

Indigenous and non-indigenous research partnerships – resources for transformation

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International research initiatives that seek to address global challenges often require collaborations between western-based non-Indigenous researchers and Indigenous researchers living in and/or working with their communities. Despite best intentions, these collaborations may reproduce colonial approaches to knowledge production and use. They may position Indigenous researchers as junior members of the team. And research findings can construct Indigenous peoples as problems. For example, the collection and analysis of statistical data can focus on Indigenous peoples as deficient in comparison to non-Indigenous norms, rather than (also) tracking the reproduction and accumulation of privilege and/or identifying resilience. Collaboration can also prioritise claims about superior universal methodologies, ignore local relations and context, and are rooted in accompanying power imbalances in Global North and Global South research collaborations.

A context for Indigenous and non-Indigenous research partnerships is historical and ongoing colonisation, with the appropriation of Indigenous people's resources and knowledge. Historically, there has been mainly western

migration to and settling on Indigenous lands, with settlers ruling over and oppressing Indigenous peoples, appropriating and profiting from Indigenous resources and knowledge at the same time as denigrating Indigenous cultures and knowledge.

Academic Indigenous and non-Indigenous research partnerships can perpetuate this exploitative relationship. It can be replicated in how the research focus gets defined and in relationships between Indigenous and non-Indigenous researchers on the research team. But Indigenous peoples have long had their own methodologies of finding out about the world, and Indigenous research and knowledge starts from different knowledge systems and value bases to western dominated research frameworks.

Research world views

All research methodologies are grounded in the specificities of people's world views. Western dominated mainstream research frameworks claim grounding in universal ideas about rigour, generalisation and replicability. Indigenous methodologies are various and include grounded knowledges about their social and natural environments.

Western dominated mainstream research often aspires to be transformative in ways defined by powerful interests, such as government and business. Indigenous research aspires to be critical, transformative and to benefit the community or collective grouping as they define that themselves.

Western dominated research is often challenged as being deficit based, identifying needs and risks, and attempting to solve social problems that are identified as challenges by governments. Indigenous research may aspire to questions or purposes concerned with well-being, self-determination, sovereignty, rights and so on.

Why collaborate?

Research partnerships between Indigenous researchers practising Indigenous methodologies and non-Indigenous researchers offer benefits.

For non-Indigenous researchers, they can involve collegial and appropriate approaches to gaining knowledge about people's lives, with a better understanding of a community's needs



Olivia D. Hicks (the illustration is work in progress)

and meeting them on their own terms. For Indigenous researchers, they can provide allies in addressing contemporary challenges facing Indigenous peoples and gaining respect for Indigenous approaches and knowledges.

These benefits are why it is important for researchers to think about their expectations and practices across the whole research process.

www.indigenous.ncrm.ac.uk

The 'Indigenous and Non-Indigenous Research Partnerships' project, funded under the RCUK/ESRC International Collaboration initiative is producing online resources to support researchers planning collaborations. It encourages non-Indigenous researchers to think about their methods, assumptions and behaviour. It does not provide a definitive blueprint. Rather, it introduces decolonising ways of understanding and researching, and a set of comic, audio and textual resources that can act as prompts to start thinking about the challenges and tensions in partnership working.

The Indigenous/non-Indigenous Research Partnerships International Collaborations network team involves: Rosalind Edwards (University of Southampton, UK), Helen Moewaka Barnes (Massey University, Aotearoa New Zealand), Deborah McGregor (York University, Canada) and Tula Brannelly (Bournemouth University, UK), who worked in collaboration with Christine Garrington (researchpodcasts.co.uk) and Olivia Hicks, comic artist (University of Dundee, UK).

IN THIS ISSUE

- 1 Indigenous and non-indigenous research partnerships – resources for transformation
- 2 Was there a 'Youthquake' in the 2017 general election?
- 3 Seeing the changes that matter: qualitative longitudinal research focused on recovery and adaptation
- 4 Research challenges for using the UK Web Archive for social science research
- 5 Want to make surveys more fun? Maybe ditch the radio buttons
- 6 Learning about culture through physical participation
- 7 The Collaborative Poetics project: developing methodological resources for collaborative arts-based research
- 8 NCRM Training and Events 2019

Was there a ‘Youthquake’ in the 2017 general election?

