Topic: Indigenous Knowledge Systems and Practices in Health, Disaster Risk Reduction and Climate Change Adaptation: An Ethnographic Approach

#### WORKSHOP

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Give awareness on the importance Of IKSP in Health, DRR and CCA.

## **Specific Objectives:**

 Significance of culture in studying IKSP
 Method and Methodology in studying IKSP
 Importance of cultural diversity, culture specific diseases and illness

# **Definition and concepts**

Estacio, L on IKSP 2014

## What is IKSP?

Matured long-standing traditions and practices of certain regional, indigenous, or local communities.

Encompasses the wisdom, knowledge, and teachings of these communities

Orally passed on over generations from person to person

Expressed through stories, legends, folklore, rituals, songs, and even laws or other means.

#### Categorization of IKSP?

- 1. <u>Health Practices</u> (health belief practices, maternal health care)
- 2. <u>Ethno-ecological practices</u> (identification and use of plants and animals)
- **3.** <u>**Resource management practices**</u> (food collection, production and management practices)



#### Categorization of IKSP?

- 5. <u>Ethnoarchaeology or Material culture</u> (crafts and products)
- 6. <u>Socio-political systems and institutions</u> (political structure, governance, dispute and conflict resolution, **customary law**)
- 7. <u>Ethnogeography</u> (geographical distribution of ethnic groups or peoples and the relationship between these groups and their environment)
- 8. <u>Ethnoclimatology</u> (climate change assessment and adaptation in mountain ecosystems)

# **Climate Change**

Climate change has become <u>most critical issue</u> <u>at the global level</u>, regional and local level to such an extent that climate change is considered as a gravest challenge for the mankind in the present century.

No person, no country or no region of the world is immune to climatic changes.

# **Climate Change**

- However, increasing integrated mitigation and adaptation strategies in terms of climate change are not completely new idea and it has been felt many years now.
- Given the <u>rich cultural values of Indigenous groups</u>, local population through their indigenous knowledge systems, have developed a unique form of skills to reduce their vulnerability to variability in local climate.
- However, this <u>knowledge is rarely taken into</u> <u>consideration</u> in the design and adaptation of modern mitigation and adaptation strategies.

# Significance of culture in studying

#### Significance of culture in studying IKSP

- IKSP cannot be understood outside its cultural context.
- IKSP is part of a cultural system and worldview
- IKSP is part of the symbol-meaning system that is learned and shared by the members of a particular groups of people
- IKSP reflects how people make sense of the world (worldview) and it is the resilience through social memory

# Film Viewing 1:

Indigenous Peoples \_Agents of Change

# What is culture?

## What is culture?

- Culture can be divided into two components as material and nonmaterial.
- MATERIAL CULTURE consists of <u>physical or tangible</u> <u>creations</u> that members of society make, use, or share
- NONMATERIAL CULTURE consists of the <u>abstracts and</u> intangible human creations of society that

influence people's behaviour (Ogburn, 1966 cited in Schaefer, 2009).

#### **Culture and disaster risk reduction**

Within the main stream literature on DRR, it is often claimed that <u>cultural elements are neglected</u> when planning and implementing DRR strategies (Hoffman 1999; Wisner et al. 2004).

As asserted by Nunn et al. (2007) and Oliver-Smith and Hoffman (1999) failing to address cultural aspects could lead to increase the vulnerabilities of <u>community</u> towards disasters and the development of unsuccessful DRR strategies.

#### **Culture and disaster risk reduction**

Similarly Huntington (2000) asserts that the role of cultural values and attitudes as obstacles to or facilitators to progress of DRR activities have been ignored by governments and aid agencies.

The government interventions were <u>unsuccessful due</u> <u>to neglecting cultural elements</u> of the community.

- People's ideology sharpened by culture regarding what is right and wrong could create a certain mindset or beliefs for people.
- The <u>Merapi volcano</u> in Indonesia is one of the most active volcanoes in the world.
- Despite the risk from the volcano, Jevanese community lives on the slopes of the volcano due to their livelihood patterns and cultural believes.
- Community living near the volcano, carryout annual offerings to the volcano following their traditions.

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De Coster (2002, cited in Lavigne et al, 2008) reports that because of the religious beliefs, majority of community living near the area thinks that losses due to the volcanic eruption is **under the control of divine forces**.

