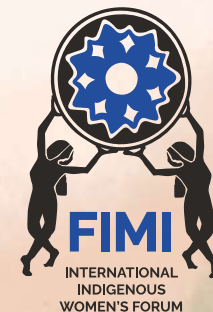


# Contributions to cross-cultural research from Indigenous women's perspectives.

Methodologies, challenges, and lessons learned.



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# INTRODUCTION

**“What is the purpose of research if it is not to support our reality, to put into effect the forgotten and diminished knowledge”  
(Finscue, 2021).**

The International Indigenous Women's Forum (IIWF) has been consolidated since 2000 as a global mechanism that articulates organizations of Indigenous Women leaders from Asia, Africa, the Arctic, the Pacific and the Americas to reach consensus on agendas, build capacities and develop leadership (IIWF, 2021).

Since 2013, through its Research and Issues of Impact on the Lives of Indigenous Women Program, IIWF monitors and makes visible situations of violence, in all manifestations and levels. Within the research program, IIWF works on collective analysis documents with a cross-cultural approach, in order to delve into relevant aspects of the lives of Indigenous women. For this process, participatory action techniques are used to give them their own voice. They write, reflect, dialogue, and conceptualize from a deep understanding of their people (IIWF, 2021).

Through research, IIWF generates information that is used as a tool for development processes, advocacy, and solutions for the future of Indigenous Peoples. Culture, cosmovision, languages, knowledge, spirituality, and ancestral knowledge are included in the research. (IIWF, 2021).

In this context, it is suggested that a methodological laboratory be established, which will operate as a space for training indigenous researchers who analyze and study their realities, and build their own methodologies and conceptual frameworks. It is a matter of defining new paradigms in relation to who and how they do research in indigenous communities and territories. The work is focused on decolonizing traditional forms of research, to promote dialogue and intersectional understanding (IIWF, 2021).

Currently, we have a Manual on Methodological Approaches to Cross-cultural Research (2013), which has been the basis of our work in recent years. The manual contributes to a better understanding of research tools from a cross-cultural, gender, and human rights perspective. It was developed based on the analytical, theoretical, and methodological efforts of thirty-five Indigenous women from Central America and Mexico.

On this occasion, it is recommended that the manual continue to be the starting point for the development and operation of the methodological laboratory and that it be of a global nature. For this reason, this is an updated version of the manual, which includes other visions and knowledge of Indigenous Women from Asia, Africa and other LAC countries. The purpose of these new contributions is to learn about the experiences and identify the challenges of Indigenous women in cross-cultural research processes, understand the diverse contexts in which they live, and distinguish the impact of their research at the local, national and international levels.

At present, there is a need to strengthen the role of Indigenous women as agents of change to ensure the well-being of communities. As such, this is a critical exercise of other "mainstream" research works, in which Indigenous women are deprived of their ancestral knowledge (Castillo & Chandra, 2008). In this sense, cross-cultural research is a key tool in the leadership of Indigenous women, because it allows deepening the acknowledgement, memory and strategies for the analysis of information from their own perspectives. This leads to finding solutions that allow reflection on the specific cultural contexts and local forms from the perspective of Indigenous women. Thus, they visualize the enjoyment of a life free from violence and with dignity (Figueroa Romero et al., 2017).

The content of this document is distributed in four parts:

### **Methodologies of cross-cultural female researchers.**

This chapter unfolds different approaches of Indigenous Women to cross-cultural research and identifies their own methodologies.

### **Challenges**

This section introduces potential applications of the results and the challenges that researchers must deal with in order to enhance the suggested solutions.

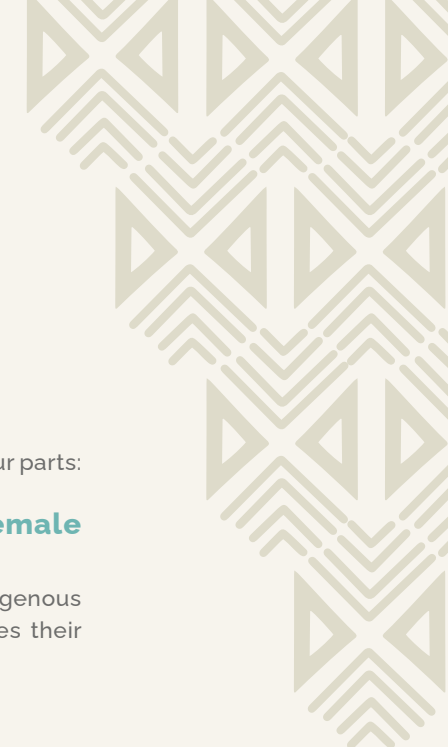
### **Lessons learned**

This section focuses on the experiences that strengthened the exercise of cross-cultural research on Indigenous Women.

