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Ethical Perspectives in Studying the Participatory Behavior of Refugee Youth: The Case of Sports and Leisure Activities

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Abstract

Purpose: For several decades, there has been a variety of publications on refugee and enforced immigration studies, with the rising corpus of studies on obligatory displacement and sport reflecting relatively recent emphasis over the last decade. However, prior studies do not suggest and summarize regarding ethical perspectives in terms of participatory behavior of refugee youth in sports and leisure field. **Research design, data and methodology:** Unlike quantitative research method which tries to quantify the association between variables, the qualitative research design that was selected by the current study as a main methodology attempts to take a look at the current and past literature contents closely so that obtained datasets may be explanatory and abundant. **Results:** After thorough analysis, it was evident that in all research where ethical perspectives were utilized, there was increased participation in sports and leisure activities by the refugee youths, and it may be divided into three categories: culturally sensitive, contextual, and reflective ethics. **Conclusions:** The current research concludes that ethical perspectives are required to research refugee youth's participatory behavior in sports and leisure and many more ethical factors are aspired to, and they must be thoroughly evaluated before, throughout, and following the study.

Keywords : Refugee Youth, Research Ethics, Sports and Leisure, Qualitative Approach

JEL Classification Code: E44, L83, Z28

1. Introduction

It is essential to investigate certain potential ethical perspectives in the collaborative research projects on physical exercise and leisure fields among immigrant youth. Participatory action studies have been positioned as a tool for resolving the present methodological limitations in immigrants' youths' participation in sports. However, ensuring its intended goals of cooperation, mutual respect, confidence, transparency, justice, and structural progress

presents problems. Since the 1980s, there has been a variety of publications on refugee and enforced immigration studies, with the rising corpus of studies on obligatory displacement and sport reflecting relatively recent emphasis over the last decade. One researcher provided the initial critical examination of the literature, concluding that most of the task reinforces shortfalls prototypes while also failing to move beyond Western strategy classifications of refugees and acknowledge the intricacies of immigrant youths, entertainment, and sports using the lens of intersectionality. These issues highlight a gap between experts in migration research and the actual experiences of immigrants.

Additionally, there are recognizable research methodology limits to existing research, which are essential to the debate in this essay and following, such as inadequate devotion to lived perception - specifically sentimental and exemplified viewpoints, limited

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prescriptions of contemporary ontologies and philosophical contexts, an absence of creativity in research methodology, and partial investigation of central concerns within ethical guidelines and the overarching integrity whereby knowledge is generated (Hugman et al., 2011). This essay is based on participatory research examining the links between recreational activities and young people's wellbeing. It provides a critical consideration of 2 distinct and sensitive issues: establishing trust and creating reciprocal relationships, resolving ethical quandaries, and doing participatory research with authenticity. This research contends that adopting a reflective approach and cultivating trustworthy and reciprocal connections enables it to collectively convert these challenges and endorse the benefits which may be received by all parties participating in the participatory approach.

2. Literature Review

In Research Refugees are, by definition, vulnerable persons whose lives and liberties are jeopardized, with well-founded dread of death, humiliation, starvation, rape, assault, and other kinds of cruel, inhuman, or inhumane treatment (Numans et al., 2019). However, numerous non-refugees, including those who publish about them, fail to recognize that being an immigrant does not imply a distinct individual; rather, it denotes a temporary and mostly prolonged state in which normal citizens find themselves when confronted with extraordinary trials and tribulations due to upheaval in society and politics in their home countries. Numerous examples from contemporary history and our own time indicate that anybody may become a victim of persecution and become a refugee. Participatory research methods for emigration and sports studies have grown in popularity. Smith et al. (2022) contend that the major difference between participatory and traditional research approaches is the more equitable transfer of authority from the investigator and to other participants throughout the study process.

The term "participatory methodology" refers to numerous investigation methods, ranging from Research Process to Participatory Inquiry. Participatory action research emerged from these two methodologies as a strength-based paradigm that honors stakeholders' knowledge of the area and stresses their agency in supporting social change via processes of reflection, action, and education (Warr et al., 2013). Participants progress from being studied to becoming collaborators in developing all areas of the study process. Various social circumstances and government regulations influence how researchers research refugee situations, which are frequently conducted in politically sensitive, challenging,

and even dangerous circumstances, with respondents who may be frightened and vulnerable.

Despite this, Kemmis (2006) contends that two major ethical responsibilities bind researchers: the first is to avert producing research that legitimizes or rationalizes the accounts of mass victimization; and the second is to prevent producing accounts that refute the phenomenological complexities of social suffering. Because of these ethical imperatives, refugee studies can never be politically impartial. Despite this, some academics feel that objective political impartiality is attainable while examining human rights violations. A modest but rising number of research utilizing participatory action research has lately been published in migration studies and athletics. Stodolska et al. (2014) collaborated with partners in Australia to co-design sporting agendas to improve the engagement of kids from underprivileged, ethnically and linguistically varied backgrounds. Another research used Kemmis' cyclical Action Research methodology to implement a Syrian adolescents Sports Club. In Canada, where the researcher used social action community-based participatory study with migrant youth to write vignette narratives on the role of sports in their expeditions, there was increased participation (Hugman et al., 2011).