Patrick Sturgis, National Centre for Research Methods and Will Jennings, University of Southampton

The 2017 ‘snap’ general election saw a substantial reconfiguration of party support during the short campaign from 18th April to Election Day on 8th June. From polling as low as 25% in mid-April, Labour rose to as high as 40% in the final polls, an estimate that matched their actual vote share. While not historically unprecedented, such large shifts in voting preferences are rare during the course of a campaign¹. In the weeks after the election, the most widely held view was that Jeremy Corbyn had particularly appealed to young people, who turned out to vote at historically unprecedented levels – the so-called ‘Youthquake’².

In a widely reported study, Prosser et al.³ questioned whether there had been any increase in youth turnout after all. They undertook an individual-level analysis of turnout amongst young people using the 2015 and 2017 waves of the Face-to-Face British Election Study (BES). Using these high quality data sets, they found no change in voting patterns for the under-30s between 2015 and 2017. Independently, the same conclusion was drawn by Curtice and Simpson⁴ in their analysis of the 2015 and 2017 British Social Attitudes (BSA) survey. While the BSA showed a 5 percentage point increase in turnout (from 56% to 61%) for the 18 to 24 group between 2015 and 2017, this was not statistically distinguishable from no change. In short, using the best data available, there was little in the way of support for the Youthquake theory.

However, while BES and BSA data sets employ gold-standard methodologies, including random sampling and in-home interviewing, they have a key weakness – the small sample sizes on which the comparisons between elections are based. For the BES, the validated vote samples for 18 to 24-year olds were 157 and 109 in 2015 and 2017 respectively. For the BSA, the 18 to 24-year old sample sizes were 289 in 2015 and 162 in 2017. These small samples mean that the probability of failing to reject a true null hypothesis of even quite substantial change in turnout between elections is high, particularly as the *effective* sample sizes will in practice be considerably smaller, when features of the sample design such as weighting and clustering are taken into account.

So, case closed? Perhaps not. In December last year the University of Essex released Wave 8 of the Understanding Society survey⁵. Understanding Society is a longitudinal household panel survey which interviews a random sample of the UK population annually on a range of different topics, including voting and party support. A key feature is its very large sample size (around 40,000 respondents at Wave 8). In Waves 2, 7, and 8 of Understanding Society respondents were asked whether they had voted in the most recent election

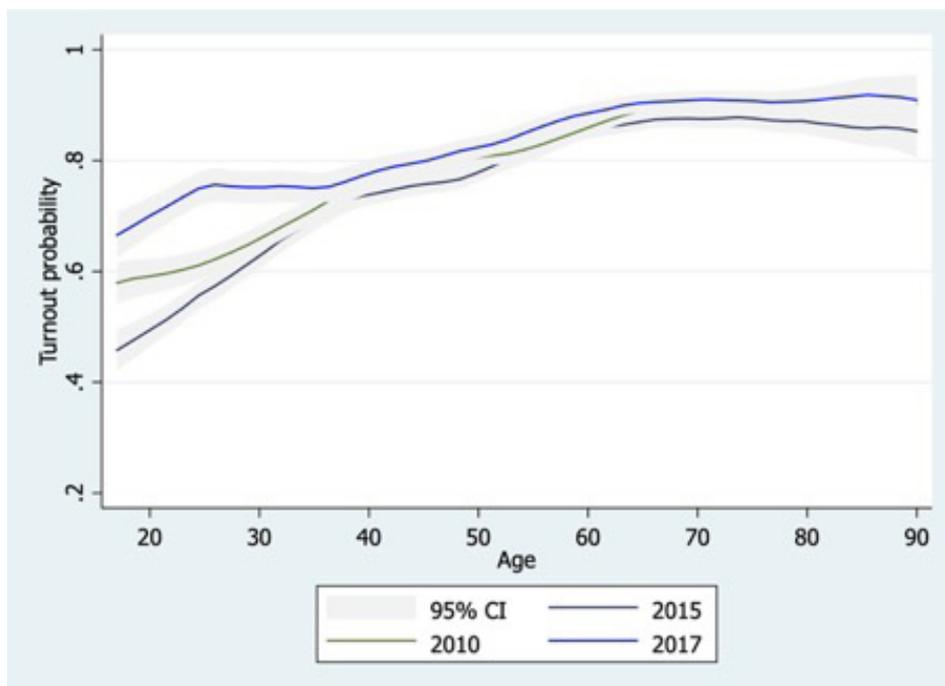


Figure 1. Nonparametric smoothed local polynomial regression probability of turnout by age in years, UKHLS Waves 2, 7 & 8