- During the eruption of Merapi in year 2006, going against the instructions of government authorities, some communities refused to evacuate their villages until they got instructions from their "cultural leader" (Lavigne et al, 2008).
- The community's idea is such that they believe <u>following the</u> instructions of the cultural leader is "correct" than following scientific knowledge and instructions given by the government.
- Further, the community's belief regarding the relationship between god and human is strongly evident from the <u>offerings</u> <u>and prayers communities do to the "gods"</u> inherent in the hazards.

- As noted by Koentjaraningrat (1985), the Javanese community living near Merapi volcano believes <u>that the village</u> they live in and the land they cultivate <u>are also their ancestors</u>.
- As a result of that even during a disastrous situation, people do not prefer to evacuate their village and always <u>want to return</u> back soon to their village- <u>to their ancestors</u>.
- Within the definitions of culture, <u>"knowledge" that is transferred</u> from one generation to another was highlighted. The importance of local, indigenous knowledge towards DRR was evident.

## Material cultural and DRR

The importance of material culture and disaster risk reduction also has a significant link.

During disastrous situation, some communities did not want to evacuate their houses and other belongings indicating <u>strong attachment towards</u> <u>the material that they are possessing.</u>

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# Material cultural and DRR

- As noted by Lavigne et al (2008), after the Merapi volcano eruption in year 2006, despite the danger from the volcano, some people especially the men <u>returned to their farms and houses day and night</u> to protect them from looters.
- They identified the probability of <u>subjecting to theft</u> higher <u>than the threat</u> from the volcano.
- Further, some people returned back to their villages despite the risk from the hazard to protect their houses and belongings.

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#### **Culture and Livelihood**

Post-disaster recovery activities that neglected livelihood patterns of the affected community has been challenged in most of the situations.

# **Culture and Livelihood**

- Tsunami in year 2004, Sri Lankan government impost a 100m buffer zone restricting any development within this limit.
- Even though the implementation of buffer zone was done to increase the safety of the community living in the coastal areas, it affected their livelihood patters and main source of income.
- Hence, the community continued to live and use 100m buffer zone neglecting the government's restrictions.

#### **Appropriate Policy for DRR**

This led the government to revise the policy related to buffer zone and to develop appropriate policy that consider both livelihood patters of the community and safety (Nissanka et al, 2008).

#### **Appropriate Policy for DRR**

- The 1992 earthquake in Flores Island in Indonesia, some communities living in Babi Island were relocated due to the possibility of subjecting those villages to Tsunami.
- The relocated area Nangahure, was about 200m away from the shoreline.
- However, the relocation did not consider the social, cultural and economical conditions of the community (Boen and Jigyasu, 2005).

# **Culture has influence in DRR**

- Culture has become <u>a factor for the survival</u> of the communities from disasters where as in some instances culture has acted as <u>a barrier for effective</u> <u>DRR activities</u>.
  - Therefore, it can be argued that culture has the power of increasing or reducing vulnerability of communities towards disasters.
- The lack of considerations on cultural aspects of the affected community can hamper effective DRR strategies thus increasing vulnerability of the affected community rather than reducing it.

#### **Culture has influence in DRR**

Factors such as climate change, infrequent patterns of natural hazards, poverty and economic conditions of disaster vulnerable communities indicate that it is difficult for them to withstand the effects of disasters and survive on their own by strictly adhering to cultural believes whilst totally relying on the indigenous knowledge on disasters and DRR measures.

#### **Questions to consider for DRR**

- How to integrate positive aspects of culture towards effective DRR activities?
- How to reduce negative impact from cultural towards DRR activities?
- How to make DRR strategies and measures compatible with cultural aspects of community?

#### Appropriation

Giving due consideration to cultural aspects of communities and providing appropriate scientific knowledge to increase community resilience against natural disasters can be identified as a way forward to effectively integrate culture and DRR.

#### Integration

#### How we can do this integration in DRR?

#### **Community based DRR for integration**

- Community based DRR activities are considered as a better way of integrating cultural aspects for effective DRR activities (Mercer, 2009).
- Community based DRR activities are a form of participant empowerment and a mechanism that transfer ideas from community to the authorities who take decisions at the top level of the governance system.

## **Community based DRR for integration**

Further, community based DRR activities provide opportunities for the affected community to provide their contribution towards the development of DRR strategies and measures thus increasing community's commitment and belongingness for the disaster management activities that they are involved in.

#### **Owner-driven vs donor-driven**

Owner driven housing reconstruction activities after the disaster was much successful than the donor driven housing reconstruction.

