

## Video 1 transcript Ethics and integrity in research

Ethics and integrity in research play out in two broad arenas, in which power and politics play a role.

The **first is in your quest to produce knowledge**. Your responsibility here is to make sure you have captured truth. In other words, that your conclusions are not tainted by error or unrecognized bias; and that you have conducted research with professional integrity.

The **second is in working with others**. Your responsibility here is an ethical one, ensuring that the rights and wellbeing of those involved with your study are protected at all times.

This video will focus on both these aspects.

### When do ethical considerations need to be made? [00:51]

Ethical consideration is necessary whenever the research involves the participation of humans or animals, or when it impacts individuals, groups or communities.

Sometimes it can be helpful to think about how your research does NOT impact individuals, groups or communities.

### Why is it needed? [1:15]

When conducting research, you have a responsibility to ensure that the rights and wellbeing of those involved with your study are protected at all times.

Giving ethics the necessary consideration is an expression of respect for the basic human rights of personhood, autonomy, privacy and justice, and moreover incorporates the principles implicit in the Treaty of Waitangi.

### Ethics is underpinned by some important principles. [1:47]

First, we'll talk about **Autonomy**.

Autonomy is about making decisions on the basis of one's own values and beliefs. When conducting this research, or allowing this research to be conducted, to what extent can you enable others to freely decide to participate in light of their own values and beliefs? There are four main components to autonomous decision-making:

1. Agency; that is, the capacity to make decisions in light of one's values and beliefs;
2. Information, on which to base the decision;
3. Comprehension, so that the decision is based on a full understanding of what's involved; and,
4. Absence of pressure, coercion or manipulation, so that the decision can be said to belong to the agent.

Next we'll talk about **Avoidance of Harm**, also known as non-maleficence. [2:45]

The question to ask is, to what extent will conducting this research, or allowing the research to be conducted, risk or cause harm? Harm should be understood broadly to cover physical and psychological harm as well as damage to reputation, dignity and relationships with others. Note that harm of this broad kind can accrue to individual participants, communities and institutions, as well

as researchers. Typically, harm operates as a negative ethical consideration.

Conversely another principle underpinning ethical considerations is **Benefit or beneficence**. [3:25]

To what extent will conducting this research, or allowing it to be conducted, create benefits? Who will it benefit, and how? Benefit should be understood as broadly as harm is. Other things being equal, the promotion of benefit is an ethical positive.

The consideration of harm and benefit leads to the consideration of **Justice**. [3:46]

To what extent will the benefits and burdens of this research be fairly distributed? Justice typically involves the fair distribution of harms and benefits. For example, if all the benefits of a research proposal accrue to one group, and all the harms to another, then this typically counts as an ethical negative due to it being unjust.

Another set of principles underpinning ethics in Aotearoa New Zealand is related to the **Treaty of Waitangi and cultural appropriateness**. [4:15]

This set of principles can be defined in four parts.

The first is **Whakapapa**, which can be translated as relationships. In what ways are relationships being established, developed and maintained with iwi, hāpu, Whanau and Māori communities? Consulting meaningfully and developing authentic relationships contributes to the ethical tenor of the research. This ethical principle links to the Treaty principle of partnership, being concerned with consultation and engagement with communities, and demonstrating reciprocity to them.

The second principle is **Tika**, or purposefulness. Can the research achieve its aims? In what ways will it impact on Māori? Will the research protect the rights and interests of Māori and contribute to building Māori capacity and welfare across the research stages and roles? This principle links to the Treaty principles of participation, and active protection of the rights and interests of Māori.

The third principle is **Manaakitanga**, which is cultural and social responsibility. Does the research treat people with cultural sensitivity? In what ways will the research ensure that the dignity and respect of all parties is upheld? Like Whakapapa, the principle of Manaakitanga is linked to the Treaty principle of partnership.

The fourth principle is **Mana**, which in this context can be defined as justice and equity. Who will benefit from the research and how will this benefit be manifested? In what ways will the research strengthen and protect Māori culture, values, practices and language?

In the context of this framework mana relates to equity and distributive justice, and therefore to the Treaty principle of protection.

While these four principles relate directly to working with Māori communities, in general it is good practice to ensure that your research project, survey or interview questions are culturally appropriate.

The final principle underpinning ethical consideration in research is the need to manage **Subjectivities**. [6:45]

It is important that you understand the difference between your ability to be objective or subjective in your research. Managing subjectivities in research is a crucial to the production of credible data and trustworthy results.

To manage one's subjectivities means:

- One, to recognize and articulate the worldview of the researcher and how that may impact the research direction;
- Two, to appreciate that there may be alternative realities and accept that these might be quite distinct;
- Three, to suspend making initial judgements about what we are exploring and instead keep an open mind;
- And four, when working on cross-cultural projects, to check to ensure that your interpretations of the data align to someone from that cultural group.