Justice, an Andrew W. Mellon grant-funded initiative based in the University of Oregon’s Center for Environmental Futures. The institute creates a regional network across the PNW focused on innovative research and pedagogy for racial and climate justice.

The goals for this specific program at the University of Oregon are to sustain anti-racist, economic dignity for essential, often invisible workers in Oregon and to work for climate and racial justice through innovative teaching and research. The program focuses largely on rural, working class communities and/or Latinx and other BIPOC communities. We meet these goals through research and experimental pedagogy that aim to empower workers, illuminate worker experiences and community needs, and tell peoples’ dynamic, complex stories. The program will ultimately work with faculty to compile and curate the best outputs of this teaching and research for inclusion in a digital, regional (PNW) Atlas of Essential Work developed by the UO’s InfoGraphics Lab.

This toolkit supports faculty in a fellowship program managed by the UO Office of Sustainability focused on pedagogy and research in support of essential, often invisible workers and other areas that further social justice in the PNW. The goal is dynamic, inventive teaching that fosters student development through community-engaged learning and/or participatory action research (PAR), in collaboration with and service to community partners. Faculty are provided stipends for their participation in the program.

This toolkit is also open for use by anyone interested in deepening their pedagogical skill set for justice. Many of its examples and resources come from the UO but it is designed for broad applicability, across disciplines and institutions, and in varied contexts and partnership arrangements. As such, it provides more of an overview than a deepdive, intended to get you started and as a launching pad for deeper thinking, reading, and lifelong professional and personal development.

Questions or comments? Contact Sarah Stoeckl, PhD, Office of Sustainability Program Manager, sstoeckl@uoregon.edu

Definitions and Research Base

The pages in this section overview the terms "community-engaged learning," "participatory action research (PAR)," and "service learning." The guide favors community-engaged learning and PAR over service learning and sees them both as supporting publicly engaged scholarship in social sciences, physical sciences, humanities, and professional schools such as education, business, design, law, and more. This kind of teaching can provide rich, deep learning for students and connect research to the real world situations and communities public universities should serve.

A Note About "Justice"

Before diving into the definitions and research base, a note about terminology. This guide uses the term "justice" as a shorthand for work committed to dismantling the systems and structures that rely upon and therefore perpetuate inequity, including white supremacy, settler colonialism, patriarchy, body normativity, heteronormativity, and more. That said, "justice" as a term can be read as white, liberal, "woke" speech, something that sounds good but has no real force behind it. In the collection *Toward What Justice? Describing Diverse Dreams of Justice in Education* (2018), editors Eve Tuck and K. Wayne Yang discuss the limitations of the term "justice," including arguments against it. But they ultimately value it as the best option available, defining their usage thus: "People who use social justice as a signal for what their work engages with understand that inequities are produced, inequities are structured, and that things have got to change in order to achieve different educational outcomes. Social justice education is a *choice away* from pathology and linearity" (5). In that same spirit, this guide uses the term "justice" while also acknowledging its limitations and the debates around it.

Community-Engaged Learning

Community-engaged learning goes deeper than a traditional service-learning model by structuring learning beyond volunteerism to project work or other meaningful engagement with community partners. Community-engaged learning leverages the resources of higher education, including the intellectual labor of students and faculty, to fulfill community partner needs. Similar to service learning, community-engaged learning connects classroom theory to real world contexts while often building rich professional skills such as project management, professional communication, client engagement, collaboration, research, and more. The pedagogy of community-engaged learning also emphasizes reflection so that students themselves connect the experience to the theory and also to their own experience, assumptions, and evolving understanding of the material and the world.

Several University of Oregon faculty build community-engaged learning into their courses. For example, Devon Grammon, a Spanish professor in the Department of Romance Languages, partnered with the City of Eugene's office of Human Rights and Neighborhood Involvement for a

project where students tracked instances of non-English language signage throughout the Eugene community. This foundational data provided the city with a snapshot of languages used and in various contexts, as well as giving insight into areas where signage is needed and, potentially, in languages other than English and Spanish. In another example, Yekang Ko, Jacques Abelman, and Kory Russell partnered with the local non-profit Opportunity Village (OV) to design modular plant-growing and water-catchment systems so that Eugene residents in OV's transitional housing could grow plants for food, shade, or retail.[1] The Sustainable Cities Year Program partners annually with a city partner and then sources multiple classes to do work as consultants recommending solutions to the city partner's unique challenges. In one final example, the UO's Environmental Leadership Program, led by Peg Boulay and Katie Lynch, partners with local parks, museums, conservation sites, public schools, and more to engage undergraduate students in projects that combine research and public education, scientific engagement, and/or storytelling in support of partner goals and needs. These are only a snapshot of community-engaged learning examples led by UO faculty.

Community-engaged learning requires work on the part of faculty to develop meaningful relationships with one or more community partners in order to ensure that projects serve partner needs and that projects are crafted so that students can succeed within constraints, such as those of a quarter-bound course. Students should be appropriately scaffolded based on course level and the challenges of the project, and may need assignments or guidance that support focused project management (and foster valuable professional skills at the same time). Faculty may also need to scale back more traditional academic assignments and readings to accommodate the community-engaged learning work. Despite these challenges, community-engaged learning is an excellent method for meaningful experiential learning.

