

**History of Identity Documentation in European Nations:  
COST Action CA21120**

**The HIDDEN Toolkit  
Tackling Ethical Concerns in Migration  
Research**

**Ana Belén Martínez García, Anita Lunić and Jennifer Redmond (editors)**



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# The HIDDEN Toolkit

## Tackling Ethical Concerns in Migration Research

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## 1. Introduction

Migration is a global phenomenon and regarded as a global challenge both within and outside the European Union. According to the International Organization for Migration (2024), there were over 281 million international migrants in 2020, representing 3.6% of the world's total population. Of these, 135 million were women, 146 million were men, and 28 million were children. But migration is not confined to crossing international borders: many people also migrate within their countries. While many migrate *by choice*, migration is also frequently driven by harsh realities such as persecution, conflict, and human rights violations. Forcibly displaced people are particularly vulnerable, with 122.6 million displaced globally as of mid-2024. This includes 68.3 million internally displaced people, 37.9 million refugees, 8 million asylum-seekers, and 5.8 million people in need of international protection (UNHCR, 2024). These figures highlight the scale and complexity of migration and emphasise the urgent need to address the diverse challenges—including legal barriers, human rights concerns, and social exclusion—that people on the move face.

This is why migration studies are vital. At the same time, we as researchers must remain aware of the fragility and complexity of migrants' experiences, statuses and identities, as well as of our responsibilities and positionality. While scholarship on the ethical challenges in migration research has grown significantly, many important questions still remain unaddressed: questions that, in principle, emerge directly from fieldwork. To help map and address these questions, we brought the voices of researchers and those with experience of asylum and migration and their advocates to the forefront during a training school at [Özyeğin University, Çekmeköy Campus](#), Istanbul in September 2024, following the motto *nothing about us without us*—an ethical principle followed by researchers to include those being researched in a participatory model of knowledge production. This toolkit represents the outcome of that collaboration. We hope it will help highlight some of the overlooked ethical concerns and shed light on the paths researchers are paving to ensure ethically responsible research, even when the concerns go beyond the formal requirements of institutional ethical clearance and professional standards. Welcome to HIDDEN.

## 1.1 Who are we?

[HIDDEN](#) stands for the History of Identity Documentation in European Nations and is a network of c.200 academics across the EU and its partner countries who are all interested in the past, present and future ways that identity documents shape our lives. This is most apparent when we travel or migrate, but there are also ways in which ID impacts our experiences in our daily lives. In the context of UN Sustainable Development Goal 16.9 that everyone should have a legal identity by 2030, and the rise of new forms of biometric digital ID, such as the Covid-19 vaccination certificates, it is timely that an interdisciplinary and multidisciplinary group of scholars critically examine the antecedents of modern systems and contemporary practices which can increase societal inequalities.

We are funded by [COST](#) (European Cooperation in Science and Technology) which is part of the EU funding programme for research in Europe. This is a networking grant that brings researchers together over a four-year period (2022-26) in which we share our own research and liaise and listen to those in the NGO/advocacy sector as well as policy makers and those with lived experience of the issues we are examining.

The Chair of the network, called an Action, is [Dr. Jennifer Redmond of Maynooth University](#), Ireland who developed the network based on her historical research on identity documentation used in the Second World War period and who has experience in conducting oral histories in her work on gender and social history in Ireland. Ethical concerns were at the heart of the Action's proposal in bringing in the voices of those with lived experiences to the research, publication and events of the network. The Action is led by Jennifer and the Core Group, a team of academics who lead each of the working groups in the network.

We have five thematic working groups that address different aspects of how this happens:

- WG1 Geography as Fortune
- WG2 Documents as Proof, Documents as Past
- WG3 Accessing citizenship
- WG4 Losing citizenship
- WG5 Human Stories for Humane Reactions

An additional group, WG6 directs the dissemination and communications of the network.