### **Recommendations**

In this section, based on the interviews, the authors make suggestions to promote the work of female researchers.

The following pages are intended to rescue ancestral knowledge in order to establish new research paradigms and advocacy strategies. In some way, it is about looking at the past to build the present and be able to anticipate the future. With this objective in mind, we are sharing them.



# 1 METHODOLOGIES OF CROSS-CULTURAL RESEARCHERS





In this section, we intend to share our findings, resulting from the socialization of IIWF case studies together with the researcher Lorena López, and from our work in the workshop Towards cross-cultural research: Knitting for Indigenous Women's advocacy. The workshop, held in March 2021, had two fundamental objectives:

- **To learn about the experiences of Indigenous women in cross-cultural research.**
- **To identify recommendations for the strengthening of cross-cultural research from Indigenous Girls and Young Women.**

During this event, we learned about the work and experiences of the Indigenous Women's networks and organizations that are part of IIWF, and we also understood the Indigenous Women's methodologies through their ancestral knowledge. In the process of cross-cultural research, it is essential to understand the methodologies that are based on the knowledge of Indigenous women and how these methodologies are implemented inside and outside their communities. (IIWF, 2021; Finscue, 2021; Quitiaquez, 2021).

In order to improve the final document, thirteen interviews were also conducted with Indigenous female researchers in the community and national contexts. In the process, the political nature of research by Indigenous women was identified. This means that cross-cultural research adopts its own methodologies and is put at the service of the needs of Indigenous Women and Peoples.

Specifically, the political commitment in which research is at the service of building a model of care for women who are victims of violence can be evidenced (CONAMIC, 2020; IIWF, 2021), as well as the particular needs in their territories. Therefore, cross-cultural research is a strategy to guarantee a life free of violence against Indigenous women.

**Therefore, cross-cultural research is a strategy to guarantee a life free of violence against Indigenous Women.**

One of the interviewees stated that the methodology used by the women leading her organization is "the conversation, gathering around the fire, the coming and going of words, based on feelings". Thus, she showed that the research processes are transformed into proposals and healing for women, because the researched experience becomes a community model. This means that it is a collective process, important for Indigenous women (Finscue, 2021).

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<sup>1</sup> Held on March 1, 2021 and organized by the research program coordinator.

<sup>2</sup> Held on March 26, 2021 and organized by the research program coordinator.

<sup>3</sup> While there is a traditional use of methodologies known as qualitative (interviews, life stories, case study) we understood that there are Indigenous Women's methodologies that are based on their ancestral knowledge and that are often not referred to as methodologies.

<sup>4</sup> In other training exercises, the Indigenous Women recognized the epistemic potential of everyday life and encouraged the students to carry out participant observation exercises to recover the methods of passing on ancestral knowledge and to systematize the information generated (Figueroa Romero et al., 2017).

# Tejidos para las Incidencias de las Mujeres Indígenas



## MANUAL DE INVESTIGACIÓN INTERCULTURAL DE FIMI

GENERAR DATOS SOBRE LA BRECHA ENTRE LAS MUJERES INDÍGENAS Y OTROS GRUPOS SOCIALES

DESDE LA PROPIA PERSPECTIVA DE LA MUJER INDÍGENA



NO SE EXTRAE CONOCIMIENTO A LAS COMUNIDADES; SE CONSTRUYE

QUÉ ES EL BUEN VIVIR DE CADA COMUNIDAD  
RELACIONES DE GÉNERO: ¿DE DÓNDE VIENE LA VIOLENCIA CONTRA LAS MUJERES??

- ↳ FÍSICA
- ↳ AMBIENTAL
- ↳ ECONÓMICA

## PRÁCTICAS DE SANACIÓN

SON FUNDAMENTALES

EL MANUAL SE ACTUALIZA TRÁS EL DIALOGO INTERCULTURAL

DISTINTAS METODOLOGÍAS COMUNITARIAS → PROPONER PLANES PARA CONTRIBUIR

DESDE LAS COMUNIDADES, LAS MUJERES INDÍGENAS CONSTRUYEN CONOCIMIENTO POR MEDIO DE LA INVESTIGACIÓN.

"YA NO SOMOS OBJETO O SUJETO DE ESTUDIO; AHORA PARTICIPAMOS ACTIVAMENTE EN LA INVESTIGACIÓN Y CONSTRUCCIÓN DE CONOCIMIENTO."

