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Pictorial Consent: Fieldwork Reflections

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Abstract. Obtaining participants' informed consent is a fundamental ethical requirement of human-centered research. Researchers working with disadvantaged populations in the Global South face the challenge of communicating to participants the many aspects of a study that require consent, for example, the goals of the research and the data privacy risks and assurances. We reflect on our experience of conducting fieldwork in rural Bangladesh and the inadequacy of standard practices of obtaining written or verbal consent. Consent practices that are deemed effective and sufficient in the Global North have left many of our Bangladeshi participants confused (at best) and indifferent (at worst), thereby jeopardizing the ethical integrity of our research. In response, we developed a pictorial consent communication process. Our reflections on its use have led us to highlight the detachment of traditional consent processes from the realities of the field, and call for their root-and-branch re-evaluation. This is a preliminary contribution, intended to provoke discussion and action on a more inclusive informed consent process design.

1 Introduction

Obtaining the consent of participants is a well-established ethical requirement in any human-centered research study, and this consent must be “informed”, that is, participants can only give consent if they have a clear understanding of what the research is, and what participation in the research involves, including objectives of the research, the activities entailed, and the potential benefits and risks of participation (Kasturiaratch et al., 1999; Moodley and Myer, 2007; Rose et al., 2009). Here "risk" includes not only the immediate physical and psychological consequences of participation, but the risks pertaining to the participants' data being knowingly or unknowingly highlighted, shared or disseminated to people beyond the research team.

Where the capabilities and lived experiences of participants in a given study are far removed from those of researchers, for example, the women of marginalized rural communities with whom we work, achieving informed consent is no small matter. Such women typically have limited literacy, little awareness or interest in the norms and practices of academic research communities, and no understanding of the cloud-based technologies and infrastructures that researchers claim will preserve the integrity and privacy of the data they contribute. Perhaps most alarmingly, many studies have demonstrated how disadvantaged communities in the Global South frequently participate in research projects due to their unconditional faith in outsider researchers, without adequately understanding the research objectives and outcomes (Nishimura et al., 2013; Synnot et al., 2014).

As part of a broader human-centered design research study we conducted a participatory media production activity with marginalized female farmers in rural Bangladesh. Rather than using the traditional way of seeking participants' consent, which involves verbal and written presentations (Sterling and Rangaswamy, 2010), we used hand-drawn pictures to supplement our verbal explanation of key terms. As we explain in the sections that follow, the overall experience was broadly positive, and based on this we propose more widespread adoption of such an approach. Indeed, we contend that researchers in human-computer interaction for development (HCI4D) and information and communication technology for development (ICT4D) are obliged to reexamine the morals and ethics of the methods by which they obtain “informed consent” from participants with low-literacy, particularly where they are under-served, under-resourced and experiencing substantial and systematic deprivation.

While any researcher should be commended for engaging wholeheartedly with the ethical review process, the requirements and expectations of what are historically Western bureaucratic mechanisms are far removed from the realities of field work with many communities in the Global South. This paper documents our reflections on our design of a pictorial informed consent form, and its use in a case study with marginalized female farmers in rural Bangladesh. As a result we describe some ethical dilemmas and questions, and make suggestions, for CSCW,

ICT and HCI "for development" researchers who are seeking to engage their participants on solid ethical grounds.

2 Informed Consent in ICT for Development

Values such as privacy and trust underpin the concept of informed consent, and these require the provision of clear information about the goals of a study, potential benefits and risks of participation, and the mechanisms by which the protection of confidential information provided by a study's participants will be guaranteed. For example, Friedman and colleagues (Friedman et al., 2013, 2000) articulated a conceptual model of informed consent (for online interaction) that had five components: i) entitlement to disclosure of the provision of correct and adequate information about a study; ii) comprehension (i.e., the participant's correct understanding of the given information); iii) voluntary participation without control and coercion; iv) competence (i.e., the participant's possession of the mental, emotional, and physical capabilities necessary to provide informed consent); and v) agreement (i.e., the participant's freedom to accept or decline to participate. Notably, the process includes both comprehension and discourse (Faden and Beauchamp, 1986), and there is a subtle connection between informed consent and knowledge production:

“The information itself on which decisions about research participation are made, along with the concepts through which we imagine its processing, are socially constructed and are about particular forms of knowledge and approaches to understanding or learning” (David et al., 2001) (p.350).