Participatory Action Research

Participatory Action Research (PAR) requires a deep, collaborative relationship with one or more community partners to generate research or other work of direct benefit to the community. It is a radical methodology that decenters power and knowledge through a collaboration between academic and community partners. With PAR, the community partner's needs drive the project goals and they engage at every stage of research: research questions and methodologies, data gathering, analysis, and interpretation of data; they also determine what is done with the data and where it "lives" permanently. PAR builds from the assumption that community partners bring valuable knowledge and experience that can enhance a traditional research project. PAR requires relationships and trust. PAR can be messy and difficult. And PAR can generate research and other work that makes a real difference toward justice, equity, and meeting community needs.

PAR is, at its heart, a radical departure from traditional hierarchical constructions of power and knowledge. Aditi Mehti describes it as "a collaborative form of inquiry in which the line between

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[1] Professors Grammon, Ko, Russel, and Abelman all received training and financial support for these projects as part of the Office of Sustainability's Sustainability Fellows program

'the researcher' and 'the researched' is blurred" (par. 1). Fran Baum, Colin MacDougall, and Danielle Smith (2006) assert that this approach:

> seeks to understand and improve the world by changing it. At its heart is collective, self reflective inquiry that researchers and participants undertake, so they can understand and improve upon the practices in which they participate and the situations in which they find themselves. The reflective process is directly linked to action, influenced by understanding of history, culture, and local context and embedded in social relationships. The process of PAR should be empowering and lead to people having increased control over their lives. (par. 3)

Chad Raphael (2019) emphasizes the strengths-based and assets-based (as opposed to deficits-based) foundations of PAR, writing that what he calls Community Based Participatory Research "typically views even highly stressed and oppressed communities as possessing valuable *assets*. Whereas traditional research tends to apply outside expertise to assess and cure a community's weaknesses, CBPR identifies a community's existing strengths, sources of resilience, and latent potentials" (p. 25-27). PAR walks a tight-rope, drawing on academic expertise in pursuit of community-driven goals.

PAR also asks its academic practitioners to localize and narrow their work, favoring depth over breadth, and community knowledge over traditional academic accolades. Lawrence Susskind asserts that "PAR puts a premium on local knowledge (what people in real situation [*sic*] know from their first-hand experience), rather than what experts think. And, PAR measures the success of applied social research in terms of what the client-communities understand, rather than what peer-reviewers think or the replicability of findings" (par. 7). PAR welcomes experiential knowledge and connections to multiple groups and different ways of knowing, which runs counter to traditionalist or positivist research mindsets that prioritize objectivity. This approach may thus be a provocation to some faculty.

But examples of PAR make its impacts clear. A common approach has been partnerships involving researchers from public health and other health-related fields gathering and publishing data on self-reported health effects in communities. Research Action Design (RAD) is a research and digital design firm that specializes in PAR. They showcase a range of projects, including some focused on public health. Another exciting example from RAD is *Contratados*, a project styled as "Yelp for migrant workers,"which empowers Latin and Central American migrant workers to share and research information about job recruiters, specific employers, and more, in the US.

University of Oregon faculty also do PAR work. Lynn Stephen of the Department of Anthropology has long engaged in PAR, including a collaboration with Oregon's farmworker advocacy organization and union, Pineros y Campesinos Unidos del Noroeste (PCUN), that resulted in (among other things), a history of the organization, *The Story of PCUN*. Faculty in the Department of Indigenous, Race, and Ethnic Studies worked with multiple community partners on the Oregon Water Futures Project, which used a water justice lens to shape how people—from policy-makers to artists to non-profit professionals—imagine our future water use.

PAR presents some crucial challenges for university research faculty. For tenure track faculty in particular, PAR may not easily generate the kinds of work published in academic journals and this research may not be recognized when evaluating the case for promotion and tenure. Faculty should check their own unit guidelines to see if and how they can align PAR work to promotion and tenure requirements, which is particularly important for BIPOC faculty and first generation faculty who are often held to more inflexible standards. That said, the case can and should be made for PAR being "real" research, and faculty who make this case in their P&T files push the university to think beyond rigid definitions when evaluating faculty work and its impacts on human knowledge and the world. If PAR work is not feasible for pre-tenure faculty, consider how community engaged learning can serve as a training and relationship building bridge for work that you may want to do post-tenure.

PAR can also contribute to the teaching component of faculty evaluations, contract renewals, and promotion and tenure cases because it helps students identify "the value of academic questions beyond the academy and of lived experience as evidence," which is a recognized standard of inclusive teaching as defined by the August 2019 MOU between the UO and United Academics. Doing PAR with students has both challenges and rich rewards, which are unpacked in other sections of the guide. On a personal level, doing PAR can connect faculty to community off campus, which is often welcome for those who are new to the area or who identify as BIPOC and/or LGBTQIA and looking for connections beyond their primarily white and straight/cis institution.

For all faculty, because it relies on human relationships, PAR takes time. It takes time both to build functional relationships and through the inherently messy process of true collaboration. Faculty may find that partners need support in understanding university-based research methodologies (and bureaucracy) and faculty may need to embrace a level of research ethics and radical transparency they have not encountered before. Both faculty and partners may struggle to envision the whole scope of responsibility, the project's timelines, and the details for each phase of the project. From a pedagogical standpoint, a PAR project will rarely fit within the confines of quarter learning.

For a deep-dive into the literature and history of PAR, see Chad Rafael's "Engaged Scholarship for Environmental Justice" guide and the *Research University Engaged Scholarship Toolkit* by Campus Compact (see Works Cited and Referenced).

Getting Started with PAR

PAR - Getting Started

"We need new hybrid practitioners: artist-theorists, programming humanists, activist-scholars; theoretical archivists, critical race coders." —Tara McPherson, "Why are the digital humanities so white? Or thinking the histories of race and computation."

