

# Social movement ethics vs academic conventions

More stringent, richer outcomes?

*Ingrid Huygens*

- Adopted ethics of Treaty movement
- Revised qualitative & feminist research practices
- Sought new consents (twice!)



The logo for Project Waitangi is set against a red rectangular background. It features the word "PROJECT" in a bold, black, sans-serif font on the left. To its right, the word "Waitangi" is written in a large, elegant, black cursive script. Below these two words, the phrase "PAKEHA DEBATE THE TREATY" is written in a smaller, black, sans-serif font.

**PROJECT** *Waitangi*  
PAKEHA DEBATE THE TREATY

## National campaign from 1986 by Treaty activist groups:

- developed from church, liberation, adult education & anti-racism traditions
- followed feminist organising & praxis
- educated ourselves & other Pakeha about the Treaty with indigenous people



# Key ethics & traditions in Treaty movement

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- Responsive & accountable to Maori collectives
- Analysis & action by consensus @ local groups & national gatherings
- Group brainstorm recorded & circulated as collective records
- Transparent & accountable to each other in our activist/educational work



# Qualitative (& feminist) research practice

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- Attention to researcher position & 'interest'
- Personal critical reflection & academic accountability

BUT

- Participant 'interest' ?
- Accountability to participant group transparent?
- Processes for collective reflection?



# The earnest, benign, self-reflexive researcher...



“Let’s have focus groups! I will tape-record & analyse (reflectively)”





“My colleagues passionately want to hear about each other’s work .....



UH OH, my method & consents aren’t appropriate.....”

## Letter to pilot groups

Dear [individual names]

### Re: Permission to revise research process

I'm writing to pick up where we left off in the research process. Thank you for approving the record I made of our meeting earlier this year. I have also visited the Whangarei group, and found much to reflect on about the best processes to use for this research. ....

THE UNIVERSITY OF WAIKATO  
Waikato Management School

### Consent Form for Participants (Updated 15.9.2002)

I have read the **Information Sheet for Participants** form for the study *Pakeha in organisations respond to the Treaty of Waitangi: processes for peaceful social change?* and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.....

*(please tick one or more)*

I/we would like to remain anonymous throughout the study \_\_\_\_\_

I/we would like our names attached to the workshop records stored as original data in the archives of the researcher, or other appropriate body such as a library archive or research centre

\_\_\_\_\_

I/we consent to identifying information being used in meetings with other participants

\_\_\_\_\_

I/we consent to identifying information being used in the PhD study report and other reports arising from the research

\_\_\_\_\_





Cumulative  
co-theorising  
begins in  
earnest !











“My colleagues should have direct access & dialogue with each other ....



UH OH, revise the method & consents again....”



# National meeting

- Presented work to each other
- Dialogue to evaluate & extend my preliminary themes







- Beyond self & academy –

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accountability to collective ethics  
led to....

- Innovative method – *'cumulative co-theorising'*
- New theory – *how Pakeha change*
- Useful resources - *for Treaty education*

And best of all, rigorous ethics led to  
revitalised activists!



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