

Indigenous research methodology as a participatory research practice

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Participation of Indigenous peoples in research

- Paradigm shifts (Thomas Kuhn 1996) in research helps frame an understanding of the debates around conventional western worldview, institution-based approach, international relief and development as opposed to the current move to make people actively participate and act towards their development (Chambers 1984; Jennings 2000, p. 7; Korten 1986).
- Decolonising methodologies (Tuhiwai Smith 1999, Batiste 2000) has inspired Indigenous scholars to conduct research in their own communities and privilege Indigenous knowledge and wisdom.

- the continuing evolution of qualitative research methodologies gave birth to Indigenous theorising (Sillitoe 2001),
- privileging the voice of the 'other' (Smith & Riley 2009, p.228) like class, gender and the interrelationships of oppression (Anderson, 2002),
- postmodern, postcolonial and critical theories that work on theorising the nature of the colonised (Getty 2009) .

What's wrong with Indigenous Research methodology?

- Experience, listening and oral traditions are legitimate sources of knowledge and ways of knowing(Aare 2003; Brown & Strega 2005,p.277).
- Indigenous epistemology is fluid, non-linear, and relational Brown & Strega 2005; Martin 2003)
- Wholistic worldview and approaches

Challenges in doing Indigenous research

1. privileging Indigenous voice and wisdom in research and not to perpetuate western colonial power.
2. modification of the research methods and methodologies to suit the context of Indigenous research.
3. to produce contextualized knowledge of a given culture, but on the other hand contribute to global knowledge (Tsui 2004, p. 491).

4. that Indigenous research seems to limit its practice to Indigenous persons only.

5. Research, as a western practice requires Indigenous researchers to produce technical knowledge that conforms to western standards of what is true and valid (Denzin & Lincoln 2008).

The Indigenous Standpoint

Does not allow that it is enough for Indigenous academics to authorise themselves solely on the basis of their experience ; rather, lived experience is a point of entry for investigation, not the case under investigation (Nakata 2007).

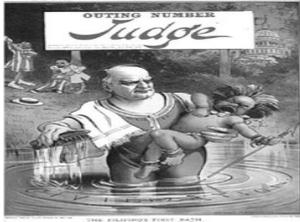
Situating myself as an Indigenous 'knower'

•'Insider' (subjective) vs. 'outsider'(objective)

Researching one's own culture and positioning oneself as a relative "insider" can be both empowering and restricting. As a unique vantage point, it can be used to "rethink the familiar" (Bolak 2005 p.1) but on the other hand; it leaves the critical challenge of establishing connections between academic terminologies and the traditional knowledge traditions.

• I am a colonised woman, I aim to travel 'back home' to the richness of my Igorot culture's wisdom and knowledge system ,which were ignored for many years (Rigney 1997, Batiste 2000) . I employ the process called "panwingi" which means 'looking back'. I now stand from the position of the strength of my Igorot culture to inform my search for academic wisdom (Martin 2003).

Who are the Igorots?



American imperialism was as racist as Spanish colonialism. THE FILIPINOS FIRST BATH, Judge roasts, June 1898. Ethnic cleansing. "Oh, you dirty boy!" says U.S. President William McKinley standing in the waters of Civilization about to scrub Filipinos with the brush of Education.

Nathan Gilbert Quimpo (2004)



Community development ?



Benguet Igorots today

Working with Igorot Indigenous knowledge in Research

- *Pansuka-el* is an *Ibaloy* word, which means, “deep search for wisdom”. *Pansuka-el* entails the processes of seeking wisdom to attain full development as a person, as a family and as a community.

- Coming up with research concept
- Entry into the community (insider position/ framework)
- Community Immersion
- Selection of participants
- Collection of data
 - Panbekha (inquiry/ asking questions)
 - Panbisna (observing)
 - Panteheng (listening)
 - Peki-da/peki-man (participating/ doing)
- analysing research Data through *Pan-uulnong* and *Pannemnem* (reflecting)
- continuing consultation with cultural advisers

Attempts to maintain respect, reciprocity and research integrity

1. Modified ways of getting consent from participants particularly with community members who cannot write
2. Data collection method translated into the context of the community's experience
 - informal Interviews- *peki-istorya/pekitabtaval*
 - focus groups-*pan-istorya/pantatabtaval*

3. Asked for modification from the Human Research Ethics Committee to grant request from the community leaders that the actual names of participants and the places where they come from be used in the writing of the research.

4. Requested for a cultural adviser to look into the cultural integrity and validity of my research.

Traditionally, I am considered "too young" in seeking wisdom because I still have limited experience about life (unmarried, younger in age). Elders say "you still have much water to drink" to people who act and claim that they have more wisdom than their elders.

... still climbing my mountains...