**TERESA ZAPATA** (DESDE GUATEMALA)

Y SISTEMATIZAR NUESTRAS EXPERIENCIAS PARA QUE NUESTRA VOZ SEA TENIDA EN CUENTA

DEBEMOS ESCRIBIR

WENDI KUETGAJE (PUEBLO HUITOTO) COLOMBIA

ES EL ESPÍRITU DEL TABACO, DE LA COCA, DE LA SABIDURÍA

## ¿QUÉ ES LA INVESTIGACIÓN INTERCULTURAL?

- RESISTENCIA CONTRA LA VIOLENCIA
- CONSTRUIR CONOCIMIENTO
- NO EXTRAER EL CONOCIMIENTO
- CONTEXTO E INTERDISCIPLINAR

EL PROGRAMA SE HA FORTALECIDO GRACIAS A DISTINTAS EXPERIENCIAS

"ME GUSTA TRABAJAR EN LA INVESTIGACIÓN PORQUE ES UNA ESTRATEGIA QUE PERMITE VISIBILIZAR LAS REALIDADES DE LAS MUJERES INDÍGENAS"

**DUNEN MUELAS** (PUEBLO ARHUACO) COLOMBIA

"TRABAJO CON FIMI, FORO INTERNACIONAL DE MUJERES INDÍGENAS"

WENDI (CAMERÚN)

ES UN SISTEMA DE ENSEÑANZA

RESPECTO A LA NATURALEZA Y LOS MAYORES

TRANSMISIÓN ORAL

BUEN TEJIDO

TEJIDO AVANZO

WENDI: LAS MUJERES INDÍGENAS YA NO SON SUJETO DE ESTUDIO; SE CONVIERTEN EN INVESTIGADORAS

EL TEJIDO ES COMÚN A LOS PUEBLOS Y TIENE UN SIGNIFICADO SIMBÓLICO

AL FORMAR EL TEJIDO, TAMBIÉN SE FORMA LA PERSONA

IGUAL QUE LA INVESTIGACIÓN INTERCULTURAL

**ANA PATILLO PÉREZ** (PUEBLO ARHUACO) COLOMBIA

PORTERA Y SOBANDERA

MOCHILA TEJIDA

HA APRENDIDO DE SUS MAYORES

TRATA FRACTURAS Y PICADURAS

"LA INVESTIGACIÓN COMO UNA HERRAMIENTA PARA MOSTRAR LA REALIDAD DE LAS MUJERES INDÍGENAS"

**LUZ FERNÁNDEZ** (PUEBLO MISKITO) NICARAGUA

DESDE LA DIVERSIDAD

TRABAJO INTERGENERACIONAL → APRENDER DE LOS MAYORES PARA RESISTIR A LAS IMPOSICIONES DE LA ACADEMIA

"ME GUSTARÍA REFORZAR LAS VOCES DE LAS MUJERES Y NIÑAS DE NUESTRA COMUNIDAD DENTRO Y FUERA DE NUESTRO PAÍS."

**ISABEL FLOTA** (PUEBLO MAYA) MEXICO

COMUNICACIÓN INTERCULTURAL DE GÉNERO FIMI

**ALIKA SANTIAGO** (PUEBLO MAYA) MEXICO

**FRALDY** (PUEBLO SAMBURU) KENIA

- UTILIZAR NUEVAS HERRAMIENTAS Y TECNOLOGÍAS SIN DEJAR DE LADO LA DEMOSTRACIÓN DE LAS COMUNIDADES ES POSIBLE
- LA IMPORTANCIA DE LAS LENGUAS, TANTO LAS ANCESTRALES COMO EL ESPAÑOL.

- GRUPO 1
- GRUPO 2
- CONCLUSIONES

- ENTENDER DESDE EL CONTEXTO CÓMO TRANSFORMAR LA REALIDAD
- TRABAJAR EN CONSUMO CON OTRAS ENTIDADES Y COMUNIDADES

# Hacia una INVESTIGACIÓN INTERCULTURAL



During this event, we learned about the work and experiences of the networks. Source: Content of the International Indigenous Women's Forum, resulting from the workshop for researchers held in 2020.



**Thus, the main findings in cross-cultural research support the processes of Indigenous women and the political positions they assume in community, national and international contexts. Positioning our own methodologies allows us to break with the idea that Indigenous Women are simple recipients of information and concepts designed from the outside. (Figueroa Romero et al., 2017).**



The following are some of the methodologies used by Indigenous Women in their research processes.