#### **Owner-driven vs donor-driven**

Therefore, those communities going against the government's disaster mitigations strategies and evacuation efforts are strictly following the traditional cultural beliefs of the society (see Lavigne et al, 2008).

#### Importance of culture towards DRR activity

- 1. It provides **information** for them to survive in the world.
- 2. <u>Survival</u> of the society also depends on the culture as without systems, rules and laws that protect the rights of the society, it will not survive.
- 3. Culture provides certain *identity* to a community based on the common language, values and norms that they have, and the symbols they are used to.

#### Sustainability and Identity of the community

Due to the close link between culture and group,

#### culture can be an enormously stabilizing aspect for a

society as well as could <u>lead to conflicts and violence</u> when people within the group act differently than the set cultural values of the group.

#### Sustainability and Identity of the community

Culture is strongly linked with <u>livelihood patterns</u> of the communities thus when the cultural factors are aligned with the livelihood patterns, communities can be <u>more resilient</u> towards economic, social and environmental challenges.

#### Sustainability and Identity of the community

This is due to the fact that a community's culture is closely linked with <u>resource availability</u> in the society, <u>traditional knowledge</u> that is being transferred from generations that provide guidance to **survive**.

### Utilization of IKSP in DRR and CC

- Adaptation to food shortage due to climate change (domesticating wild plants, migrating, storing grain, dietary changes, asking from kin, adopting lowland agricultural technologies)
  - Traditional respect for the environment, and wide recognition and acceptance of local leaders

### Film 2:

**Everybody are required to stand and participate** 

### Method and Methodology in studying IKSP

#### Anthropological Contributions to the Study of Disasters

#### **Anthropology and disaster**

Anthropology's concern with the holistic study of **humanity** in relation to social, political, cultural, and economic contexts, as well as the breadth of its studies done internationally, seem to make it well-positioned to answer calls from within the field of disaster studies for an "expanded horizon."

### Ethnographic method in understanding DRR and CC

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#### The Use of Ethnography Approach in Doing a Research About Disaster In Indonesia

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**ABSTRACT:** The issue of disaster is complex and multidimensional which can be studied from various scientific disciplines including social sciences. On the other hand, there is a change of orientation in disaster management that initially emphasizes the technical dimension shifting to human and community handling into new areas for social researchers to develop study in the field of disaster with various perspectives and approaches. Ethnography as one approach in social research that emphasizes exploration of social phenomena in its original setting is holistic-integrative, thick description and qualitative analysis deemed relevant and contextual used in current developing disaster studies. Through this writing, the writer offers the idea how important he ethnographic approach to be used in doing a research relating to the disaster.

Keywords: disaster issue; multi-dimension; multi-dicipliner; disaster research; ethnography approach

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Ethnography as a vital research method in exploring and understanding IKSP and climate change

### Samples of Ethnographic studies in Indonesia

- Irwan Abdullah (2008); reviews the construction and reproduction of natural disasters,
- Ahimsa-Putra (2012) develops ethnosciences in disaster studies
- Wasisto Raharjo (2013) reviews disaster risk management in the perspective of cultural theory. Related to the earthquake in Yogya (2006) Sudaru Mukti (2010) reviews the strengthening of local institutions in disaster management
- Mawarni (2010) reviews the urgency of social capital in postdisaster development
- Widyanta (2014) reviews the tenacity of communities based on local wisdom in disaster-prone areas of Mount Merapi.

### **Ethnographic studies in Indonesia**

- Soedarso & Windiani (2010) reviews the adaptation strategy of the community after the flood disaster in 2006 in Panti district Jember regency.
- Rustinsyah (2014) reviews about the model of local communitybased environmental management strategies to prevent and face disasters in villages around the slopes of Kelud Mountain, Kediri regency

Alie Humaidi (2015) reviews disaster handling based on the relationship between religion and local wisdom

#### **Ethnographic studies in Indonesia**

- Disaster studies in Indonesia are growing rapidly and it is important to be done because based on a number of facts that <u>Indonesia is a disaster-prone area</u>.
- According to UNESCO (2015), Indonesia is ranked 7th as a country that gets threat from natural disaster. Indonesia's geographical position on the Ring of Fire is an area that has the potential to experience earthquakes and volcanic eruptions that surround the Pacific Ocean basin, so Indonesia has many volcanoes scattered throughout the island of Sumatra to Sulawesi.