Questions to Consider

These questions provide an entry point to thinking about why and how you would undertake a PAR project. Consider answering each of them as a visioning exercise to hone your foray into PAR work.

- What is your content knowledge and field-specific expertise and what kinds of partners might it be useful to?
- Aside from your scholarly expertise, what *skills* do you have—as a researcher, as a teacher, and more—that might be useful to a partner or a community?
- What are your strengths as a researcher?
- What are your strengths as a teacher?
- What are teaching and/or research skills you want to develop or deepen?
- Are there populations, areas, or issues that you are particularly passionate about supporting?
- For a class or student-engaged project, what are your learning goals?
- Who are you potential community partners? If you do not already know names, what kinds of work do you imagine your ideal community partners doing?
- What are you curious about?

Doing PAR can be rich and rewarding, but it also comes with innate challenges, as unpacked in the PAR overview section. To addresses these challenges, this guide offers the following suggestions:

1. Plan for partnerships to be longstanding and to take time to develop. This is “in it for the long haul” engagement.
2. See if existing relationships exist in the campus community with the partners you want to work with by talking to colleagues and searching the university’s website. Avoid reinventing the wheel, duplicating efforts, and potentially confusing community partners.
3. Be conscientious of the social and political ecosystem of existing groups who may be working within a community and be considerate of how adding university resources to one of them may upset the balance of that system.
4. Spend time in the vision and planning stages to dive into each phase of the project, in detail, and really understand each party’s needs, capacities, goals, desired outcomes, and working preferences. Once you have agreed on the details of the project, codify them through a Memoranda of Understanding or working agreements document.
5. Keep in mind that partners may be unfamiliar with the intricacies of university timelines, term schedules, and tenure requirements.
6. Keep in mind that you are likely unfamiliar with crucial aspects of partners’ professional lives and community cultures. Be curious!
7. Use community-engaged learning projects to build partner relationships, establish trust, and, as feasible, tackle portions of the larger project.
8. Mentor students, graduate or undergraduate, in longer term engagements with the project as interns or researchers working on theses, capstones, or dissertations.
9. Establish and maintain clear ethical parameters for working with human and animal subjects, their information and their stories. Practice radical consent. (See Ethics and Methodologies section for more on this topic.)

10. Be clear about what will happen with the data and who will own and maintain any artifacts that come out of the project. If planning to publish based on this work, make sure the data is also shared in a way of use to the community itself, in collaboration with the partner and, if needed, other stakeholders as well.
11. If generating digital artifacts such as websites, establish early on not only who will create the content but also who will be responsible for it long term. Where will it live? Who, if anyone, is responsible for updates? (See Ethics and Methodologies section for more on this topic.)
12. Have a conflict resolution process in place among partners and with students.

Service Learning

Service learning involves students volunteering or otherwise doing service as part of course requirements. It generally falls under the larger heading of “experiential learning” and thus pushes students to connect the theory they learn in class with “real world” contexts. It is also often meant to deepen the experiences of students at institutions whose student bodies are primarily both white and affluent.

Service learning has somewhat fallen out of favor, however, because it has some problematic features that prove challenging to resolve. First, for students who come from underrepresented communities, service learning requirements can incite feelings of disconnection, alienation, and reified “otherness” by being asked to go “serve” with “needy” communities or populations similar to those they grew up with. For these same students, service learning can put undue pressure on them to represent and speak for their communities. Second, as Tamara Williams and Erin McKenna (2002) point out in “Negotiating Subject Positions in a Service-Learning Context: Toward a Feminist Critique of Experiential Learning,” well-intended service learning intentions can backfire and instead reinforce existing stereotypes about marginalized communities:

> If, for example, predominantly white upper-middle-class students are only exposed to Latino men in jail, or to African American women in a women’s shelter, or to gay men in an AIDS hospice, or to the “poor” in the lines of a soup kitchen, there is a real risk of affirming pre-existing stereotypical views. … A course with an experiential component can yield a situation where prejudicial perceptions of privilege and power are fortified and enhanced by “an experience” made legitimate by a given academic course of study. (p. 140)

Last, service learning focuses more on acquiring credits and fulfilling course requirements, rather than on fostering student passions, developing student leaders, or centering community needs. Because of these foundational concerns with traditional service learning models, this toolkit embraces other pedagogical and research methodologies, namely community-engaged learning and participatory action research.

Resources

As any educator or researcher knows, theory is one thing and praxis is another thing entirely. The resources in this section are designed to support and inspire faculty as they move from concept to designing learning and research. They include draft learning goals that can be adapted for classes, project ideas and examples to bring inspiration for what is possible plus recommended digital tools (some of which have official UO support and some that do not), and other resources available from UO and other sources to support your community-engaged learning and/or participatory action research design.

Learning Goals

Below are some learning goals that you may adapt to meet your teaching goals and the needs of your community partners. Many of these goals will support courses in meeting the newly-revised methods of inquiry and learning criteria required of University of Oregon's core education and cultural literacy courses.

Through thoughtful engagement with the course activities and materials, students will be able to:

- Manage a project, independently or in collaboration with others, from beginning to completion.
- Generate or contribute to an artifact for use by members of the public or specific communities.
- Develop research and/or other skills that use academic abilities for the public good or public use.
- Connect academic/classroom learning to practical, e.g. "real world," contexts and needs.
- Explain and understand the unique challenges and needs of a specific organization or community.
- Develop social-emotional skills in:
    - collaboration, compassion, humility;
    - varying styles of and approaches to leadership;
    - flexibility, adaptability, and meeting partner or communal needs;
- Build professional skills and abilities, including:
    - deliver a work product to a client within project specifications;
    - manage time, professional communication, and stakeholder engagement;
    - develop and deliver presentations, hone public speaking skills;
    - conduct field/site research, applied research, data analysis and reporting;
    - create digital or other artifacts, e.g. reports, plans, websites, etc.