In 2024 one of the three Training Schools scheduled for the Action was held, focusing on ethical concerns when conducting research related to identity documentation, citizenship and migration. This was identified in the proposal for HIDDEN as a key benefit to researchers, especially those at an early career stage, given the sensitivity required to either use personal documents held in archives or to engage in interviews with vulnerable groups in society, including refugees, asylum seekers and migrants. What we did will be showcased in the following pages, especially in [section 2.3](#).

## 1.2 What is this toolkit about?

The aim of this Toolkit is to map the current state of the art regarding available codes of conduct, ethical board recommendations, and other valuable resources for tackling ethical concerns in migration research. We also aim to highlight issues that are not yet clearly defined and/or covered at this point and suggest general guidelines for addressing them as well as examples of best practice in the field.

## 1.3 Who is this toolkit for?

This Toolkit is intended for those involved in migration research, including undergraduate, postgraduate and professional researchers, practitioners, policymakers, and anyone who may be grappling with ethical concerns in this field. We hope that it will serve as a starting point for much-needed discussions on the ethical challenges in migration research, offering initial insights into open issues that have yet to be clearly defined or addressed. While we do not claim to have all the answers, we hope this Toolkit will encourage further reflection and provide guidance through the resources currently available.

We envision this Toolkit as a useful tool to help those who are working on migration projects or thinking of undertaking research in migration and/or with migrants. Readers will gain some tips on how to ethically handle such projects, and, crucially, what to avoid. We especially want to encourage early career researchers to read through this Toolkit who may find inspiration on the good practices showcased here. We also think this could be material that might benefit students of undergraduate and postgraduate levels, as well as their instructors. On yet another level, it could also benefit an average layperson wishing to be informed about how collaboration with migrants should take place. After all, it is written in a neutral style and has links to access information quickly, and easily, so it is a perfect companion for a regular citizen. As for context, since our project is funded by the European Union, most of the examples refer to this context.

## 1.4 How to use it?

It is important to note that any toolkit has limitations. In our particular case, we envision this as a longstanding legacy from HIDDEN, a starting point for ECRs that could train future generations of migration researchers in Europe. Our toolkit was developed during 2024-2025, finalised just as Schengen celebrated its anniversary. We believe in participatory research and are moved by the ethos of human rights and empathy for all individuals. Thus, we have designed this toolkit from a bottom-up approach, asking each of the trainers and participants in our events to provide materials leading to this eventual output you are now reading. It is admittedly partial, but also comprehensive, offering examples that cover multiple locations and times, and leaving room for readers to add their own reflections. Questions are sometimes addressed but not really answered, for it is our belief that, to tackle this kind of research, one needs to always listen to one's interlocutor.

## 2. Tackling ethical concerns in migration research

### 2.1. Ethically conducted research in the context of migration

Multiple studies have addressed the importance of adopting an ethical stance when dealing with migration (Hosein; Clark-Kazak; Lintner; Kahn and Fábos; Sommer; Bauböck et al.). Perhaps the most interesting contribution, in this regard, might be the need to include migrants themselves as agents of their own narratives (Bönisch-Brednich et al.; Triandafyllidou and Monteiro; Schaffer and Smith; Martínez García, “Reflections”), not as mere objects of research—either as authors in their own right or as participant-collaborators. Therefore, we are led by the question: How can we make migrants’ voices more present?

### 2.2. Ethical boards’ and professional associations’ codes of conduct

Over the past year, we asked participants of Working Group 5: Human Stories for Humane Reactions, especially those who would take part in the Training School on Ethics and Migration Narratives, to share codes of conduct they rely on, from their own institutions and associations as well as beyond. The following is a compendium of our findings, although it is not an exhaustive list:

- [AAA Statement on Ethics: Principles of Professional Responsibility](#)
- [Association of Social Anthropologists Ethical Guidelines for Good Research Practice](#)
- [Code of conduct for employees of the International Committee of the Red Cross](#)
- [European Code of Conduct for Research Integrity](#)
- [European Commission’s Ethics in Social Science and Humanities](#)
- [EC’s Guidance note on Research on refugees, asylum seekers & migrants](#)
- [EC Research Ethics in Ethnography/Anthropology](#)
- [International Association for the Study of Forced Migration’s Code of Ethics](#)
- [SAHR Guidance on Access to Childhood Records](#)
- [The TRUST Code: A Global Code of Conduct for Equitable Research Partnerships](#)
- [UNHCR Special measures for protection from sexual exploitation and sexual abuse](#)
- [WHO Code of Conduct for Responsible Research](#)



After a cursory look followed by a more thorough analysis, we were able to identify that, past their similarities in content and approaches, there are gaps in knowledge and practice, namely “dissemination of lessons learned” (Clark-Kazak 133).

### **2.3 Our experience: A Training School on Research Ethics and Migrant Narratives**

We organised a three-day Training School titled “Is My ID Me?” on Ethics, Hidden Identities, and Migrant Narratives in September 2024 in Istanbul, Turkey. The goal was to bring together both early-career and experienced researchers to exchange experiences and knowledge about solving the ethical challenges in researching migrant communities. We were keen to explore how well we understand the ethical frameworks available, what resources we can turn to when faced with situations not covered by professional codes of conduct, and how we can move forward. The event was self-reflective, collaborative, and cooperative.

An organising committee was set up months before the event, tasked with devising the contents, format, trainers and trainees for the upcoming training school. This group met regularly, sometimes several times a week, to think about our vision, and soon it became clear that one major barrier was actually dividing participants into separate groups when we envisioned this as an interactive safe space where every voice was equally valuable and therefore deserving of being heard. We planned for a mix of people at various stages in their career, from different places, with more or less experience in the field. We proposed themes associated with open questions to foster dialogue and debate, then linked some of them depending on keywords. We arranged each member of the committee to facilitate at least one session or become a trainer. Thus, it would be easier to point to connections throughout the sessions leading to a final reflection by our host on the final day. We also held meetings with trainers over the course of several months, and, once a range of materials was ready to share, we engaged all the participants so we could prepare and meet at least virtually before the Training School. These meetings were very productive and helped ease tensions that might have otherwise occurred due to diverging expertise fields and career stages, as well as sensitivities. For instance, we were especially glad that our hosts, Dr. Rottmann and her colleagues –Zeynep Yilmaz Hava and Yusuf Salih– who would lead us on the field trip to a migrant neighbourhood in Istanbul, gave tips also on how to prepare ourselves. Listening to each other created a sense of familiarity that is usually lacking in academic events, where one rarely meets outside the confines of the event.

Ultimately, we rejected parallel sessions and designed an intensive course which would allow all participants to have their questions and answers addressed. Even coffee breaks and day trips back and forth to the venue aided in this regard. We also wanted this training school to be practical, with no plenaries or lectures, but rather using a seminar/workshop mode, seeking trainers to be seen as close to the rest of the participants as possible. The room helped a lot to achieve this atmosphere, since for the

first two days we were all sitting at the same level, in a square, and could look at each other while interacting. The final day we moved to an alternative location because of multimedia content to be displayed.

A range of disciplinary and interdisciplinary experts were brought together in Turkey to share knowledge, best practices and work on guidelines for those considering undertaking this type of research in the future.

[“Is My ID Me?”: A Training School on Hidden Identities, Research Ethics and Migrant Narratives](#) was held at Özyeğin University, Istanbul, Turkey, September 18–20, 2024, hosted by one of our members, Dr. Susan Beth Rottmann, at her institution.

The first day focused on introductions and key discussions about the event’s goals. We kicked off with a warm welcome and brief introductions, where everyone shared their backgrounds and expectations. After that, we dove into exploring the complexities of labelling, borders, and positionality in research. Liz Challinor, Elsa Peralta, and Elsa Lechner led the session, discussing how labels and boundaries can affect migrant self-identification in research. This sparked a productive dialogue on fieldwork observations and the ethical considerations that guide such research. We all reflected on how to avoid reinforcing harmful stereotypes, especially when working with vulnerable populations.