and, if they had, which party they voted for (corresponding to the 2010, 2015 and 2017 general elections, respectively).

Figure 1 plots non-parametric regression estimates of the relationship between age and turnout in Understanding Society. The dark blue line which represents turnout in 2017, is clearly and substantially higher for the youngest voters, aligning with 2015 turnout at around the age of 35. Interestingly, the figure also reveals a significant increase in turnout for the youngest voters between 2010 and 2015, a change which has not, to our knowledge, been previously noted – indeed the focus of Ed Miliband’s Labour on youth engagement in the run-up to the 2015 general election was widely derided at the time.

Our analysis of Understanding Society supports the conclusion that there was a spike in turnout amongst younger voters in 2017, with turnout increasing by 9 percentage points for voters aged under 25 and by 13 points for those aged 25 to 29. And, while the moniker ‘Youthquake’ no doubt overstates the true level of increase, the evidence from Understanding Society suggests that 2017 did witness a marked increase in turnout amongst young people.

Read more about Patrick and Will’s Youthquake research at: <https://blogs.lse.ac.uk/politicsandpolicy/was-there-a-youthquake-after-all/>

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Seeing the changes that matter: qualitative longitudinal research focused on recovery and adaptation

Joanna Fadyl, Auckland University of Technology

My colleagues and I worked on the 'TBI experiences' study' – qualitative longitudinal research (QLR) about recovery and adaptation after traumatic brain injury (TBI). Led by Kathryn McPherson and Alice Theadom, we came to QLR as qualitative researchers who saw a need to capture how recovery and adaptation shifted and changed over time, in order to better inform rehabilitation services and support.

For QLR, our data collection period of 48 months was relatively short. Our focus was on understanding what helped or hindered recovery and adaptation for people with TBI, and the significant others in their lives. However, with 52 participants (plus their significant others), the volume of data was significant. We interviewed participants at 6, 12, 24 and 48 months after a TBI, and at 48 months we had a subset of participants with diverse experiences.

The focus for our analytical approach was a type of thematic analysis based on Kathy Charmaz's writing on grounded theory. The purpose of our research was to build a picture of what recovery and adaptation looks like for a cohort of people over time. While we did do some analysis of 'case sets' (the series of interviews relating to a particular person), the focus of the analysis was more on looking at patterns across the participant group rather than individuals.

Making sense of a large amount of rich data is always challenging, but the added dimension of change over time is something we spent a lot of time pondering. One of the biggest challenges was to find strategies to make the changes we were interested in visible in our coding structure, so we could easily see what was happening in our data over time. We chose to set up an extensive code structure during analysis at the first time-point and work with this set of codes throughout, adapting and adding to them at further time-points. We reasoned this would enable us to track both similarities and differences in the ways people were talking about their experiences over the various time-points. Doing this made it possible to map the set of codes themselves as a way of seeing changes over time.

We used detailed titles for the codes and comprehensive code descriptions that included examples from the data. At each time-point, the code descriptions were added to and consideration was given to which codes were outdated or had shifted. For example, a code we labelled at 6 months as: 'allowing me to change what I normally do to manage symptoms and recover' needed extensions to the code description at 12 months to reflect subtle changes. Beyond that, although data still fitted with the essence of the code that had been developing over time, we began to

question the appropriateness of the code title, as the later data related to the same idea but was no longer about managing symptoms, rather navigating the need to do things differently than before the injury to cope with changes.

This way of working with the code enabled us to reflect on the experience for participants. At the 24 month point, the original code was 'in transition' – not quite a new code yet, but different enough to be an uncomfortable fit with the original title. The description now included this query to help us reconsider it in light of new data in the future.