Project Ideas and Examples

This section provides an overview of different kinds of project types that are recommended for doing community-engaged learning or participatory action work involving students. These examples are also likely to be good candidates for inclusion in the Digital Atlas of Essential Work and other showcases and sharing contexts:

- Mapping, data analysis, and other visualization projects—locations, available resources, city/county/region data, UO-specific data.
- Storytelling—videos, interviews, personal narratives and oral histories, social media, digital collages or other multimedia, podcasts.
- Resources—toolkits, marketing materials, reports, website development, or other resources as determined with partner organizations.

Below are some examples. These include a mixture of class projects by a single student, small group, or whole class; large, collaborative academic projects spanning multiple courses or researchers; and larger aspirational projects to inspire you as you consider the range of possibilities, from course-based community-engaged learning to broad Participatory Action Research (PAR) projects.

Digital Archiving (history, social action, arts, and literature)

- Runaway Connecticut: This digital humanities project unpacks the history of enslaved peoples who ran away from captivity, as well as the Underground Railroad in Connecticut. It includes original, digitised historical advertisements for enslaved people who escaped, as well as for others including indentured servants, soldiers, and spouses.

Public History

- Crest Street Community History Project: This digital history project records the history of organizing against an expressway over a primarily Black neighborhood in Durham, NC. This resource is part of the *Southern Oral History Project*, which has other excellent examples as well.
- Black at Bryn Mawr: A student-led project documenting the history of Black women at Bryn Mawr college.
- Chicano Studies Program at University of Nebraska Lincoln: This student project documents the formation of the UNL Chicano Studies program in the 1970s.
- Carribean Women Healers: Decolonizing Knowledge Within Afro-Indigenous Traditions: UO Professors Ana-Maurine Lara and Alaí Reyes-Santos' research project compiles in order to validate the traditional ecological knowledge of women healers from various Carribean communities.
- Whiting Public Engagement Fellows: Multiple projects.

Audio

- *Nuestro South* podcast: UO professor Julie Weise collaborated with Latinx leaders, students, and editors to create this five-part podcast on the experience of being Latinx in the southeastern U.S.
- American Religious Sounds Archive: This large-scale digital archive compiles audio files exhibiting the sounds of American religion.

Visualizations and Mapping

- MAVCOR Digital Spaces Project: This project uses digital mapping technology and 360 degree photography to tell the stories of important religious sites in the U.S.
- Durham Neighborhood Compass: This digital mapping project uses demographic and other data to empower Durham residents to understand their neighborhoods in more depth, with a focus on equity and justice. A collaboration with Research Action Design, a PAR design firm.

Community Action and Organizing

- Because She's Powerful: The Political Isolation and Resistance of Women with Incarcerated Loved Ones: This project combines research, storytelling, policy, and advocacy to make a case against mass incarceration based on its effects on women who have incarcerated loved ones. A collaboration with Research Action Design, a PAR design firm.
- Greater Boston Anti-Displacement Toolkit: This toolkit combines research with practical guidance for community members resisting gentrification and neighborhood displacement in the Boston area. A collaboration with Research Action Design, a PAR design firm.
- Understanding Red Hook WIFI through Participatory Action Research. A report from research conducted to understand usage and perceptions of free community wifi.

Visual Art, Graphics Novels, and Zines

- *Flying Kites: A Story of the 2013 California Prison Hunger Strike* by the Stanford Graphic Novel Project
- New media projects from coursework led by Leigh-Anne Hidalgo from SUNY-Binghampton
- *The Story of PCUN*: UO professor Lynn Stephen collaborated with staff from the Pineros y Campesinos Unidos del Noroeste (PCUN) on this history of the organization.

Recommended Digital Tools

The digital tools below represent a non-comprehensive list of free resources that you may find appropriate for student projects and work in collaboration with community partners. This guide strongly encourages faculty to understand how to use any tools themselves before opting to teach with them. Several of these tools have existing support resources from Digital Scholarship Services through the UO Libraries.

UO-Approved Tools

- UO Blogs - Official site for UO blogs
- Wordpress - Blogs/websites, works with UO Blogs
    - UO Libraries guide on Wordpress
- SOJC Experience Hub in Allan Hall - immersive media lab, social media analytics lab, production studio and editing bay, podcast studio, equipment checkout.
- Panopto - Record and share videos
- ESRI StoryMaps and ARC GIS - Digital storytelling

    - Digital Scholarship Services at the UO Libraries has created Canvas modules faculty can use in classes, along with other resources. Contact them for more information
- Omeka - A web publishing platform that is good for "sharing digital collections and creating media-rich online exhibits."

Other Tools

- StoryMap JS - Digital storytelling with maps
- Story Corps App - Audio storytelling for personal histories/biographies
- Google Maps for Education - Digital storytelling with maps
- Google Earth - Digital storytelling with maps, with more robust and nuanced features
- iNaturalist - Website and app for crowd-sourced, community science data in biological sciences.
- Carto - Spatial data analysis and visualizations platform. *Note: free use for one year but then has a cost.*

Open Access Image Sites

- Unsplash
- Pexels
- Pixabay
- Black Illustratrations
- Noun Project

Teaching note: the UO has requirements and limitations around use of digital tools in the classroom. See the student privacy section for more information.

