

How to prepare the researcher for indigenous context: an integrative approach

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CENTRAL PROPOSITION

Prepare the knower.
Broaden the inquiry.

Researcher preparation as part of understanding an indigenous context.



Read the research

01 Background and question

Researchers can carry assumptions that obscure the meaning of indigenous concepts. This paper examines how preparation, reflection and cultural immersion can make the researcher’s worldview more visible and expand the ways of understanding a context [1].

RESEARCH QUESTION

Why does a researcher need preparation for indigenous inquiry, and what can that process involve?

02 Conceptual framework

Knowledge trinity

Researcher, research and what is researched

GLocal inquiry

Local grounding with an integrative intention

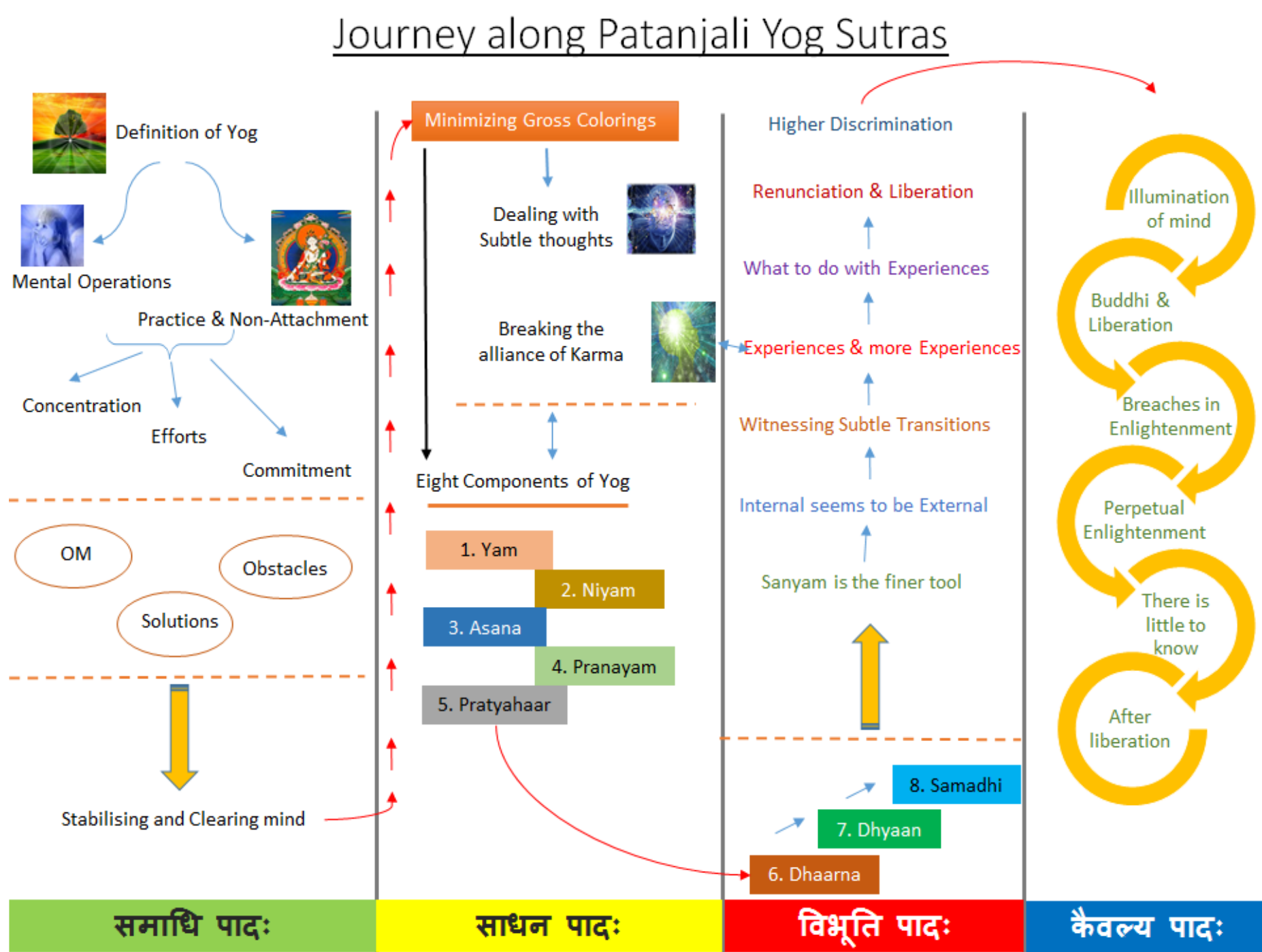
The framework combines reverse social engineering, self-deglobalisation, development of an integrative perspective and immersion in indigenous culture [1].