#### **Ethnographic studies in Indonesia**

According to Forum of Indonesia Living Environment (2012), Indonesia's position on the border of the world's active plate (African plate, Indian plate, Antarctic plate and Australian plate) and volcanic ring route has made Indonesia very vulnerable to natural disasters. This vulnerability is exacerbated by the ecological damage that the root of problem is caused by human.

First, the phenomenon of disaster is actually not a natural phenomenon, but it also contains <u>a social</u> <u>phenomenon</u>, because it is related to the vulnerability of society or community in facing disasters that can result the number of victims, damage, and loss.

According to Irwan Abdullah (2012) despite it repeatedly occurs, <u>disasters are still often regarded</u> <u>as new experiences</u>, something that has never happened previously, so it <u>has not become a</u> <u>collective knowledge and experience</u>.

Disaster has not been integrated into life and social policy, so exploring the view of society and find new ways of disaster is important and urgent to be done in the study of social science.

Second, people's understanding of disasters is also problematic thing; when community members have different understandings, it <u>can</u> <u>create different responses and preparedness in</u> <u>facing disaster</u>.

- They view disaster at the <u>theological level</u>, where disaster is a destiny of God, disaster is a curse fatalistic
  - They see disaster as something to be <u>accepted in</u> <u>submission</u> – they view disaster as a marker of nature as a result of its relation (interaction) with nature
- They see disaster in the <u>context of risk</u> that can be managed and predicted, so it can be reduced.

- Disaster areas such as mitigation, awareness, preparedness, awareness and strength in disaster tend to be viewed as' country 'domains, so the effort to prevent, reduce and overcome disasters becomes <u>duty and full responsibility of a country</u>.
- There are things that are often forgotten, when disaster occurs. The presence of the state can not necessarily be expected as desired by the people especially for the disaster victims.

Fourth, the complexity and challenges faced in disaster management in Indonesia can be found in various cases and previous research or RRL.

- For example the case that is happened in the area of Mount Merapi and Mount Kelud. Disaster management is characterized by the dynamics of the relations of the parties involved in disaster management.
  - Disaster often presents phenomenal figures such as 'Mbah Maridjan' in Mount Merapi, 'Mbah Ronggo' around Kelud representing local people, such as 'Mbah Rono' representating volcano experts from the government and 'Mbah Darmo' representating intellectual figures born from local communities and attempt to bridge between different perspective figures.

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- The basic differences of used science in disaster management add to the complexity of issues in disaster management. Local people through figures such as 'Mbah Maridjan' and 'Mbah Ronggo' are more based on local knowledge, while the government uses a base measurable knowledge such as a seismograph.
- This has implications for the emergence of diverse knowledge contestations and meanings in disaster management.

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Fifth, the social reality of the disaster also presents new actors involved in disaster management such as volunteers, NGOs, private donors, Satkarlak, Non-Tax State Revenue areas with various attributes, identities, cultures and diverse interests.

- The presence of various actors in the evacuation process, humanitarian activities; aid distribution, recovery and so on enable the birth of dynamic relationships between actors in the disaster management process.
- It can even open up opportunities for the emergence of 'friction' which leads to differences in understanding, customs, culture, identity and the spread of issues that can lead to misunderstandings either members in the community or outside the community.

The realm of disaster need an approach that can explore the phenomenon in a holisticintegrative and in depth from the point of view of the experiencing community. For that, using ethnographic approach for social researchers involved in the study of disaster is considered more relevant and contextual.

### What is Ethnography?

### What is Ethnography?

Ethnography comes from the Greek, the ethnos, meaning, the person, race, or culture of a group of people (Smith, 1989, Atkinson, in Denzin, 2009: 25). If "ethno" as a prefix is combined with graphics, ethnographic formation is a discipline that examines the culture of a group.

### What is ethnography?

Ethnography is defined as a systematic process, through which models of culture or subculture are observed, described, documented and analyzed. (Pelto & Pelto 1978, Agar 1980, Nikkonen & Janhonen 1995.)

### **Ethnographic process**

- Define the community
- Entry in the community and gain rapport
- Identify the cultural variables
- Identify viable informants
- Data gather
- Analyze data
- Share research output

# What are the characteristics of an ethnographer?

- . Sensitive to people's culture
- 2. Keen Observer
  - . Open-minded
- 4. Has the ability to establish rapport
- 5. Organization
- 6. Logic
- 7. Has a critical mind

#### **Ethnographic Techniques**

An ethnographer uses a variety of techniques in the process of data gathering



One of the most effective and easiest technique in ethnography is watching people and recording their speech, movement, body language, dress, patterns of consumption, etc.

