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2 Research Article

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4 **Mobilising research ethics: Two examples from Aotearoa**  
5 **New Zealand**

6  
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11  
12 **Abstract:** Mobilities are considered to encapsulate a broad range of projects that  
13 establish a ‘moment-driven’ social science. I argue that it is this view of moment-  
14 driven research that needs to be in conversation with an ethical document that  
15 sanctions research. It is how the ethical landscape responds to this increasingly  
16 dynamic and radically open interaction while avoiding the excess dangers of  
17 institutionalised review that warrants more attention. Through the empirical lens of  
18 transient geographies, two research projects are drawn on, one based around  
19 relocated populations from post-disaster Christchurch and the other on sharemilkers  
20 in the Waikato. Transitory framings are salient as participants embodied varying  
21 levels of temporariness in their relationships to place. Both projects also held  
22 different ethical constraints and possibilities.

23 **Key words:** Christchurch earthquake, contingency, ethics, information and commu-  
24 nication technology, mobility, sharemilker.

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28  
29 **Introduction/mobilities/ethics**

30  
31 In this paper, a claim is made that ethical con-  
32 sideration and indeed ethics applications have  
33 traditionally been framed by (im)mobilities.  
34 (Im)Mobilities here indicate the spatial fix of  
35 institutional documentation (ethics applica-  
36 tions) that enables research mobilities (see  
37 Büscher & Urry 2009). Processes of ethical  
38 application, which are usually signed off by a  
39 committee before a project commences, can  
40 appear static and regulatory. The staticness of  
41 ethical agreements, therefore, presents a nar-  
42 row operational space in which researchers  
43 engage on a daily basis. In the mobilities con-  
44 text, ethical regulations may become particu-  
45 larly restraining. Hannam *et al.* (2006, p. 12),  
46 for example, have considered that researchers  
47 are not dealing with ‘a single network, but

with complex intersections of endless regimes  
of flow, which move at different speeds, scales  
and viscosities’. How the ethical landscape  
responds to this increasingly dynamic and radi-  
cally open interaction while avoiding the  
‘excess dangers of institutionalised review’  
(Roth 2005) warrants more attention. By using  
two case studies from Aotearoa New  
Zealand,<sup>1</sup> one with displaced earthquake sur-  
vivors and one with transient farmers (share-  
milkers), I outline how the mobile nature of  
both groups presented particular ethical chal-  
lenges across the life of the projects and  
beyond.

In the past, mobile methods dealt poorly  
with the fleeting, distributed, multiple, non-  
causal, the chaotic, complex, time–space com-  
pressed outbursts and ‘pleasures and pains  
which follow the movement and displacement

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49  
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1 of people, objects, information and ideas'  
 2 (Law & Urry 2004; Büscher & Urry 2009,  
 3 p. 103). Consequently, there has been a cas-  
 4 cade of studies that engage with mobilised  
 5 methodologies. Büscher *et al.* (2011) compre-  
 6 hensively outline the many approaches to  
 7 which mobilities researchers share temporary,  
 8 long-term, enjoyable, troublesome and  
 9 dynamic moments with their participants.  
 10 Research moments have been documented on  
 11 trains, ships, bikes, horses, walking tracks, in  
 12 cars and up climbing ropes. These experiences  
 13 have been variously termed as 'riding along',  
 14 'walking along' and 'going along with'  
 15 (Kusenbach 2003; Myers 2011). Furthermore,  
 16 the capture of experiences has been facilitated  
 17 through video, street ethnography and keep-  
 18 ing time-space dairies, to mention just a few  
 19 (Fincham *et al.* 2010; Büscher *et al.* 2011,  
 20 pp. 8–9; D'Andrea *et al.* 2011). To accommo-  
 21 date these dynamic methods of data collection,  
 22 the field has become more flexible, informal  
 23 and context-dependent, partially mimicking  
 24 mobile participants being studied in their own  
 25 'supple' environments (Stoller 1999, p. 704;  
 26 D'Andrea 2006).

27 Appraising mobile methods, Büscher and  
 28 Urry (2009, p. 103) consider that 'by immer-  
 29 sing themselves in the fleeting, multi-sensory,  
 30 distributed, mobile and multiple, yet local,  
 31 practical and ordered making of social and  
 32 material realities, researchers have gained an  
 33 understanding of movement' (2009,  
 34 pp. 103–104). However, Merriman (2014,  
 35 p. 168) cautions that movement with research  
 36 subjects and mobile methods themselves  
 37 should not be measured against and promoted  
 38 above more 'conventional' approaches, such  
 39 as interviews, questionnaires or discourse anal-  
 40 ysis. Linking with both views, my focus in this  
 41 paper is on how the mobile nature of *respon-*  
 42 *dents* offers ethical challenges in the research.