2.1 ICTD, Consent and Marginalised Participants

HCI4D and ICT4D have traditionally focused on undertaking research with marginalized communities, for example, in exploring or designing for health (Kumar and Anderson, 2015; Pai et al., 2013), education (Vashistha and Thies, 2012), agriculture (Patel et al., 2010; Gandhi et al., 2007) and gender relations (Sambasivan et al., 2019). In such studies, understanding local contexts, including social, economic, and political factors, has been at the forefront of researchers' attempts to sustainably use digital technologies in development (Walsham, 2017; Harris, 2016; Avgerou, 2010; Heeks, 2003). However, such engagements are usually markedly different from those with other groups, not just because of the socioeconomic and cultural divides between researchers and participants, but because members of such communities are far less likely to be able to read and write.

Despite this, even in a multidisciplinary field such as ICT4D, just how socio-cultural factors shape informed consent is still under-explored. Pink documented that informed consent is shaped by many social and cultural factors,

including power dynamics, and gatekeepers' roles (Pink, 2012). Indeed, previous research has shown that there is a tendency among participants to want to please researchers (Al-Ameen et al., 2020; Dell et al., 2012). For instance, Dell and colleagues showed in their research that, despite understanding the research objectives and the risks and benefits of participation, participants tended to answer questions according to what they thought the researchers wanted to hear (Dell et al., 2012). Likewise, in previous studies of privacy in Bangladesh, participants did not hesitate to give their personal information to researchers, despite knowing the risks of information leakage (Al-Ameen et al., 2020).

As CSCW, ICT and HCI "for development" researchers, the question of how to obtain informed consent in studies involving marginalized communities is not only an ever-present practical concern (at least for any fieldworker in rural Bangladesh), but it is also an ethical and a moral question that must be addressed. The gap between the processes that we are taught to be sufficient – at least enough for an ethics review board at our Australian university – and the realities on the ground, require us to seek alternative approaches (Flicker et al., 2007; George et al., 2014).

2.2 Visual Communication & Informed Consent

Art-based research studies in social science have established the potential of visual presentations to promote autonomy, and enhance understanding and awareness of research among people with low levels of reading and writing skills (Chilton and Leavy, 2014). In the context of media and communication, visual communication for development and social change was initiated during the 1980s and '90s, and continued in concert with growing technological development, for example, in participatory video making and mobile learning (Prasad, 2020). Moreover, research methods themselves more directly leveraged visual research methods (VRM) (Rose et al., 2009) to leverage participant's critical reflection (Pink, 2012) in an attempt to capture "authentic" community views. One approach in particular, Photovoice (Wang, 1999), is a participatory action research method that continues to be widely deployed to engage marginalized communities to identify, represent and share their strengths, challenges and priorities.

Instructional graphics have long been used within medical science consent process, both to help patients consenting to treatment decisions (Davis et al., 1998) as well as when taking part in health research where simplified forms using instructional graphics are used to explain the treatments and tests to patients. Likewise, the use of audio and visual aids are recognized as valuable tools for engaging and communicating with children across a wide range of disabilities (Stalker and Connors, 2003; Paramasivam et al., 2021). Visual learning aids, including photographs, pictures and videos, are also crucial communication resources in engaging, informing and assisting the learning processes of people with communication and intellectual disabilities (Sperotto, 2016).

In relation to informed consent in development contexts, Lie and Witteveen (Lie and Witteveen, 2017) described their audio-visual informed consent process

in a project based in KwaZulu-Natal in which they used films instead of written forms. While they claimed their approach has a significant impact on participants' comprehension of research and ethical considerations, they also documented several significant issues, including the time-consuming nature of the production process (including translation), and field-related technical barriers such as maintaining the display equipment's battery power. In our case study, we explored an alternative approach that uses pictorial elements to augment the consent process and promote both comprehension and dialogue with the women farmers that were our research participants.

