



**“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

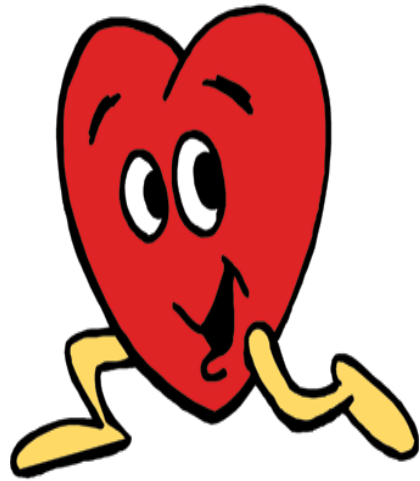
# Dhil Dhee Sehayth Project



## Heart Health Project

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





# Dhil Dhee Sehayth Project

## Recruitment

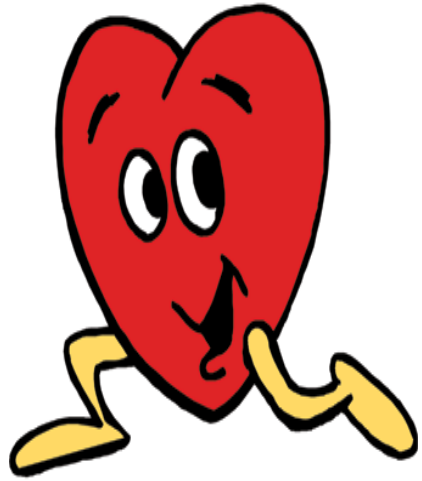
Punjabi Cardiac Rehabilitation Education

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**











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## “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





# Kiran Narayan

“ 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)



## Postcolonial Perspective ....



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!