When analysing interviews at 48 months, the data related to this idea had changed and no longer fitted the existing code title or description. We needed to consider introducing a new code, one that had a key relationship with the existing one but captured the essence of our findings more clearly. Essentially, the idea of 'changing what I normally do' had expired, because there was less tendency to refer to pre-injury activities as 'what I normally do'. However, negotiating having to do things differently in order to manage life was still an issue for participants experiencing ongoing effects. The changes in codes over time and the relationships between 'old' and 'new' code were very visible using this system.

The extensive code descriptions helped orientate us to the interview extracts that were most influential in shaping the code, and the database we set up to record our coding allowed us to create reports of every extract coded here, so we could review and debate changes with reference to key data and the 'feel' of what was coded.

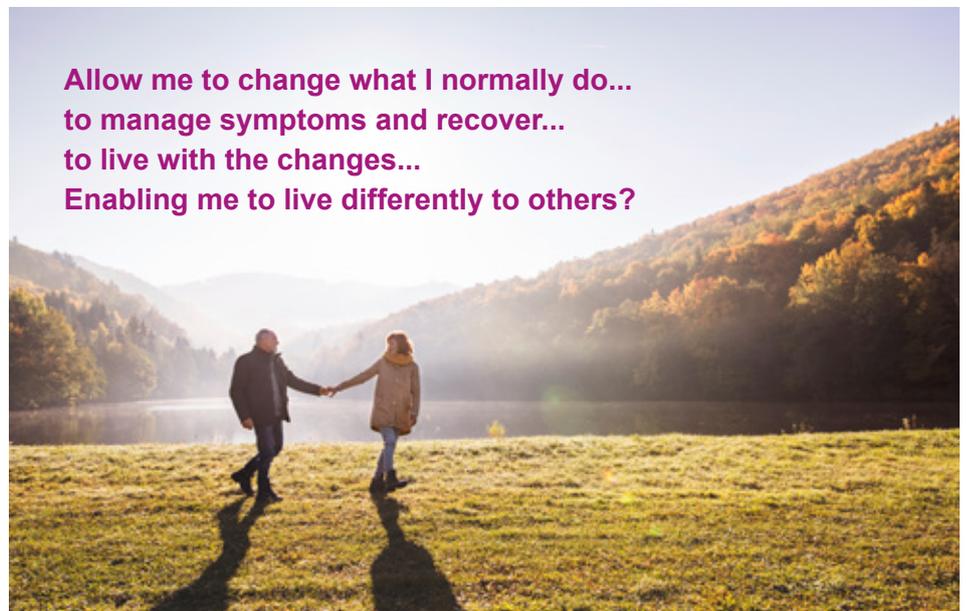
Another key strategy we used to help us explore data over time was the use of data visualisation software. We used QlikSense, which is designed for exploring patterns in data and then directly drilling down into the relevant detail to look at what's going on (as opposed to seeing an overview, which we did on paper).

One example is where codes and groups of codes varied in their prominence (e.g. code density or number of participants who contributed to the code) across different time-points. Seeing these differences prompted us to look at the code descriptions and the data coded there to consider if this pattern added to our understanding of how people's experiences were changing over time. We provide some more detailed examples of the patterns we explored in a paper published in *Nursing Inquiry* in 2017².

At the start of our study, we had limited understanding about the challenges ahead because of the nature of QLR, but in working it out by doing it, we saw the value of such an approach – so much so, that some of the other authors have since been involved in other QLR projects.

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Research challenges for using the UK Web Archive for social science research

Jessica Ogden, National Centre for Research Methods

In July 2018, I undertook an NCRM-funded placement fellowship with the UK Web Archive (UKWA), based at the British Library. The UKWA collects and preserves UK web content with the aim of providing access to these resources to researchers and the public, in perpetuity. Currently amassing millions of UK websites (and billions of individual 'assets') each year,¹ the UKWA is poised to become a major resource for researchers interested in studying social, economic, political and cultural change in the UK over time.

