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Glocalised research design: exploring the encounter between Indigenous and Western methodologies among the Maasai Pastoralists in Monduli, Tanzania

Joseph Christopher Pesambili[1,2]

Abstract

Drawing upon my experience of researching the encounter between Indigenous and Western knowledge among the Maasai in Monduli, Tanzania, I reflect on theoretical and practical aspects of a *glocalised research design* as an alternative methodological approach to Indigenous research. I explore how the design is embodied in the Maasai's concept of *enkigúɛ́ná* (meeting) both as an ontological and epistemological framework for engaging diverse worldviews and knowledge systems in meaningful ways. The experience from the fieldwork shows that not only does the glocalised design offer possibilities for decolonising research and knowledge production but also it provides a dialogical space for co-constructing knowledge between the researcher, research assistants, and participants. The glocalised design offers new insights into the importance of research at the *encounter* where two knowledge systems constantly in tension, meet, interrogate, and negotiate with each other through a productive dialogue to enhance mutual understanding and create new knowledge.

Keywords

encounter, glocalised design, Indigenous knowledge, Indigenous research, Maasai, Western knowledge

Introduction

Over recent years, Indigenous methodologies are becoming increasingly recognised as essential for researching Indigenous contexts (Chilisa, 2012; Gerlach, 2018; Kovach, 2010; Lavallée, 2009; McGinty, 2012). Despite this, Western methodologies continue to be defensive against the inclusion of Indigenous knowledges and worldviews in research because, in the Western traditions, Indigenous peoples' ways of knowing are regarded as inferior, unscientific, and irrational when measured against the Western knowledge benchmarks (Bala & Joseph, 2007; Chilisa, 2012; Pesambili, 2020a). Since most studies conducted in Indigenous contexts are predominantly based on Western knowledge without taking into account the Indigenous forms of knowledge, there is mounting evidence that various research projects in developing countries have been ineffective and unsuccessful (Briggs, 2005; Escobar, 1995). This is primarily the case because excluding Indigenous peoples' worldviews and ways of knowing in conventional Western methodologies makes research unresponsive to socio-cultural contexts of Indigenous communities and disentangles it from local environments.

Despite its supremacy, the universalism of Western knowledge and its research traditions have been criticised for being founded on the culture, history, and philosophies of Euro-Western thought and hence are Indigenous to the Western academy and its institutions (Chilisa, 2012; Gobo, 2011; Jegede, 1998). According to Jegede (1998), for example, Western knowledge is a subculture of Western culture that spread to non-Western societies through coercion, imperialism, and colonisation. Importantly, it has been argued that Western research draws from an *archive* of knowledge systems stretching beyond the boundaries of Western science to the system now referred to as the West (Smith, 1999). Given that the *cultural archive* did not embody a unitary system of knowledge but multiple traditions of knowledge systems, it is unattainable to continue using monocultural methodologies and methods to inquire into non-Western societies (Gobo, 2011; Smith, 1999). This is because the Western methodologies can place

[1]Department of Educational Foundations, Management, and Lifelong Learning, University of Dar es Salaam, Dar es Salaam, Tanzania
[2]Centre for International Teacher Education, Faculty of Education, Cape Peninsula University of Technology, Cape Town, South Africa

Corresponding author:
Joseph Christopher Pesambili, Department of Educational Foundations, Management, and Lifelong Learning, University of Dar es Salaam, PO Box 35048, Dar es Salaam, Tanzania.
Email: pesambili@udsm.ac.tz

Indigenous people at greater risk of losing out their culture, knowledge, and worldviews to Western ways of thinking, acting and doing research (Datta, 2018; Smith, 1999).

However, while the existing limitations in the conventional methodologies call for the inclusion of other ways of knowing in research, this urgency implies shifting power structures from the dominant culture to the non-dominant cultures in the research process. Since Western science continues to jettison other forms of knowledge in research, alternative methodologies intend to interrogate power relations between researchers representing dominant ideologies and the researched who are relegated to the position of ignorant subjects (Chilisa, 2012; Gerlach, 2018). This implies that the relation of power and knowledge production in the Western research traditions continues to determine what forms of knowledge are worthy of inclusion in research. In this way, forms of knowledge from cultures positioned without power, as Frank (2013) argues, go unheard and excluded in research, thereby leading to epistemic injustice. In turn, this calls for an urgent need to transform not only the beliefs about research but also the formation of nuclei around which new forms of power might converge (Escobar, 1995).