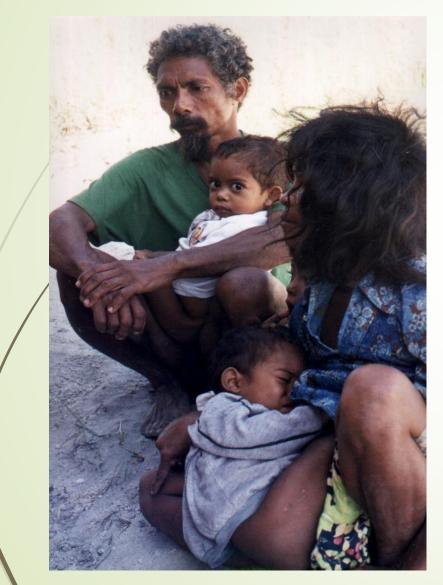


### **Conversation and interviews**



- Conversation varies from informal to formal.
- Informal conversations are the daily chitchat with the locals on what they do with no specific topic for discussion.
- Formal conversations can be in the form of structured and unstructured interviews. In a structured interview, the ethnographer prepares interview questions using either an interview schedule or a questionnaire.

### **Genealogical method**



Genealogy or family tree is used to describe family relations to reconstruct history.

### **Key cultural consultants**

Key cultural consultants are individuals in the community who have useful information based on experience, talent, or training on a particular aspect of life. Cultural consultants can be the chieftain or tribal leader, healer, priest, etc. who teaches the ethnographer their local cultural experiences.



#### Life histories

Life histories deal with the informant's individual accounts of lifetime experiences.



#### **Focus Group Discussion**

Focus group discussion involves six to ten informants gathered together for a collective interview or a free flowing discussion on a particular topic.



### Local Beliefs and Perceptions, and the Ethnographer's own observation and conclusions

In the field, the ethnographer combines two research strategies: the emic (local-oriented) and the etic (scientist-oriented). In emic or the "native's point of view", the ethnographer relies on local people to explain local views, beliefs, and perceptions.

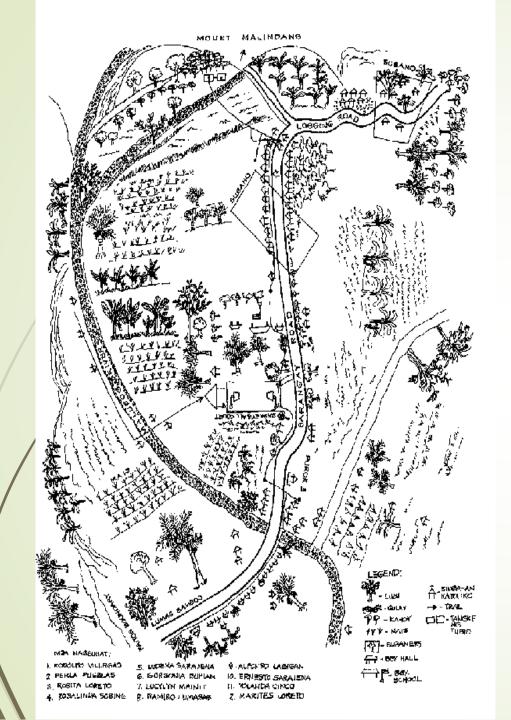
## **Mapping and Transect**

Four types of mapping that are useful to ethnographic research:

Social mapping

- Transect mapping
- Topographic mapping
- Resource mapping

Social mapping - used to the present information on the village layout, infrastructure, demography, ethno-linguistic groups, health pattern, wealth and others. Transect mapping - a tool used to describe the location and distribution of resources, the landscape and main land uses.



#### Resource mapping a method for collating and plotting information on the occurrence, distribution, access and use of natural resources within the economic and cultural domain of a specific community.

Topographic mapping a tool for determining the landform and terrain of the area being studied.