The placement at the UKWA was centred through the lens of my own ongoing PhD research in Web Science, which more generally examines web archival practices in various institutional and community contexts. I am widely interested in the critical ways that these efforts to 'archive the web' are changing the nature of the Web's architecture, as well as how web archives are increasingly becoming central to the study of information circulation online.

The placement fellowship, entitled '*Research challenges for using the archived web for social research*', fundamentally sought to engage with the web archive as a source for social science research. Aiming to examine what social science researchers require from the UKWA to enable effective scholarly research, I used the UKWA to explore a set of research questions, reflexively studied the research process itself and examined the everyday practices of the UKWA that ultimately have effects on both.

To help contextualise my research, I had informal discussions with British Library and UKWA staff in a variety of roles, including curators, engagement officers and technical support. I also undertook a brief review of relevant web archiving literature to contextualise the study within the wider history of web archiving, which allowed a focus on the opportunities and challenges presented by web archives for researchers.

In an effort to inform future research in this space, I developed a general conceptual framework through which to describe the challenges that a researcher wishing to use the UKWA must contend with during the early stages of this form of scholarship. Through three conceptual devices, I reflected on the various processes associated with *orientating*, *auditing* and *constructing* a corpus for research. These overlapping concepts encompass the practices associated with:

- accounting for various idiosyncrasies of web archive collections
- situating the archival / data sources within one's own research paradigm and praxis
- confronting the opportunities and constraints of institutions as sociotechnical infrastructures



The UKWA is based at the British Library in London. Picture credit: British Library

Orientating to the UKWA includes engaging with web archives as new ontological devices for historical research, unpicking the complex legal constraints of access, and embracing new ways of knowing data and infrastructure. It is safe to say that most researchers attempting to use the UKWA will likely have never encountered a web archive or used web archival data before. As a researcher who has spent the last four years studying web archiving, my engagement with the UKWA will likely not be representative of the ways in which a 'typical researcher' might orientate to the web archive as a new source of scholarship. Nevertheless, despite my expertise, the challenges I experienced whilst attempting to use the UKWA point towards a fundamental need to situate and return to the rationales, processes and communication devices that facilitate web archives. Even getting to grips with *what a web archive is* can be a challenging task in this context, especially when faced with the myriad forms of digital data archives which exist on and off the Web.

Over the course of the three-month placement, the access constraints surrounding the UKWA's mandate to archive the UK Web presented numerous challenges for researcher engagement. As a significant portion of the UKWA is only available on-site in the Reading Rooms, researchers must unpick the situated legal conditions of collection and access that both enable and constrain collection and research activities. This can be especially challenging in the face of different legislation pertaining to copyright, data protection and digital publication rights online.

As a result of the placement, I provided recommendations for potential future directions to further facilitate researcher engagement with the UKWA. They included recommendations to enable greater transparency in the presentation of collection activities, tools for collating and citing archived resources, and mechanisms for encouraging interdisciplinary research collaborations on UKWA collections.

This project required a constant process of orientating to the technology of the British Library's infrastructure and to the everyday human and technological inventions required to facilitate access to the UKWA. By being able to directly observe the web archiving practices of the British Library, I was able to research, consult and make recommendations about the direct connections between collection activities and researcher use. This work has directly informed the direction of my PhD research and the opportunity to work with the British Library has been invaluable.

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Want to make surveys more fun? Maybe ditch the radio buttons

Alexandru Cernat, University of Manchester

Web surveys have become a widely adopted approach for data collection in many fields due to their low costs and efficiency. Nevertheless, due to the high competition for respondents' time and attention, web survey companies are struggling to recruit web respondents, keep them engaged in online surveys, and ensure adequate data quality. One possible avenue to ameliorate these threats is through the use of innovative survey designs. Interest in this area is apparent in the attention that concepts like gamification have received.

One important visual aspect of web surveys that could be changed to improve the experience of respondents is the response scales. Traditionally, HTML code allowed the use of radio buttons for responses with mutually exclusive categories. An early alternative to this approach has been the drop-down menu, while more recently slider questions and visual analog scales have been proposed. Nevertheless, radio buttons have remained the standard approach to collecting answers to close-ended questions in online surveys.