Subsequently, Indigenous methodologies emerged within the critical research traditions as an alternative to the conventional ways of doing research rooted in Western methodologies (Chilisa, 2012; Kovach, 2012; McGinty, 2012; Smith, 1999). As a part of the decolonisation agenda, Indigenous methodologies are devoted to ensuring that knowledge production is inclusive of multiple forms of knowledge systems (Chilisa, 2012; Kovach, 2010; Lavallée, 2009). For that reason, rather than relying on Western theories and worldviews, some scholars have stressed the need to ground their methodologies and methods in Indigenous epistemologies, worldviews, and belief systems developed in particular geographical contexts (Chilisa, 2012; Kovach, 2012; Smith, 1999). In this way, applying Indigenous methodologies in research not only offers potential contributions to decolonise the academy but also bridges the gap between Indigenous and Western knowledge in research (Lavallée, 2009).

Although various attempts to decolonise research have been made, some of the Indigenous research paradigms are still reliant on conventional methods without fundamental changes at both technical and practical levels (Gobo, 2011). It is due to this reason that some scholars categorise Indigenous methodologies as a subcategory of the Western paradigm that utilises qualitative research methods (Kovach, 2012). Moreover, most works of literature on Indigenous methodologies, including a seminal research book of 2008 by Denzin, Lincoln, and Smith, give much space to epistemological assumptions, but not technical proposals, which should differ from dominant methods (Gobo, 2011). This article, which emerges from my personal experience during my doctoral studies, employed a *glocalised research design* to explore the encounter between Indigenous and Western education among the Maasai in Tanzania. The article, therefore, offers a potential contribution to both theoretical and practical aspects of researching the *encounter* between Indigenous and Western knowledge systems.

Theorising on a glocalised design in Indigenous research

The first part of this article theorises key issues underlying the glocalised research design, including its ontological and epistemological underpinnings, as well as its conceptual meaning, principles, and underlying assumptions.

Enkigúɛ́na—meeting as an ontological and epistemological framework for glocalised research design

As an ɔ*lMaa* (Maa) term, *enkigúɛ́na* literally means *meeting*. The concept also means a *dialogue*, *discussion*, *debate*, *conversation, encounter*, *advice*, *counselling*, *consultation*, and *decision* because these qualities feature predominantly in traditional Maasai meetings before reaching any consensus (Goldman & Milliary, 2014; Pesambili, 2018). Ontologically, *enkigúɛ́na* is based on a belief that reality is holistic and relational to connections that humans have with others, the living, and the non-living beings. *Enkigúɛ́na* ontology considers the world as one reality comprising an inseparable web of entities, with no one fixed reality, but multiple realities and different sets of relationships (Hart, 2010; Wilson, 2008). Thus, the *enkigúɛ́na* ontological framework emphasises not only the need to respect the connections between the living and the non-living, interpersonal relationships among individuals, and their relationships with the world around them but also to create equal opportunities for interactions and maintaining balance within each of the relationships.

Epistemologically, the *enkigúɛ́na* framework is based on a fundamental belief that knowledge production is not only relational and shared with all beings, namely the humans, the cosmos, the earth, the animals, and the plants but also is constructed through interactions with all living and non-living beings in a whole. Moreover, like other Indigenous epistemologies, *enkigúɛ́na* relational epistemology stresses the transactional and embedded nature of knowledge production, in which the knower and the known are not seen as neutral that can be separated from relational contexts in which they emerge (Gerlach, 2018). This perspective contrasts sharply with Western positivist epistemologies claiming to be neutral and objective, and which have been critiqued for colonising Indigenous knowledges and perpetuating essentialist tendencies and reductionist discourses about Indigenous peoples (Chilisa, 2012; Hart, 2010).

As an ontological and epistemological framework, *enkigúɛ́na* was useful for this study due to various reasons. First, as a central built-in mechanism for settling conflicts in Maasai society, *enkigúɛ́na* can be viewed as a space of *encounter* where diverse bodies of knowledge systems intersect, interact, and negotiate their tensions and power relations in meaningful ways. This is comparable to Nakata's notion of *cultural interface*, which is viewed as a place of tension between different systems of knowledge that are negotiated and interrogated to improve understandings (Nakata, 2007). As such, research at the *encounter* recognises that though Indigenous and Western

knowledge systems are premised on different worldviews, the strengths of each form of knowledge rather than weaknesses can be tapped to complement each other. In this approach, therefore, a focus shifts from proving the superiority of one knowledge system over the other to identifying opportunities for a new knowledge creation that can benefit Indigenous peoples who usually live at the encounter (Durie, 2004; Ryder et al., 2019).

