

Research in education: Socialising our rights, responsibilities and risks

Jean Herbison Lecture:
NZARE 2019 Conference:
“Revisioning education”

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University of Canterbury
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Some initial thoughts....



- What has informed my journey...from a kōtiro, to where I am now?
- My grandmother (Tōua): her experiences growing up Māori
- My sister: facing challenges and judgement
- My uncle: “Always be proud to be Māori; work hard at school; give back to your people”
- My appearance: “brown on the inside – white on the outside”
- My education experiences: seeing how other Māori students were regularly treated by teachers
- My parents: instilling in us a social conscience, and to ask ourselves: “Is what I am doing kind, helpful, fair?”

United Nations Human development theory: an approach to enhancing wellbeing

- A new approach for advancing human **wellbeing**
- The approach is about expanding the richness of human life, rather than simply the richness of the economy in which human beings live.
- It is an approach that focuses on people and their opportunities and choices.
 - **People**
 - **Opportunities**
 - **Choice**

United Nations: Human development theory

Dimensions of Human Development

Directly enhancing human abilities

Long and healthy life

Knowledge

Decent standard of living

Creating conditions for human development

Participation in political and community life

Environmental sustainability

Human security and rights

Gender equality

Quality of life

- Socio-economic factors linked with a happier and longer life:

- ✓ Income
- ✓ Education



- Wellbeing has become a focus of study by:

- ✓ Psychologists
- ✓ Local authorities
- ✓ Health development researchers
- ✓ Educators

Ronald Colman.....(2016)

.....believes that most people would NOT give priority to “economic growth” (GDP) but rather things like:

- a peaceful and safe society
- a clean environment with healthy forests and waterways
- good health.....wellbeing
- strong and connected communities
- time to relax and develop our potential
- more altruism
- a greater sense of belonging
- valuing others....diversity

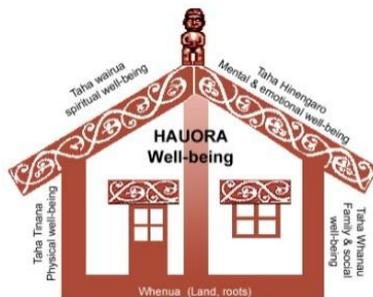
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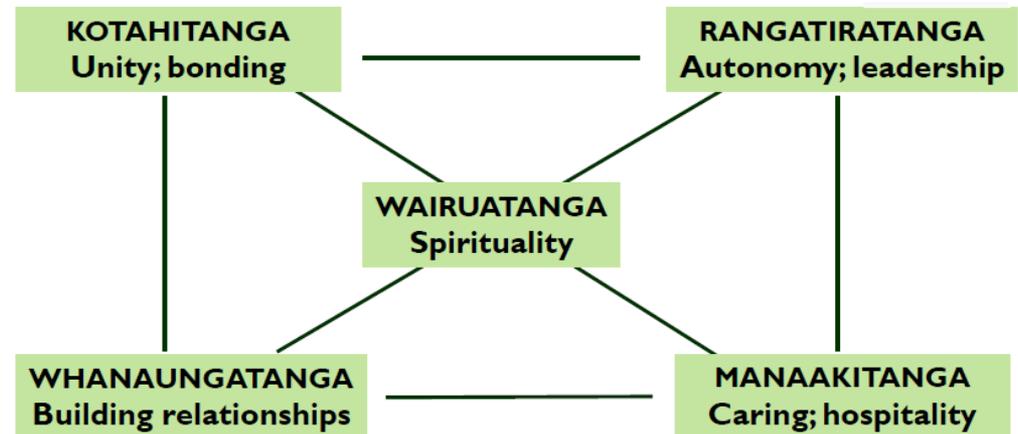
A quality social environment: Wellbeing...beonging

“Only by reducing inequality will we improve the quality of the social environment, and so the real quality of life for all of us”

Wilkinson, R., & Pickett, K. (2009). *The Spirit Level: Why more equal societies almost always do better*. London: Allen Lane.



Durie, M. (1994)



Ritchie, J. (1992). *Becoming Bicultural*, Wellington, NZ: Huia Publications

Orangawaiora Hauora: What price do we put on wellbeing?

Advancing human wellbeing must encompass the physical, mental, social and spiritual domains as a researcher, how well am I doing that?