## The knitting: a strategy for participation

For the Indigenous Women of the Tuareg People, knitting expresses different emotions and allows them to talk about their own situation and that of the community. They embroider the covers of the beds in which they sleep next to other women, which methodologically has many possibilities (Wallet, 2021). In the case of the Indigenous Women of the Nasa People, through knitting, they were able to reinterpret what from the outside means "methodology and structure" for writing their document. Together with the researcher Roseli Finscue, they described this process as "escribir la voz para caminar la palabra" ("writing the voice to walk the word"). This is what they presented in the report "Tejemos historia para sanar la memoria" ("Knitting history to heal memory") (Tejido Mujer ACIN, 2020), based on the research that the women of this village carried out together with NGOs, and which was submitted to the Truth Commission in Colombia.

The methodology designed for the preparation of the report consisted of three gatherings, in which, with threads, beads, drawings, knitting, cabuya, and inputs for knitting -methodologies typical of ancestral knowledge-, each woman carried out her own process. In the beginning, says Roseli, some women did not speak but they did knit, and at the end, they all took the thread and told aloud why they were there from the first day. This experience is relevant to asking about the culturally appropriate and relevant methods for conducting research from the perspective of Indigenous women. In this case, knitting was the methodology with all the meaning that this implies for Indigenous Peoples. From this activity, an attempt was made to recognize the women's memories, ensuring a space in which they could decide what to talk about and what they wanted to heal. The methodology used for the preparation of the report in the case of the Nasa women reveals that for them, knowledge passes through the doing, through corporeality, specifically through their hands.





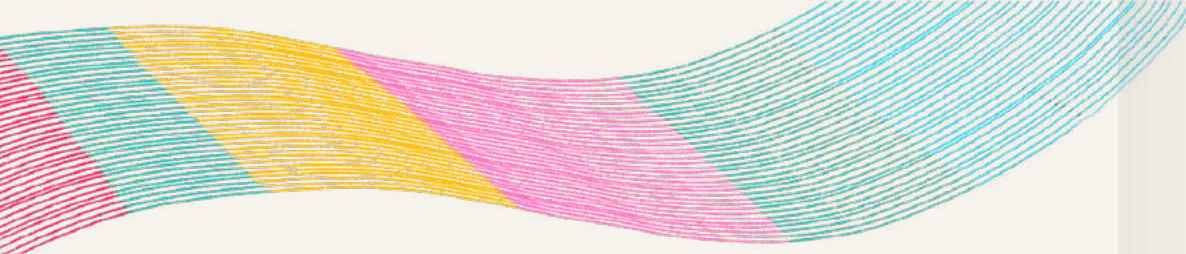
## Spiritual and ancestral support

According to Lyntiborn Marngar of the Khasi people in India, women in her community have been able to come together around spirituality to analyze and resolve the violence that overwhelms them in their daily lives. This is a way of restoring balance to their lives (Marngar, 2021).

Alcira Izquierdo, leader of the Arhuaco People, shared her experience in the leadership process of the Indigenous Women in her community and pointed out that the methodology used was the conversations with the spiritual authorities. Through these dialogues, and by listening in particular, the mamus guided the spiritual work to be done before nature - in an exercise for the application of the Law of Origin - so that the women's voices would be heard and restored. She had to listen and learn with the mamus about the importance of women in their representation of Mother Earth, and after that, she was able to advocate in the community with a women's and children's rights agenda, first from a spiritual dimension and then from the physical level (Izquierdo, 2021).

In the framework of cross-cultural research, another aspect in which spirituality predominates has to do with the processes of justice in which harmony and balance are sought to be restored. This is particularly linked to the restoration of the rights of women victims of violence. It is necessary to establish cross-cultural routes so that women can be restored; in this way, spirituality is an important methodology to achieve this healing process. In the case of Zepur Sarco, in order to think about restorative measures, it was relevant to include dreams as a methodology to understand how the Mayan grandmothers felt healed (Barrios, 2021). Dreams in the Mayan People have an important place to guide the actions in the life of the peoples and this methodology was used to make restoration possible for the Mayan grandmothers.

The Indigenous women who were interviewed intend to strengthen the identity of their peoples; their research work seeks to heal the violence to which they have been subjected in community contexts, armed conflicts, and other traumatic situations. In their testimonies it is necessary to turn to the support of the spirituality of the peoples, because therein lie the ancestral codes of respect for Indigenous women and their spiritual restoration in order to harmonize with nature (Izquierdo, 2021).