3 Case Study

3.1 Context

The wider research endeavour, within which our reflections on pictorial consent is situated, was a participatory media production activity with marginalized female farmers in rural Bangladesh, many of whom had low or very low levels of literacy. The goal here was for the women to use a prototype technology to capture their daily lives and related needs, challenges, and priorities; and to achieve this with minimal support from the research team. As such, the overall research goal was to study the barriers and limitations of the community production process rather than the visual consent process itself. Our insights correspond to "reflections" on the consent process of the overarching study (although all interactions with participants were recorded in a note and/or audio form), rather than formal "data", and constitute the outcome of researcher reflexivity, rather than what would conventionally be considered the "findings" of a research study that targets the consent process itself.

The overarching study involved 26 rural women farmers who engaged in participatory media production activities in Parbatipur Upazila, Rangpur, Bangladesh. Among the 26 participants, four women were illiterate; 12 women had not finished primary school, and had completed their primary school education. The remaining eight were adolescent upper high school girls who engaged in agricultural activities with their families. In order for us to include everyone in the research study the participants needed to understand all the steps and activities involved in the production of the media, the overall research goals, the data we were collecting and the risks and benefits of participation.

In our ethics application to Monash University Human Research Ethics Committee (MUHREC) we included a traditional two-page explanatory statement and a one-page consent form (translated into Bengali). However, during the field study, and during prior preparatory work in Bangladesh, several questions were raised as to how we would successfully communicate all the necessary issues just using our text-based explanatory statement and consent form (even when read out). In response to these concerns we developed a modified statement and consent form in a graphical format with simplified explanations in the local language (Bengali).

3.2 Designing the Pictorial Consent Form

In the design of our pictorial consent form (see Figure 1) we have used the criteria of: (i) disclosure, (ii) comprehension, (iii) voluntary participation; (iv) competence; and (v) agreement to participate in the research (Friedman et al., 2000). We prepared our consent form to be as concise and direct (i.e., using figurative imagery) as possible to aid comprehension, and avoided jargon by using plain language (Bangla translation from plain English). The first author of the paper (a Bangladeshi woman and native Bengali speaker) sketched pictures of different aspects of the research process and conducted the community research engagement activities including the consent step.

3.3 Doing Pictorial Consent

We used the pictorial consent form as a tool to describe our research aims, the participants' roles, and all ethical considerations related to participant engagement in our study. Our reflections are based on our informal observations of the participants' interactions with the pictorial consent form, what they understood, and what they had difficulty understanding. The women were addressed by the researcher as a group and provided with individual copies of the pictorial consent form. The form was used to introduce the team (i.e., the researchers) and describe our research objectives, the video production activities, the process of anonymous data sharing and storage, withdrawal, the complaints process, and the nature of our relationship and communication with local contacts (through which recruitment had been conducted).

We went through all the criteria of informed consent mentioned above in Section 3.2, using the pictures to aid our explanations and observing the participants' engagement, interactions, and behaviors during the consent-taking procedure. The engagement was friendly and result in spontaneous conversations that went far beyond our previous experiences of the traditional consent activities. We spent around 30 minutes to explain and engage our participants with this pictorial consent forms. At the end of this time, participants choose verbal or signed consents according to their preference. The verbal consents were recorded via a tape-recorder device, and we collected signed consent forms after the informed consent taking process. All observations, informal discussion, and note-taking were performed upon receiving permission from the participants. Our experience of developing the pictorial consent form, observations, and field notes helped to articulate our research findings and have been documented in this paper as reflections. It is worth noting that this pictorial consent form was not intended to be used "stand alone", i.e., without any verbal explanation or simplified written description. Hence, we did not expect our pictures to wholly represent what in many cases were complex concepts of data, participation and risk etc. Instead we used the visual consent form to scaffold facilitation of dialogue with participants.