Resources

University of Oregon Resources

- PCUN archives, in Special Collections of the UO Libraries
- Doing Digital Projects in the Open, UO Libraries Digital Workshop Resources
- UO Libraries Digital Scholarship Services. The site has many resources created and the team there can consult and guide on specific projects as well.
- Center for Environmental Futures
- Office of Sustainability
- Research Compliance Services
- Teaching Engagement Program (TEP). Existing online guides and resources, as well as hands-on consulting regarding course design including for complementary learning goals related to teaching difference, power, and agency.
- Information Services (a.k.a., IT). IS can be a useful resource for university technology options and requirements, as well as accessibility information and guidance.

PAR/Partnership Resources

- RAD Template - Respect in Research: Strategies Worksheet

- RAD Template - Respect in Research: Principles and Strategies
- RAD Template - User Personas and Stories Co-Interview Worksheet
- "Engaged Scholarship for Environmental Justice: A Guide." Chad Raphael, Santa Clara University.
- Research University Engaged Scholarship Toolkit
- Participatory Action Research at MIT, a PAR focused website including a workbook with resources created by MIT graduate students, overseen by Lawrence Susskind.
- PAR Assumptions and Commitments matrix, María Elena Torre.

Ethics and Methodologies

Engaging in any academic work with the public, particularly in partnership with and/or in service to marginalized communities and people, requires rigorous attention to ethics. All work must be carefully considered and planned to ensure that it is in service to the needs of community partners and protective of vulnerable populations. Research and engagement, including from students, must be collaborative, not extractive. Consider the following areas for reflection, guidelines, and resources to enable faculty to develop ethical projects with partners.

Community-Based Digital Work Products

Digital work products—including websites, apps, audio, video, databases, etc.—allow for broad sharing and ease of access. They allow students and faculty to showcase their work to a broad audience and for community members to disseminate the work of the partnership to their constituencies and beyond. Keep in mind, not all communities have easy access to the internet or may have access primarily through mobile devices. Digital products may not always be the right solution for your partners and their constituents. Always work with the partner to determine the best output for your collaboration.

Digital products are also created things, imbued with the assumptions and decision points that humans bring to all that we do. Angela M. Hass (2021) writes, "computers and composition and technical communication inquiry recognizes technologies not as transparent things but as cultural artifacts imbued with histories and values that shape the ways in which people see themselves and others in relation to technology" (p. 288). The constructed and value-infused nature of technology and related digital artifacts calls for caution on the part of the privileged but also a valuable opportunity for community empowerment as people shape their own ways of gathering, representing, and sharing knowledge. These questions can also be a productive pedagogical point, establishing parameters wherein students can consider how all knowledge is created and cultural, rather than neutral, objective, and/or without bias and assumptions. Thus, creating digital work products for and with community partners brings up some crucial concerns to plan for.

Ownership and Maintenance

We have already discussed the need to work with your community partner(s) to determine the outcomes of your collaboration and who will own the results of that work. With digital work products, it is particularly important to have this conversation for a few key reasons. First, creating a website or other digital product is relatively easy. But such artifacts can quickly fall out of date and it is important that both partners agree on a plan for long-term ownership and curation of the digital work product. This conversation should include who will pay for any ongoing hosting or other financial needs. Note that it is also possible for the output of your engagement to be an artifact that will not need updating or that all partners accept that its relevance and accuracy will wane over time.

A second part of the ownership question arises around the question of sharing: who can access and use your work product and how can it be used and shared? Best practice for PAR and for work with community partners is to agree to these questions related to ownership, maintenance, sharing, data protections, and more in the early stages of the project, before you begin working. Doing so maintains strong collaborative relationships and gets ahead of problems around ownership before they arise.

This conversation around ownership is an important one to have with students as well, presenting a real world opportunity to talk about plagiarism, fair use, copyright, and responsible attribution. With students, you may consider introducing them to Creative Commons licenses for their own intellectual property. Creative Commons is often not appropriate when working with community groups as it can lead to cultural appropriation and intellectual property misuse issues. But introducing students to Creative Commons gives them a useful tool for evaluating the copyright of various online materials and for considering their own desired approach to managing and sharing their intellectual property.

Data Protections and Privacy

Another important point to consider, and to discuss up front with community partners, is around data security. Where will the data live? Does that location (physical or digital) have adequate protections? Are there ways to anonymize the data or otherwise protect participants? These questions are particularly crucial if doing any work with vulnerable communities who stand to lose safety, income, community stature, or more should their data and experiences not be adequately protected. For example, when our team was first brainstorming this program, we wanted to create an online map that would geo-locate communities of migrant workers in Oregon, in order to daylight their stories and vital presence within the state. But then we realized how that might open up those communities to raids or other harassment, and quickly rethought the idea. This guide touches on Institutional Review Board (IRB) approval in the “Working with Communities” section. Consult with the UO’s Research and Innovation team as well on protocols around privacy, security, anonymization, and so forth.

Student privacy is also a concern, due to FERPA requirements but also basic ethics. Faculty can recommend or prefer various sites or tools but they cannot *require* students to create accounts on websites or use tools outside the UO system. If using any external tools or

sites, students need to be able to opt out without repercussions and the best practice is for faculty to provide alternative assignments from the beginning (so students do not feel pressured to choose a medium they are not comfortable with). Empowering students to make their own decisions about what and how they share also provides a learning opportunity about consent and ownership, and can be knit into your pedagogy.