43 Using the examples of two projects, particu-  
 44 lar ethical dilemmas occurred. The first exam-  
 45 ple explores research with relocated  
 46 earthquake survivors and explains how partici-  
 47 pants' privacy was compromised when they  
 48 met face to face during a public gathering.  
 49 The second project with sharemilkers, who are  
 50 in temporary contractual partnership with  
 51 landowners, exposes problems with the public  
 52 scrutiny of farming practices and consent in

the context of land ownership. Both studies 53  
 have posed a paradox, where data and its col- 54  
 lection that is intrinsically moment-driven and 55  
 'contingent, fluidic and metamorphic' 56  
 (D'Andrea 2006, p. 113) had to be encapsu- 57  
 lated within the scientifically systematising 58  
 phenomena of an ethical contract. I maintain 59  
 that it is this view of moment-driven investiga- 60  
 tion (Büscher & Urry 2009) that needs to be 61  
 in conversation with ethical documents that 62  
 sanction research. Ethics is rarely described as 63  
 moment-driven. In both cases presented here, 64  
 ethical dilemmas were negotiated by the 65  
 researcher and respondents *in the moment*, 66  
 rather than pre-empted and/or retrospectively 67  
 negotiated with the ethics committee, whilst 68  
 adhering to moral guidelines and ethical prin- 69  
 ciples, such as potential risk. 70

71 In the following section I begin by outlining 71  
 the projects that inform this paper and provide 72  
 the empirical context to the dialogue on mobi- 73  
 lities and the evolving ethics among these. The 74  
 second section presents a brief sketch of the 75  
 historical background of ethical review in 76  
 New Zealand. The paper then traces discus- 77  
 sion of the challenges and possibilities of infor- 78  
 mation and communication technologies 79  
 (ICT) use within contemporary mobilities 80  
 research. Using research data in the latter sec- 81  
 tions, the concept of fluid project timelines 82  
 and immobile ethical contracts is formed along 83  
 with conceptualising research as an event 84  
 space, one that is viewed as a complex assem- 85  
 blage and the ethical challenges this presents. 86

## 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104

### Methods: Earthquake and farming projects

105 The projects that are utilised for this paper are 105  
 framed by what I term as the transient geogra- 106  
 phies of post-disaster Christchurch relocates 107  
 and sharemilkers in the Waikato region. Tran- 108  
 sitory and mobile framings were salient for 109  
 both studies as participants embodied varying 110  
 levels of temporariness in their relationships 111  
 to place. The methods used included semi- 112  
 structured interviews, participant-observation, 113  
 a focus group and discourse analysis. Further- 114  
 more, in-depth and mobile interviews on farms 115  
 and before, during and after a farm move 116  
 were also elicited in the sharemilking project, 117

1 which was similar to ‘going-along with’ partici-  
2 pants outlined by Kusenbach (2003) and  
3 Ponto (2015).

4 The first project that explored the emotional  
5 and affective experiences of relocated Cantab-  
6 rians<sup>2</sup> is linked to PhD research that was con-  
7 ducted from 2011 to 2014. The study involved  
8 19 families who had left Christchurch after liv-  
9 ing through a multitude of earthquakes and  
10 aftershocks. With a commitment to accom-  
11 plishing moral and ethical research on a sensi-  
12 tive topic (surviving earthquakes), it did not  
13 take long before research terrains dynamically  
14 shifted (see Hutcheson 2013). The investiga-  
15 tion became mobile in location, shifting from  
16 private homes to public memorial gatherings.  
17 Research spaces spilled out beyond private  
18 homes to include a visit to a hospital bed side,  
19 the Botanical Gardens in Hamilton City and  
20 suburb cafes, among others. Many of these  
21 spaces appear in the thesis and beyond; how-  
22 ever, few of them were considered in the ethi-  
23 cal application.

24 The second project conducted throughout  
25 2016 examined the mobile experiences of  
26 sharemilkers who have a contractual relation-  
27 ship with landowners. Sharemilking is an  
28 arrangement between a farm owner and  
29 sharemilker(s), who combine their resources  
30 such as land, labour, capital and expertise,  
31 toward the production of milk. In this case,  
32 the resulting profit is then shared 50/50.<sup>3</sup> A  
33 farm owner, however, holds power in the rela-  
34 tionship. Landowners initiate the contract and  
35 decide its duration, as well as the percentage  
36 of profit-share, which can be renegotiated  
37 annually (Pepper 2013, p. 14). Under the  
38 50/50 agreement, the sharemilker owns the  
39 herd of cows, plant and mobile equipment,  
40 while the farmer owns the land on which the  
41 milk production occurs and provides accom-  
42 modation for sharemilkers (see Blunden *et al.*  
43 1997). Contract completion requires the share-  
44 milkers to move farms on a single day, the 1st  
45 of June, often colloquially referred to as  
46 ‘Gypsy Day’, on which the entire farming  
47 operation resettles at a new location. On  
48 Gypsy Day, all livestock, house possessions,  
49 farming equipment (large and small) and med-  
50 ical supplies have to be moved by midday.<sup>4</sup>  
51 Sharemilkers, and importantly their herds, are  
52 considered to be hyper-mobile and vulnerable

53 to economic fluctuations due to the lack of  
54 land ownership. Of the 10 sharemilkers inter-  
55 viewed, the average move from one farm to  
56 another was three times in 10 years. In both  
57 studies, ethical decisions had to be made  
58 beyond guideline principles some months and  
59 years after document completion. The follow-  
60 ing section explores the New Zealand context  
61 of ethical governance.