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ROB_EMS	Tipan water tub - easily tampered - covered with movable zinc sheet, good nesting ground for maquitoes, leakage's in piping, unsafe for consumption		Intensive swidden farm ng on both Flanks		Tipan water source - rat safe for drinking due to cr installation of water system, Netbag is used as strainer, plastic pipes are connect with nails (rusting), the pond where spring water trickled is stagnont		ipes are connected	Possibility of la	nd skide, erosion	,	

#### **Steps in doing Ethnographic Fieldwork**

#### A. Pre-field work

- Step 1: Planning and Budgeting
- Step 2: Gather pertinent data
- Step 3. Coordination with Local Government Officials
  - Step 4: Ocular Site Inspection (site familiarization)
- Step 5: Preparation of field instruments, materials and equipment
- Step 6: Prepare yourself (psychologically, emotionally, physically and mentally)

#### **Steps in doing Ethnographic Fieldwork**

#### **B. Actual Fieldwork (Cultural Immersion)**

- Step 1: Courtesy call to formal and informal organizations
- Step 2: Cultural Immersion
- Step 3. Data Gathering
- Step 4: Drafting of Research Initial Outputs

### **Steps in doing Ethnographic Fieldwork**

#### C. Post fieldwork

- Step 1. Write-up and Finalization
- Step 2. Research feedback and Phase out
- Step 3. Application and Recommendations

## Different types of documentation in Ethnography

#### PHOTOGRAPHY

A camera (manual, automatic or digital) is a useful tool to record and document events, persons, places, artifacts, etc.

## Different types of documentation in Ethnography

#### **VOICE RECORDING**

Record the interview and focus group discussion proceedings on a handy tape recorder. Even for people who are very good at keeping notes during a conversation, it is extremely helpful to have an actual account of what was exactly said and how so that it can be listened to many times.

## **Video Recording and Film**

For the purpose of cultural preservation, video recording is the most important tool used in visual anthropology.



## Different types of documentation in Ethnography

#### **FIELD NOTES**

Field notes contains the day to day description of the things that have been observed and experienced.

## Different types of documentation in Ethnography

### DIARY

A Diary is a personal account of the ethnographer's experiences. Diary or journal usually contains innermost thoughts and feelings.

#### **Data Analysis**

- Constant Comparison/Grounded Theory (A. Strauss)
- Typology (J. Lofland)
- Content Analysis (R.P. Weber)
- Domain Analysis (J. Spradley)
- Taxonomy (J. Spradley)
- Narrative Analysis (C. Reisman)

When preparing papers, ethnographers should be aware of the following:

Ethnographic papers are generally centered around <u>presenting a problem or issue</u> in the guide question.

Evidence for the research paper's sentence and its supporting points are <u>drawn from the</u> <u>author's fieldwork</u>. When preparing papers, ethnographers should be aware of the following:

The <u>use of first person</u> in ethnographic papers. Usually <u>"I" statements</u> are useful when discussing both our own positioning in our research and in presenting some data. When preparing papers, ethnographers should be aware of the following:

- Ethnographic writing is <u>evocative, descriptive, and</u> <u>lively</u>. It is an academic writing that requires creativity in rendering scenes, sights, smells, feelings, and the individuals.
- Names of places and individuals are often, but not always, <u>changed to pseudonyms</u> in ethnographic papers.
- References should be cited in a consistent bibliographic style.

Studying diverse people and cultures does not necessarily make us accept difference, but can make us aware of our assumptions and sometimes even of our prejudices (Chiseri-Stater and Sunstein:1997).



#### **Ethnographic approaches**

Ethnographic approaches in social research have been used in a variety of scientific disciplines and applied fields.

It is needed to take note that no disciplinary field contains orientation of a single philosophical or theoretical that can provide a unique claim towards the basic principle of ethnography.

## Film viewing 3

**Ethnographic Research** 

## Importance of cultural diversity, culture specific diseases and illness

# Importance of cultural diversity, culture specific diseases and illness

- Conceptual distinction we make between disease and illness
- The distinction holds that disease in the Western medical paradigm is malfunctioning or maladaptation of biologic and psychophysiological processes in the individual

# Importance of cultural diversity, culture specific diseases and illness

- Illness represents personal, interpersonal, and cultural reactions to disease or discomfort.
- Illness is shaped by cultural factors governing perception, labeling, explanation, and valuation of the discomforting experience, processes embedded in a complex family, social, and cultural nexus
- Because illness experience is an intimate part of social systems of meaning and rules for behavior, it is strongly influenced by culture; it is, as we shall see, culturally constructed.

## Importance of cultural diversity, culture specific diseases and illness

- Illness is culturally shaped in the sense that how we perceive, experience, and cope with disease is based on our explanations of sickness, explanations specific to the social positions we occupy and systems of meaning we employ.
- These have been shown to influence our expectations and perceptions of symptoms, the way we attach particular sickness labels to them, and the valuations and responses that flow from those labels.