Second, through a principle of equality and joint respect conveyed in *inkiguɛnát* (meetings), the framework acts as a basis for a constructive dialogue between and among diverse bodies of knowledge, which are perceived as equal in value and status without partitioning them off between science and ethnoscience (Goldman, 2007; Pesambili, 2018). As such, just as the voices of all peoples are heard and respected at the traditional Maasai meetings, *enkigúɛ́na* framework not only eliminates demarcations between Indigenous and Western knowledge but also analyses social reality through a dialogue that allows different knowledge contributions from multiple individuals who interact and overlap with each other as they weave together their consensus through dialogue (Goldman & Milliary, 2014). Consequently, this creates an exciting opportunity for innovation in research, which encompasses Indigenous ways of knowing, being, and doing, along with Western research approaches (Durie, 2004).

Third, the *enkigúɛ́na* framework is appropriate not only as an intersectional point between the local and the global but also as a meta-analytical tool that weaves together diverse theories, methodologies, and methods into *inkiguɛnát*. As such, intersecting the local and the global through *enkigúɛ́na* places Indigenous and Western knowledge within a landscape of power relations where, in Bainton's (2007) sense, the possibility of hierarchy dissolves, and in their different locatedness, we can see both knowledge systems operating more clearly. Most importantly, weaving together diverse theories, methodologies, and methods into *inkiguɛnát*, as Verran (2002) argues, produces a postcolonial moment through dialogue while respecting the differences between knowledge systems historically categorised in a hierarchy.

For analytical purposes, I have categorised these *inkiguɛnát* into three parts, namely, theoretical *enkigúɛ́na*, methodological *enkigúɛ́na*, and method *enkigúɛ́na* (Figure 1).

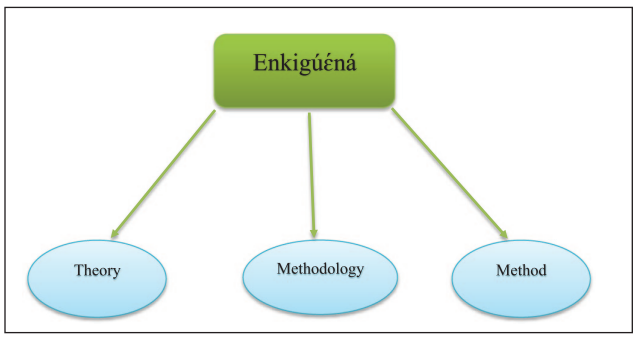


Figure 1. An illustrative representation of the *enkigúɛ́na* research framework.

Different ways through which each *enkigúɛ́na* was employed in my research are briefly discussed below.

Theoretical enkigúɛ́na. My theoretical frame offered a possibility of accommodating several theories and perspectives through *enkigúɛ́na* in different ways. First, the theoretical frame was underpinned by drawing together the postcolonial and world system theories, and operationalising them using a social justice approach as a metatheory that weaves together cultural insights of postcolonial theory and political-economic insights of world-system theory into a *theoretical enkigúɛ́na* (Pesambili, 2018). Second, I used various concepts from the ɔlMaa language and the Maasai's worldviews to inform my research. Using local concepts allowed me to consider language as a powerful weapon for the marginalised to speak themselves differently and, in so doing, engage in a purposeful resistance (Cole & Graham, 2012). Therefore, rather than adopting a fixed theoretical stance, I drew together various ideas from the postcolonial, world system, and social justice theories with the Maasai's worldviews into a theoretical *enkigúɛ́na*.

Methodological enkigúɛ́na. Both Indigenous and ethnographic lines of inquiry were interrogated and negotiated to underpin the methodological approach for this research. Through its emphasis on decolonising Indigenous knowledges, the Indigenous methodology was employed to make visible in research the Indigenous peoples' ways of being—ontology, knowing—epistemology, doing—methodology, and values—axiologies (Chilisa, 2012; Hart, 2010). Equally, as Bainton (2007) maintains, both in its epistemological sensitivity and perhaps most critically in its focus upon an embodied intersubjective encounter, ethnography was employed in this research due to its potential for making the world anew by its praxis. Thus, I opted to weave both methodologies into *enkigúɛ́na* as a useful methodological tool for promoting a constructive dialogue between Indigenous and Western knowledge systems under the *glocalised research design*.