### 62 *Ethical context in New Zealand*

63 Ethical guidelines and research governance in  
64 the social sciences have been influenced signif-  
65 icantly by statements of ethical principles and  
66 standards for medical research put in place fol-  
67 lowing WWII and the horrors of Nazi experi-  
68 ments on human subjects. Ethical  
69 considerations arose from a number of stimuli,  
70 those being developments in medical research,  
71 the appalling experiments carried out by Nazi  
72 doctors on people in institutions and concentra-  
73 tion camps in WWII (the Nuremberg  
74 Code 1947).  
75

76 Ethics regulation in New Zealand is largely  
77 (in)formed by two scandals, the ‘Tuskegee  
78 project’ in the USA involving untreated syphi-  
79 lis in African American men and the experi-  
80 ment at National Women’s Hospital in  
81 New Zealand. In 1932, the US Public Health  
82 Service began a study of syphilis and its effect  
83 on African American men in Tuskegee, Ala-  
84 bama, which lasted 40 years, ending in 1972  
85 via a news media leak. The men were never  
86 told they had syphilis; instead, they were told  
87 they had ‘bad blood’ and would receive treat-  
88 ment (penicillin), which was never applied.  
89 Even as men began to die, go blind or insane,  
90 penicillin was withheld. ‘Tuskegee became a  
91 moniker for medical and cultural oppression  
92 of innocent, illiterate and unwitting partici-  
93 pants representing a specific gender, ethnicity  
94 and socio-economic population’ (Tolich 2001;  
95 Tolich & Smith 2015, p. 31). In New Zealand,  
96 between 1966 and 1982, Associate Professor  
97 Herbert Green at National Women’s Hospital  
98 in Auckland conducted an experiment on  
99 women who had shown a positive reading for  
100 carcinoma *in situ*, which was widely accepted  
101 as a precursor to cervical cancer. Going  
102 against the predominant findings in existing lit-  
103 erature, Green sought to advance his view that  
104 carcinoma *in situ* is not a pre-malignant

1 disease. Not only was Green's project funda- 53  
 2 mentally flawed, the women involved were not 54  
 3 fully informed that their test results indicated 55  
 4 precancerous tissue, which should be removed 56  
 5 as was standard practice at the time. Shock- 57  
 6 ingly, 22% of these women developed invasive 58  
 7 cancer of the cervix. Green seriously endan- 59  
 8 gered and 'in some cases led to the premature 60  
 9 death of a number of patients at the Hospital' 61  
 10 (Tolich 2001; Kindon & Latham 2002, 62  
 11 pp. 14–15; Tolich & Smith 2015). The Tuske- 63  
 12 gee and the New Zealand scandals carry 64  
 13 unfortunate similarities. Sadly, both trials 65  
 14 negated autonomy to consent and terminate 66  
 15 involvement, and both were medical experi- 67  
 16 ments with trust placed in the hands of the 68  
 17 medical profession. Even worse, 'in 1947, peni- 69  
 18 cillin became available as a cure for syphilis 70  
 19 but researchers withheld this information from 71  
 20 (Tuskegee) men' (Tolich & Smith 2015, p. 32). 72  
 21 Likewise, in 1966, the standard treatment for 73  
 22 carcinoma *in situ* was a hysterectomy, yet this 74  
 23 treatment was withheld from many women. 75

24 In most of New Zealand's universities and 76  
 25 research institutes, ethical codes were re- 77  
 26 examined in the wake of the National 78  
 27 Women's Hospital experiment and the ensu- 79  
 28 ing public outrage. Also important for the 80  
 29 New Zealand context is the attention to the 81  
 30 ethics of bi-cultural research (see Dyck & 82  
 31 Kearns 1995; Tolich & Smith 2015). Mitigation 83  
 32 of harm, however, has linked relatively con- 84  
 33 servative ethical responses to constrictive ideas 85  
 34 focused on the mitigation of harm (to the 86  
 35 researched) – and considering the National 87  
 36 Women's Hospital scandal, this is rightly 88  
 37 so. However, as Kindon and Latham (2002, 89  
 38 p. 15) explain, 'a broader consideration of 90  
 39 how ethics are negotiated through research 91  
 40 can help open new horizons of possibility for 92  
 41 research practice'. 93

42 While debates arose around the appropri- 94  
 43 ateness of biomedical ethics regulation for the 95  
 44 social sciences (Dingwall 2006; Aldred 2008), 96  
 45 the tide of regulatory activities has not abated 97  
 46 (see also Miller *et al.* 2012). Instead, there has 98  
 47 been a rapid increase in regulatory frame- 99  
 48 works and governing bodies. There was a 100  
 49 move from a collegial and retrospective appli- 101  
 50 cation of professional associations' ethics 102  
 51 codes to a managerial-inspired prospective 103  
 52 review by research ethics committees. The 104

mandatory nature of the new system of ethical 53  
 committee consideration and the co-mingling 54  
 with funding regimes is concerning in light of 55  
 ethical review boards tending to employ 'antic- 56  
 ipatory regulatory regimes' (Murphy & Ding- 57  
 wall 2007, p. 2224). The mismatch between 58  
 biomedical and experimental psychology regu- 59  
 latory procedures and qualitative research has 60  
 not been overlooked (Murphy & Dingwall 61  
 2007; Dyer & Demeritt 2009; McCormack 62  
 et al 2012; Staller 2012; Tolich 2016). In con- 63  
 trast to biomedical models, qualitative 64  
 research data collection is rarely conducted in 65  
 researcher-controlled environments. More 66  
 often than not, qualitative research is based in 67  
 contingent and dynamically open research 68  
 environments. The mismatch is not often 69  
 directly addressed in ethical agreements, but 70  
 the introduction of marginal flexibility into 71  
 regulation has largely been the response 72  
 (Murphy & Dingwall 2007; McCormack 73  
 et al 2012). In the following section, empirical 74  
 material is drawn on. I begin with outlining 75  
 the time scale of research and ethical involve- 76  
 ment with participants in the Christchurch 77  
 example. 78