Working with Communities

Harm is the last thing we want to do when working with community partners, particularly those serving vulnerable or marginalized communities. The following concepts, methodologies, and resources can support you in designing and implementing learning and research that helps rather than hurts.

Research Compliance

You may need to seek approval from the Institutional Review Board (IRB) depending on what kind of research project you are doing. If students will be participating in the research, they need to be added to your request. The UO's Research Compliance Services office includes many useful resources, including a tool to determine if your project requires IRB approval. They are also happy to assist with questions and support for making sure that research is approved and ethical. Receiving IRB approval usually takes a fair amount of time and so is another area to plan well ahead when building your partnerships and projects.

Attribution and Citation

It goes without saying that your work with community partners should include attribution and citation for all sources. But that can be a challenging task when working with community members in ways that are not easy to document or catalogue or if communities have a need to protect anonymity. This can be particularly challenging if students are doing some or all of the research, as they will need guidance on best practices for recording and documenting sources. The UO librarians are a good resource of support on this topic, both as consultants for faculty and as educators for students and classes.

Consent

Informed consent is *de rigeur* practice for human subjects research and requires that any study participants, even those engaging with students, are fully informed about the project and only then agree to participate. The UO's Human Subjects Research page includes institutional guidance on informed consent, including a template consent form. This form is itself a useful tool for thinking through the goals, values, and protections of your project.

Informed consent is a concept you should consider bringing to your relationship with community partners and students as well. Taking it a step further, you may wish to consider a more in-depth consent process wherein consent is not a one-time action but an ongoing and vital conversation with established check-in mechanisms. This concept, sometimes called "radical consent," accounts for the dynamic nature of collaborative work and supports everyone involved in a project to feel comfortable and respected at every stage. The

Research Compliance Services team can support you here with guidance on anonymizing strategies, if relevant, including getting verbal consent, not having participants sign forms, using pseudonyms to protect the vulnerable, etc.

Trauma-informed

While the concept of “trauma-informed” engagement can feel capacious, at its root it simply means assuming a strong likelihood that many of the humans you engage with will be living with the repercussions of trauma and consciously interacting in ways that do not inflame those traumas. Citing Hopper, et al, Carmela J. DeCandia and Kathleen Guarino (2015) write, “Core principles of trauma-informed care across models include trauma knowledge, safety, choice, empowerment, and cultural competence” (14). Different fields have their own approaches to trauma-informed care, work, and research. This toolkit highlights a few key areas.

First, if working with vulnerable populations it is quite likely that you will encounter people who have experienced trauma. Design your project with a goal of not re-traumatizing the people you are working with, including in drafting the questions you may ask interview subjects. Carefully crafting questions and approaches is particularly important if students will be engaging through interviews or other means so that they do not find themselves in a position of having triggered someone’s trauma and not knowing how to respond. Work closely with your project partners or others from the communities you are working in to craft your questions and approaches to meet the trauma-informed goal.

Keep in mind, too, that students may also have experienced trauma and consider how to support them in engaging in the work in a way that does not trigger their own traumas. And students should be prepared to work with people who may have experienced trauma. The notions of “brave space” rather than “safe space,” and clarifying that uncomfortable does not inherently mean unsafe (e.g., we may feel uncomfortable at times, which is important for growth, but that discomfort is not the same as being unsafe), may be useful in supporting students to dive into their work with compassion for themselves and others.

A practice of radical informed consent also supports trauma-informed work by empowering those who may have been de-powered through sexual violence, domestic violence, child abuse, combat experiences, structural inequities, and more. “A Trauma-Informed Approach to Sexual Violence Research Ethics and Open Science” by Rebecca Campbell, Rachael Goodman-Williams, and McKenzie Javorka (2019) provides an important perspective on both the practice of trauma-informed research ethics (focused specifically on working with survivors of sexual violence but with broad implications), as well as considerations for open science and data sharing with vulnerable and/or traumatized populations.

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IN PROGRESS/FUTURES (see working doc for these pieces)

Working with Students - New Section

- Student Showcase - New Section
- Students reflecting on their own experience and positionality, both being from or not from the community in question. (Rachael suggestion)
- Pull together paragraphs from other sections?
- Via Alai: Guidance for preparing students, particularly white/able-bodied/male/straight/cis students, to respectfully work with minoritized communities and partners and to respect non-academic, non-Western expertise. Concurrently, guidance for mentoring BIPOC and other minoritized students on how to navigate spaces where they might be disrespected.
    - Be open about your own identities, without needing to go into excessive detail. (Remember, it's about supporting the students, not about you or finding common ground with them, per se.) Tell students that you will listen to their experiences and support them in navigating any challenges that arise.
    - If you are white/straight/cis faculty, consider also providing students with a list of resources on campus designed to support people with their identity specifically as well. (But do not use these resources as a means to cede mentoring, supporting, and advocating for your students!)
    - Remind students that when working with communities, they are their to learn and understand others' experiences, knowledge, needs, and wisdom. They are not their to "fix" or "save" anyone. It may be fruitful to teach students about "white savior" complexes and to check themselves to decenter themselves in the work.
    - Amanda Cornwall article, for non-minoritized mentors/teachers: https://www.insidehighered.com/advice/2020/01/13/advice-mentoring-underrepresented-minority-students-when-you-are-white-opinion
    - Culturally-aware mentoring resources
- Resources to support students (**Methodologies)**

- Mental health and students of concern
- Faculty support - department heads and deans, ombudsperson

Weinberg, A., Trott C., and Sample Mcmeeking, L. (2017) Who produces knowledge? Transforming undergraduate students' views of science through participatory action research. *Science Education* 102: 1155-1175.
Urgency of problems such as climate change, as well as cultural suspicion of science and scientists, particularly justified from certain communities such as Native Americans, call for publicly engaged and communicated science research and teaching. Among the benefits, the authors cite: "...improving science communication skills, developing interdisciplinary scholars, broadening perspectives on how knowledge is generated, and increasing student and community member agency through science-community engagement" (1156). Their research zeroes in on the experience of undergraduates doing PAR as part of Undergraduate Research Experiences (UREs), and how this approach was transformative to them both personally and as in-training science researchers.