Mental wellbeing Aotearoa: 2018-2019

- Overall - 14 per 100,000 (up 0.26 per 100,000 on the previous year)
- Youth (15-19 years) – 20 more than previous year)
- Youth (10-19 years) n=84. Eleven (11) were under age 15

Mental wellbeing Aotearoa: 2018-2019

- **European/Pākehā**: approx. 13 per 100,000 (down 0.48 on the previous year): 446 (down 16 from 462)
- **Māori**: approx. 28 per 100,000 (up 4.51 on the previous year): 169 (up 27 from 142)
- **Pasifika**: approx. 11 per 100,000 (up 3.72 on the previous year): 34 (up 11 from 23)

What does any of this have to do with research?

Research:

- An investigation into / study of materials and sources in order to establish facts and reach new conclusions
- Knowledge-creation
- Knowledge and information that is then shared both in written form, and verbally
- Knowledge that is able to influence opinion and action, policy and practice

“What am I doing.....and why?”
Some personal reflections.....

- How do I ‘behave’ as a researcher?
- How is what I do, say and write impact on others?
- Does my research help....or do harm?
- How does my research reduce inequity discourse?
- How do I expand choice for those with the greatest need?
- Am I creating knowledge for ‘self’?
- Am I creating knowledge to **discover**, **disrupt/demystify**, or to **demean**?

Competing values.....motivations: Influencing our research????

Individualistic

- ❖ I / me
- ❖ Independence
- ❖ Self advancement
- ❖ Personal autonomy
- ❖ Success affirmed
'beyond'
- ❖ I will determine the
research activities
- ❖ I am the research
expert
- ❖ I am doing research
'to' you...'for' you

Collective

- ❖ We / us
- ❖ Inter-dependence
- ❖ Group advancement
- ❖ Collective autonomy
- ❖ Success affirmed
'within'
- ❖ We can co-construct
the research activities
- ❖ We all bring skills and
value
- ❖ We are doing research
in partnership

'Back-to-the-future' practices

Traditional Māori	New
<ul style="list-style-type: none"> -Poi / mau taiaha (tools of performing) -Kapahaka (performing arts) -Hand games, string games 	<ul style="list-style-type: none"> -Brain gym -Sensory-motor -Kinaesthetic / tactile
<ul style="list-style-type: none"> -Whānau, hapū, iwi (tribal / family) -Marae (traditional meeting places) 	<ul style="list-style-type: none"> -Inclusion -Ecological
<ul style="list-style-type: none"> -Karakia (prayer) -Pepeha / whakapapa (ancestry) -Waiata (songs) -Pūrākau (myths, legends, cosmology) 	<ul style="list-style-type: none"> -Rote learning
<ul style="list-style-type: none"> -Whakawhanaungatanga (Forming strong connections with and between) 	<ul style="list-style-type: none"> -The importance of relationships for effective teaching
<ul style="list-style-type: none"> -Ako (teaching & learning: reciprocity) -Tuakana / teina (age/skill-pedagogy) 	<ul style="list-style-type: none"> -Cooperative learning -Peer tutoring
<ul style="list-style-type: none"> -Hui whakatika (to restore balance) -Traditional Māori discipline (noa) 	<ul style="list-style-type: none"> -Restorative practice
<ul style="list-style-type: none"> -Marae-based learning (watch, listen) 	<ul style="list-style-type: none"> -Modelling

Rights....academic freedom

Rights

- Individual right(s) versus the collective good

Obligations and responsibilities

- Social justice and equity



What might be adding to the 'research' (in)tensions?

- A global world – global citizenship
- Greater connectivity – social media
- Contestability
- Competition - PBRF
- An 'outputs' versus an 'outcomes' academic culture

What 'counts'?

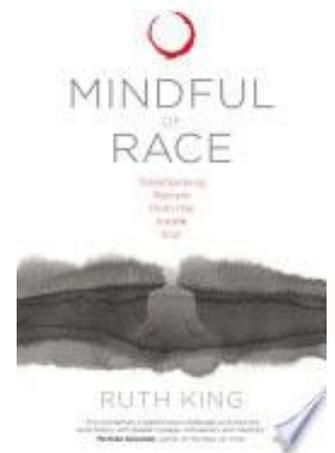


What are the drivers....the motivators?

-driven by the (knowledge) market economy \$\$\$
-driven by competition
- What price do we put on knowledge, thoughts and words? Costs and benefits?
- *“Knowledge is not a commodity, owned by any one individual.”*

(Ruth King)

What ‘counts’?



What counts? I believe that....