In one study, the researcher volunteered biweekly at *BelongHere* for nine months, assisting young folks from refugee families through sports and leisure activities like fitness, dance, art, theatre, and cultural/social trips (Brightbill & Manzo, 2007). That was done to increase their participation. During this period, the first author established mutually respectful connections and collaborations with youngsters and partner organizations serving youngsters from refugee backgrounds (Anokye et al., 2015). To begin, the researcher included respect for others into the informed consent by having the informed consent assessed by the institute for research and community outreach. The subjects were not manipulated in any way, and their involvement was voluntary because no one persuaded them to participate in the research. They also had complete awareness of the study, as mentioned in the informed consent (Donnelly et al., 2011). The participants' true identities, such as their names and whereabouts, were not revealed, and special consideration was paid to their immigrant status. Due to the above, their participation in the research increased (Kang & Hwang, 2021).

The researcher concluded that there is a need to incorporate an ethical perspective into this research. In the United Kingdom, researchers investigated the link between soccer, confidence, and inclusion among adult male immigrants, and they utilized participatory in conjunction with fieldwork to co-create a recreation football programs

(Allen et al., 2011). In Brazil, researchers employed participatory research to evaluate a leisure-based therapy for males that are born as transsexual people requesting refuge. Another study in Sweden used participatory research with orphaned Afghan youngsters to investigate their physical exercise experiences during relocation and settling. Furthermore, in Australia, one study employed an activist method to investigate the facilitators and barriers to sports engagement for African-Australian asylum seeker young women, after which they co-created and conducted a course for coaches (Pittaway & Bartolomei, 2013). The study found that using that method increased participation. Participatory action research has been used in developing research-practice collaborations, co-designing and assessing sports and recreation programs, and studying the different experiences and opinions of refugee-background individuals and community sports organizers, according to the above bodies of work.

There is a rising emphasis within sports studies on incorporating critical participatory techniques to safeguard the participatory approach's confidentiality. However, only three publications in immigration and sport documented using a critical participatory action methodology, comprising Halilovich et al. (2022), who utilized Kemmis' cycle of the research process and also integrated a relevant theoretical activist methodology. Furthermore, whereas most studies gave an in-depth description of the study process, the participatory research technique, which included epistemology, psychology, collaboration work, and reflexivity, received insufficient scrutiny (Halilovich et al., 2022). Indeed, one study was the only one to include participatory research into a decolonial paradigm. Finally, although participatory research was presented as a tool to fill gaps in the research and center ethical connections and practices (as mentioned in the beginning), many of these investigations lacked reflective dialogue about ethical research. One of the researchers was the only one who included a critically reflective perspective and thoroughly discussed their positionality; nonetheless, they did not clearly emphasize the significance of establishing reciprocal and ethical connections in participatory research.

3. Research Findings

The literature review yielded qualitative data for the study. data were documented and sorted in the study process's chronological sequence; this rich data from many sources allowed for varied and in-depth conceptions of lived experiences. The current researcher used a broadly deductive, reflexive thematic content analysis, with data content directing coding and concept development. After thorough analysis, it was evident that in all research where

ethical perspectives were utilized, there was increased participation in sports and leisure activities by the migrant youths.

3.1. Minimalist and Idealistic Ethical Rules

Data analysis shows that there is a need to include ethical perspectives when doing this kind of research. Although the ethical implications of investigating immigrant adolescent physical activity vary depending on the environment, the procedures are carried out in line with minimalist and idealistic ethical rules (Lahman et al., 2011). While minimalist codes address processes and how they might be problematic in participatory research, idealistic ethical codes are impacted by the researcher's social-economic upbringing and philosophy, immigrant experiences, and physical exercise in two cultural settings. The ethical framework to be considered under the idealistic ethical norms is ethics and dedication. Although much of the labeling dialect has altered, these cultural structures are still perceived as derogating from what is deemed acceptable, ordinary, and normative, and we continue to be inordinately scrutinized by social researchers in their pursuit to uncover social irregularities and issues (Holland et al., 2018). Significant work on ethical elements investigating immigrant youth's vigorous exercise using minimalist guidelines sounds religious. And while all three of these ethical standards are excellent, especially when codified, they may get restricted in practice.

As a result, researchers must seriously analyze any possible danger that is difficult to detect because such concern, if not identified, will not be disclosed. In contradiction to minimalist standards, idealistic ethics allows for some flexibility in the participatory research process and extends beyond the ethical checklist supplied by IRBs (Mackenzie et al., 2017). the researcher needs to use the concept of culturally reflexive Ethics to grasp this properly. The goal is to show these ethical aspects analytically, although they may overlap, and the researcher will investigate how elements such as the researcher's socio-cultural origins, immigrant experiences, and participatory technique might randomly become troublesome in ethical practices.