In a recent paper¹, we have experimentally compared four alternative graphic designs to the traditional radio button response. Thus, we

replace the traditional round button with stars, smileys, hearts and thumbs. By replacing the radio buttons with these familiar symbols we expected to make the survey more appealing. At the same time we are interested in any unintentional impact on response patterns.

In order to investigate the influence of these symbols on responses, we ran a series of web survey experiments that experimentally manipulated other possible moderating factors: the number of categories (5 vs. 7), type of response scale (unipolar vs. bipolar) and the use of verbal labelling (with and without labels). Additionally, we investigated how these are influenced by the device used (PC vs. mobile). We crossed all of these experimental groups and applied them in SurveyMonkey nonprobability panel in the US.

Overall, there are no differences in data quality or respondent satisfaction between the radio buttons and the new response scales. Two differences stand out. Firstly, the smiley face scale had higher item missing and lower satisfaction, both compared to radio buttons and the other symbols. At this point it is unclear why the smiley face scale significantly underperformed compared with the other symbols. One explanation can come

through the implied reasoning behind the use of the scales. When the scales are not labelled we expect respondents to infer that more agreement/satisfaction leads to more points on the scale. This is in line to how we already use some of these symbols: 5 stars is better than 3 stars. This inference may work less well in the case of the smiley response scale (as seen in Figure 2). An alternative design could make this a bi-polar scale by including a frowning face at one extreme of the scale and a smiley face at the end, with a neutral face in the middle.

The second finding of the paper is around response time. The new response scales were faster to complete. As seen in Table 1 below, the alternative buttons take on average around 41 second less to complete. This difference is larger on PCs than on mobile, 56 seconds versus 24. Given that the data quality of the new scales was similar to that from the radio buttons it might indicate the cognitive burden is lower (which might be an advantage).

	Radio button	Alternative	Difference	Ratio
Whole sample	185	143	41	1.29
Mobile	159	135	24	1.18
PC	207	151	56	1.37

Table 1. Average time to completion radio buttons versus visual response scales.

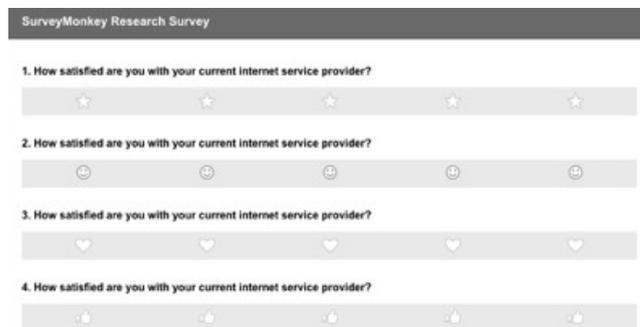


Figure 1. Alternative scales proposed in the paper



Figure 2. How choosing different points on the scale worked.

In conclusion, should we get rid of radio buttons? It's still early days. Further testing is probably needed, especially in longer and more complex surveys. That being said there is some indication that we can replace the radio buttons in surveys without loss to data quality but also with no increase in the satisfaction of the respondents. Combining the new response scales with other approaches such as gamification might be worth considering.

If you want to read more about this you can have a look at our recently published paper in the International Journal of Market Research.

Find out more about Alex's work at: www.alexcernat.com

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Learning about culture through physical participation

Dr Jerome Lewis, University College London

As a Reader of Social Anthropology, my interests include new participatory research methods, language, dance and music. Since culture is embedded in human bodies, ways of doing and interacting, the body and its engagement with culture is central to anthropological research. The oxymoron 'participant-observation' reflects both the method we employ and the tensions involved in so doing. If you observe you are no longer participating, and if you participate it is hard to step back and observe, yet somehow this label reflects well what generations of anthropologists seek to do. Participation – using your body to do things as people do in the culture you are seeking to understand is the central method for gaining anthropological knowledge and what I'd like to focus on here. We think of an object as having some representational value for a culture (like statues, houses or carvings), but at the deepest level, culture is stored in humans' bodies. If that's the case, then how do we get to the knowledge of that culture within human bodies?

25 years ago, I arrived in a forest in Central Africa to live with the Mbedndjele people. Everything was new: the species, the density, the particular configurations. There was a very basic perceptual issue of how to orientate myself, such as how to figure out landmarks in the dense forest. I quickly learnt that particular trees could help me find my way home again when I'd gone off looking for honey or gathering something.