The second session, led by Anita Lunić and Zeynep Merve Uygün, was divided into two parts. The first focused on the normative grounding of applied ethics, where we discussed the rationale and strategies behind developing ethical standards specific to migration research. The second part introduced visual ethics, where we explored the potential dangers of unintentionally unethical uses of photo and video documentation. We reflected on how imagery can portray migrant experiences in ways that could either empower or exploit, highlighting the importance of intentionality and ethical consideration in visual research practices.

On Day 2, we began with Gonda Van Steen’s presentation on working with archival materials in adoption research, specifically focusing on the ethical challenges of using sensitive historical documents. This led to a session on navigating harm, trauma, and risk in research, where Natalie Brinham and Zeynep Merve Uygün, alongside Ana Belén Martínez García, offered practical advice for researchers working with vulnerable communities. Natalie Brinham shared valuable insights from her fieldwork in refugee camps and her research with Rohingya refugees and their ID narratives, showing how these stories can empower refugees by allowing them to reclaim agency over their experiences.

Naturally following our thematic flow, the next session explored collaborative research with migrants. Elsa Peralta, Elsa Lechner, and Liz Challinor discussed the ethics of reciprocity and managing participant expectations, sharing strategies for fostering respectful, reciprocal relationships with migrant communities. They also reflected on their own experiences in collaborative research. The day concluded up with a fieldtrip to

the Fatih migrant neighbourhood in Istanbul with local migrant researchers and students who guided us through the area. The visit brought to life the earlier discussions on visual ethics and collaborative research, turning theoretical discussions into lived experiences, and offering participants a deeper understanding of migrant realities.

The third day began with a reflection on the Fatih fieldtrip, where we shared takeaways and video documentation. Susan Beth Rottmann and Zeynep Yılmaz Hava facilitated the discussion, highlighting key issues migrants are facing, such as economic precarity, uncertain legal status, and the importance of culture –especially food and spices– in helping them stay connected to their homeland.

The second session, led by Jennifer Redmond and Abhinov Shyju, was divided into two parts. Jennifer Redmond introduced us to the nuances and challenges of archival research, particularly focusing on data handling, consent, and compliance, while Abhinov Shyju shared insights from his comparative research on migrant experiences, touching on ethical considerations in fieldwork and the importance of doing research from a migrant's point of view. If not a migrant oneself, the researcher should strive to get to know the person well, avoiding power imbalances. This session sparked a thoughtful discussion on balancing empathy, positionality, and social justice in research.

The final two sessions focused on the role of the arts in reflecting upon, rethinking, and challenging personal and societal beliefs about migration. The first session was an interactive documentary workshop, led by Zeynep Merve Uygun and Yusuf Salih. Using footage from the fieldtrip, the workshop introduced participants to documentary filmmaking tools and platforms. The second arts-related session, and the final one, was a creative visual mapping workshop. In this session, led by Nadja Beglerović and Anita Lunić, participants worked in groups to visually map migrants' emotional journeys. The session had two core aims: to reflect on our tendency to simplify the complex emotional journey that follows migration and to build empathy within the group through collaboration.

The closing remarks were delivered by Susan Beth Rottmann and Jennifer Redmond, who wrapped up the Training School by discussing the next steps, one of which is already unfolding right here in front of you.

In the follow-up meetings to the Training School, we asked our participants to share a list of suggested further reading that might be of help to someone working on these topics. The growing list was compiled into the following section.

## **2.4. Practical considerations and good practices**

From within the group of HIDDEN collaborators the following suggestions emerged to deal with practical issues one might face when conducting research with migrants, internally displaced persons and refugees.