Excerpt from visual consent form			
Visual	Information (Bangla)	Information (English translation)	
	আমার নাম _____ এবং আমি _____। বাংলাদেশে নারীদের মধ্যে কৃষি, স্বাস্থ্য ও পুষ্টি এবং ডিজিটাল প্রযুক্তির ব্যবহার সম্পর্কে কিছু বিষয় বোঝার ও অনুসন্ধান করতে চাই। এই শিটটি থেকে আপনি আমাদের কাজের লক্ষ্য সম্পর্কে জানতে পারবেন এবং আপনার সাথে আমাদের এই কার্যক্রম সম্পর্কে ধারণা পাবেন।	My name is _____ and I am a _____. here to understand and investigate a few things on agriculture, health and nutrition and uses of digital technology among the women in a rural context in Bangladesh. This sheet will tell you about our goal of the inquiry and engagement activities with you.	আপনার সাথে আমাদের জড়িত হওয়ার উদ্দেশ্য কি? - আমরা আপনার নিয়ে ভিডিও তৈরি করব যেখানে আপনার কৃষি, স্বাস্থ্য, পুষ্টি এবং প্রযুক্তির ব্যবহার সম্পর্কে আপনার মজার গল্পগুলো বর্ণনা করবে এবং আমরা সেগুলো ভিডিও বানাতে। - আমরা আপনার ভূমিকা এবং আপনাকে কী কী করতে হবে তা বলব।
	আপনার কাজ থেকে আমাদের এই সকল তথ্য জানার উদ্দেশ্য কি? - কৃষি সংক্রান্ত আপনার অভিজ্ঞতা এবং এই ক্ষেত্রে আপনার যেসকল সমস্যা পড়তে হয় তা বোঝার জন্য।	What is our aim of understanding from you? - To understand your experience, constraints regarding agriculture.	আমরা আপনাদের নিয়ে কিছু ওয়ার্কশপ ও উঠান বৈঠক করবো।
	আপনার অবস্থান বোঝার জন্য, আপনার খাদ্যাভ্যাস, স্বাস্থ্য ও পুষ্টি এবং এইসব প্রেক্ষাপট আশেপাশে ডিজিটাল প্রযুক্তি (ICT) ব্যবহার কেমন তা জানা।	To understand your situation, understanding and practice regarding your food habits, health and nutrition and using digital technology/ Information and Communication Technology (ICT) around these areas.	- এই ওয়ার্কশপ গুলোতে আপনার নিয়ে কিছু কার্যক্রম থাকবে। যেখানে বিভিন্ন বিষয় যেমন-কৃষি, স্বাস্থ্য, পুষ্টি এবং প্রযুক্তির আন্তর্জাতিক ইন্সটিটিউট নিয়ে আমরা আলোচনা করব। - আপনার দৈনন্দিন জীবনের কৃষি, স্বাস্থ্য এবং পুষ্টি নিয়ে গুরুত্বপূর্ণ গল্পগুলো সম্পর্কে আমরা জানতে। - আমরা একটি স্টোরী বোর্ড বানাতে যাতে আপনি আপনার মতামত প্রকাশ করতে পারবেন। - আমরা একটি স্টোরী বোর্ড বানাতে যাতে আপনি আপনার মতামত প্রকাশ করতে পারবেন। - আমরা একটি স্টোরী বোর্ড বানাতে যাতে আপনি আপনার মতামত প্রকাশ করতে পারবেন।
	একজন নারী হিসেবে পরিবার এবং সমাজে আপনার ভূমিকা সম্পর্কে জানা।	To understand your role as a woman in your family and community.	আমরা কিছু ডিজিটাল প্রযুক্তি বিষয়ক প্রশিক্ষণ দিয়ে আপনার সাথে টেবিলে এই মাধ্যমে যাতে আমরা পরবর্তীতে আপনার সাথে ভিডিও বানাতে পারি। এই প্রশিক্ষণের মাধ্যমে প্রযুক্তির ব্যবহার ও নানা দিক সম্পর্কে জানতে পারবেন। আমরা 'আমাদের গল্প' এর সাহায্যে ভিডিও সিরিজগুলো ধারণা করবো।
	আমরা কিছু অডিও রেকর্ডিং করতে চাই। আপনি আমাদের সাথে পরবর্তীতে আমরা এগুলো এখানে থেকে যাওয়ার পরও আবার শুনতে পারি। আমরা আপনার সম্মতি নিয়েই এই ভিডিও ও অডিওগুলো ধারণা করবো।	We would like to audio record our discussions so we can listen to them later again when we go back from the field. We will ask for your consent for making the participatory videos with you.	আপনার হাতে থাকা অডিও রেকর্ডিং ডিভাইসটি আমরা আপনার মতামত জানতে চাই। আপনি আমাদের সাথে পরবর্তীতে আমরা এগুলো এখানে থেকে যাওয়ার পরও আবার শুনতে পারি। আমরা আপনার সম্মতি নিয়েই এই ভিডিও ও অডিওগুলো ধারণা করবো।