- **What we 'say'** counts
- **Where we stand** counts (our allegiances)
- **Who we stand with** counts (our alliances)



What we 'say' counts

Challenging the old adage: *“Sticks and stones may break your bones but words will never hurt you”*

- “Handle the jandal”
- Resilience
- Victim-blaming
- Deficit thinking
- Intolerance
- Judgement



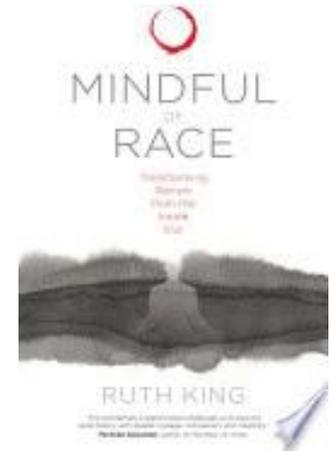
Motivations: Revisioning research intentions

- Am I undertaking research / creating knowledge to **discover**, **disrupt/demystify**, or **demean**?



Research to demean: as (dis)service

- Where research (knowledge, words, commentary) is used as a micro-aggression
 - ❖ **Lies** – undertaken with the intent of misrepresenting the truth
 - ❖ **Divisive** – undertaken with the intent of creating rifts between people / groups
 - ❖ **Harsh** – undertaken with the intent of hurting / humiliation people / groups
 - ❖ **Idle** – undertaken with no purposeful intent

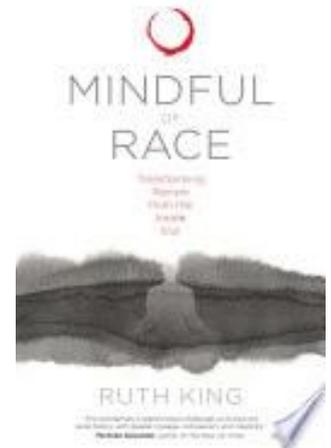


Research as service

- Research / knowledge creation that is undertaken as a cultural endeavour, “a canoe trip” (Michell, 2012)discovery
- Research should do no harm

“As humans, are we not moderated by compassion?” (Ruth King)

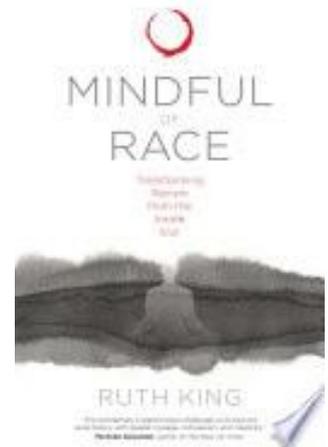
The customer is always
the co-creator of value