I honed many different skills during my time in Africa. For example, the people I worked with in the Congo have about six different verbs for different styles of looking: shifting your head side to side and up and down allows you to penetrate between dense foliage in front of your face, whereas throwing your eyes around to disperse them rapidly across your field of vision was useful when you heard the stamp of buffalo but weren't sure where they were coming from.

Adapted styles of singing are another example. The people we lived with have an extraordinary set of very complex dance-song combinations, which are dense and have many melodies overlapping simultaneously. It requires a lot of brain power to join in!

Specialised activities like hunting and gathering taught me even more skills that I could embody. Whatever animal you are hunting, you become adept at thinking like them. If you talk to hunters, they speak about becoming the animal – they enter their consciousness and a close relationship develops between the hunter and the hunted. I've discovered I can call fish in the Atlantic and Mediterranean by applying the same principles my Mbendjele friends taught me in the forests of Africa. When you find yourself in new contexts and situations, those same skills can be transferred in unusual and surprising ways.

When I first arrived in the field, I'd been researching the Rwandan genocide, which was deeply distressing. We came across very tragic stories, and one of the consequences of hearing such awful stories was that I lost my laughter – for about three months after finishing the research, I just couldn't laugh, things weren't funny any more. But the Mbendjele quickly noticed this and started performing comical enactments of things that had happened that day in the evenings. That was so nice, and it re-educated me and now I can laugh again.

Public speaking was another skill that I soon honed. In the evenings, the camp would speak to itself through a particular institution they call Mosambo. From very early on, they encouraged me to do Mosambo, and I was terrified because my language skills were so poor. But finally, because of continued encouragement, I started to participate. What I realise now, years later, is that they taught me the art of public speaking. Mosambo is not widely understood, but the principles of public speaking are worldwide.

The idea of participant observation as the main method with which anthropologists gain insight into other cultures is very relevant, because what it really means is that you need to spend a year or two living with a group of people, learning how to do things their way so that you can experience it for yourself, as well as understanding the principles of their experience.

If we're not attentive to the ways in which our

body engages with a different culture, we're not able to understand or translate that culture into the language of our own culture – which is essentially what anthropologists do. How your body interacts with the environment of another culture is the main source for learning what cultural knowledge is in that context. This is particularly relevant when you study rituals, because you have a deliberate process of establishing relationships between people, symbols, perceptions of the spirit world and aspects of what they believe are beyond the perceptible.

In my opinion, there is not much support or training to enable students to make embodied reflections, that translate the data they get from their participant observation in the field into research data. It's difficult for students to critique the carefully written articles they're given to read and appreciate the extent to which bodily experience and the difficulties involved in trying to understand them in a very different context have on the texts that anthropologists produce. Having more opportunities to experience this for themselves would really help students to bring a critical edge to their reflections on the ethnographies they read.

This article was taken from an interview that Jerome did with NCRM researcher Eline Kieft for her podcast 'Remember your body', where she interviews academics who pioneer the body as a research tool in anthropology. Listen to the full interview at www.somaticstoolkit.coventry.ac.uk



The Collaborative Poetics project: developing methodological resources for collaborative arts-based research

Helen Johnson, University of Brighton

In 2016, I travelled to Montreal to work with Claudia Mitchell and the Participatory Cultures Lab at McGill University. My visit was funded by NCRM's International Visitor Exchange Scheme. During my 8-week visit, I worked intensively with a group of young spoken word artists to experiment with different ways in which poetry could be harnessed as a research tool^{1,2}. The immediate aim of this study was to use poetry to explore and communicate co-researchers' lived experiences of discrimination. The broader aim was to develop an innovative new method of arts-based research, 'collaborative poetics' (CP).

Arts-based research is an incredibly diverse and dynamic area. Broadly, however, it refers to research where the arts is used as a tool for data collection, data analysis and/or data dissemination. During the Montreal study, we used poetry in all these ways, studying poems for insights into discrimination, writing poetry as a means to understand, analyse and explore discrimination experiences, and communicating our learning through a spoken word show ('The Struggle *Is* Real') and poetry chapbook ('You Kind of Have to Listen to Me')³.