## **Ethnomedicine**

#### **IKSP and Ethnomedicine**

Biological, cultural and intellectual properties of IPs that refer to the sciences, technologies and cultural manifestations, including human and other genetic resources within the ancestral domain, including the derivatives of these resources, traditional medicines and health practices, vital medicinal plants, animals and minerals.. knowledge fauna and flora, oral traditions, literature, designs and visual and performing acts. (sec.34 & 35, IPRA)





#### 2 clashing knowledge systems

#### **Traditional Medicine**

- Refers to "those beliefs and practices relating to disease which are the products of indigenous cultural development and are not explicitly derived from the conceptual framework of modern medicine" (Hughes, 1968;cfAckernecht 1971:11);
- Culturally-oriented studies of illness: its genesis, mechanism, features, treatment and resolution (Fabrega, 1974)

#### Biomedicine

- Refers to <u>scientific, rational</u>
   <u>and technological approach</u> to and practice of preventing and curing sickness
- Involves the notion of <u>disease</u>
   <u>as natural fact</u>, a pathological
   condition existing independent
   of culture and society (disease
   being caused by germs)
- [Disease is imported; illness is local]

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#### 2 clashing knowledge systems

#### **Traditional Medicine**

- The body is seen as <u>a unitary</u>, <u>integrated aspect of self and social</u> <u>relations</u>. It is dependent on, and vulnerable to, the feelings, wishes, and actions of others, including spirits and dead ancestors
  - Holistic way of healing : consults the spirits, uses herbal medicines/prayers/ rituals, low-cost, healers are either fulltime or part-time (anyone can be a healer without formal training), treats the person as ill and healing as a calling/service not as a profession

Estacio, L (2015) IKSP

#### **Biomedicine**

- Reductionistic (body and self are distinct and separable; disease reside in either the body or the mind; social relations seen as segmented and situational-discontinuous with sickness or illness)
- Uses drugs, medical technology, hospital/clinic facilities, treats the person as patient or diseased
- <u>Capitalistic</u> (done for profit: no fee, no treatment)
- Expert-driven (licensed MDs are the only ones allowed to practice)

#### 2 clashing knowledge systems

#### **Traditional Medicine**

- Employs the <u>illness model</u> of sickness
  - "Illness refers to a person's perceptions and experiences of certain socially disvalued states including, but not limited to, disease" (Young, 1982:24)
- Includes the experiences and beliefs of the individuals

#### **Biomedicine**

- Employs the <u>disease model</u> of sickness
- "Disease refers to abnormalities in the structure and/or function of organs, pathological states whether or not they are culturally recognized" (Young, 1982: 264)
- Is what biomedicine discovers
   "in" the person regardless of his personal/cultural awareness



Advantage & disadvantage to health care systems

Natural vs. supernatural explanations

Ethnobotany: curative properties in plants

#### **Ethnomedicine**

- Supernaturally caused illnesses
  - 1. Sorcery
  - 2. Breach of taboo
  - 3. Intrusion of a disease object
  - 4. Intrusion of a disease-causing spirit
  - 5. Loss of soul
- Difficulty of determining the frequency and incidence of illnesses.
- Mental Illnesses



#### **ETHNOMEDICAL DATA COLLECTION**

- Preliminary understanding of folk concepts of anatomy and physiology are essential.
- Have collaborators produce their own drawings of the human body.

### ETHNOMEDICAL EXPLANATORY MODELS OF ILLNESS

- Survey instruments must be translated and back translated in the local language.
- Ethnomedical explanatory models of recognized health conditions consist of:
  - <u>Ultimate cause</u>: Why did you get sick?
  - Proximate cause: a series of contributory or risk factors

Onset:

Is the onset rapid or gradual?

- Signs: How does it look, feel, or smell to persons other than the patient? o Symptoms: What are the sensations and indicators that the patient perceives? Normal course: What is the normal progression of the condition if left untreated? Complications: Does the condition sometimes worsen and perhaps transform into another condition?
- Prognosis: What is the expected outcome of this condition?