	গোপনীয়তা এবং ফলাফল/তথ্য শেয়ার আমরা এই অনুসন্ধানের একটি রিপোর্ট তৈরি করবো যাতে সবাই জানতে পারে আমরা কী নিয়ে কাজ করলাম। এখানে আপনার রক্ত বা হলে আমরা হলে ধরবে কিন্তু আপনার পরিচয়, ঠিকানা, এই সম্পর্কিত সব তথ্য গোপনীয় থাকবে এবং এই সংক্রান্ত কোন তথ্য আমরা প্রকাশ করবো না। অর্থাৎ আপনার পরিচয় সম্পূর্ণ গোপন থাকবে। এই রিপোর্ট, অডিও এবং ভিডিও গুলো পরবর্তীতে বিভিন্ন সামাজিক যোগাযোগ মাধ্যম যেমন ফেসবুক, ইউটিউব ইত্যাদি এবং বিভিন্ন গবেষণা পত্র প্রকাশিত হবে। কিন্তু কোথাও আপনার পরিচয় প্রকাশিত হবে না। আমরা আপনার পরিচয় গোপনীয় এবং সুকোমল রাখতে চাই। No name - ফলাফল No address - ফলাফল No office detail information - ফলাফল	Confidentiality and share the findings/ information with others Part of our investigation is to tell other people what we have done. We will write a report about our understanding and findings. In this report we may use quotes of what you said. If we do this, your name and your details will be removed so no one will know about you. Your name or any identifying information will not be shared with anyone and anywhere. Findings and outcomes of the research will be published in journal articles and conferences. We may use transcriptions, audio and video from the recordings to develop stories and reports, but none of these will contain your names or any identifying data. The photos and videos may be used in the reports to the stakeholders and could share in the social media such as in Facebook and YouTube but there will be no information about you.	অংশগ্রহণ থেকে প্রত্যাহার আপনার হাতে থাকা অডিও রেকর্ডিং ডিভাইসটি আমরা আপনার মতামত জানতে চাই। আপনি আমাদের সাথে পরবর্তীতে আমরা এগুলো এখানে থেকে যাওয়ার পরও আবার শুনতে পারি। আমরা আপনার সম্মতি নিয়েই এই ভিডিও ও অডিওগুলো ধারণা করবো।
	সম্মতি যদি আপনার অংশগ্রহণ করতে ইচ্ছুক হলে তাহলে আমরা আপনার একটি ফর্ম দিব যেখানে আমরা আপনার অনুমতি নিয়ে ফর্মটি নিব। আপনার যদি ফর্মটি স্বাক্ষর করতে না চান সেটিও আপনার মুখে বলতে পারবেন। আমরা আপনার রক্ত বা হলে আমরা হলে ধরবে না। অর্থাৎ আপনার পরিচয় সম্পূর্ণ গোপন থাকবে। প্রশ্ন এবং উত্তর আপনার কোন প্রশ্ন থাকলে তাইলে প্রশ্ন উত্তর পর্ব শুরু হওয়ার আগে পর্ব শেষে জলাকারী হিসেবে আমরা আপনার জিজ্ঞাসা করতে পারবো।	Consent If you want to take part, we will ask to sign a form giving your permission. You could give us your verbal consent as well if you prefer instead of signing consent form. We will record your verbal consent in the tape-recorder. Questions and answers You can ask any questions before then or during the allocated Q&A session.	Withdrawing from the participation You can change your mind about taking part. You will only be requested to respond to discussion questions relevant to your interest. If you face any kind of discomfort, you can leave the discussion, training, workshop and video activities at any time. You will be free to withdraw from this participation at any stage and you do not have to give a reason. Participation in these activities are voluntary and you are under no obligation to consent to participation. If you any questions that you wish to discuss, you can communicate with _____ You can talk to one of your representatives from _____ in your community level and then, we can communicate with you directly. Your community level is _____ এই অনুসন্ধান পরিকল্পনাটি 'রিসার্চ ইথিক্স কমিটি' দ্বারা সম্পূর্ণভাবে পরীক্ষিত এবং এই পরিকল্পনাটি সম্পূর্ণভাবে সুমতিতে এবং মাস সফল। এই রিসার্চ ইথিক্স কমিটি, 'রিসার্চ ইথিক্স কমিটি' দ্বারা পরীক্ষিত। যদি আমাদের এই কার্যক্রম সম্পর্কিত আপনার কোন অভিযোগ থাকে তাহলে উল্লিখিত প্রতিনিধিদের সাথে যোগাযোগ করুন। তারা আপনাদেরকে যোগাযোগ করতে সাহায্য করবে।