03 Evidence and method

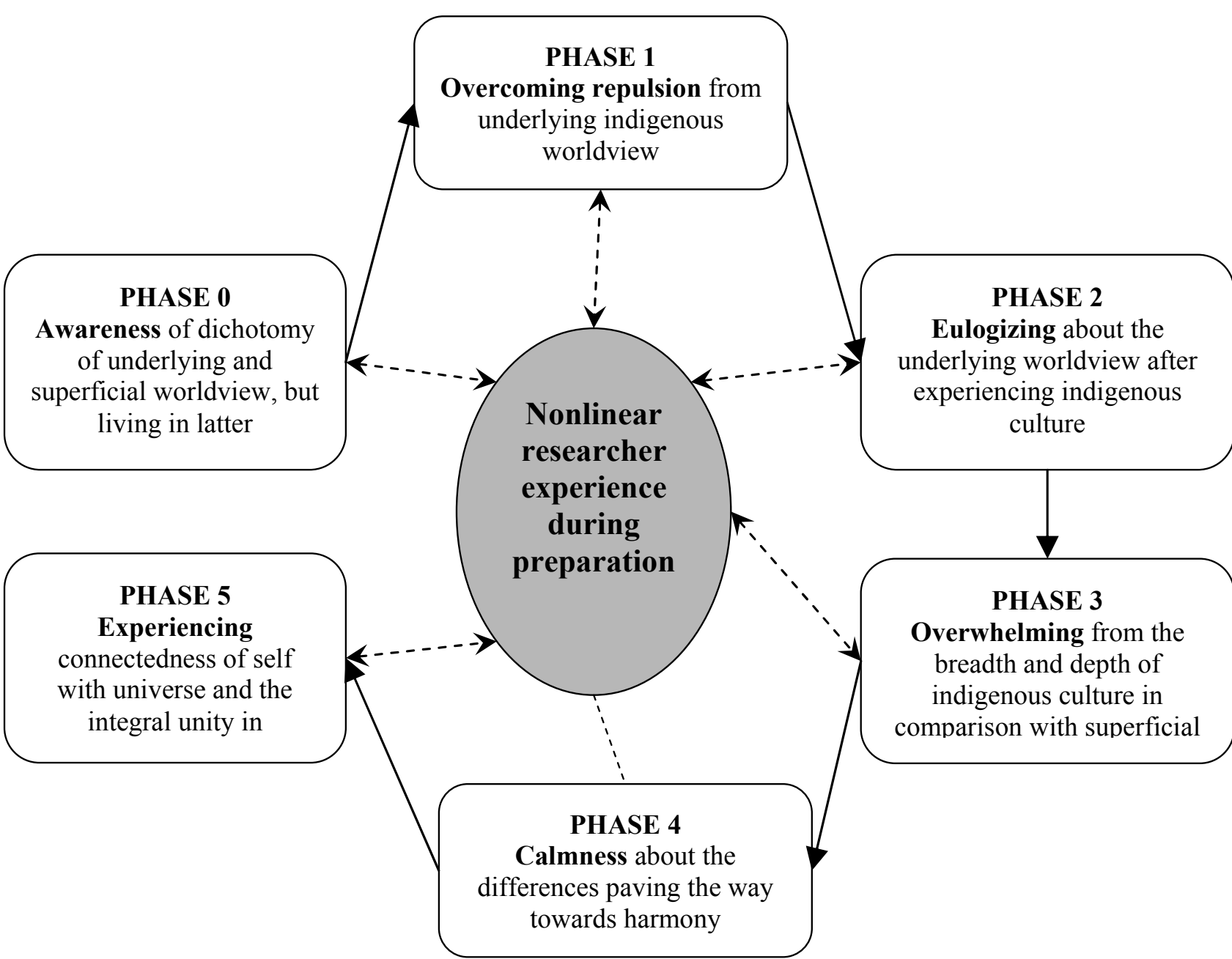
A collaborative autoethnographic approach draws on five years of leadership-schema research, with emphasis on the first author’s reflective account. Archived interactions and artefacts inform the analysis; validation includes triangulation, peer review and prolonged engagement [1-3].

04 Original models of the research journey

The paper links its reflective account to yogic philosophy and represents preparation as a nonlinear experience [1].



Original Figure 1, researcher journey along Patañjali’s Yoga Sūtras, from [1], p. 225.



Original Figure 2, nonlinear researcher experience during preparation, from [1], p. 230.

05 Findings and contributions

A Make conditioning visible

Reflection examines how education, language and dominant worldviews shape what the researcher notices and assumes [1].

B Develop embodied understanding

Cultural immersion connects ideas with lived practice, language and interaction, rather than relying only on abstract interpretation [1,4].

C Expect a nonlinear journey

The original model includes movement, return and changing responses to the indigenous worldview during preparation [1].

06 Discussion

The paper places the researcher within the knowledge process. Its account suggests that reflexivity and immersion can illuminate blind spots and widen epistemological resources in organisational research [1-4].

07 Limitations and next steps

The account is situated in a particular research journey and yogic-philosophical context. It does not establish a universal preparation protocol or isolate causal effects on research quality [1].

CONCLUSION

Understanding an indigenous context involves preparing the researcher as well as selecting research methods [1].

SELECTED REFERENCES

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[4] Wenger, E. (1998). *Communities of Practice: Learning, Meaning, and Identity*. Cambridge University Press.