Arts-based research is exciting and important, because it enables us to explore aspects of lived experience which are problematic for mainstream research methods, embracing ambiguity, fluidity, multiplicity, emotionality, and the unspoken. Working with the arts can also help us to attract new audiences (and participants) to research, engaging them with research findings on an emotive, visceral level. This can inspire action, strengthen communities and result in both individual and social transformations. Besides being arts-based, then, CP is also framed by a concern with social justice and community engagement. It speaks to participatory research approaches, which seek to empower and work *with* co-researchers. Accordingly, this pilot research saw the group sharing our artistic, academic and personal expertise in an equal status 'research collective.'

On my return to the UK, I hosted several workshops and talks on CP. These were attended by artists, community organisations, and academics representing a range of disciplines, from occupational therapy, to human geography, to business. The success of these events led to a call for freely-available resources which would allow people from all of these sectors/disciplines to apply the CP method. A small group of artists, consultants, community partners and academics cohered around this call to form the Collaborative Poetics Network. This network is framed by a concern with critical or social justice-based resilience, which seeks to build resilience amongst individuals and communities while simultaneously drawing attention to, and fighting against, the inequalities which help create the need for such resilience in the first place⁴.



Since 2017, the group have worked together to host a transdisciplinary, cross-sector conference, The Carnival of Invention, and to develop a CP resource pack. Our work on the pack is funded by the Independent Social Research Foundation and supported by the University of Brighton. The pack includes guidance on core considerations in participatory, arts-based research, such as how to set up and manage a research collective, how to instil your group's ideology and aims in a manifesto, and how to manage ethical issues in this kind of research. These guidance notes are supported by a range of teaching materials, stimulus resources and creative activities. The activities reflect CP's roots by focusing predominantly on poetry and creative writing, but they also speak to the subsequent development of this method, by incorporating tools and techniques from the visual arts.

To find out more about the CP Network and method, to download the pack and supporting resources, or to leave feedback, please visit: <http://blogs.brighton.ac.uk/collaborativepoetics/>

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NCRM Training and Events 2019

How to write your methodology chapter

4 September, London
Dr Patrick Brindle

Neural, physiological and computational methods for social scientists and policy-makers

6 September, Edinburgh
Prof Laura Cram

Questionnaire design

9-10 September, Southampton
Dr Pamela Campanelli

Integrating and analysing multiple datasets

12 - 13 September, Manchester
Dr Ana Ivon Morales Gomez and Prof Mark Elliot

Introduction to hospital episode statistics

3-4 October, Southampton
Dr Pia Hardelid

Using creative research methods

29 October, Belfast
Dr Helen Kara

Programming with Python for Social Science Bootcamp

29 October - 1 November 2019, Manchester
Dr Phillip Brooker and Dr Mark Carrigan

SQL for biomedical researchers

5-6 November, London
Dr Spiros Denaxas, Dr Arturo Gonzalez-Izquierdo and Dr Vaclav Papez

Electronic health records (EHR) & EHR-based phenotyping

8 November, Southampton
Dr Spiros Denaxas and Dr Arturo Gonzalez-Izquierdo

Creative Approaches to Qualitative Researching

11 - 12 November, Manchester
The Morgan Centre

Drawing, multimodality and interaction analytics

28 November, London
Saul Albert, Pat Healey, Matthew Tobias Harris, Claude Heath, Sophie Schach



ABOUT NCRM

The **ESRC National Centre for Research Methods (NCRM)** was established in 2004 as part of the **Economic and Social Research Council's (ESRC) strategy to improve the standards of research methods across the UK social science community.**

NCRM acts as a strategic focal point for developments in research, training and capacity building related to research methods, cutting across social science disciplines.

NCRM brings together researchers from across the UK and internationally with a wide range of research methods expertise, at the frontiers of developments in research methodology.

NCRM disseminates innovations and developments in research methods through training courses and events and through other direct engagement with researchers, but also by cooperating with other organisations and initiatives with an interest in social science research methods.

For more information about NCRM and its activities please see our website www.ncrm.ac.uk

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