Figure 1. Examples from the pictorial consent form in which information about the researchers, objectives of the research, field activities, and use of digital technologies for capturing videos were explained using pictures to aid comprehension. The third column is an English translation of the simplified Bangla descriptions included on the pictorial consent form.

4 Reflections from Field Observations and Discussion

4.1 Designing Consenting Mechanisms for Meaningful Interactions

We observed several benefits to using our pictorial consent forms with participants. When introducing the research team and the project to participants, we explained the purpose of the research and our intention to use the visual information and consent form to help them decide whether they wished to proceed with participation in the research. We then provided, using a combination of our visual consent form and verbal instructions, a detailed explanation of project activities related to community production of participatory media. At the conclusion of the project, we asked for participant feedback on the pictorial information and consent sheet. Our participants commented that the visual nature of the consent form was helpful in understanding the motivation and methods of the project. To ensure that this was not just a form of participant response bias, we asked questions of our participants about the research team's intentions and future actions, to which the participants responded: *"Yes, we understood why you came here"*, and they described their engagement activities with us, *"we need to share information regarding our daily life activities that relates to our agriculture, health and nutrition, experience as women and using technologies"* (from field notes during observation).

Furthermore, we discovered to our surprise that the participants found the process of giving informed consent enjoyable. Our participants were very curious and initiated a number of discussions with our team and their fellow participants. For instance, we found them stopping to think out loud about how activities had been described, and that they paid focused attention to certain pictures, turning back and forth to other pictures. Female participants in particular were highly motivated to explore how they were represented. The women highlighted that *"it is interesting to see the pictures specially our pictures"* (from field notes during observation). During our discussions, the women pointed out that they felt that they could relate to the drawings of women as being of rural women, a label with which they strongly identified. They interrogated us about different aspects of the pictures to better understand their involvement in activities related to participatory media production. After we explained some of the activities involved, the facilitator asked what they thought about this pictorial sheet and a typical response was, *"yes, it is easy to understand that we will do some activities to share our experiences and then we will take videos"* (from field notes during observation). Moreover, as was our intention, we noted that our pictorial consent form was particularly helpful for engaging low-literate people from marginalized communities and discussing non-trivial aspects of research activities, such as participatory media production with digital technologies.

In our field observations, we recognized that our pictorial consent form helped us describe our research ideas, objectives, participant engagement activities, and some ethical considerations (such as consent for recording their conversations, withdrawing from research, and further communication with us and local

authorities). Indeed, we found this experience more straightforward than our previous experiences (without the use of visual consent forms). We found that visual consent also helped us to refine our communications with the community before commencing the research related activities. Many practitioners we have worked with in past have noted that "*community entry*" is a fraught process that needs to be handled sensitively. Hence, we posit that an alternative consent taking process such as pictorial consent could be used as a tool for an introductory engagement activity with participants to rapport and make better interaction for research and fieldwork with low-literate communities.