3.2. Culturally Responsive Ethics

Culture is defined as shared values and activities shaped by those beliefs. Traditions, rituals, lifestyles, language, demeanors, and customs are also included. Culture is acquired rather than inherited genetically. Similarly, culturally responsive techniques include mindfulness of the researcher's experienced cultures and an endeavor to comprehend other people's viewpoints

(Luguetti et al., 2022). Traditionally, social research has concentrated on migrants as troublesome, 'deviant,' concerned, underprivileged, and marginalized. Faced with a slew of 'abnormalities,' such as displacement, unemployment, despair, aggression, and 'illegal immigration, refugees have played a key part in groups that deviate from what is deemed socially 'normal' and 'common.' As a result, it is not unexpected that refugees frequently wind up 'under the limelight' in various research initiatives investigating various facets of refugees. In terms of research, Smith et al. (2022) define culturally relevant researchers as those who can sensitively integrate participants to improve data reliability. Smith et al. (2022) contend that responsive research entails researchers monitoring at every point to ensure that respondents are still interested in participating in their project. In other words, this strategy is also known as process consent. Because this kind of experiment included young individuals, they may have become absorbed in the activity and neglected that they were participating in the research (Anwar et al., 2018). As a result, the researchers must remind people of their involvement frequently. This ethical method is also useful when typically informed permission obtained before the investigation is no longer valid.

3.3. Commitment as Ethics

Anwar et al. (2018) suggest that dedication among researchers, particularly PAR researchers, can enhance the lives of disadvantaged people in the early stages of participatory research. And for intellectuals, it implies that generating knowledge has a monetary worth. It should also be laden with social transformational intentions. Halilovich (2018) condemns researchers who conduct studies to advance their careers. He also supports Gramscian's theory of organic intellectual, which states that scholars should not just segregate themselves in the sporting world but should also stand with and voice for the general people. Furthermore, in any study, commitment has to be influenced by pragmatism, a term created by researchers to refer to action and contemplation.

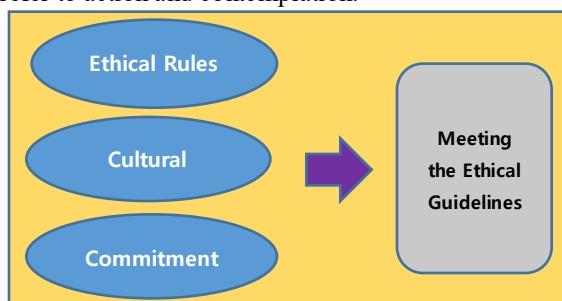


Figure 1: Research Findings

And this successful practice dedication emerges from the academic experience. The researcher should be people who participated in physical activities when they were young. That would make them understand that sport and varied physical activities can teach young people in numerous ways, thus aiding their growth to maturity. That will make them have much faith in delivering education for young people / /through physical activities since these backgrounds and experiences build a strong ethical relationship and commitment to the underprivileged youths.

4. Conclusions

Ethical perspectives are required to research refugee youth's participatory behavior in sports and leisure. There are two broad groups of ethical issues in research with immigrant populations. Minimalist rules address the first ethical issue, whereas idealistic ethics codes address the second, and because studying immigrant adolescents' physical activity is very contextual, the minimalist norms developed may not be useful in other circumstances (Mansfield, 2017). Many more ethical factors are aspired to, and they must be thoroughly evaluated before, throughout, and following the study. Though ethics in immigrant youth studies are multifaceted, they may be classified as culturally sensitive, relational, and reflective ethics.

In conclusion, social research has traditionally concentrated on migrants as troublesome, 'deviant,' concerned, underprivileged, and marginalized. Faced with a slew of 'abnormalities,' such as displacement, unemployment, despair, aggression, and 'illegal immigration, refugees have played a key part in groups that deviate from what is deemed socially 'normal' and 'common.' Therefore, there is a need to integrate ethical perspectives in any research involving this group. A reflective and negotiated strategy for incorporating ethical ideas, procedures, and practices in participatory action research is required. The organizational ethics review procedure implies that research may be pre-planned and advance linearly by demanding disclosure of the whole study protocol and any potential ethical difficulties before recruiting participants. Building trustworthy and reciprocal connections is a continuous and delicate process that must be worked on continuously while creating and maintaining meaningful partnerships. Researching refugee adolescent participation in sports and leisure domains necessitates ethical concerns. There are two basic categories of ethical difficulties in any investigation of immigrant communities. The first ethical difficulties are addressed by minimalist rules, whereas idealistic ethics regulations address the second.

Though morality in immigrant youth participation in sports is diverse, it may be divided into three categories: culturally sensitive, contextual, and reflective ethics. Furthermore, because researching immigrant teen strength training is very situational, the minimalist principles generated may not be applicable in other situations. Many additional ethical aspects are desired, and they must be properly reviewed before, during, and after the study. Furthermore, this research has contended that ethics is more firmly ingrained in negotiated procedures throughout the research lifetime, procedures constituted by participatory values, rather than simply meeting normative guidelines set by ethical guidelines boards.

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