• **How do we responsibly address situations when participants disclose experiences of harm or distress during research?**

- Have a back-up plan in case participants are distressed by any of the topics covered in the interview –this needs to be a list of professional supports freely available and appropriate to the cohort being interviewed (Redmond)
- Pause, stop the interview. Ask the person what they need or would like from you. Remind them that participation is voluntary, that they can withdraw and that the interview can take place at another time. Show empathy by affirming their emotions and offering a gesture of support. (Rottmann)

• **How should a researcher act to ensure the participants' safety without imposing external values or judgements?**

- Practicing suspension of judgement while listening (Lechner)
- Applying the techniques of sensitive listening (Lechner)
- Be aware that empathy, rapport and deep understanding are not necessarily equivalent to agreeing with participants' points of view. Detachment is also necessary to gain analytical insights (Challinor)
- Analytical insights gained through detachment should, if possible, be shared and discussed with participants avoiding the sense of occupying a moral high ground. This does not have to result in "betrayal" given that participants are also active researchers of their own lives (Challinor)

• **During the interview process, check in regularly about the person's stress level and take steps as needed. Maximize interviewee's sense of control during the interview process (Rottmann)**  
**What considerations do you take into account when approaching local actors or community gatekeepers?**

- Community gatekeepers can play a vital role: they have connections, they are part of and/or work closely with the community (Shyju)
- It is vitally important that gatekeepers are fully informed about all aspects of the research so that they can give informed access to the community they are advising (Shyju)

• **What steps should be taken to offer support or resources in a way that is non-intrusive and respects the participant's autonomy?**

- Our review of international ethical protocols reveals that it is always a demand that participants are provided with access to supports post-interviews that are appropriate to their needs
- By asking participants to choose the way they want their story told (or not), for instance re-claiming the power of photography by photographing themselves,

empowering them to construct their own narratives or shape their own representation (Brinham)

- It is important to be a reflexive researcher and focus on openness and truthfulness (Rottmann)

● **Are there any practical guidelines for interviewing people in the field?**

- Provide a careful introduction to the interview process – this is a person, not a statistic (Rottmann)
- It is vital for participants to consent to interviews and understand the process and their rights beforehand (Redmond). For instance, they can be given access to an interviewee pack such as the one provided by the Oral History Network of Ireland (OHNI)
- You must agree to use whatever name, code, or pseudonym your interviewee agrees to, but also be aware that you may wish to impose additional anonymising features or may be asked to do so by the publisher (Redmond, also see Niamh Moore’s article in [section 2.5](#))
- All researchers need to be aware of General Data Protection legislation *and* the rules of their own country, institution or organisation, but this is not simply a negative barrier to conducting sensitive research. General Data Protection Regulation (GDPR) guidelines contain 22 results for “research” and some talk POSITIVELY about the potential for knowledge by gathering data: <https://gdpr-info.eu/?s=research>
- The storing of ANY personal information poses data protection (GDPR) issues. How/where you store this information and how you anonymise/pseudonymise it matters. Password protections, secure digital and physical storage of consent sheets, transcribed interviews etc, should all be considered carefully in the design of your research study. You need specific permission to transfer data outside the EU so bear in mind if collaborating with partners outside EU countries
- Time has an ethics dimension – you cannot claim you will take up 15 mins of someone’s time if you will really take up 45mins. This might impact on their work/caring responsibilities etc so transparency about commitment is important as part of informed consent protocols.
- Power relations between the interviewee and interviewer are often forgotten as the researcher frequently has good intentions, but as a professional academic you are “read” in a particular way, and you need to acknowledge this. This is particularly the case with vulnerable groups. Acknowledgement of power hierarchies is a crucial first step in designing a research project. Thinking about ways in which they can be “levelled”, such as the co-construction of interview

guides or the prior approval of questions or location of interviews can do much to achieve this.