#### 79 *Expanded research timelines* 80

81 Qualitative research often takes place in a 81  
 82 hybrid of natural and cultural settings, over 82  
 83 which researchers have little control. There- 83  
 84 fore, it is difficult to anticipate what contingen- 84  
 85 cies might arise at various stages of the 85  
 86 research process. The earthquake participants 86  
 87 were a mobile group who were in the process 87  
 88 of settling into Waikato, a region away from 88  
 89 the post-disaster city of Christchurch. Many 89  
 90 respondents had yet to find more than tempo- 90  
 91 rary rental homes at the time of interviewing 91  
 92 and desired connections with other earth- 92  
 93 quake survivors. Creating a support group 93  
 94 called *Cantabrians in Waikato*, based on my 94  
 95 research database of individual interviewees, 95  
 96 was not anticipated in the project's beginning 96  
 97 and posed ethical challenges, such as maintain- 97  
 98 ing privacy. In this setting, the emotional 98  
 99 needs of participants took precedence; hence, 99  
 100 the mobility embedded in disaster relocation 100  
 101 shifted the research into unexpectedly collec- 101  
 102 tive social gatherings in public spaces. 102

103 Within the Christchurch project, transform- 103  
 104 ing fieldwork from interviews to a support 104

1 group encompassed particular ethical chal- 53  
 2 lenges around anonymity in multi-located 54  
 3 public spaces. The mobile existence of parti- 55  
 4 cipants meant they wished to meet others 56  
 5 with similar experiences of both enduring 57  
 6 earthquakes and aftershocks as well as mov- 58  
 7 ing to a new and unfamiliar part of 59  
 8 New Zealand. I was faced with an ethical 60  
 9 dilemma; prior participants in the research 61  
 10 who had signed consent forms for individual 62  
 11 interviews wanted to gather together, bring 63  
 12 their families and meet in the Hamilton 64  
 13 Botanical Gardens for a picnic lunch and 65  
 14 mutual support. I was the sole conduit and 66  
 15 was asked to attend and provide introduc- 67  
 16 tions. Another purpose of the picnic was gar- 68  
 17 nering opinions from the group on whether 69  
 18 survivors wished to memorialise 1 year since 70  
 19 the deadly quake had hit (22 February 71  
 20 2011),<sup>5</sup> a particularly raw emotional time for 72  
 21 survivors. This evolving situation was far 73  
 22 beyond my original ethical document; how- 74  
 23 ever, supporting relocated people was 75  
 24 deemed personally important. To solve the 76  
 25 privacy dilemma, I did not conduct research 77  
 26 during any of the public meetings, neither 78  
 27 myself nor the research was mentioned in 79  
 28 newspaper articles discussing the picnic and 80  
 29 memorial gatherings, and participants in indi- 81  
 30 vidual interviews were advised that anonym- 82  
 31 ity could no longer be guaranteed. My 83  
 32 personal politics and following a feminist eth- 84  
 33 ics of care determined my decision to put 85  
 34 respondents before PhD goals. As such, 86  
 35 Hopkins (2007) outlines that there is disjunc- 87  
 36 ture between negotiation of ethics in practice 88  
 37 and the process of receiving ethical approval. 89  
 38 He contemplates that many complex aspects 90  
 39 of a researcher's identity, life experience and 91  
 40 positionalities are overlooked in the ethical 92  
 41 process (Hopkins 2007), including personal 93  
 42 integrity, commitment to one's participants 94  
 43 and the emotional impacts of putting respon- 95  
 44 dents first (Meth & Malaza 2003). Putting 96  
 45 respondents first, however, may then lead to 97  
 46 an expanded timeline where the researcher 98  
 47 does not entirely leave a project. 99

48 The complexity of time and space in 100  
 49 research relations are integral geographical 101  
 50 concepts that are not always applied to ethi- 102  
 51 cal agreements in the same way. For exam- 103  
 52 ple, PhD study periods are usually 104

conceptualised as a bounded period that 53  
 finishes upon thesis marking and submission. 54  
 Research, however, can sometimes evolve 55  
 into something more mobile, such as continu- 56  
 ing friendships that spill over into multiple 57  
 spaces and places at different times. The liter- 58  
 ature around the interrogation of research 59  
 relationships is large and implies a sense of 60  
 unboundedness with participants. Recent 61  
 work on the interrogation of research rela- 62  
 tionships has begun to broach some of the 63  
 more difficult and challenging ethical terrain 64  
 of projects, including sexual desire (Cupples 65  
 2002; Diprose *et al.* 2013), emotional risk 66  
 (Chiswell & Wheeler 2016) and suicide 67  
 (Adams-Hutcheson & Longhurst forthcoming). 68