Mindful of research

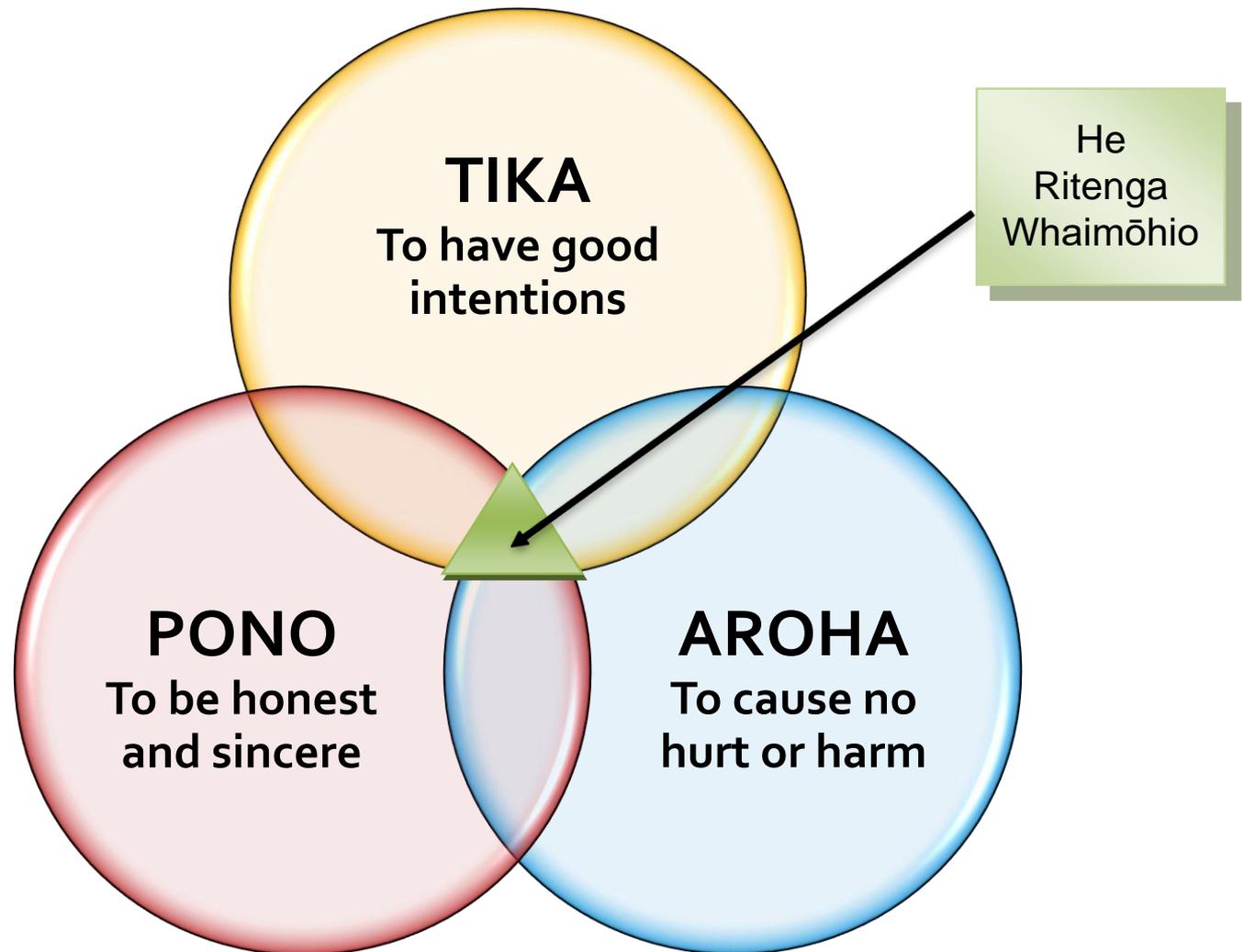
- Research as service is a mindfulness practice
- From self-interest to self-reflection
- Non-harming...benefits should accrue

“As humans, are we not moderated by compassion?” (Ruth King)



	Component	Considerations to reflect upon
I	Initiation	<ul style="list-style-type: none"> • Who conceptualised and initiated this research project? • How did Māori participate in the conceptualisation and initiation process? • How was the agreement to proceed with the research achieved?
B	Benefits	<ul style="list-style-type: none"> • How will the research (process and outcomes) accrue benefits for Māori? • How has information been shared with Māori about the intended benefits? • How will these benefits be determined and measured – and by whom?
R	Representation	<ul style="list-style-type: none"> • Whose ideas will be represented in the methodology, design and approach? • How will Māori thinking and knowledge be represented at all research phases? • How will this be monitored so that ongoing agreement/partnership is maintained?
L	Legitimation	<ul style="list-style-type: none"> • Who will legitimate the analysis and interpretation of information/ research data? • How will Māori understandings be legitimately represented? • How will this be structured so that research fidelity is achieved/protected?
A	Accountability	<ul style="list-style-type: none"> • Who is accountable to whom – and in what ways? • How will on-going and mutual accountability be built into the research process? • How will this be monitored and evaluated to ensure safety for all stakeholders?

Research as service - research as cultural discovery: *He Ritenga whaimōhio*



Rangatiratanga: Research leadership as service

(adapted from Sergiovanni, 1991)

- ✓ **Head (Mātauranga)** The motivation: What we want to discover and learn - **tika**
- ✓ **Hand (Tikanga)** The approach: How and what we do - **pono**
- ✓ **Heart (Kaupapa)** The passion: What and who we value - **aroha**



Rangatiratanga: Research as service



Authority: Mana

The strength to undertake research with conviction

Mana-enhancing approaches



Courage: Manawanui

The strength to face challenges for the greater good

A commitment to making a difference



Knowledge: Mātauranga

The strength to draw from enduring, existing and new knowledge

Evidence-informed approaches



Vision: Moemoeā

The strength to see beyond the here and now

Strength-based approaches



Unity: Kotahitanga

The strength to involve, engage, and work with others

Collaborative/ collective approaches



Humanity: Manaakitanga

The strength to express kindness to others; to put others before self

Nurturing approaches



Stewardship: Kaitiakitanga

The strength to look after the values, beliefs and practices of others

Culturally-responsive approaches



He oranga ngākau, he pikinga waiora

*Positive feelings in your heart,
will enhance your sense of self-worth*