4.2 Ethical Dilemmas and Challenges

So far we have described how our pictorial consent form assisted us in explaining our project to the communities involved. We have also discussed some of the inherent ethical considerations. However, by slowing down the consenting process and spending meaningful time with communities through the activities, we discovered that communities had limited understanding on *why* consent was required in the first place. Why was it, they wondered, necessary to obtain consent and explain benefits and risks of a project before participating in it in the first place? Perhaps this was due to their previous interactions with institutional stakeholders that they were not prepared for the process of consent. Regardless of the underlying reasons for this reaction, we faced challenges in communicating simply about the ethical considerations and decisions that participants need to make before committing to proceed with this research. To be sure, despite the voluntary nature of this (and any research), the decision to initiate participation is considered an important decision. For instance, one of the risks of participating in any research is the security and privacy of their identity information and the wider dissemination of participants' information. Though we tried to explain these ethical issues in simple language and to use our visual aids, our participants did not clearly understand some ethical concepts such as where and how (e.g., academic journals and reports) their information would be used. We recognise that it is challenging for individuals without prior experience to conceptualise what journal papers, reports and conferences are, how their information will be presented within those venues, and the direct benefits, harms and risks for them related to these processes. They also had little understanding of the value of knowing where we would store their information. For instance, what did it mean to store information in a computer or a hard disc, and the notion that it was securely stored was another added complexity to this fact. Though we verbally explained this in simple language (as best as we could) and used pictures for clarification, we found it was difficult for them to understand such ethical considerations due to their limited education and lack of prior exposure. A key consideration here is that the problem lies not just in how it is presented (i.e. in text or picture formats), but in the inherent complexity of traditional ethical requirements. Indeed, it could be argued that a special literacy exists around ethical conduct of research or practice that

requires specialised training to effectively navigate, both as an administrator and participant of ethics practices.

These dilemmas and challenges on taking consent via traditional ethics mechanisms raised several questions. We also wanted to understand motivations for participation in our research when invited, as cultural expectations dictate that guests' expectations should be met, i.e. researchers asking for consent should be affirmed. Furthermore, in a patriarchal society like Bangladesh, women are marginalized and deprived, as most of their fundamental rights are unmet (Quisumbing, 2012; Kabeer, 2016, 1997). Women's suppression is ensconced within all aspects of women's lives in Bangladesh, including in their family, community, and society, and it impacts their social, health, and economic status (Kabeer, 1997). Women, especially in rural Bangladesh, have limited freedom to argue, protest, complain, share their desires, and make decisions in their lives (Sultana, 2010). Moreover, decisions about daily activities (e.g., household chores and going outside) and crucial life-changing matters (e.g., starting or stopping education, getting married, and having children) are typically made by women's families without the consent of the woman herself (Sultana et al., 2018). Hence, the women in our study were culturally unaccustomed to saying "no" and had limited agency to make their own decisions. They value other people's wishes more than their own.

We understand that in a conservative and patriarchal society that does not ask these marginalized women's consent regarding crucial life events, requesting their consent to take part in a research study raises the following question: How much consent is relatable according to their actual lived experience? Where consent is not obtained from women regarding their important life matters, it might be absurd for the participants to ask permission to find out information regarding their participation in a research study. Moreover, previous research has shown that there is a common tendency in postcolonial cultures to please outsiders (Ahmed et al., 2017). Specifically, there is a common tendency to say "yes" to requests for participation and, generally, to provide positive answers to researchers (Dell et al., 2012). One of the informal comments from our discussion with the participants reinforced this tendency as a common practice among disadvantaged communities. *"We give our consent to whoever comes to us and asks to take part in their work. It is not good to say 'No' to the outsider who comes to us from a long distance" (from field notes during observation).* We noticed that the participants felt some obligation to please the researcher, which was more important to them than understanding the risks and benefits of participating in the research. The participants willingly participated in our media production activities.

Furthermore, we noticed that participants attributed more importance to money and other material rewards for participation than their consent to participate in the study. One of the motives for these marginalized women to say "yes" and give their consent was compensation from researchers for their participation in such forms as money, food, or gifts. The participants were from a disadvantaged group that struggles daily to meet basic requirements, such as food, due to a lack of

money. Hence, receiving money or food by participating in research activities is more important than assessing the risks and benefits of participating in research for broader social goods. For instance, we verbally asked them why they had consented to participate in our research. Several participants commented that they took part because they were motivated by compensation rather than the purpose of the research. One of the informal comments from our participant was, "*we do not see any harm to take part in while sometimes there are benefits as they provide us food or money*" (from field notes during observation). Hence, our observation reflects conflicting priorities between researchers and marginalized participants, as the general goals of researchers are knowledge production and contribution to broader development. In contrast, a woman from a marginalized community prioritizes meeting her basic needs.