## Indigenous languages: concepts of each indigenous people

In the case of Memorial Khongkai of the Khasi People in India, during the research experience, it was necessary to have interpreters from the community to ensure communication with the women. She points out that, in India, more than one indigenous language is spoken in a region and, if one really wants to do cross-cultural research, it is necessary to understand the concepts from the voices of the communities themselves. In both, the case study of the Boritya People's Indigenous Women and the case study of Bangladesh, indigenous languages prevail as a form of communication. It is important to think about methodologies through indigenous languages in order to find concepts and categories that allow us to understand the problems and potential solutions.

Conceptualization is the result of a careful exercise of listening and understanding one's own categories, which correspond to specific contexts. This will allow us to understand realities for research from the perspective of Indigenous women.

For example, in the language of the Nasa People, there is the word *Kiwetexas*, which means "the permanent watchman", the constant observation, the revision, and the alert. It refers to those who are permanently watching. Keeping a word like this in mind is relevant for the research; for the communities, it refers to other issues that must be considered if we want to eradicate violence against women. For this reason, cross-cultural research recognizes indigenous languages as a methodology to identify concepts and categories that allow us to understand the problems and possible solutions from the perspective of the women themselves.

In the cross-cultural research processes, going back to methodologies that recognize sacred spaces supports with solid arguments the relationship between Mother Earth and women's bodies. In this sense, understanding the situation of the territory and its sacred places as a methodology to understand the situation of Indigenous women allows us to reflect on the impact of extractivism, war, drought, and their relationship with the violation of Indigenous women's rights.

For example, in the case of the Nasa women, they realized that some hills and sacred spaces were being "undermined", and it was necessary to think of a strategy to defend them from a public and political scenario (Finscue, 2021). If sacred sites were protected, women would also be protected. In this sense, their methodology consisted of locating the sacred sites through cartographies and documenting the meaning of these places through conversations with knowledgeable people and then analyzing the situation of women's rights. Some of the interviewees pointed out: "how are the rights of Indigenous Women not going to be violated if the mountain that represents women is being intervened for the extraction of coal".



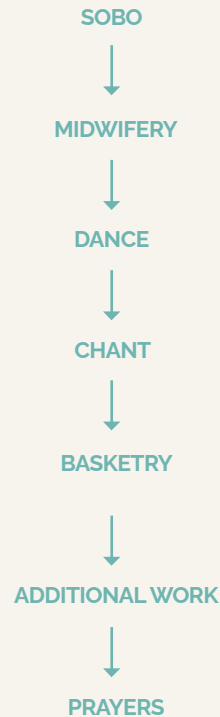
## Other reflection methodologies: sobo, midwifery, dancing, singing, basketry.

Cross-cultural research has an action component. Approaching Indigenous women from a caregiving practice that is mostly exercised by them can ensure their involvement in these research processes. Mariam Wallet, from the Tuareg People in India, states that women gather together to create songs, called Tassawet. These are songs composed by them to teach a lesson, and together they sing to a person or situation for advice. This singing methodology is very important for them, as it brings them together to solve cases of gender-based violence, according to their own traditions (Wallet, 2021).

The dialogue is conducted in the local indigenous language, Fufuldi. This is the only language in which they can communicate with everyone, and thus access their own methodologies in which they can communicate through dance and traditional knowledge. Through the song, the leaders can identify who is valuable and who is not (Balkysou Buba, 2021).

In a dialogue with the sobandera Casilda, she acknowledged that she was able to heal through sobo; that was her contribution. All the time, she was under training and researching, with the spiritual authorities, the use of each plant; in her house she kept different recipes to cure and alleviate different pains.

**In some research processes, reviewing these practices as methodologies allows us to access women's feelings, and thus get to know their contexts, their problems, and possible solutions without re-victimizing them.**



# 2 CHALLENGES



There are multiple challenges for cross-cultural research. In this case, on the basis of the interviews and the workshop, we focus on three of them: public policy advocacy, security for researchers, and funding for research.

## Public policy advocacy

In the cross-cultural research processes, the objective is to transform the realities that affect the lives of Indigenous women. After completing the research processes, it is necessary to have strategies in place so that the results can be included in the coordination, design, and implementation of public policies related to guaranteeing the rights of Indigenous women.

To achieve this objective, it is necessary to identify the routes of each person and define whether the proposal will be submitted by the Indigenous Organization or by other means that will be effective in influencing public policies.

## Security for researchers

In some cases, female researchers say that the recognition of their intention to change the unequal conditions of Indigenous women in the communities is dangerous for them both inside and outside these environments. For this reason, they must adopt measures that do not expose them.

On other occasions, female researchers feel that they are being singled out because the community where they are doing the research work believes that their work is being done out of economic interest. For this reason, they find it necessary to make organizations aware of the impact of cross-cultural research.