Method enkigúɛ́na. Due to multiple theoretical perspectives, worldviews, and methodologies, I employed multiple research methods from diverse bodies of knowledge systems by weaving together Indigenous and ethnographic lines of inquiry into a *method enkigúɛ́na*. In this approach, the Western research methods are interrogated and negotiated with Indigenous methods at the encounter to enrich data and broaden our understandings (Nakata, 2007). Through this way, I employed research methods from both Indigenous and Western methodologies to enhance one another and bridge the benefits arising from each knowledge system (Durie, 2004; Pesambili, 2018).

Glocalised design as a methodological approach to Indigenous research

The term *glocalised research design* that draws from both Indigenous and non-Indigenous lines of inquiry borrows a concept of *glocalised* from economic terms *glocalise* and

glocalisation, which originated from Japanese scholars in the late 1980s (Gobo, 2011; Khondker, 2004). According to Robertson (2012), the idea of glocalisation in its business sense is closely related to *micro-marketing*, that is the tailoring and advertising of goods and services on a global basis to increasingly differentiated local and particular markets. In this sense, *glocalisation* entails the act of taking something global and adapting it to a local level (Pesambili, 2018). While glocalisation is associated with a well-known slogan of *think globally, act locally*, in this research, however, the glocalised design challenges it since understanding knowledge as situated implies that it is based on thinking that is saturated by specific contexts which are local in their character rather than global (Gobo, 2011). In that way, the slogan of *think globally, act locally* highlights a local-global nexus, which exists among diverse world cultures.

The glocalised research design and methodological approach, which was employed in my research, can be illustrated diagrammatically as shown in Figure 2.

What I have termed as the *glocalised research design* is my own creation that has been put into practice as far as I can ascertain for the first time in Indigenous research. The glocalised research design seeks to provide a conceptual and practical framework for exploring a dialogical exchange between Indigenous and non-Indigenous knowledge systems (McGinty, 2012; Nakata, 2007). This dialogical exchange occurs at the *enkigúɛ́na* space, where two different knowledge systems not only meet and entwine in equal partnerships but also interact and engage each other in productive and meaningful ways. In turn, this creates an opportunity for discoveries and new ways of understanding in research, encompassing insights and values from both Indigenous and Western knowledge systems (Durie, 2004; Ryder et al., 2019). Consequently, the encounter generates a space for creative dialogue and new knowledge formation (Bala & Joseph, 2007) between Indigenous and non-Indigenous knowledge systems (McGinty, 2012; Yunkaporta & McGinty, 2009). In that way, this research design aligns well with Nakata's (2007) notion of *cultural interface*, Marshall's idea of *two-eyed seeing* (Bartlett et al., 2012), and the Maasai's concept of *enkigúɛ́na* (Pesambili, 2018).

Theoretical assumptions behind the glocalised research design. Theoretically, the glocalised research design is grounded in four core assumptions: (a) the design centres Indigenous peoples' knowledge systems and worldviews at the vantage point of a *dialogical exchange* with other forms of knowledge in the research process as opposed to the universalised Western worldviews and knowledge systems; (b) the design employs locally, context-based methods, and culturally sensitive techniques of data generation in research contingent upon the local specificities; (c) besides acknowledging the pluralities, differences, and tensions across diverse worldviews, cultures, and knowledge systems, the research design quests for a *cultural interface* inclusive of diverse cultures and knowledge systems in meaningful ways; and (d) the design recognises the validity of both Indigenous and Western knowledge systems and accepts that each body of knowledge needs to be given its own space.

As described above, the *glocalised design* implies the coming together of Indigenous worldviews and knowledges with Western research methodologies at the *encounter*. This is based on an understanding that inevitably Knowledge systems as they operate in people's daily lives are not only culturally embedded, dynamic, and evolving but are also constantly interacting and responding to new circumstances (Nakata, 2007). Most importantly, by recognising that despite their ontological and epistemological distinctions, Indigenous and Western knowledge can exist in parallel with each other, the glocalised design carries a strong reconciling dynamic, which is vital for defining the roles of Western research, areas of overlap, and boundaries of collaboration with Indigenous research (Botha, 2011; Yunkaporta & McGinty, 2009). As such, the glocalised design becomes a research framework for eliminating superfluous demarcations and exploring a cultural interface between Indigenous and Western knowledge (Bala & Joseph, 2007; McGinty, 2012; Pesambili, 2018; Ryder et al., 2019).

