“Aparnay Lowkh” (our people):

Reflections of being adopted as a ‘daughter’ in the process of qualitative work
Does Cultural Insidership matter?

Does it matter in the context of a research project?

How does it influence the data that is produced?

How does it influence the interpretation of that data?
Road Map …

Dhil Dhee Sehayth Project

Cultural Insidership

Aparnay Lowkh

Locating Myself …

Voices from the Data

Researcher/Daughter

Hybridity
Dhil Dhee Sehayth Project

Heart Health Project

- PD + Interviewer
- PI: Paul Galdas
- Pilot Project
- N = 15
Dhil Dhee Sehayth Project

Recruitment

Punjabi Cardiac Rehabilitation Education

8 Week Program

Lecture Format

1 to 1 Sessions
Dhil Dhee Sehayth Project
Methodology

Qualitative Interviews

Homes

10 ♂ & 5 ♀

Follow up discussions
Cultural Insidership

• ‘it’s easier that you’re a girl and that you’re Asian’: interactions of ‘race’ and gender between researchers and participants (Archer, 2000)

• perceived gender & perceived racial/ethnic identity influenced what information was shared with the interviewer
The Insider/Outsider Debate

• Insider
  – Proximity
  – Bias
  – Postcolonial/Feminist
  – Shared Lens

• Outsider
  – Misinterpretation
  – Essentializing
  – Colonizer/Colonized
  – Different Lens
Locating Bindy in the research process …

- Female
- Indian
- Punjabi
- Punjabi speaker
- Sikh
- Village Identity
- Familial Identity
- Place of birth
- Visits to India
- Where I live in Canada
- Marital status

= Daughter
“Aparnay Lowkh”

- Punjabi phrase
- Loosely defined as our people
- Intimate
- Closeness
- Community
- Kinship ties
- Punjabis

- Unique relationship: Punjab & India
Uncle Ji & Auntie Ji

- Prem Singh & Shanti Kaur
- Husband & wife
- Recruitment
- Home as a guest
- Returning to the main group
Aunties …

- Tarsem Auntie Ji: Uncle Ji tea, grandson, daughter in law, and son
- Daljit Auntie Ji: grandchildren running around after their bath
- Mohinder Auntie Ji: shared gender & shared cultural understanding
Uncles ...

- Gurdial Uncle Ji: “our daughters”-model citizens, India as our mother & Canada as our Musie

- Preetham Uncle Ji: Saag, racism, language barrier

- Bhupinder Uncle Ji: wedding, Gurdwara, racism in health care
From researcher to daughter…

- Trust
- Shared cultural framework
- Influences …

*information that was shared*
Moving beyond “daughter”

- Model daughter: our “daughters”
  - Also problematic daughter
- To a sibling to their children
- To an aunt to their grandchildren

...Aparnay Lowkh
From daughter to researcher …

• Trust

• Sharing intimate and painful information about their lived experiences
Hybrid Spaces: Daughter/Researcher

*Heightened responsibility to honour their narratives*

- Allow their diverse voices to be heard
- Maintain context
- Not allow for misinterpretation
- Not allow for essentialist readings
“I write as someone who bears the label of ‘native’ anthropologist and yet squirms uncomfortably under this essentializing tag … I argue for the enactment of hybridity in our texts …”

(Narayan, 2003, 286)
The postcolonial perspective resists the attempt at holistic forms of social explanation, it forces a recognition of the more complex cultural and political boundaries that exist on the cusps of these often political spheres [between 3rd and 1st worlds]

(bhabha, 1994, p. 173)
Where does this leave us?

- Need for reflexivity
- To explore how we are located in the research process
- Our relationships with our informants
- To explore how we influence qualitative research narratives
Thank You!