## Resources for cross-cultural research

The main allies for cross-cultural research are the processes of the communities, the authorities, family members, women, and indigenous women's organizations. On the other hand, the States do not allocate budgets to support the cross-cultural research processes of Indigenous Women. It is necessary to have funds at the local and national levels to deepen the cross-cultural research conducted by Indigenous women.

In short, if the necessary resources are available and the work of the female researchers is acknowledged by their community, strategies will be found so that this work will have an impact on public policies in favor of the rights of Indigenous women.

**In short, if the necessary resources are available and the work of the female researchers is acknowledged by their community, strategies will be found so that this work will have an impact on public policies in favor of the rights of Indigenous women.**



# 3 LESSONS LEARNED



In this section, the Indigenous women who participated in the case studies have emphasized, in particular, three aspects of the experience. First, the role of pedagogy in this type of research; secondly, the importance of the participation of children and young people from the communities; thirdly, strengthening the culture. These important points are described below.

## Pedagogical dimension in the cross-cultural research

According to the “Red de Estudios de la Diversidad del Sur” (2021) (Southern Diversity Studies Network), cross-cultural research contributes to strengthening the pedagogy of native societies, which consists of learning by doing in a reflexive and collaborative manner, through active and collective participation. This is extremely important in terms of the transformation involving cross-cultural research every time it goes back to the community practices of knowledge and, based on them, provides elements for research.

In addition, the Network points out that Indigenous Peoples' pedagogy has been “dominated” in recent centuries by the colonizing and alienating educational models imposed by national States. **The pedagogical dimension is important in cross-cultural research because it strengthens the reproductive role of Indigenous Women in the intergenerational transmission of ancestral knowledge, identity, and historical memory.** This is achieved through the mother tongue, oraliteracy, and cultural practices of existence as pedagogical strategies: knitting, music, singing, gathering, pastoralism, agroecology, cosmology, and ceremonies (Red de Estudios de la Diversidad del Sur, 2021).

**Cross-cultural research contributes to the training of young people, girls, and boys so that they become aware, and transform their personal and collective environment for good living.** In this sense, we can conclude that there is a pedagogical dimension in cross-cultural research (Red de Estudios de la Diversidad del Sur, 2021)

## Intergenerational participation in cross-cultural research

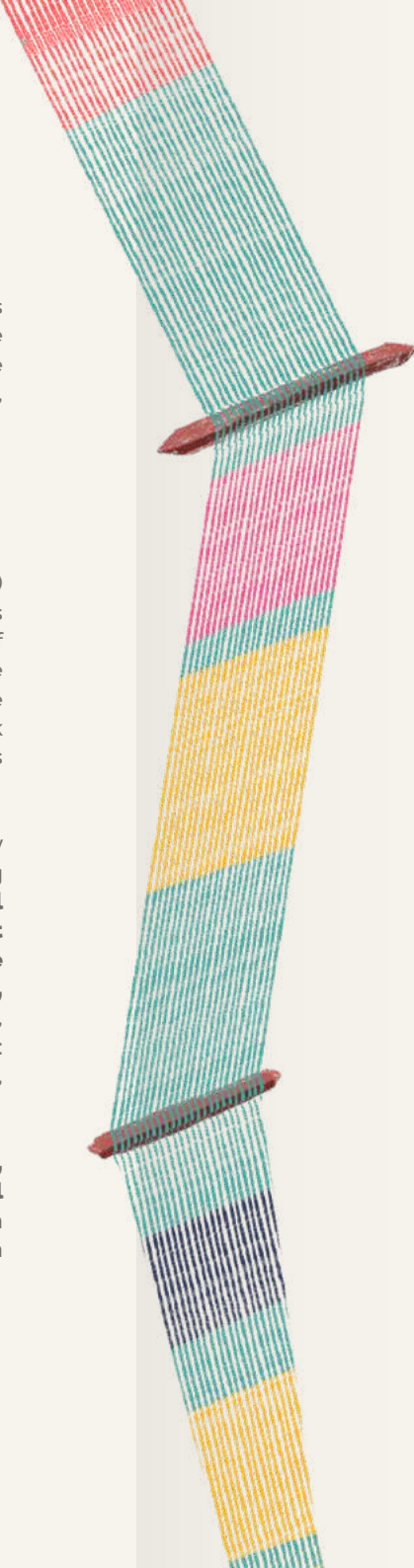
One of the strategies of cross-cultural research is to bring girls and young women together with older women. **The younger women participate by listening to the stories related to the cosmovision, history, and reality of Indigenous women in their territories, as told from the diverse perspectives of the older women.** In addition, the girls and young women participate in the collection of the resources provided by the forest and the conuco for food, medicinal and spiritual sustenance, and for artistic creation (Red de Estudios de la Diversidad of the South, 2021).