4.3 A Manifesto for Improving the Informed Consent Process

Obtaining informed consent from participants is the cornerstone of research conducted within academia. However, this practice originated from Western-centered bureaucratic mechanisms and is often overseen by Institutional Review Boards (IRB) or ethics boards that scrutinize human studies to minimize risks and ensure the quality of research data (Cseko and Tremaine, 2013). There is an implicit assumption that translation or verbal communication of this material would be equivalent to the written form and therefore be sufficient. Our fieldwork foregrounded ethical questions to all development researchers about how disadvantaged communities understand research regarding consent, privacy, the security of their data, information dissemination, and other risks and benefits of participating in a research study. We strongly argue that the current traditional informed consent taking process with limited literacy people is broken. We commend the research community for engaging wholeheartedly with the ethical review process. However, we posit that the requirements and expectations of these Western centred bureaucratic mechanisms are significantly detached from the realities of fieldwork with many communities.

Hence, we raised concerns about designing informed consent for marginalized people. We tried to design an "informed consent" process. However, then we realized that we would also need a voiced consent whereby participants would fully share their views and opinions by understanding the benefits and risks of participating in a research study. We need their full participation to ensure rigour in the research. Hence, we are arguing for "informed and voiced consent," as we believe "informed consent" is not enough to inform them about a study's benefits and risks; it is also essential to understand their actual perspectives. Based on our experience, they may be willing to take the risk of participating in research. After all, they value basic needs (e.g., money and food) and want gifts. Therefore, researchers must adequately consider marginalized participants' values when conducting research; for example, we can consider participants' priority incentives or foods that need to be provided in similarly marginalized communities.

Moreover, some dilemmas were around how to explain complex ethical consideration concepts such as data storage, privacy, usage of participants' information, and ethical boards. Hence, we suggest that researchers take full responsibility for taking care of all these ethical considerations with a robust moral intention. We think it should be essential to researchers' ethical and moral considerations to refrain from harming marginalized communities, in which people typically have a limited understanding of complex research. Therefore, we think there are plenty of potential areas for the researcher demographic that need to explore conducting informed consent with marginalized communities. We also argue that participants' socio-cultural contexts should consider designing an informed consent-taking process before conducting at the field level with disadvantaged people.

We want to question how technologies can help marginalized people to provide "informed and voiced" consent to allow for rigorous studies that advance community development. In these challenging situations, technology can play a role in finding alternative approaches (such as using media) for engaging and conducting the informed consent process in a more appropriate and meaningful way where the above-raised issues would be addressed. A re-evaluation of the Western understanding of ethics, centred around IRBs and ethics committees, is needed to bridge the gaps in the realities of fieldwork in these contexts. We recommend that ICT and HCI for development researchers come forward, do more research, and explore better designs and approaches to establish an effective informed consent methodology. We are also calling for more research, specifically action-based research, to explore and find solutions to informed to voiced consent design for marginalized populations. We advocate for informed and voiced consent design with communities to find better ways of obtaining informed consent. We also encourage to explore pictorial visual consent forms and other alternative approaches to take consent from research participants where both researchers and participants' interests will meet with clear mutual understanding. Thus, we can ensure we keep our moral obligations to do no harm.

5 Conclusion and Future Work

We reflect that simplifying informed consent forms by adding pictures makes these forms more engaging for participants. Moreover, these pictures made it easier for us to explain the activities involved in our participatory media production research study. However, our study indicates that there is still a lack of comprehension of different aspects of the associated ethical considerations, such as the benefits and risks of participation in a study. Indeed, our study shed further light on how these disadvantaged participants' had been shaped by participants' values and socio-cultural norms. Therefore, we advocate for more research and design work with such participants and the development of an effective process to increase comprehension of ethical issues in research studies.

We also argue that, traditional the informed consent process in such contexts is broken, and call for a re-evaluation of ethical review processes to bridge the gaps between the realities in the field and Western concepts of the IRB and acceptable practice. We emphasize the need for an overarching conceptual and methodological approach with an in-depth understanding of informed consent for disadvantaged groups to handle the actual value of ethics for design work. Based on our experiences, we suggest exploring more and developing situated and sustainable strategies for marginalized people to make informed consent decisions when taking part in research in Bangladesh and other developing countries. We encourage CSCW, ICT and HCI for development research communities to expand inclusive informed consent-related work, including design work in different domains and the exploration of alternative approaches to negotiating and obtaining consent from disadvantaged communities.

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