Rationales behind using glocalised research design in my research project. First, I adopted the glocalised design in my research due to the nature of the study itself, which was designed primarily to explore the *encounter* between Indigenous and Western education among the Maasai pastoralists. The glocalised research design allowed me not only to inquire into such *encounter* using both Indigenous and western methods of inquiry but also to work in the *cultural interface* that includes both Indigenous and Western knowledge systems in research (McGinty, 2012; Nakata, 2007; Ryder et al., 2019). In this way, the glocalised research design, as Bartlett et al. (2012) argue, seeks "to see from one eye with the strengths of Indigenous ways of knowing, and to see from the other eye with the strengths of Western ways of knowing, and to use both of these eyes together" (p. 335).

Second, the glocalised design resonated well with theoretical frames namely, the postcolonial, world system, and social justice theories that informed my research. Apart from sharing strategies for engaging with the colonial power, for instance, the postcolonial theory is still useful to



Figure 2. An illustrative representation of the glocalised methodological approach.

the analyses of the local (Ashcroft et al., 2002). Similarly, considering the local-global nexus in the glocalised design concurs well with the *world system theory* that emphasises the universalisation of particulars and particularisation of universals in a constant dialectical exchange between diverse bodies of knowledge systems (Wallerstein, 2006). Finally, since my research explored two knowledge systems that emanate from different cultural contexts, the glocalised design was essential for dialogical exchange between the two cultures (McGinty, 2012; Nakata, 2007). This is largely because any knowledge system and its methods of inquiry cannot be divorced from its worldviews and cultural values (Yunkaporta & McGinty, 2009) embodied in Indigenous knowledge systems (Denzin et al., 2008).

Glocalised design in practice: methodologies and methods for data generation

This research used diverse methods of data generation from both Indigenous and ethnographic lines of inquiry, which are appropriate for the local and cultural contexts of the Indigenous Maasai community as discussed in the subsequent sections below.

Methods of data creation and knowledge production

The following methods, which incorporate both Indigenous and Western methods of knowledge production, were used to generate a variety of raw data for my research:

Olpûl camping. During my fieldwork in Monduli, I employed *olpûl* (meet-feast) camping as an Indigenous method of data creation since the meat-feast ritual facilitates the process of knowledge production, exchange, and transmission among the Maasai (Figure 3). This is consistent, I believe, given my methodological positioning embedded in the glocalised research design. The *olpûl* ritual involved eight participants, including two co-researchers, two Maasai elders, and four *ɨlmʊ́rran* (morans). As such, participation in the *olpûl* ritual allowed me to experience the realities of Indigenous knowledge in ways that could not merely be learnt by questioning and responding to questions using the interviewing method of the conventional methodologies.

While the *olpûl* camping method resembles the participant-observation in terms of a researcher's observation and participation in the event, what makes *olpûl* unique and perhaps distinguishes it from the latter is its experiential character and performative features, as well as human interactions with nature that add flavours to the event. This is based on relational epistemology, in which knowledge is shared with all beings through experiences, traditions, ceremonies, Indigenous cultures, and the environment (Datta, 2018). Also, the *olpûl* ritual implies both an event and a process comprising other techniques of data collections such as oral traditions, folklores, and informal conversations. As such, during the *olpûl* camping, I generated knowledge not only through watching the processes involved in the ritual performance and participating in the event but also through storytelling, songs, and proverbs that accompany it (Figure 4). Thus, oral traditions among the Maasai are crucial as they provide deep insights into the values, history, and beliefs rooted in Indigenous knowledge systems.

Culture-sharing. This method involves what I call an act of *culture-sharing* between the researcher and participants about various cultural experiences and traditional knowledge practices pertaining to their own societies.



Figure 3. Participants seen eviscerating internal organs of the slaughtered animal at the *olpûl* (meat-feast) site.



Figure 4. Participants seen eating roasted meat while sharing stories at the *olpûl* (meat-feast) site.