The adoption of this strategy in the field had some significant impacts:

The activities in which girls and young women participated were the following:

Community dialogues among women and girls and young women.

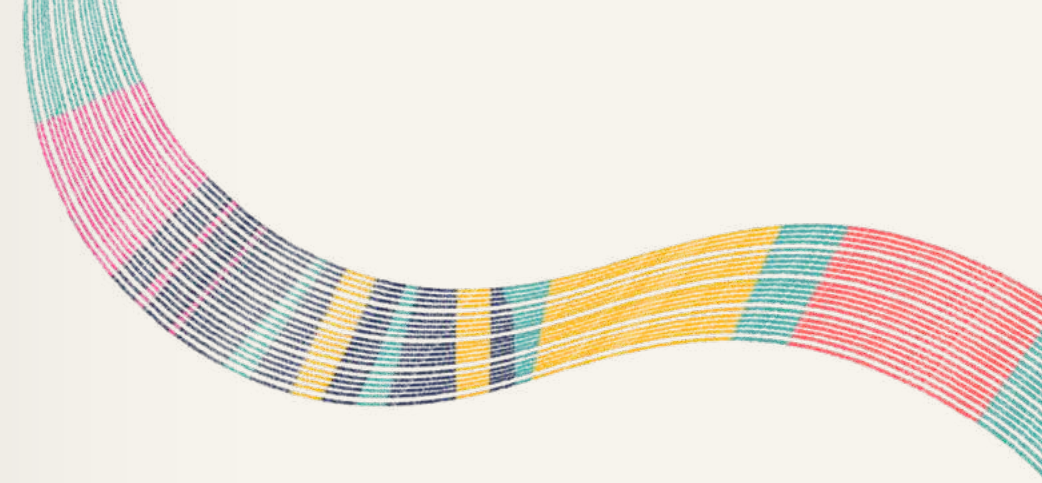
- When girls and young women were included in the meetings of the women and old women of the communities, they took different positions: from observing how the meetings developed to listening carefully to all the contents of the training and the interventions of each woman.
- The young women's participation was significant, although it was very passive; the older women only took them into account to comment on the aspects that were being discussed.
- The girls and young women showed their knowledge about the medicinal plants used in the community.



The activities in which the girls and young women participated were the following:

- **Community dialogues among women and girls and young women.**
- **Inclusion of the young women with the older women in the in-depth interview process.**
- **Incorporation, in some cases, of the girls in recreational activities so that they could draw pictures of the activity.**
- **Walks through the forest led by the girls and young women together with the researcher, to identify the species used in the Kariña ancestral medicine. In these walks, the researcher as well as the girls and young women participated in the process of passing on knowledge about ancestral medicine.**

The intergenerational participation then fostered a very enriching space for exchange, where young women, older women, and the researcher were able to contribute with their knowledge.



## Strengthening the culture

The practice of cross-cultural research has to do with fostering community practices that strengthen culture. Some researchers point out that after group work, spending time together, listening to their needs, and passing on their culture and traditional knowledge, increased the women's interest in doing things "the way they used to do it" (Red de Investigación Cross-cultural).

In the meetings, some women mourned the problems caused by colonization and urbanization that resulted in the migration of their children from the countryside to the city. The main impact has been the loss of cultural identity. During the workshops in the communities, the older women recalled, due to water scarcity and deforestation, the importance of practices for finding water and rituals for water to return. The older women sought strategies to bring these practices back to life and thus recover the ancestral knowledge that would allow them to support, defend and solve the problems faced by the community.

**The interviewees emphasize that the methodology of cross-cultural studies is different from the "regular" academic method because it brings the communities and the researchers together; it is a "more familiar" process.** They point out that cross-cultural research is not only useful for the people doing the research, but also for the members of the community and for the development of this movement. These two areas are interconnected and interrelated. For that reason, the process is useful for the researcher and the community, and for strengthening the culture (Finscuc, 2021; Izquierdo, 2021; Quitiaquez, 2021; Red de Estudios de la Diversidad del Sur, 2021).



# 4 RECOMMENDATIONS



This section contains a series of recommendations, resulting from the interviews, in order to contribute to the work of the researchers and disseminate it.



## 1 Publish the research findings in other formats, such as podcasts or easily available videos.

To the extent that the community is aware of the results of the research, work is done at the pedagogical level and the change occurs in favor of a society free of violence against indigenous women.