- Adopting protocols developed by professional bodies is necessary – they are there for a reason and may have disciplinary-specific conventions that matter (see [section 2.2](#) above). If you are working – or studying – in a university, they will also have an approved set of practices available through the research office that can help to guide you
- If there will be a cost to travel to speak with you, it is best if you can directly pay it or quickly reimburse people (especially important with vulnerable groups)
- If a translator is required, they must sign a non-disclosure agreement (and you need to think about the ethical process of that, if a translator would be regarded as trustworthy by the interviewee, etc.)
- If literacy is an issue, you must think about that in terms of how you present your materials and how you record consent. If possible, providing materials in participants' native language is the best practice.

**●What are the best ways to construct interview guides, consent forms, information sheets, and to conduct interviews?**

- Most people wish to have an interview with some natural flow and for issues to emerge that they didn't think about so questions should be short but open ended with scope for follow up
- There are models of consent forms on most professional association's websites. Informed consent is best practice and the ability to withdraw at any time has to be ensured (frustrating at times but necessary)
- It is best practice to provide participants with a record of the recording – either a transcript that they can review (and you can allow them to make corrections if that is in accordance with your project/ethical guidelines) OR you can provide them with an aural version (Redmond)
- Note Sherna Gluck's instructions on recording gestures – this is important to consider with regard to tone as well, it needs to be very clear if someone is being ironic or sarcastic, and you can indicate it next to the quote in square brackets like this [laughs] or [whispered] or [gestures to the door]
- WHERE interviews are conducted has ethical implications – safety (for both you and them), privacy/anonymity – if a public place you need to think carefully about the setting
- At the end of the interview, always ask: "Is there anything else that you would like to add?" It can be a good idea to summarize and provide feedback on your



impressions from the interview at the end in order to get immediate reactions from the interviewee (Rottmann)

## 2.5. Key readings

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### 3. Conclusions and recommendations

This toolkit was developed in collaboration with HIDDEN and the participants of the Training School. All of our participants were asked to share their thoughts, reflections, reading suggestions, and directly comment on the contents and contribute to this Toolkit. Moreover, all participants were given the option to choose whether they would like to be listed as collaborators and to define their roles in more detail. We are grateful for the enriching discussions and questions that, for the most part, could not be answered, but created a safe space for reflection and a starting point for a new way of doing migration research.

Collaborating over the course of several months, in person and online, has made us even more convinced that there is a need to raise awareness about ethical concern in migration research. Here are our Leading Principles and recommendations:

- **Reflection:** Whether considering ethical protocols in the context of archival work or in interviewing people to capture experience, consider it as a process rather than a step to be completed to do the research. Best practice involves a continued questioning of how you are conducting the research and being honest about that process, no matter what the topic of the research is (Redmond)
- **Representation:** "How can researchers ethically observe and represent how postcolonial migrants navigate social, cultural, and structural borders in their daily lives without inadvertently reinforcing those very borders through the research process?" (Peralta)
- **Positionality:** "How can researchers maintain critical awareness of how their positionality shapes interactions in postcolonial contexts?" (Peralta); one should strive to find common ground (for instance, motherhood) but acknowledge differences (Challinor)