As an Indigenous method of data creation, culture-sharing is grounded in a *relational epistemology* in which knowledge construction takes place in the context of relationships between the researcher and research participants (Kovach, 2010; Wilson, 2008). As such, when interacting with participants in the field, I did not view myself as a neutral researcher but as someone who could share with them my personal self and cultural identities, including various aspects of Indigenous Knowledge and culture from my own society (Gerlach, 2018). This approach worked well because, despite the good intentions I had in mind, as a non-Maasai researcher, it could be difficult to access sacred aspects of Indigenous knowledge using other methods. Culture-sharing was a useful method of data generation in diverse ways: (a) the method provided informative and rich data about Maasai's Indigenous knowledge and culture because disclosing my own cultural stories about Indigenous knowledge practices in my society fostered trust and confidence to participants who could otherwise fear to share sensitive aspects of cultural knowledge from their society; (b) the method permitted us to share our views, feelings, and experiences about Indigenous knowledge and other forms of cultural practices from our own communities, thereby leading to the co-construction of knowledge in which the researcher, research assistants, and participants' stories were regarded as key sources of knowledge; and (c) the method not only established equality and rapport but also facilitated strong cooperation between the researcher and participants as both of us engaged in the cultural encounter as equal partners who are learning from each other.

As highlighted above, culture-sharing is grounded in the principle of *reciprocity*, based on a belief that as we receive from others, we must also offer to others (Hart, 2010). Through a reciprocal cultural sharing of stories, we identified areas of commonalities and differences, as well as mutual experiences, which, in turn, yielded rich data through relational meaning-making from both cultures. As Hayman et al. (2012) argue, culture-sharing helps to weaken the researcher/participants power imbalance, which, in turn, establishes a cooperative relationship between them. Second, the culture-sharing method is underpinned by *ɛnkányɨ̀t* (respect), which involves building mutual relationships that honour the cultures of both the researcher and participants (Pidgeon, 2018). As a non-Maasai, being reflective and non-judgmental to their culture and to what I saw and heard from participants and sharing my stories with them was crucial for building the trusting relationships, which enabled both of us to engage deeper in sharing our cultural knowledge.

Inkiguɛnát. In research, *inkiguɛnát* involve both formal and informal meetings by groups of people discussing and exchanging their ideas, feelings, and experiences on specific topics. *Inkiguɛnát* are like focus groups in Western methodologies, but they differ from the latter due to the sacred meaning they convey in many Indigenous cultures (Lavallée, 2009). They are also comparable to talking/sharing circles or *talanoa*, which have been used to capture Indigenous people's experiences in Australia, New Zealand, and Canada (Kovach, 2010; Lavallée, 2009; Tunufa'i, 2016). As an Indigenous method, *inkiguɛnát* allowed me to engage in knowledge exchange with the Maasai elders and parents in the research process. However, for students and teachers, I engaged them in knowledge exchange using focus groups of the conventional Western method, albeit contextualising them to socio-cultural contexts of the Maasai community.

In practice, *inkiguɛnát* sessions used to be held under shades of trees or at open spaces near the homes where the researcher and participants could sit in relaxed manners and position themselves in circles (Figure 5). As Kovach (2010)



Figure 5. The researcher, research assistant, and Maasai participants seen eating while seated in a circle after finishing *enkigúɛ́na* (meeting).

argues, circles in Indigenous research are the acts of sharing all aspects of the individual—heart, mind, body, and spirit. They also symbolise respect for each other's ideas and equality of members in the circle (Chilisa, 2012). Thus, before commencing our *inkiguɛnát*, one senior elder used to stand up and say a blessing to open a meeting. After that, research assistants used to introduce a research topic and some protocols to be observed during the *enkigúɛ́na* session. Then, the exchange of knowledge involving the researcher, research assistants, and participants used to take place in the form of dialogue, mainly through asking and responding to each other's questions on a turn basis.

As such, *inkiguɛnát* are based on the principle that every participant has the freedom to speak and equal right to contribute ideas, which are heard and respected by others without any constraints (Pesambili, 2018). According to Goldman and Milliary (2014), respect for all participants to speak until finished encourages multiple perspectives on an issue, while a shared vision of unity encourages the enactment of a consensus through dialogue. In this research, *inkiguɛnát* not only provided forums for discussing the plurality and conflicting views that individuals hold among themselves but also became *spaces of resistance* in which the researcher and participants collectively produce new knowledge (Crang & Cook, 2007; Pesambili, 2020b). However, while power dynamics are always at play even in *inkiguɛnát* sessions, it is usually open, resisted, and manipulated in different ways by different individuals in a group, in different contexts while they strive for consensus (Goldman & Milliary, 2014).