## 2 Promote collaborative research networks

Partnerships with non-Indigenous researchers are necessary, to the extent that collaboration and joint theorizing exercises can be carried out, which can include the realities and analyses carried out from the perspective of Indigenous women (Rappaport & Rodriguez, 2007).

Partnerships with universities are interesting for supporting Indigenous women's research and for sustaining the construction and implementation of public policies.



## 3 Identify the methodologies of Indigenous Women based on their ancestral knowledge

Dances, songs, knitting, sobo, plants, and midwifery, among others, are activities performed by Indigenous Women. It is necessary to identify them as women's own methodologies. For example, think of the grandmother who does not necessarily speak Spanish or English, and who in her Indigenous language passes on her knowledge for the good living of Indigenous women. This acknowledgment has to do with ensuring their healing. The identification based on the power relations existing over the knowledge of the Indigenous Peoples is an essential part of the process of cross-cultural research (Leyva, 2000).



## 4 Translate research findings into indigenous languages and socialize them with communities.

IWIF's case study researchers and interviewees pointed out that, on some occasions, they required an interpreter to work with the communities. In this sense, it is necessary to "give back" the research findings in the language of origin so that the communities can be strengthened. This would lead to an intergenerational dialogue on common issues.



## 5 Approach some of the following research issues with Indigenous women

- Climate change.
- Access to justice.
- Political participation.
- Ancestral knowledge.
- Indigenous justice systems focused on women.
- Community disharmonies.
- Environmental violence.
- Sexual and reproductive health.
- Domestic work.
- Territorial dispossession.
- Environmental pollution.
- Gender violence.
- Maternal and infant mortality.



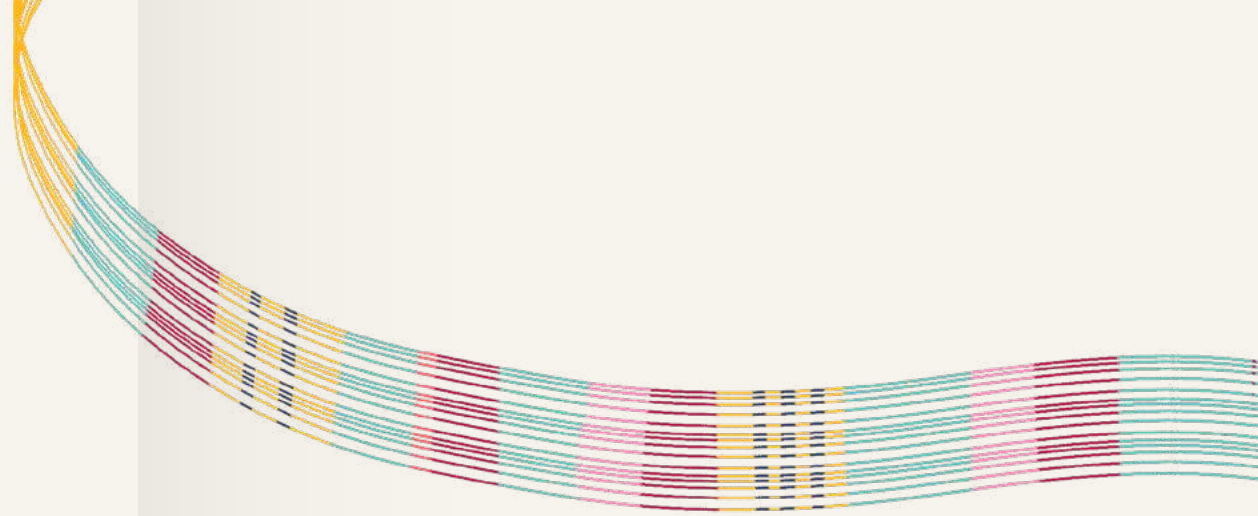
## 6 Identify the Indigenous Women's oral records as sources of knowledge.

It is necessary to deepen and reflect on how Indigenous Women do their research and honor the other records. This is linked to the oral records, their conversations, and their voices.



## 7 Identify local Indigenous universities that will strengthen the practice of cross-cultural research.

In the advocacy plans, it is necessary to strengthen the existing bibliography on research work from the perspective of Indigenous women. This will be achieved through alliances with Indigenous universities that will strengthen these strategies for the dissemination of their published research.



## 8 Conduct Indigenous Women's cross-cultural research congresses.

In these scenarios, they will be able to discuss methodologies for cross-cultural research, problems they are dealing with in their regions, and think of articulated research routes to address these issues.



## 9 Raise awareness of the impact of cross-cultural research

It is necessary to raise awareness among Indigenous organizations so that they are aware of the possibilities and impact of cross-cultural research within and outside the communities.

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