Abolitionist and Decolonial methodologies
As a disclaimer before diving in, both abolitionist and decolonial methodologies are complex, evolving theories and practices with rich literatures. This guide includes only a preliminary overview of each of them as an encouragement to those who are interested in radical approaches to research and teaching to dig in further.

Abolition has its roots in the original anti-slavery movements. But it continues today in response to the ongoing oppression of Black people in the United States and beyond. Tuck and Yang (2018) contend that contemporary abolitionism "is shaking the anitblack institutions that underwrite whiteness as property, that sanction murder, captivity, torture, and disposal: namely, the prison industrial complex" (p. 9). In the context of the university, Sandy Grande (2018) contends that settler colonial and white supremacist structures, among which she includes US higher education, rely upon recognition as the means of solving historical and contemporary inequality and injustice, and yet "recognition" presupposes the legitimate authority of those oppressive structures. Grande writes, "since the settler university can only 'remove to replace,' it was not long before the revolutionary and redistributive aims of Black radicalism were supplanted and absorbed within the political project of liberal pluralism, transposing the anti-capitalist critique with a politics of recognition" (p. 56). Grande calls instead for "refusal" as the mode of resistance for BIPOC students, researchers, and others.

Decolonial methodologies for teaching and research assert that the structures, hierarchies, and methodologies of the academic setting (among other sites) are designed to perpetuate the scaffolding that shores up settler colonialism and white supremacy while tacitly undermining Indigenous and other knowledge systems and ways of organizing and understanding the world. As Scott Lauria Morgenson (2012) asserts, "By exposing normative knowledge production as being not only non-Indigenous but colonial, [Indigenous methodologies] denaturalize power within settler societies and ground knowledge production in decolonization. … Whereas 'activism' in a settler society may invest social justice in state rule, decolonization anticipates

that rule's end" (p. 805). In the face of massive inequality and environmental collapse, the question of envisioning the end to colonialist mindsets is not merely an academic one.

The experiences of Black and Native American peoples in the United States vary but their oppressions both stem from logics of settler colonialism. Patrick Wolfe (2006) argues that "Indians and Black people in the US have been racialized in opposing ways that reflect their antithetical roles in the formation of US society." As Wolf describes, Black people's enslavement was vital to the economic success of white settlers and so any relationship to Blackness made one perpetually Black, "fully racialized in the 'one-drop rule.'" The existence of Native Americans, in contrast, was perceived by settler colonialists as a threat to white economic dominance or, as Wolfe writes, "As opposed to enslaved people, whose reproduction augmented their owners' wealth, Indigenous people obstructed settlers' access to land, so their increase was counterproductive" (p. 387-88).

The histories of peoples oppressed by white supremacy and settler colonialism overlap and diverge in crucial ways. One can imagine an addition to Wolfe's formulation that considers the experience of various immigrant groups and Chicano/as and others whose ancestors have long occupied lands even as national borders have changed around them. Indeed, Laura Pulido (2018) has made the case that Chicano/a researchers need to reconcile the colonization of Chicano/a people alongside Chicano/a's history of colonizing Indigenous peoples. She writes, "Here, we must draw on our most sophisticated understanding of place—how to understand a region as a palimpsest, a border zone, and a boundary simultaneously?" (p. 314). Similarly, some Native American groups perpetuated slavery and also purchased enslaved Black people, revealing how the logics of white supremacy can infiltrate beyond white/settler groups. Recognizing these divergences and overlaps between Black, Native American, and others' experiences under settler colonialism can deepen the complexity and rigor of your work with students and community partners. They also underscore the necessity that work for and with communities is developed in partnership with community stakeholders to ensure that the work is not extractive or otherwise re-perpetuating systems of oppression. Faculty should also be careful of taking academic knowledge about intersecting systems and histories of oppression and "lecturing" community members about their own history and experiences. In short, this work is complicated but that makes it all the more important to do.

Working in abolitionist and/or decolonial methodologies can be productive for scholars and teachers engaged in PAR and community-engaged learning. For those just starting in this kind of research and teaching, structuring in this way may be a valuable starting point for reframing your work and its goals. For all, decolonial methodologies help to break down the rigid academic hierarchies that reify who does, can, and should hold knowledge and power. Kyle Whyte, Chris Caldwell and Marie Schaefer (2018) endorse the notion of "collectives" as a counter to the dominant hierarchies and systems, including the notion of Indigenous peoples as locked in historical amber: "Indigenous and settler collectives overlaps, have borderlands, and hybrid social formations that have different expectations of the terms of negotiation and diplomacy." (Grande [2018] also concludes her essay with a similar suggestion.) Whyte, Caldwell, and Schaefer (2018) add, "For many Indigenous peoples, collectives are not anthropocentric. That

is, they do not exclude animals, plants, and ecosystems as members with the responsibilities of active agents in the world. In many cases, plants, animals, and ecosystems are agents bound up in moral relationships of reciprocal responsibilities with humans and other non-humans" (p. 155). What would it mean for teaching and research to think in terms of collectives rather than hierarchies? Of reciprocal relationships rather than "us" doing something for "them"? How can your teaching and research, in collaboration with community partners, shift the world away from white supremacy and settler colonialism and toward Black liberation and decolonization? Decolonial and abolitionist methodologies help frame, answer, and forward these questions.