Participant-observation. In this research, participant-observation was used as a dominant ethnographic method in Western methodologies. I spent an entire period of fieldwork in Monduli District as a participant-observer of the daily life of the Maasai in three different contexts. First, I participated in the day-to-day life, social events, and activities of the Maasai, including shepherding, cultural rituals, and community meetings where I interacted with participants to understand their worldviews and ways of life as expressed in their lived experiences. In this way, I engaged myself in what Crang and Cook (2007) call the "immersion of the self into the everyday rhythms and routines of the community" (p. 37). Second, I carried out non-participant and classroom observations in focus schools where I interacted with teachers and students in the classrooms to penetrate their inner school life and lived experiences (Woods, 2005). This method allowed me to capture systematically participants' social meanings, ordinary activities, and realities of life as exhibited by them in schools but without externally imposing meanings to them (Brewer, 2000). However, in such different contexts, I maintained a professional distance that not only allowed me to observe, record, and generate data but also to reflect critically on myself as a researcher (Crang & Cook, 2007). This participant observer's dual role is what Brewer (2000) calls an "insider vis-à-vis outsider status" (p. 59).

Interviewing. Using both formal and informal interviews in which both semi-structured and unstructured approaches were employed, I exchanged knowledge with various participants, including local chiefs, elders, parents, circumcisers, and heads of schools about a range of topics. Moreover, I engaged in semi-structured biographical interviews with 17 Maasai *ɨlmʉ́rran* and 8 girls in which we exchanged information about their personal life stories, including their previous school experiences. Fundamental to my interviewing technique was the use of a *dialogical approach* as a research procedure in the glocalised design, which takes interviewing as a two-way process in which

both an interviewer and interviewee have an equal right to ask and respond to questions. The two-way interview approach to research, which involved a dialogical exchange of knowledge with participants, helped to enrich my research in different ways: (a) this approach enabled me to acquire additional experiences, ideas, and skills from the participants on issues that were relevant to them but could be overlooked; (b) the approach enabled me to understand the participants' views and ideas regarding the conduct of research as well as their feelings about me as an outsider; and (c) the two-way interviewing approach fostered equal power relations between the researcher, research assistants, and participants through active collaboration among them, thereby leading to the co-construction of knowledge in the research encounter.

As has been highlighted above, the dialogical approach to interviewing was underpinned by *relational epistemology*, which acknowledges not only the connectedness between the researcher and participants but also privileges relational ways of knowing that promote respect for relations people have with one another (Chilisa, 2012; Russell & Kelly, 2002). Although I had prepared some guiding questions before going to the field, after arriving there, I focused much on creating a dialogical space, which could allow the researcher, research assistants, and participants to co-create new knowledge in a relational context. According to Russell and Kelly (2002), the understanding that develops out of the dialogic interview results from human parties in conversation about meaning, which, in turn, offer equality at a moral level that transcends separateness. Considering that the dialogic interviews do not necessarily dissolve a power imbalance present in research (Kovach, 2010), I complimented them with critical reflexivity, which prevented me from engaging in one-way conversations by sharing personal views and constantly switching roles to become both an active listener and co-participant.

Visual methods. An analysis of various cultural artefacts is critical in understanding meanings embodied in material objects found in a community (Crang & Cook, 2007). In Maasailand, fieldwork cannot be complete without taking photos because the Maasai have nowadays become the *people of camera* mostly fond of taking pictures with their colourful dressings (Pesambili, 2018). In my research, I took several photos to capture some fieldwork moments, activities, and experiences that could be hard to describe vividly in words alone (Crang & Cook, 2007). In keeping with the English saying, *a picture is worth a thousand words*, I embellished my research report with some visual images that added extra flavours to it. Some visual images represented events, others represented real moments, and others were about material culture. This is consistent, I feel, with Lister and Wells' (2001) argument that "in practice, it is seldom, if ever, possible to separate the cultures of everyday life from practices of representation, visual or otherwise" (p. 61). Therefore, in my research report, I employed many visual images, which are not necessarily used as data to be analysed or interpreted but they alternatively represent some fieldwork moments and experiences standing outside the text (Pesambili, 2018).

Methodological and theoretical reflections

The glocalised research design adopted in my research project offers some implications, which are worthy of mention as discussed below.

