Revisions to article ‘It matters who you are: Indigenous Knowledge research and researchers’

Reviewer’s comment Authors’ response
Provide clearer and more concrete examples of exactly how, why, and to what effect the personal influences the research
The relationship between different knowledge traditions and the personal story

Role of different knowledge traditions in western-based research P.3 para. 2
IK & personal story P.4
Our point is that we should not be using ‘western-based’ research for investigating IK
This is broader than our focus here: we are simply saying western-based research is inadequate for IK research based on literature & reasoned argument
Figure useful but disconnected Have decided to keep it & tried to include references to it as well as amending it slightly
Personal stories related to scientific research – but stories not adequately queried (how the personal should play a part in research?)
How does IK relate to western science? How do we work with the different traditions? P. 5 & Freire.
See conclusion. We acknowledge that there is not ONE definitive story.
This would go into another area and make the paper too long – we hope we have address some concerns over coherence through editing
It is not enough to say story prompts research interest;
why should personal & indigenous be included?
How does IK relate to western knowledge?
How do we work with different traditions in research & education?

Should objectivity simply be replaced by subjectivity?
How is the issue of relativism addressed. This is exactly what the article is about

This is broader than our focus here
The paper’s revisions try to show this for research while using education examples for specific projects

This qualitative research argues that there are many perspectives and that story contributes to credibility authenticity, and meaning.
Why is harmonising chosen as a metaphor to describe the relationship between IK& science? This was included with refs to other research but has been now taken out
How does harmonising relate to the realisation of different ‘modes of being’ Peaceful appreciative co-existence rather than suppression or rejection.
Word harmonising taken out.
Author 1 ‘unease’? Why is there a need for different kind of knowledge? Not ‘more of the same’ – but see rationale for IK: redress, intrinsic value. Our point: there is more than one way of knowing
We live in a multi-cultural world
Author 1 Which topics were decided by the community & how are they different form the way an ‘objective’ researcher may have seen it?

What was the research thread that had the potential to make sense of it all?

What meanings were collectively found?
How do these provide answers to the personal quest? A basic principle of participatory research: (Malcolm et al) Also revised in p.2
Have tried to strengthen this point: ‘objective’ research aligns with a western worldview and does not align with IK
An objective researcher would have stuck to her own research questions, conventional ethics, and decided who participates.
P. 18
IK processes, purposes, content are critical for deep insights, redress, and integration into curriculum. Community decided on practical topics, inclusive participation. Full description of study’s findings would make this too long.
Revised synthesis and conclusion section.
Author 3

Why does the research who has negative attitude to tradition want to research medicinal plants?
What is border –crossing
What are the knowledge positions, distortions and dilemmas?
How can incoherent knowledge traditions be reconciled.

What are the tensions and contradictions referred to? And how should they be resolved?
Revised in person story

Revised explanation with reference to Aikenhead and Cobern

Revised in section on synthesis and discussion.
We have tried to be more focussed on appropriate methodology only.
These are presented in the story.
By engaging in the research
Is it possible for IK to be integrated into the existing curriculum. Yes –we have included references that point to this – but have tried now to refocus on methodology so as not to digress.
Why do the authors feel a social responsibility and to whom? We have relooked at sections citing Redress, policy, teachers aiming for learner-centredness, ethics – responsibility to participants (Chilisa; Smith; Keane; Khupe; Odora Hoppers.)