- **Scholar activism:** if possible, we need to strive to contribute, with our research, to social justice (Brinham); we “should aim to contribute to social justice by using research to address inequities or amplify marginalized voices” (Shyju); Keep in mind your responsibility to contribute in some positive way to the community you are studying. Also: How are you going to handle the responsibility of post-interview contacts? Never create false expectations in order to obtain a participant’s cooperation. Be cautious about making even small promises that you do not intend to keep. (Rottmann)
- **Justice:** ensuring that the benefits and burdens of research and its applications are distributed fairly and equitably (Lunić and Uygun)
- **Beneficence:** one should promote the wellbeing and interest of the participants (Lunić and Uygun); “thought needs to be put into whether this can be given in advance/at the time, i.e., direct payment of childcare or travel costs” (Redmond)
- **Adjusting:** one should put human relations before research goals and always have a plan B for when things do not go according to plan (Redmond)
- **Protection:** we should ensure participants and their data is kept confidential and protected, for which GDPR compliance is essential (Redmond). At a more personal interactional level, we should be aware of the risks and possible traumas to others and to ourselves. Part of this entails acknowledging the tensions that arise and learning to navigate them with sensitivity, as we swing between engaging with and distancing ourselves from participants’ viewpoints (Challinor)
- **Integrity:** ethical conduct and professional integrity go hand in hand (Lunić and Uygun); “protocols are there for a reason” (Redmond)
- **Dynamic approach to ethics in research:** being allowed to do something doesn’t necessarily mean it is the right thing to do; you should follow all the positive regulations and good science requirements, but also think beyond: is there anything that is allowed, but not good? Should I do that? (Lunić and Uygun)
- **Care:** one should show empathy by acknowledging and representing the unique experiences of (marginalised) individuals. But “where do we draw the line” on empathy and compassion? (Shyju). “As a caring researcher constantly ask the question where do I draw the line of my involvement?” (Peralta, Lechner and Challinor)
- **Respect:** be mindful of and open to diverse cultural forms (Lunić and Uygun)
- **Listening,** but also paying attention to silences (Brinham)
- **Collaboration:** building trust through transparency and ongoing collaborative work necessarily means devoting time (Lechner); There are several different types of collaboration – e.g. with students, with colleagues and with community members with different levels of formal education, interest and time. Thus, it is important to reflect on how the dynamics of collaboration are different for different types and to adjust your approach accordingly (Rottmann)

- **Time:** time has an ethical component, both in being clear about the time of day an interview will take place at (ideally a mutually agreed-upon time) and the length of the interview. One cannot claim something will take 15 minutes when it will take much more time. “This might impact on their work/caring responsibilities, etc.” (Redmond)
- **Awareness:** there are “limits to what we can know and limits to what we have the right to ask” (Challinor); “What do you have a right to do?” vs. “What is right to do?” (Shyju)
- **Sensitivity:** Culturally appropriate and accessible recruitment strategies (Shyju); Never pressure someone to continue discussing something that is making them uncomfortable. Remember, this is not a psychiatrist/patient relationship – it can be harmful to force people to discuss topics they do not wish to discuss (Rottmann)
- **Autonomy/Privacy/Dignity:** ensuring participants are informed about aims and use of the data; allowing participants to inspect and choose how they wish to be represented; maintaining confidentiality and anonymity (Lunić and Uygun)
- **Safety:** choosing the right location is a must, whether public or private, everyone must feel safe and as possibly at ease (Redmond)
- **Power relations awareness:** Power relations in the research process: as a professional academic “you are ‘read’ in a particular way, and you need to acknowledge that this can create real and/or perceived power differences” (Redmond)
- **Visual (re)presentation:** visual content, such as videos, photographs or drawings, can be empowering, but also (re)produce stereotypes (Lunić and Uygun)
- **Justified research:** recognising when communities and individuals are “over-researched” and when to “walk away” (Brinham) or look for existing repositories of similar research that is authorised for reuse (Redmond)
- **Having a support group:** having informal conversations and/or discussions with other researchers in a supportive and non-judgemental setting can help navigate difficult ethical dilemmas (Brinham) as long as these do not breach the confidentiality clauses of ethical agreements (Redmond). Secondary stress can be a consequence of working with people who have experienced trauma and can lead to symptoms of PTSD and depression. Don’t hesitate to get professional psychological support for yourself (Rottmann)

As has been seen throughout, many questions are addressed, but final answers are not always provided. We believe that following steps embedded in our methodological frameworks, institutional ethical clearance requirements, and standards for good science is necessary and crucial. However, these steps do not cover all the potential ethical concerns we face in our research. Therefore, we believe that we should go further, towards raising ethical awareness and sensitivity that will help us become even better researchers, ensuring we are attuned to issues that, due to their specificities, are not included in current requirements. We hope this Toolkit contributes to that goal: raising awareness of issues we often overlook, discussing issues we do not know how to address, and suggesting pathways that may help us navigate

both, in the interest of good research that support the rights and interests of the people on the move.

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