Methodologically, this article raises various issues that hold implications for methodologies and methods applicable to Indigenous research. First, in the glocalised design, the relational epistemology embodying dialogic interviews give power to the Maasai participants who are regarded as experts who know much about their Indigenous knowledge, and as a researcher, I am regarded as the learner who has gone there to learn about their traditional knowledge. Most importantly, the techniques of exchanging Indigenous and cultural knowledge through dialogue and in a relational way between the researcher, research assistants, and the participants suggest that research undertaking under the glocalised design inevitably involves a co-construction of knowledge at the *cultural encounter*. Second, the glocalised research design points to the importance of using culturally sensitive approaches to address power imbalance in research. This is especially true because, under the localised design, research is viewed as a process of dialogue between Indigenous and Western knowledge (McGinty, 2012; Nakata, 2007), which is essential for addressing unequal power relations between knowledge systems (Kovach, 2012). Thus, using principles associated with *enkigúɛ́na* participatory framework and critical reflexivity in knowledge exchange helped me to negotiate power relations and contest several complexities, which prevailed between the researcher and participants.

Finally, managing ethical issues using the value systems of the Maasai offer another key implication in research. In this research, the cultural value systems of the Maasai, for instance, point to the importance of giving back to the community as part of the ethical responsibility embodied in the relational epistemology. This ethical protocol concurs with the postcolonial emancipatory agenda, which requires researchers to avoid extractive research in Indigenous communities (Hart, 2010; Kovach, 2010). This is especially true since the failure to recognise the Indigenous ways of knowing in research can implicate researchers in reproducing dominant Westernised ways of knowledge in research (Pesambili, 2018; Pidgeon, 2018).

Theoretically, due to my experience of researching the encounter between Indigenous and Western knowledge in Maasailand, in paraphrasing the words of Bainton (2007), I have come to understand a theory not as a framework that prefigures other parts of the research process, but as something that acts in a dialectic with them, and in so doing, is itself gets transformed. This understanding of the dialectic relationship between theory, methodology, and methods highlights the transformative nature of the research encounter where the experiential and theoretical nexus is woven together in meaningful ways (Pesambili, 2018). However, researching Indigenous ways of knowing in the context of the *encounter*—enkigúɛ́na not only requires a researcher to side with theories compassionate to the subjugated knowledges but also the epistemologies that might offer a dialogical space for decolonising research knowledge.

Conclusion

The glocalised research design as theorised and employed in this article points to the importance of research at the *encounter*—enkigúɛna where two knowledge systems constantly in tension meet, interrogate, and negotiate with each other through a productive dialogue to enhance mutual understanding and create new knowledge. Methodologically, the glocalised design has demonstrated that sailing through the creative imaginings of deconstructing and reconstructing dominant methodologies highlights the need for methods of data generation that take cognisance of Indigenous forms of knowledge and worldviews, which are situated in a landscape. This is in keeping with Novelli et al.'s (2017) argument that methodological approaches that are sensitive to particular local contexts should be located within a well-developed cultural, political, and economic analysis of the particular places and spaces in the research process. Therefore, the glocalised research design employed in my study not only did it include Indigenous methodologies and methods in the research encounter but also placed a research undertaking as relational, contextual, and culturally laden.

Theoretically, sailing through decolonising theories and conceptual imaginings highlights the need to produce the forms of knowledge that hold the possibility of emancipation and counterhegemonic understandings in research. Epistemologically, integrating multiple ways of knowing in research can create an alternative space for a constructive dialogue between Indigenous and Western knowledge towards the production of new knowledge. Equally, the glocalised design has shown that situating Indigenous knowledge as an active reservoir of cultural enactments induces attention to the hands-on approaches that create spaces for understanding Indigenous peoples' worldviews and the extent to which they are implicated in articulating knowledge creation within a broader framework of global worldviews. In that way, research is conceived differently not only as resistance to the dominant methodologies and methods but also as a dialogical process involving the co-construction of knowledge between the researcher, research assistants, and participants in their situated locatedness.

Glossary

enkigúɛna	meeting; also: dialogue, discussion, debate, conversation, encounter, advice, counselling, consultation, decision
ɛnkányɨt	respect, honour
inkiguɛnát	meetings; focus groups
ɔlMaa	Maa; an eastern-Nilotic language spoken by the Maasai
ɨlmʉrran	morans; warriors comprising unmarried young Maasai males.
olpûl	meat-feast; meat-eating place

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ORCID iD

Joseph Christopher Pesambili https://orcid.org/0000-0001-8734-7266

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