69 A year after my thesis was published, I was 70  
 asked to visit and sit with a severely ill partici- 71  
 pant in Waikato hospital's oncology ward sev- 72  
 eral times. Being relocated from Christchurch 73  
 meant the elderly couple only knew their close 74  
 neighbours and the research support group 75  
*Cantabrians in Waikato*. Through my personal 76  
 politics of care and empathetic listening, the 77  
 couple considered me to be more-than a 78  
 researcher, and I felt different levels of emo- 79  
 tional responsibility to my respondents. It was 80  
 very difficult to untangle researcher from 81  
 friend or to think about terminating contact 82  
 since the thesis had been completed (for dis- 83  
 cussion on research friendships, see Crick 84  
 1992; Newton 1993; Browne 2003). Indeed, 85  
 many projects have encompassed much more 86  
 than the interview moments, but less is said 87  
 about the evolving ethical and situational 88  
 dynamics in which these continued relation- 89  
 ships take place. The key question revolves 90  
 around addressing concerns on the level of 91  
 involvement, consultation and participation 92  
 afforded to the different groups involved in 93  
 research (Hopkins 2007) and the costs 94  
 involved. Ethics are assumed to 'police or 95  
 reinforce the boundaries of what really mat- 96  
 ters' (McCormack 2003, p. 502) rather than 97  
 evolve to include the expansion of those 98  
 boundaries that are constantly being re-drawn, 99  
 expanded and contracted in the messiness of 100  
 qualitative praxis. In the following section, I 101  
 describe public outcry on the ethics of the 102  
 New Zealand dairy industry facilitated 103  
 through ICT use and its impact on the share- 104  
 milking project.



### 1 *Ethics creeping into the public domain*

2 On a frequent basis, ICT platforms – for  
3 example, mobile phones, tablets and laptops –  
4 through applications such as Facebook and  
5 news websites expose corporate greed and  
6 politician spending. In response, the public  
7 often demands transparency and accountabil-  
8 ity (Hansen & Flyverbom 2015) in order to  
9 ‘lay bare’ ethical motivations. Currently, due  
10 to advances in technologies, living, thinking  
11 and behaving ethically is far closer to the sur-  
12 face than in the past. People’s lives have never  
13 had as much potential to be as public as they  
14 currently are. The impact of new information  
15 and apparently borderless digital technologies  
16 on our daily lives links this time and place to a  
17 more transformational and ethically complex  
18 period (Miller *et al.* 2012). Abuses of power  
19 and unethical actions seem to be unearthed on  
20 a daily basis at many scales. The internet and  
21 social media dictates an increased scrutiny of,  
22 and dissemination of, everyday life. Using the  
23 sharemilking project as an example, I explain  
24 the impact of public scrutiny on research.

25 Driving to my first interview with a share-  
26 milker, I was listening to the car radio and  
27 later noted in the research diary:

28  
29 *The radio was broadcasting farmers’ views*  
30 *on the issue of the abuse of ‘bobby-calves’ by*  
31 *stock truck drivers and their ill treatment on*  
32 *farms by owners/staff. Hans Kriek, animal*  
33 *rights activist and executive director of SAFE*  
34 *(Save Animals from Exploitation) was*  
35 *threatening to release shocking footage of a*  
36 *truck driver mistreating the unwanted male*  
37 *calves which are sent to slaughter. Farmers*  
38 *felt singled out and that the public at large*  
39 *did not understand their commitment to ani-*  
40 *mal health and welfare. I drove in and*  
41 *parked next to the little brick home, the herd*  
42 *grazing over the fence. The farmer I had*  
43 *been listening to on the radio now stood*  
44 *before me in person and in high agitation.*  
45 *He launched in, ‘We’re all being tarred with*  
46 *the same brush! It’s just not right to call into*  
47 *question the whole ethics of the dairy indus-*  
48 *try. There’s so many good people out there*  
49 *who love their animals and are trying their*  
50 *best – I feel like the urban world hates me,*  
51 *and ‘farmer’ has become a dirty word’*  
52 *(Research diary 24 November 2015).*

53 This outburst was not the best way to start  
54 an interview. The bobby calves’ plight high-  
55 lighted ethical sensitivity around animal wel-  
56 fare in the New Zealand dairy industry, which  
57 had unfortunate timing for the research. Pub-  
58 lic ‘outcry’ on issues such as animal welfare  
59 was facilitated through social media. Furious  
60 Facebook conversations ensued, and several  
61 mass media outlets followed the trial of the  
62 bobby calf ‘abuser’ (Wilson 2016). Suddenly,  
63 the ethics of dairy farming in New Zealand  
64 was under public scrutiny, and farming prac-  
65 tices were called into question. The transfor-  
66 mation of dairy farming practices and the  
67 ethical treatment of livestock received an offi-  
68 cial industry response<sup>6</sup> in the wake of SAFE  
69 New Zealand whistleblowing. Ethically speak-  
70 ing, information from the sharemilker inter-  
71 views and its dissemination shifted to far more  
72 sensitive territory than I had originally antici-  
73 pated. The result was that potential respon-  
74 dents for the sharemilking project were ‘cagy’  
75 and protective at best, and some withdrew.  
76 The mobile and transient nature of the share-  
77 milkers also meant that, at times, they lacked  
78 community support and/or a ‘voice’ in the  
79 industry. Landowners, the more sedentary and  
80 powerful group (see Pepper 2013), became  
81 vigilant towards outsiders accessing their land.  
82 Conducting interviews with the sharemilkers  
83 turned out to be impossible in some instances  
84 because I could not reduce the potential risk  
85 to participants who had not gained landowner  
86 consent for me to visit the farm to conduct an  
87 interview.

88 Conversely, ICTs also carry the potential to  
89 transform the consent practices of research.  
90 ICT use is linked well with mobilities research  
91 in practice. Technology of any kind, however,  
92 is rarely mentioned in the informed consent  
93 process. Parsons (2015) has carefully outlined  
94 the potential for digital technologies in aiding  
95 participation in research with children; young  
96 adults; and people with disabilities, learning  
97 difficulties or lack of literacy, for example, by  
98 using symbols and pictures on screen. Her  
99 ideas could also be usefully extended to mobi-  
100 lities research, which aims to capture festivals,  
101 hikoī,<sup>7</sup> parades, protests, demonstrations and  
102 events while moving along with, among other  
103 things. Having consent forms on screen as a  
104 ‘living’ document in which potential

[AQ11]

1 participants instantly read and engage could  
 2 avoid some of the contradictory pit falls out-  
 3 lined by Parsons (2015, pp. 57–58), such as  
 4 cultural aversion to signing forms or lack of liter-  
 5 eracy. Online informed consent may actually  
 6 prove to be more inclusive and adaptable  
 7 without negating protection for either partici-  
 8 pants or researchers. In the sharemilker proj-  
 9 ect, changing interviews to a digitally based  
 10 format may have allowed more engagement  
 11 with respondents without needing to physically  
 12 access the farm owned by other parties. In the  
 13 next section, I discuss ideas of research as an  
 14 event space where there can be multiple shift-  
 15 ing dynamics when interviewing, and the bor-  
 16 ders are considered to be radically open and  
 17 mobile.

### 19 *Research as an 'event space'*

20 Research is conceptualised in this paper as an  
 21 event space, which is a 'collective accomplish-  
 22 ment' (after Popke 2008, p. 4). The ethical  
 23 application, however, does not consider events  
 24 to be a collective accomplishment, but rather,  
 25 it is bounded to specific investigator(s) and  
 26 participants. The ethical contract is often con-  
 27 sidered within tight institutionalised framings,  
 28 which are fragmented between public and pri-  
 29 vate spaces in the field. As the transient geo-  
 30 graphs of the two projects unfolded in  
 31 hyper-mobile moments, I ask what the contin-  
 32 gencies are of quasi-public/private spaces,  
 33 other people, other events and happenings,  
 34 the complexities of encounters, the back-  
 35 grounds and the peripheral that cannot be  
 36 anticipated when drawing up institutionalised  
 37 documentation. I give two examples of  
 38 momentary 'happenings' in the projects that  
 39 required immediate responses reflecting both  
 40 personal politics and ethical responsibility.

41 When arriving to a prearranged interview  
 42 on a farm, the house was locked, but cattle  
 43 were in the yards of the milking shed. I  
 44 received a text to meet at the shed and con-  
 45 ducted the interview there instead. The farmer  
 46 was more than happy to continue; 'Come on  
 47 down', he texted (Interview 29 June 2016).  
 48 The interview shifted dynamically from being  
 49 a sit-down in a house to standing as quietly as  
 50 possible in a milking-shed. I was not standing  
 51 quietly for long before physically intervening  
 52 when a heifer attempted to jump out of the

53 yards and had her back leg caught on the rail-  
 54 ing. 'Quick! Grab her head so she moves  
 55 back', the farmer shouted at me (Interview  
 56 29 June 2016). Worker health and safety stan-  
 57 dards for farm visitors are grey in this area  
 58 (Worksafe New Zealand 2014, p. 20), research  
 59 ethics even more so. I ran to help and held the  
 60 cow's head in my arms, instantly deciding that  
 61 pain and damage to her hind leg should be  
 62 minimised and that the farmer would not be  
 63 liable if I was accidentally injured in the process.  
 64 Ethical dilemmas around health and safety  
 65 compliance came up several times across the  
 66 project. In one case, on a 'farming-with' expe-  
 67 rience, I was asked to join the sharemilker on  
 68 a quad motorbike to feed the calves, but there  
 69 was no provision of helmets as is requirement  
 70 by law (see Worksafe New Zealand 2016). If  
 71 caught without a helmet, all parties, that is,  
 72 myself, the University, the landowner and the  
 73 sharemilker, would be implicated and liable  
 74 for hefty fines. Unforeseeable ethical problems  
 75 can develop quickly when interviewing is  
 76 mobile (Ponto 2015), and on this farm, I  
 77 declined.

78 For the Christchurch earthquake relocated  
 79 participants, the picnic in the Botanical Gar-  
 80 dens was a wonderful day. A joyous photo  
 81 was taken with the intention of providing it,  
 82 along with a write-up for the local paper, to  
 83 celebrate the support offered for earthquake  
 84 survivors by Waikato people. One of the parti-  
 85 cipants present in the photo, however, had an  
 86 ongoing case with the family court and wished  
 87 their location to remain secret until the case  
 88 was complete. The respondent rang me in a  
 89 panic, 'You can't use the photo, my ex might  
 90 see it and find us! I don't want the other Can-  
 91 tabrians to know, you'll have to tell [deleted]  
 92 the media can't use the photo' (Research diary  
 93 30 January 2012). Ethical regulation of harm  
 94 and anonymity extend beyond the research  
 95 and, in this case, included commitment to ethi-  
 96 cal principles because I was present at the  
 97 social event, although not as a researcher. A  
 98 modified photo was provided to the press. The  
 99 presumption is, as Dyer and Demeritt (2009,  
 100 p. 48) state, 'individual researchers are respon-  
 101 sible for interrogating their own research as an  
 102 ongoing and integrated aspect of the research  
 103 process'. It is up to the researcher to conduct  
 104 best practice and assess research moments for

1 potential harm, including harm to non-human  
2 animals (above). Processes of professional  
3 self-regulation are often informal and uncodi-  
4 fied and are highly subjective; they also stress  
5 an ethical orientation *beyond* projects. Such  
6 an approach acknowledges common vulner-  
7 abilities of the researcher, the researched  
8 (human or otherwise) and everything the field  
9 encompasses and their co-dependencies, in  
10 which caring (ethically) ‘binds us all’ (Williams  
11 2002, p. 59).

### 12 13 14 **Conclusion: Reframing ethics** 15 **through mobility** 16

17 The main crux of the argument is aligned to a  
18 sense of ambiguity within and between ethical  
19 codes and individual projects, which cannot be  
20 anticipated in advance. What has been  
21 reflected on here is not just a question of what  
22 *should* be regulated but what *can be* regulated  
23 in mobile research terrains. And what do we  
24 do with events that are considered to be  
25 beyond regulation? Ethically, I consider there  
26 is movement and ‘play’ in the power residing  
27 with the researcher to decide (in the moment)  
28 and the power held by the institutional com-  
29 mittee, which often loops back and forth  
30 between the two. In this article, ethical chal-  
31 lenges were refracted through personal politics  
32 and a feminist ethics of care. Interestingly,  
33 Myers (2011) deliberates that research is a col-  
34 lective process of knowledge production in  
35 which ‘participant and analyst engage in a dia-  
36 logic process including questioning, *rule break-*  
37 *ing* and unstable normalisation’ of research,  
38 ‘which ultimately leads to a new aesthetics of  
39 spatial mobility’ (emphasis added, cited in  
40 D’Andrea *et al.* 2011, p. 152). I have high-  
41 lighted the idea of rule breaking in her quote  
42 as a means to convey the messiness of qualita-  
43 tive research and that one size does not fit all  
44 projects.

45 Researchers have considered that mobile  
46 methods do carry ethical demands. This argu-  
47 ment, however, has been extended by outlin-  
48 ing how the *mobility of participants* has  
49 created ethical dilemmas and challenges. For  
50 sharemilkers, their lack of land ownership  
51 highlighted problems with access and Health  
52 and Safety issues where ultimate power

(to grant access) and responsibility (for Health  
and Safety) often rests with landowners even  
if they are not physically present. In a differ-  
ent sense, relocated Cantabrians’ mobility  
required the project to move from private  
interviews in houses to public social gather-  
ings, effectively shifting research spaces and  
researcher involvement. Timelines of the  
research continued long after research comple-  
tion, entangling the original ethical document  
with a highly mobile and evolving situational  
dynamics, where ethical principals were  
needed to be kept intact. Furthermore, ICTs  
could offer researchers an opportunity to cre-  
ate a ‘live’ document, which in both cases  
could have aided the researcher with consent  
at the picnic in the Botanical Gardens and  
moving to a digital format of interviewing with  
sharemilkers, thus negating farm access if  
necessary.

By pairing (im)mobile ethical documenta-  
tion to mobilities research and ethics to geo-  
graphies, non-human bodies, landscapes and  
fleeting moments that are held within space  
and place are captured as integral parts of the  
research process. The strength of geographies  
lies in an approach to research that fore-  
grounds context; accounts are descriptive,  
inclusive and action-oriented, based on well-  
being and caring for (more-than) researchers  
and the researched. In a way, the power  
remains with the researcher to select material  
and participants whose dialogues are dissemi-  
nated to be made available or public. I con-  
sider that care for the researcher’s health and  
well-being across the life of a project is impor-  
tant, and this requires more discussion from  
both ethical committees and researchers across  
New Zealand and beyond. I put forward that  
(im)mobilities research that promotes a ‘sup-  
ple’ framing also requires ethical processes to  
become responsive and supple.

### 87 88 89 90 91 92 93 94 95 96 97 98 **Endnotes** 99

100 1 I acknowledge the politics of naming when stating  
101 Aotearoa New Zealand as the full term and con-  
102 tinue for the sake of brevity with simply  
103 New Zealand for an international audience,  
104 reflecting my pākehā identity (see Berg &  
Kearns 1996).



- 1 2 Christchurch City is located in the South Island of  
2 New Zealand, in the Canterbury region. People  
3 from Christchurch and surrounding areas refer to  
4 themselves as Cantabrians, as did the participants  
5 in the PhD research.
- 6 3 Sharemilkers can be either variable-order share-  
7 milkers (who do not own livestock and who earn  
8 less than 40% profit share) and herd-owning  
9 sharemilkers, also known as 50/50 sharemilkers;  
10 50/50 sharemilkers were selected for this study  
11 due to the mobility of livestock as well as the  
12 sharemilkers.
- 13 4 In this dynamic context research, interviews were  
14 conducted in multiple locations and with an amal-  
15 gamation of actors who moved fluidly across the  
16 project. Actors included, for example, children,  
17 partners, livestock, working dogs, staff, milk-  
18 tanker drivers, veterinary staff, stock agents and  
19 farm supply company staff, not simply the  
20 sharemilker.
- 21 5 Memorial days began with remembering  
22 22 February 2011 and started in 2012, 1 year since  
23 the devastating earthquake and aftershocks in  
24 Christchurch that killed 185 people. Memorialising  
25 the 22nd of February continued in subsequent  
26 years, with 2016 being a large, national media-  
27 covered event remembering 5 years since the  
28 deadly quakes.
- 29 6 In response to multiple media coverage, the dairy  
30 industry has drawn up good practice guidelines in  
31 bobby calf welfare (see [http://www.dairynz.co.nz/  
32 media/3250098/welfare-of-bobby-calves.pdf](http://www.dairynz.co.nz/media/3250098/welfare-of-bobby-calves.pdf)).
- 33 7 Hikoī is a term in the Maori language of  
34 New Zealand generally meaning a protest march  
35 or parade, usually implying a long journey taking  
36 days or weeks. One of the most famous Hikoī  
37 travelled the length of the North Island of  
38 New Zealand in 1975 protesting Māori land  
39 rights.

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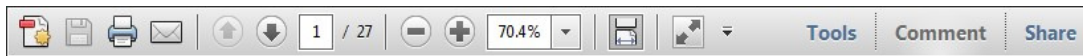
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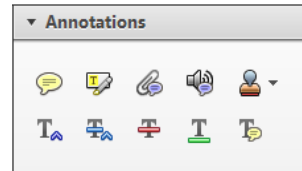
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### 1. [Replace \(Ins\)](#) Tool – for replacing text.

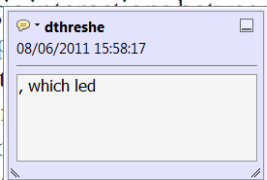


Strikes a line through text and opens up a text box where replacement text can be entered.

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standard framework for the analysis of microeconomic activity. Nevertheless, it also led to the development of a number of strategic approaches. The number of competitors in an industry is that the structure of the industry is a main component. At the industry level, are externalities important? (Mankiw henceforth) we open the 'black b



### 2. [Strikethrough \(Del\)](#) Tool – for deleting text.



Strikes a red line through text that is to be deleted.

#### How to use it

- Highlight a word or sentence.
- Click on the [Strikethrough \(Del\)](#) icon in the Annotations section.

there is no room for extra profits as mark-ups are zero and the number of firms (net) values are not determined by market structure. Blanchard ~~and Kiyotaki~~ (1987), perfect competition in general equilibrium. The effects of aggregate demand and supply shocks in a classical framework assuming monopolistic competition and an exogenous number of firms

### 3. [Add note to text](#) Tool – for highlighting a section to be changed to bold or italic.



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- Highlight the relevant section of text.
- Click on the [Add note to text](#) icon in the Annotations section.
- Type instruction on what should be changed regarding the text into the yellow box that appears.

dynamic responses of mark-ups consistent with the VAR evidence

satisfactory. Many studies have found that the number of competitors and the impact of demand



### 4. [Add sticky note](#) Tool – for making notes at specific points in the text.

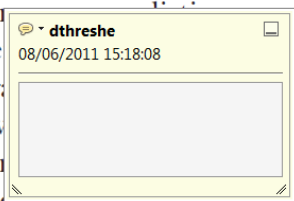


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#### How to use it

- Click on the [Add sticky note](#) icon in the Annotations section.
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- Type the comment into the yellow box that appears.

and supply shocks. Most of the empirical evidence is consistent with the standard framework. New evidence on the number of competitors and the impact is that the structure of the sector



5. **Attach File** Tool – for inserting large amounts of text or replacement figures.

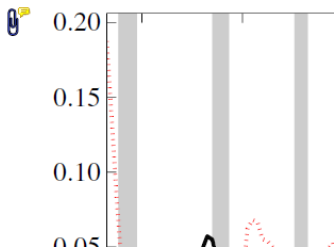


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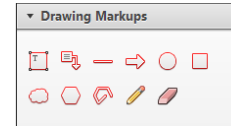
How to use it

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6. **Drawing Markups** Tools – for drawing shapes, lines and freeform annotations on proofs and commenting on these marks. Allows shapes, lines and freeform annotations to be drawn on proofs and for comment to be made on these marks.



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