Other reading:

- "Decolonial Theory and Methodology," Andrea Riley Mukavetz.
- "Rethinking Knowledge Systems for Urban Resilience: Feminist and Decolonial Contributions to Just Transformations," Katinka Wijsman and Mathieu Feagan.
- *Toward What Justice? Describing Diverse Dreams of Justice in Education*. Eds. Eve Tuck and K. Wayne Yang, Routledge, 2018.

John PAR notes (as a record):

- Here are a few PAR resources from classes with did at the Community Innovators Lab at MIT: https://aditimehta.info/portfoliocpt/participatory-action-research/
- Here is the syllabus: https://dusp.mit.edu/sites/dusp.mit.edu/files/attachments/course/11.237_Syllabus_2018.pdf (lots of good readings!)
- We developed this website with lots of good resources too: https://actionresearch.mit.edu/
- Check out PAR READINGS, PAR RESEARCH, and PAR WORKBOOK
- Check this chart out: https://actionresearch.mit.edu/sites/default/files/documents/PAR-Map.pdf
- https://actionresearch.mit.edu/par-workbook

Via Alai:

I keep thinking that we need to add here, and at JFI, resources about training students on equity lenses, bias (explicit and especially implicit) that may emerge and how the team would address it, how to account for each other's social location in the university-community partnership; how to honor women, women of color, queer people, people with disabilities in the work. How do women, women of color, queer faculty, people for disabilities, and those of us who inhabit all those experiences manage different realities-often challenges, at times access-when trying to build partnerships.

Being a queer, woman, faculty of color, Black-Indigenous Caribbean migrant, posed implicit barriers for me for partnerships in the state for a long time when people, colleagues, and students cannot believe I am a professor, challenge my expertise to this day, speak to the nearest cis-male close to me but not to me, take my work and not give me credit, take my time for granted, speak over me, ask me where are my husband and kids and then dismiss me when

I say I have either. These are all things that require inner strength, knowing the landscape, and a lot of diplomacy. I see people do it every day. And it requires mentorship and self-training.

I know there is a lot of scholarship on these matters in academic settings and how costly these are for our lives. I mentor student interns on these matters already and will provide mentorship to our GEs about it since they are all so far women and queer of color- identified.

I am just wondering if there is material on these topics in participatory action research lit that could be useful for faculty and students. These materials could be additional resources on Equity and PAR for this document and us all.

Via Rachael Lee:

Suggestions for Content

- "Public Humanities" might be a good term to include in the "Definitions" section.
- Does it make sense for this toolkit to include more fine-detail pedagogical guidance, or is it meant to be quite broad? Two other components that came to mind for me to consider providing concrete guidance on, perhaps after the Learning Goals section:
    - Facilitating Groupwork: I think setting up generative grounds for groupwork is tricky in general, and presumedly much more so in the context of community-engaged research. Perhaps some notes on best practices here can be helpful.
    - Showcasing Work: I've had varying experiences with opportunities for showcasing public-facing work produced in courses (no showcase; structured presentations and Q&As; informal sharing/celebratory sessions). This part may seem inconsequential, but they have been very important to me as a student. When it comes to community-engaged projects, I think the opportunities for partnership with the community organizations for showcasing the work sound exciting and important for amplifying the research.
- Omeka, a platform for creating media-rich digital exhibits, would be good to include in the list of tools. I TA'd a 200-level Digital Humanities class in which students did very well with learning the tool.
- In the Ethics and Methodologies section: It might be good to add something that provides guidance on providing the space for students to reflect on and frame their orientation toward working on issues that are close to home, given that some of these students will presumably and hopefully have ties to the rural, migrant, and BIPOC communities centered in the Atlas projects. There are already sections in the toolkit that discuss the importance of sensitivity when working with communities that are not one's own, but I think it's worth noting the flipside – the fulfilling yet also challenging aspects of doing work that is close to home.
- Projects to add to the "Project Ideas and Examples section":

  - Dr. Leigh-Anna G. Hidalgo's showcase of student work (fotonovelas and zines)
  - Stanford's Graphic Novel Project
  - In general, adding "Zines" to the list of project types could be exciting for students and draw more projects rooted in a radical DIY ethos. Eric Guerrero from the Art Department regularly teaches a 400/500-level Zine-Making course.
    - A good resource: Gabriella Velasco, Caroline Faria, and Jayme Walenta's "Imagining Environmental Justice 'Across the Street': Zine-making as Creative Feminist Geographic Method"

Suggestions for Formatting

- I think adding subsections to the Headings sidebar could make the document more navigable.
- The "Questions to Consider" posed at the end of the "Participatory Action Research" definition could potentially be its own section altogether, set up as a Visioning Exercise of sorts.
- Something to consider is potentially turning the toolkit into a simple website, using WordPress or as a UO Blog. That form might lend itself well to helping faculty and students easily navigate between and refer back to the various elements of the toolkit (e.g. key terms/methodologies, visioning exercises, examples of student work, list of organizations, etc.).

Other Suggestions

- Is there something already in the works to find out how UO faculty across departments have already incorporated community-engaged research in their courses? I could see how establishing that network would be really great down the line, for the toolkit (perhaps can get sample syllabi/assignment descriptions to include) and the Atlas (promoting the Sustainability Fellows program and soliciting student work).