- Ecology: Is it associated with conditions of the biological environment or psychosocial environment?
- Special groups affected: Who gets it (age, gender, ethnicity)?
- Treatment: How can it be made better or cured?
- Healing resources: Who can treat or cure it?
- Special precautions during treatment:
  - special dietary restrictions
  - o behavioral restrictions

#### <u>Clinical data</u> <u>Ethno-epidemiology survey</u> <u>Medical ethnobotany</u>

- Secure local, national, and international collecting permits
- Make arrangements with collaborating botanists
- Produce botanical voucher specimens that conform to the highest standards,

# The following ethnobotanical information is relevant:

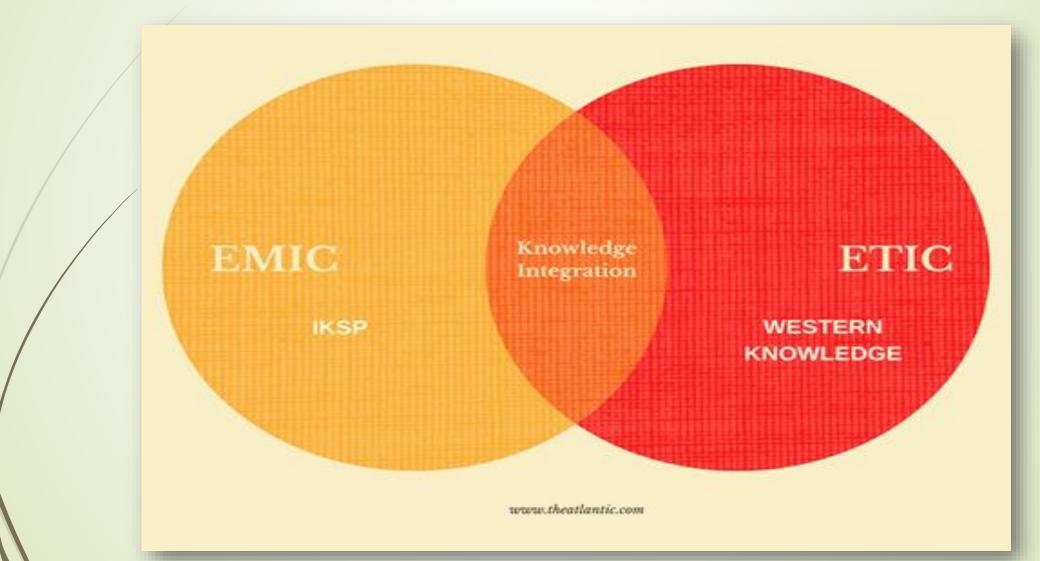
- o local name(s) of the plant,
- health condition(s) that the plant is said to treat,
- o plant part(s) employed
- other plants or substances used as admixtures
- specialized collection requirements (e.g., time of day or night, season),
- o complete methods of preparation,

#### The following ethnobotanical information is relevant:

- o complete modes of administration,
- quantities (based on native system of measurement) of all ingredients used),
- dosage (with special consideration for age, gender, health condition of patient),
- presumed curative principles of each constituent
- desired effect produced by each ingredient,
- o duration of treatment, and
- dietary constraints, restrictions on regular activity?

## Workshop activity

#### Merging of Emic and Etic



#### Calamity (emic) and calamity (etic)

Calamity (emic)	Calamity (etic)	Integration
Definition	Definition	
Terms used for disaster	Terms used for disaster	
Different Calamities	Different Calamities	
Early warning signs	Early warning signs	
Preparedness	Preparedness	

#### **Group 1: Emic Approach on Calamity**

 Describe calamity based on the perspective of the group

o Different local terms on calamity

 Early local warning signs (animal behavior, temperature, environment etc.)

Preparedness

o Integrate answers with Group 2

#### Group 2: Etic approach on disaster

- Describe calamity based on the perspective of the scientists
- o Different scientific categories on calamity
- 6 Early warning signs (using scientific tools and equipment)
- o Preparedness
- o Integrate answers with Group 1

### Calamity (emic) and calamity (etic)

Illness (emic)	Diseases (etic)	Integration
Common Illness	Common Diseases	
Detailed description of those illnesses	Detailed description of those illnesses	
Causes of illnesses	Cause of diseases	
Curing practices of the identified illnesses	Curing practices of the identified Diseases	

#### Group 3: Illness related to the disaster

- o List common illnesses related on disaster
- Detailed description of those illnesses related to disaster (using local names)
- Beliefs on the cause of illnesses (ancestral spirits, ghost etc)
- Describe the different curing practices of the identified illnesses (identify process, tools used in curing illnesses)
- Compare and integrated answers with Group 4

#### Group 4: Diseases related to the disaster

- o List common diseases related on disaster
- Detailed description of those diseases related to disaster
- Causes of diseases (scientific)
- Describe the different curing techniques of the identified diseases (identify process, tools used)
- Compare and integrated answers with Group 3

#### Presentation of Results and Observation Lessons learned