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**‘Ole talk and liming’ - A Qualitative approach
to research with Caribbean peoples
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That bigger place



Origins of human kind -Caribbean Islands



Talk yuh Talk – Mocking Pretender

- https://islandlyrics.com/lyrics-3_canal-talk_yuh_talk.htm
- <https://www.youtube.com/watch?v=SEH-v5dxdhQ>

Talk Yuh Talk

Yeaaahh! Revelation!

Ahhhhh Lada dee da-da day dai
Lada dee da-da da dai, lada dee da-da
Dai, dai, dai, dai, dai!
Ahhhhh Lada dee da-da day dai
Lada dee da-da da dai, lada dee da-da
Dai, dai, dai, dai, dai!

Hear This!

He promise the fire next time, he promise
De fire next time,
He promise, he promise, he promise, he
Promise, he promise de fire next time
And who aint dead dey badly wounded, who
Ain't dead, badly wounded,
Who ain't dead deh badly wounded, who ain't
Dead, **BADLY WOUNDED!**

Talk yuh Talk!

Yuh mocking pretender,
Ah check yuh lyrics and ah, come fi test yuh
Far too long! Yuh fooling the children
Fillin dey head with brainwash education
Doomsday reach, boy plan yuh retreat
Cause de children comin tuh take back de street
De power ah de word in de conscious stylin
Paving de way for ah brand new morning
I say de power ah de word in de rapso stylin
Rockin de roots of de Vampire System.

Talk yuh Talk

Yuh mocking pretender

Talk yuh Talk

Yuh bloody deceiver

Talk yuh talk

Yuh serpent master

Talk yuh Talk!

Yuh frigging opressor

Ahhhhh Lada dee da-da day dai

Lada dee da-da da dai, lada dee da-da

Dai, dai, dai, dai, dai!

Ahhhhh Lada dee da-da day dai

Lada dee da-da da dai, lada dee da-da

Dai, dai, dai, dai, dai!

LIMING



Liming

- Within the Caribbean, **liming** is a familiar occurrence that occurs across cultural settings eg. celebration, wake, religious occasion, any formal or informal function where the persons gather to **ole talk**.
- **Liming** - A 'space' for the 'limers' to speak freely as they recount their experiences about the event which had just occurred or just to renew old acquaintances whom they may not have seen for a long time.
- Inconceivable to 'bus a lime' (get together), without food and drink being added to the occasion.
- **Liming** - recognized by scholars and writers as a uniquely Caribbean way of engaging in small or large groups.
- **Liming** offers an opportunity for social integration and provides a culturally relevant purpose, environment and space in which **ole talk** can take place - sweet lime, sour lime (Clarke and Charles 2012).

Ole Talk

- In Trinidad and Tobago, in particular, **ole talk** is traditionally associated with encounters of leisure and gossip.
- Even though **ole talk** is seen as creating new spaces for historic possibilities (Cudjoe, 1997), the use of **ole talk** has not been cited or considered as an investigative tool:
 - in qualitative research
 - to assess its relevance with cultural groups
 - as a means of analysis.
- Miller and Slater (2003) have observed the use of **ole talk** to obtain and share information in qualitative settings.

Liming and ole talk

- Kvale (1996) states that ‘if we genuinely want to hear, to understand an individual, we must provide a way for him/her to speak in a genuine voice’ (p.7).
- Within a Caribbean setting, how can the researcher elicit this ‘genuine voice’?
- **Liming** usually occurs in someone’s yard, the corner of a block, in a bar or restaurant, the common room at an office - familiar spaces where persons feel comfortable to **ole talk** at length about issues which affect them and where they construct and give meaning to their sociological and contextual realities.
- In this space, the researcher can be forgotten, interjecting only at times when the discussions may veer away from the focus of the research.

Indigenous Research Methodologies

- Kuokkanen (2000) urges indigenous people to go further than poststructuralist or postmodern objectives and refuse to remain apolitical about the dominance of western research methodologies, paradigms and ideologies.
- In recent decades, Pasifika, Māori, and non–Pasifika academics have called for Indigenous Research Methodologies underpinned by the cultural systems of indigenous people.
- The aim is to deconstruct and reclaim Maori and Pasifika indigenous knowledge ('Otunuku, 2011).
- In Caribbean academia, research methodologies have consistently defaulted to Western methodological frameworks despite their arguable disconnect from the Caribbean *habitus* of encountering and engaging.

Talanoa

- Talanoa - general term for people who engage in conversation.
- Talanoa allows group conversations to develop over a considerable time-period in which the focus is determined by the interests of the participants.
- The nature, degree, direction, place, and time of the talanoa are determined by the participants themselves, and their immediate surroundings and worldviews (Halapua, 2002; Vaioleti, 2003).

Talanoa

- Talanoa is any form of communication aimed at reaching understanding towards the building or enhancing of relationships, similar to ole talk and liming.
- The benefits associated with reaching a state of understanding are shared between the participants without prejudice.

Talanoa

- Talanoa is shared across the island nations of the Pacific, including Fiji, Samoa, Solomons, Niue, Hawaii, the Cook island and Tonga.
- Like **liming** and **ole talk**, the process of Talanoa is without a defined timeframe - a common criticism of the Talanoa process. Context is an important component of Talanoa.
- The Talanoa process is characterised by having no set agenda.
- Unlike **ole talk** and **liming**, traditional Talanoa is seldom used as a fact finding or fact validating exercise.

Pūrākau

- