NON-REACTIVE RESEARCH METHODS/DESIGNS IN INDIGENOUS RESEARCH

DECOLONIZING AND INDIGENIZING METHODOLOGIES WITHOUT FALLING INTO THE HUMPTY-DUMPTY SYNDROME

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Presentation Outline

1. Introduction: The Humpty – Dumpty Syndrome as a Methodological Metaphor

2. Central Question, Main Thesis, and Main Argument

3. Decolonizing & Indigenizing Methodologies: Transcending Data Monolith

4. Diversity of Stored Information or Secondary Data: Access and Analysis

5 Diversity of Secondary Data: Access and Analysis: Indigenous Perspective?

6. Assessing the Quality of Secondary Sources of Data

- MOTIVATE:
  - Why Indigenous researchers should care about non-reactive research methods/designs

INTRODUCTION:
The Humpty – Dumpty Syndrome

- **Compartmentalization of knowledge of the human condition into disciples always risks what Bertell Ollman (1998) has aptly called the Humpty-Dumpty problem:**
  - **After the fall, it was not only extremely difficult to put the pieces together again but even to see where they fit. This is what happens whenever the pieces of our everyday experience are taken as existing separately from their spatial and historical contexts, whenever the part is given an ontological status independent of the whole (p. 340) (cited in Carol 2013, p. 7: "Discipline, Field, Nexus: Re-Visioning Sociology". *Canadian Journal of Sociology*, pp. 1-27).**

INTRODUCTION:
The Humpty – Dumpty Methodological Metaphor

- **In this lecture presentation Humpty – Dumpty is used as a metaphor to draw attention to the danger of segregating different research methods/designs or the danger of a single story of research methods/designs.**
  - **The context of the metaphor is to call for integration or triangulation or fusion of data gathering methods of the Western Research Paradigm and the Indigenous Research paradigm in ways that could be beneficial to both non-Indigenous and Indigenous peoples/communities.**
  - **Given that Indigenous communities and issues are very complex, integrated comprehensive data produced by mixed research methods using qualitative and quantitative approaches and primary and secondary data sources seem the most beneficial to Indigenous lifeworlds.**

INTRODUCTION:
Central Question and Main ThesiS

- **CENTRAL QUESTION:**
- **Where do the vital data of and on/about Indigenous peoples and issues necessary to construct knowledge, make policies, and create programs and projects to improve lives exist, and how can the data be effectively accessed, recorded, and analyzed?**

- **MAIN THESIS:**
- **Vital primary data are located in the ideas and social interaction/relationships and performances while vital secondary data exist in virtual/digital outputs, numerical information, and documents/videos/audios/photos of/about Indigenous peoples and communities as well as in Indigenous peoples' ceremonies, rituals, customs, songs, poems, dances, traditions, artifacts, symbols, metaphors, mythologies, proverbs, folklores, stories, legends, language, etc. These vital data are accessed through Indigenized research tools/techniques of talking circles, sharing circles, research circles, observations, deep listening, participation, interviewing, etc, recorded by writing, scanning, photo coping, taping, etc, and analyzed using content analysis and/or statistical techniques.**

INTRODUCTION: MAIN ARGUMENT

- **Primary Data may not be the only credible data for Indigenous research**

- **Therefore, Indigenous research could benefit from not only primary data collection methods/designs such as decolonized and indigenized**
  - **experimental research design**
  - **survey research design**
  - **field research design**
  - **participatory action research design**
  - **community-based participatory research design**

- **but also non-reactive research methods/designs producing and accessing information from diverse data sources .**

INTRODUCTION: MAIN AGUMENT

- **Non-reactive research designs do not deal with primary data sources.**
  - **That is, they do not collect information directly from people who possess or produce the information.**
  - **Rather, they use unobtrusive observations (observation that does not interrupt the lives of those observed) and stored information or existing secondary data.**
- **Non-reactive research methods are research designs that seek to increase data validity by eliminating "Hawthorne Effect", that is, the possibility of the data source manipulating or contaminating the information collected.**

INTRODUCTION: MAIN ARGUMENT

- **The two types of non-reactive methods/designs are:**
  - **1. unobtrusive field research using data collection processes that don't interrupt the lives of the targeted population of the research**
  - **2. accessing stored information or existing/secondary data.**
- **However, because of the ethical issues involved in unobtrusive field research focusing on researcher interacting with human subjects and given "the myth of unobtrusive observer" (Fine, 1993, cited in p. 234-235 of McGregor et al 2018), non-reactive research methods/designs tend to prefer stored information or existing/secondary data.**

- MAJOR CONCEPTS:
  - Developing Awareness and Understanding of the Concepts of the Argument

UNOBTRUSIVE RESEARCH METHODS

- Research designs entailing researcher's non-involvement with research participants. That is, detached or unobtrusive observation not participant observation:
  - The evidence of the myth of unobtrusive observation (see pp. 234-235 of McGregor et al 2018):
    - 1. The difficulty of the researcher completely distancing him/her-self from the political goals and activities of community
    - 2. Participants' tend to influence the researcher's worldview
    - 3. sharing of life worlds between researcher and participants
    - 4. Lack of objectivity. That is, commitment to completely value-neutral stance toward research is unrealistic.

STORED INFORMATION: Existing or Secondary Data

- **There are relevant sources of stored information or existing/secondary data already "out there" to be accessed, assembled, recorded, analyzed and interpreted to test hypotheses or verify theses or provide answers to research questions on Indigenous issues and communities.**

- **Stored information or existing/secondary data are found in craft, art, print, electronic, digital, numeric, audio and video forms.**

Advantages of Existing or Secondary Data

- 1. There is no problem of reactivity or "<u>Hawthorne Effect</u>".

- 2. Lots of time and expense are saved:
  - since the tedious task of collecting and collating the primary information/material is already done. They are simply "out there" waiting to be accessed, assembled, recorded, analyzed and interpreted.

- 3. Both snapshots and trends of issues can be easily constructed at the same time.

- 4. Also, cross-cultural analysis can easily be done.

Using Existing/Secondary data for Research: My Experiences

- 1. The State, Racism, and Domination in Contemporary Capitalist States (1993/94)
- 2. Tourists Welcome in the Great White North (1997)
- 3. The Human Factor Dynamics of Singapore's Socioeconomic Development (1998)
- 4. Human Factor Competency and the Performance Effectiveness of Hospitality Industry Professionals (2001)
- 5. Putting the Human Factor to Work in African Tourism (2003)
- 6. Local Leadership and the Impact of Globalization (2008)
- 7. Globalization, Indigenization and Tourism in Sub-Saharan Africa (2008)
- 8. Workplace Diversity and Aboriginal People of Canada: Going Beyond the Managerial Model (2009)
- 9. Social Design, Social Practice and Social Change: Re-Visioning Applied Sociology (2016).
- 10. Tourism and Canadian Sociology: Issues of Representation (2017)
- 11. Reclaiming, Restoring and Regenerating Indigenous Lifeworlds: A Human Factor Competency Perspective (2017)
- Indigenous Digital Sovereignty

DECOLONIZING & INDIGENIZING METHODOLOGIES: Transcending Data Monolith by Transcending Methodological Monolith

- **Monolith in research context means a single story of research—relying on only one type of method/design in gathering, analyzing and interpreting data.**

- **"Liberation sociology assertively orients the decision on which methods—qualitative or quantitative—are to be used to what data are needed to build a better society and increase social justice. Social life is too complex for researchers to accept a methodological monolith, a reliance on only one type of social science method" to produce data (Feagin and Vera 2010, p. 132).**

- **The reality is "seeking knowledge in ways that are not fixed in methodology or approach, but that are reflective of the specific ontologies, lives, and visions of the community (see p. 236 of McGregor et al, 2018)**

- **Choose TRIANGULATION or FUSION APPROACH**

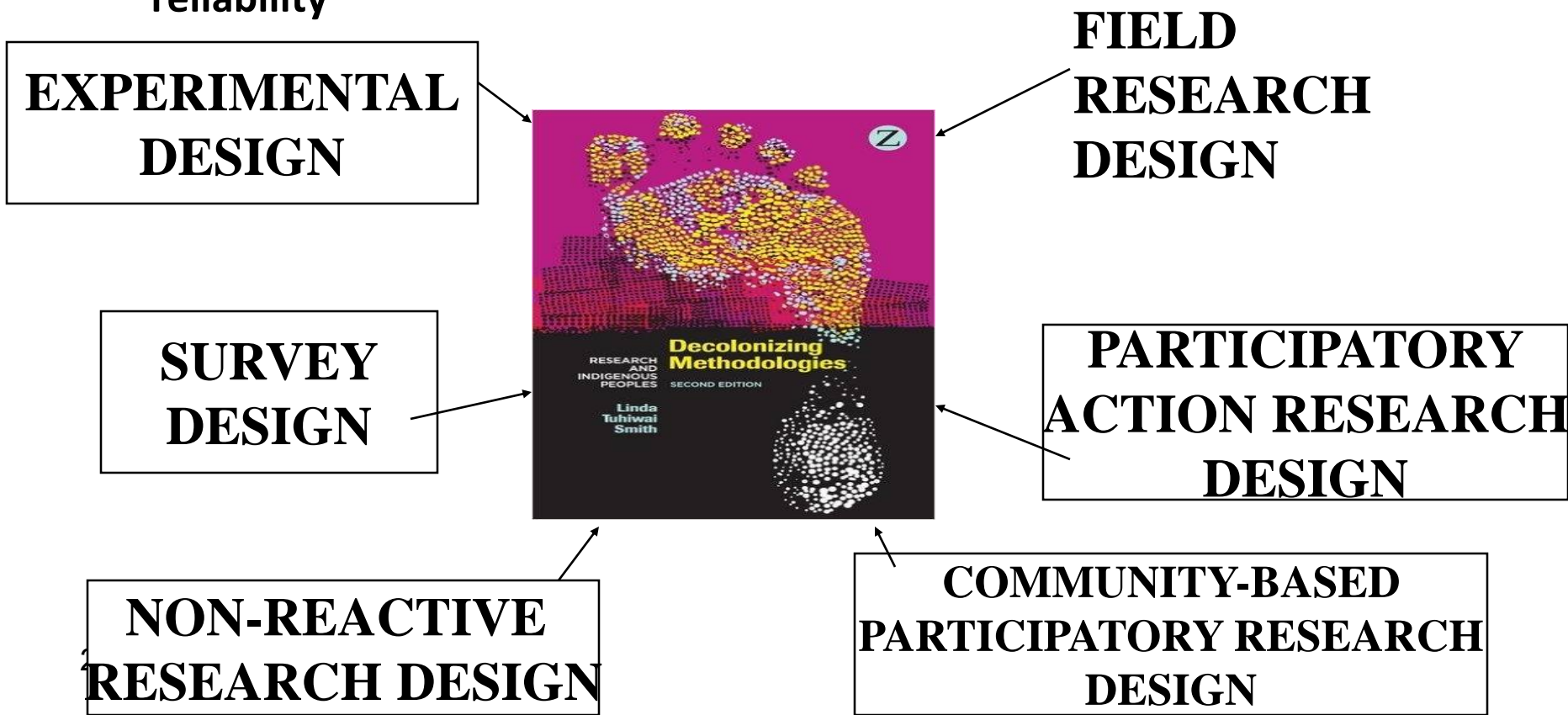DECOLONIZING & INDIGENIZING METHODOLOGIES:
THE DANGER OF A SINGLE STORY:
Chimamanda Ngozi Adichie
https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en

- **Indigenous Research Paradigm opting to box itself into only the qualitative method of the interpretive methodology as the only strategy to decolonize and indigenize research in protesting against "the sweeping movement to quantification in the 1915 to 1930 period" (Camic and Xie 1994, p. 797), may fall into the danger of unnecessary compartmentalization or zombie categories (Beck 2003) evident in the crisis of sociology and other disciplines unconsciously inherited from past practices (cited in Carol 2013, p. 11).**
  - The synthesis approach to data analysis in Indigenous research (Wilson 2008) suggests that historically the quantitative/qualitative fragmentation may not have existed in pre-contact Indigenous research.
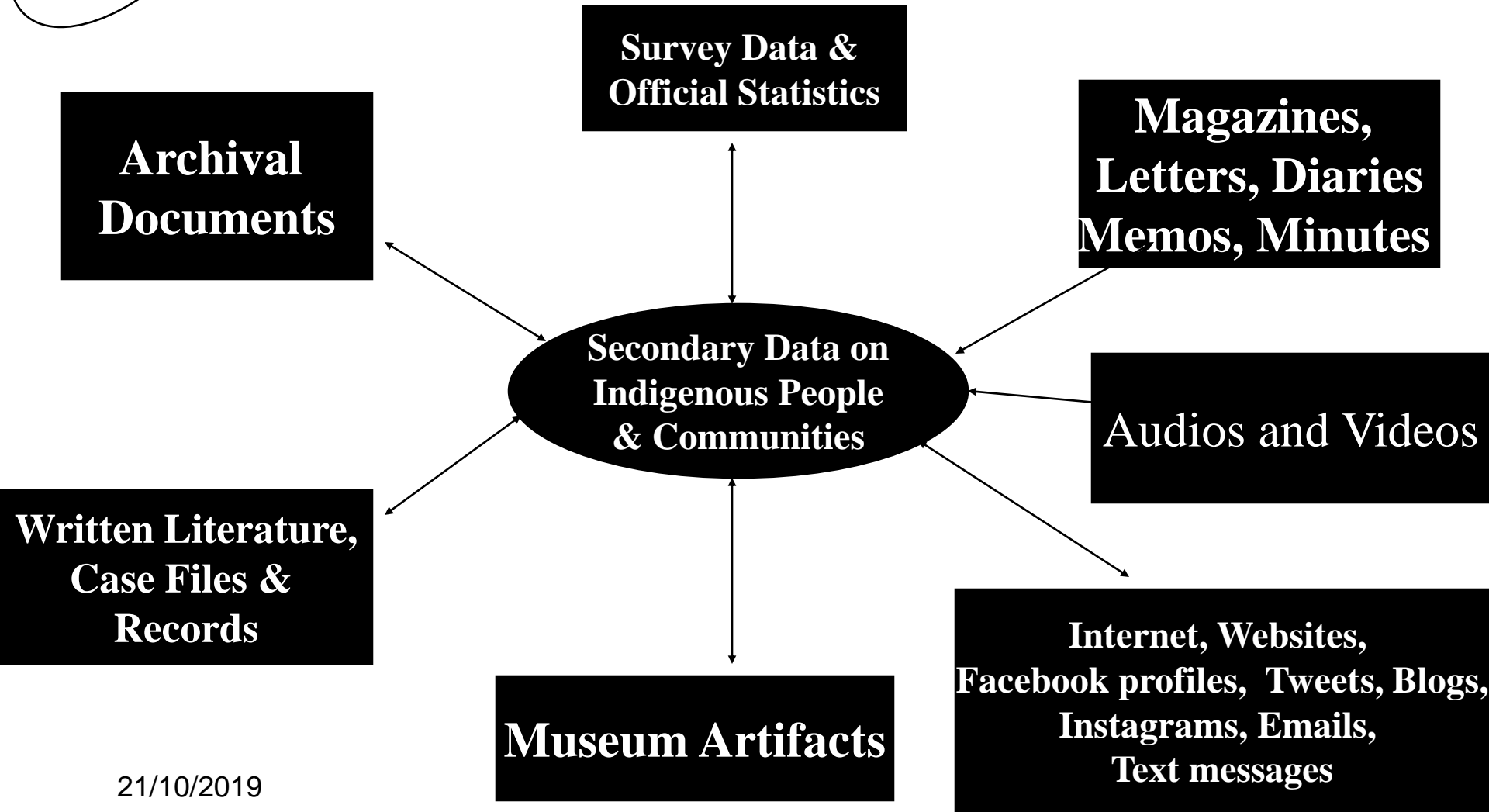
- **Using TRIANGULATION or FUSION APPROACH or MIXED METHODS to research the same phenomenon to achieve high validity and reliability**

EXPERIMENTAL DESIGN

FIELD RESEARCH DESIGN

SURVEY DESIGN

PARTICIPATORY ACTION RESEARCH DESIGN

NON-REACTIVE RESEARCH DESIGN

COMMUNITY-BASED PARTICIPATORY RESEARCH DESIGN

APPLY

DIVERSITY OF SECONDARY DATA:
How Relevant are these data sources relevant to your Indigenous research proposal?

Survey Data & Official Statistics

Magazines, Letters, Diaries Memos, Minutes

Archival Documents

Secondary Data on Indigenous People & Communities

Audios and Videos

Written Literature, Case Files & Records

Internet, Websites, Facebook profiles, Tweets, Blogs, Instagrams, Emails, Text messages

Museum Artifacts

21/10/2019

OFFICIAL STATISTICS AS SOURCE OF DATA

- **Official statistics are existing <u>numerical data</u>**
- **"The use and analysis of official statistics for purposes of social research has been a very controversial area for many years" (Bryman, 2001, p. 204). This is because:**
- **Some official statistics are usually prone to inaccuracies, particularly in the areas of crime/deviance, sexual behavior, and unemployment.**
- **However, it will be wrong to generalize these problems to the full spectrum of official statistics:**
- **Statistics on marriages, births, and deaths (including suicide), education, and employment in the mainstream economy are fairly accurate.**

DOCUMENTS AS A SOURCE OF DATA

- **These are <u>textual data</u> produced for reasons other than that of the new researcher.**

- Like official statistics and existing survey data, documents such as letters, diaries, memos, speeches, emails, websites, newsletters, reports, minutes, agreements/contract, constitutions, treaties, legislation, mission statements, code of ethics, newspapers, magazines, books, biographies, etc., are simply "out there" to be accessed, assembled, analyzed for patterns and interpreted for meaning.

TYPES OF DOCUMENTS

There are five types of such textual data (Scott 1990):

- 1. Personal Documents
- 2. Official Documents from the State
- 3. Official Document from private organizations
- 4. Mass Media Outputs
- 5. Virtual Outputs

PERSONAL DOCUMENTS

- Diaries/journals and Letters
- Autobiographies
- Virtual outputs

OFFICIAL DOCUMENTS OF THE STATE

- **Legislation**
- **Parliamentary debates, questions and answers**
- **Reports of public inquiries and inquests**
- **Transcripts of expert testimonies in court**
- **Research reports**
- **Information brochures and advertisement leaflets**
- **Memos/Letters**
- **Consultation papers**
- **Manuals**
- **Strategic and Action Plans**

OFFICIAL DOCUMENTS OF PRIVATE ORGANIZATIONS

- **Mission statements**
- **Constitutions and Bylaws**
- **Annual reports**
- **Press releases**
- **Information brochures and Advertisement leaflets**
- **Newsletters**
- **Public relations material**
- **Organizational charts**
- **Minutes**
- **Memos/Letters**
- **Manuals**
- **Strategic and Action Plans**

MASS MEDIA OUTPUTS

- **Magazines**
- **Television programs**
- **Films, Videos, Audio-tapes**
- **Newspapers**

VIRTUAL OUTPUTS

- E-mails
- Text messages
- Websites
- Social Media—Facebook, Tweets, Blogs, Instagram.
- Advertisements and promotional material on the Internet

ARTIFACTS

- Photographs and Art/Paintings
- Crafts
- Archaeological remains
- Technological hardware

HOW TO ACCESS STATISTICAL DATA, DOCUMENTS AND ARTIFACTS

- 1. Access from the library and archives
- 2. Request directly from state agencies, private organizations, families, and individuals
- 3. Access through the Internet
- 4. Access from museums

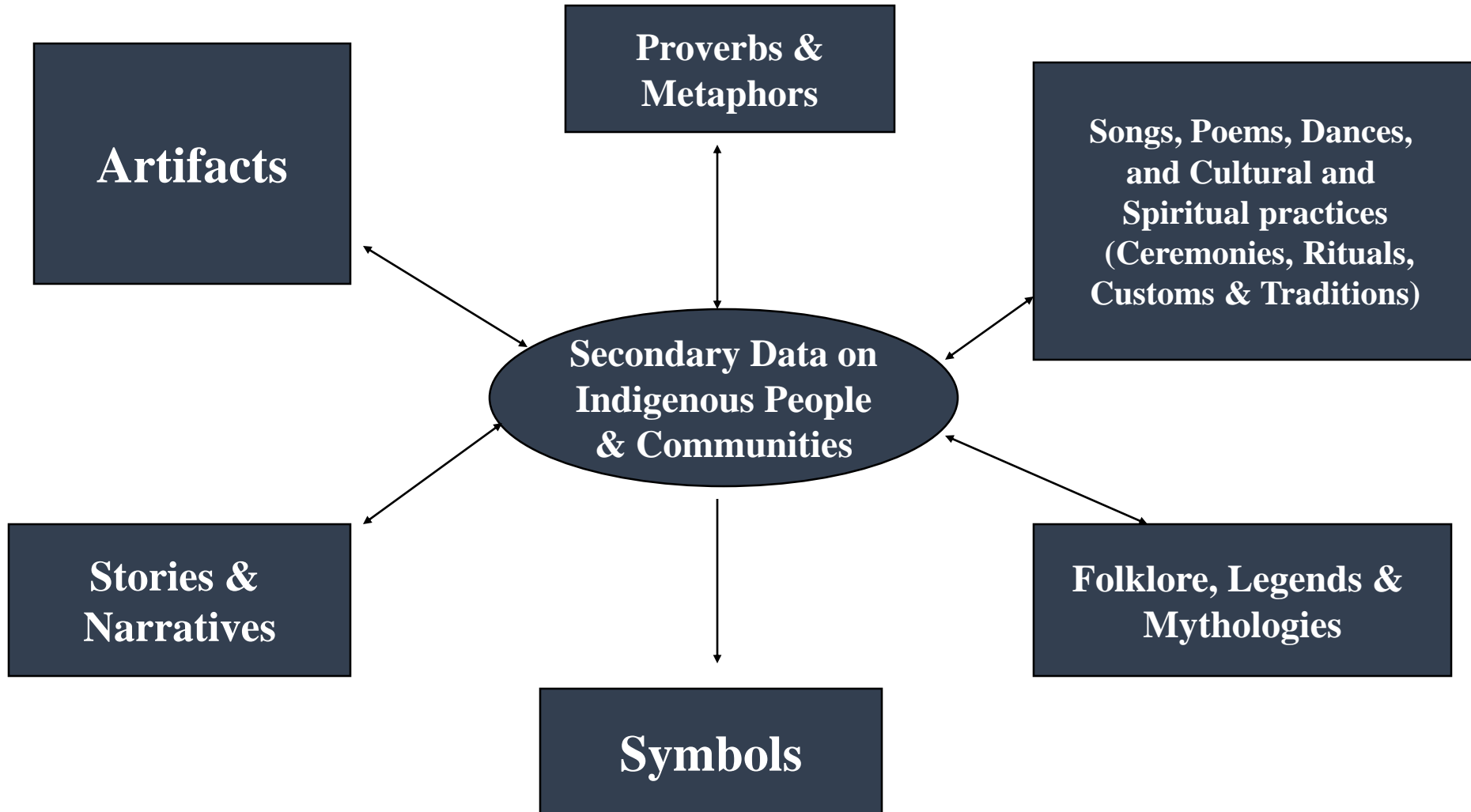# HOW TO RECORD THESE SOURCES OF DATA

- Writing notes
- Printing
- Photographing
- Videotaping/Filming
- Scanning

HOW TO ANALYZE THESE SOURCES OF DATA

- 1. Use Quantitative data Softwares
- 2. Use Qualitative data softwares
- 3. Use Digital softwares
- 4. Do Manual content analysis

APPLY

DIVERSITY OF SECONDARY DATA: How relevant are these qualitative data sources to your Indigenous research proposal?

Proverbs & Metaphors

Artifacts

Songs, Poems, Dances, and Cultural and Spiritual practices (Ceremonies, Rituals, Customs & Traditions)

Secondary Data on Indigenous People & Communities

Stories & Narratives

Folklore, Legends & Mythologies

Symbols

CULTURAL & SPIRITUAL PRACTICES

- •Indigenous ceremonies, rituals, customs and traditions

PROVERBS

- "Folk Wisdom"; Capsules of Knowledge:
    - "Popular sayings which contain advice or state a generally accepted truth" (http://www.readwritethink.org)

- Proverbs are essential data in Indigenous research because they capture "the very soul of society"/communities. Thus they are important as a strategy for instructing, explicating, advising, praising, and nourishing members of society on important social issues (Chilisa 2012, p. 132).

PROVERBS

- EXAMPLES: Tswana Proverbs about men's infidelity (Chilisa 2012, p. 134)
- **1. A man is like a bull, he should not be confined to one kraal**
- **2. A man is like a calabash, he must be shared**
- **3. A man is an axe, so he can be shared**
- **4. A man is like a bean seed, he spreads out**
  - **What justification proverbs of men's infidelity in your community do you know? Can you share these proverbs?**

PROVERBS

- **Seven Functional Categories of Proverbs:**
  - **Community and family**
  - **Leadership and Teamwork**
  - **Youth**
  - **Behavioral Guide**
  - **Hospitality and Nourishment**
  - **Motivation**
  - **Situation and Human Nature**
    - **Ref: J.L. Van Shaik (1998).**

METAPHORS

- **Representational Images:**

- **E.G.: Bull, Axe, Calabash and Bean used to represent men's infidelity in Botswana (Chilisa et all 2009):**

- **A man's infidelity is implicitly sanctioned because, like the bull, he should go outside his kraal [home] for mates. Just a bull can be rotated in several kraals to mate with other cows, a man can also meet the sexual needs of several women. In addition, in the same way that neighbors can share an axe used for chopping firewood or a calabash of water or a drink, a man can be passed on from one woman to the other…Seeing a man as an axe or calabash, also encourage women to accept sharing a man. The bean seed metaphor encourages males to spread their seeds [genes] as far and wide as possible (Chilisa 2012, p. 135).**

    - **What metaphors about men's infidelity in your community do you know? Can you share them?**

STORIES

- **Narratives:**
- **Stories are central to the lives of the colonized Other. They have been used to collect, deposit, analyze, store, and disseminate information (Chilisa 2012, p. 138).**

FOLKTALES: The Botswana Story of Origin

- **Traditional Narratives of Common People:**

- **Let us imagine that a researcher wanted to study gender relations in a community and to trace the history of asymmetrical relationship between men and women. Among the Tswana and Sotho-speaking of Southern Africa, most people would locate the unequal relationship in the language, for example, in proverbs like: *Ga dinke de eteletwa ke e namagadi pele, di ka weta ka le mina*. (Women cannot be leaders). The story of origin would, however, defy this worldview. According the the Tswana story of origin, the people came from the hill of Lowe. When they came out, men and women were walking side by side, driving sheep, goats, and cattle. This story defies explanations that justify inequalities on the basis of traditions, revealing other traditional ways of viewing gender relations. It is an important contribution to knowledge production in the area of gender relations and could be used as an important entry point for a researcher who might be looking for intervention strategies to address inequalities (Chilisa 2012, p. 143).**

    - **Do you know your community's story of origin? Can you share this story?**

SONGS AND DANCE

- **Native Hawai'ians mele (songs) and hula (dance) tell stories about the history, people, and land, according to Maenette Benham (2007).**

FOLKLORES, FOLKTALES, MYTHOLOGIES, LEGENDS, SONGS, DANCE, POEMS

- Folklores, folktales, mythologies, legends, stories in song and poetic forms, dance, and the indigenous language through which they are communicated <u>are the data collection and analysis tools</u> that provide the missing chapters on the history, philosophies, theories, concepts, categories of analysis, and interpretation of data in research that invoke a postcolonial indigenous research perspective (Chilisa 2012, p. 139).

- Do you know any folklores, folktales, mythologies, and legends of you community? Can you share them?

LANGUAGE

- In "postcolonial" Indigenous societies, data, in the form of stories, proverbs, metaphors, mythologies, legends, songs, poems, etc., are stored in indigenous languages. The irony is that most research is conducted in non-indigenous languages.

- Researchers not familiar with the languages of the researched should work with translators and interpreters throughout the research process, and should present data in all languages used in conducting the research (Gonzalez and Lincoln 2006; Massera 2006—cited in Chilisa 2012, p. 154-155).

- Are you fluent enough in your Indigenous language to conduct research with it?

HOW TO ACCESS INDIGENOUS ORAL & DOCUMENTED INFORMATION AND ARTIFACTS

APPLY
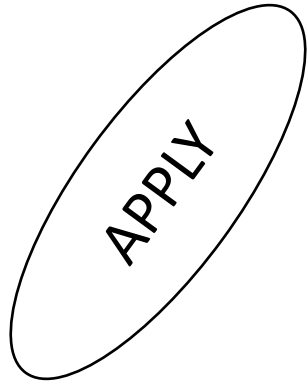
- 1. Using proper protocols, access from Indigenous elders and communities

- 2. Access from the library and archives

- 3. Request directly from state agencies, private organizations, families, and individuals

- 4. Access through the Internet

- 5. Access from museums

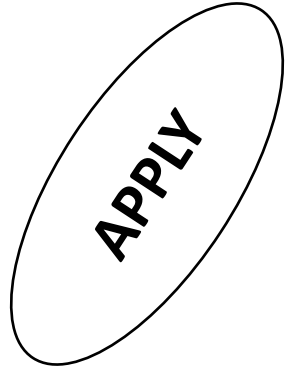- How well do you know the protocols of your Indigenous community? Can you share them?

HOW TO RECORD INDIGENOUS SOURCES OF DATA

APPLY

Following the proper protocol:

1. **Audio-tape**

2. **Video-tape/Film**

3. **Write notes**

4. **Photocopy**

5. **Print**

6. **Photograph**

7. **Scan**
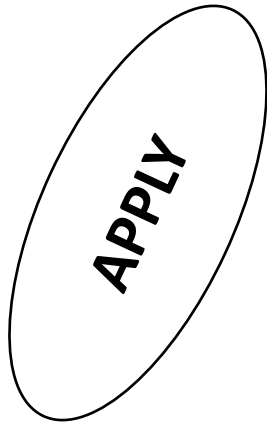
HOW TO ANALYZE INDIGENOUS SOURCES OF DATA

APPLY

- **Working with community members, use:**

- **1. Qualitative data softwares**

- **2. Digital softwares**

- **3. Manual content analysis**

CONTENT ANALYSIS

- "Mining" Stored Information and Artifacts:
- **Content Analysis is a detailed and systematic examination of the contents of particular body of material for the purpose of identifying patterns, themes, or biases (Leedy and Ormrod 2010, pp. 144-145).**

SAMPLE CONTENT ANALYSIS

- **CANADIAN SOCIOLOGY AND TOURISM: ISSUES OF REPRESENTATION**

- *© Francis Adu-Febiri, 2018: Presented in 2013 at the Hawaii International Conference of Social Sciences, Honolulu. The article was published in 2018 in the International Journal of Interdisciplinary Social and Community Studies.*

- **Sociology course offerings posted on the websites of Canadian universities were examined for inclusion of sociology of tourism. Qualitative codes used for the content analysis are a) "<u>Exclusion/Invisible</u> = No course on tourism and tourism is not a topic in any of the courses", b) "<u>Marginalized</u> = Tourism is s topic or a theme in a course", and c) "<u>Inclusion</u> = There is one or more courses on tourism. A similar code is used in examining the recent sociology textbooks adopted as texts for teaching Introductory Sociology courses in Canadian universities, using their index sections for their tourism content: a) " Exclusion/Invisible = Tourism not mentioned in the textbook", b) "Marginalization = Tourism is mentioned only in passing or briefly discussed in context of trade or globalization, and c) "Inclusion = Tourism is treated as a chapter or a section in the textbook".**

APPLY

ASSESS THE QUALITY OF SECONDARY SOURCES OF DATA

- ● **Criteria for assessment (Scott, 1990:6):**

➢ **1. Authenticity: Is the material/information genuine and of unquestionable origin?**

➢ **2. Credibility: Is the material/information free from error and distortion?**

➢ **3. Representativeness: Is the material/information typical of its kind?**

➢ **4. Meaning: Is the material/information clear and comprehensible?**

APPLY

- CREATE:
  - Be a Changemaker

CREATE

- Produce an Indigenous research proposal that rediscovers the usefulness of numerical and non-numerical secondary data in contributing to producing a holistic knowledge-base to inform sustainable development policies/programs/projects in your selected Indigenous communities. Ensure that your approach is not "couched in a scientific language that squeezes out human agency and does not objectify the lifeworlds of your community, yielding a deficient, ahistorical knowledge of the social world" (Carol 2013, p. 18) that does not benefit Indigenous peoples and communities.

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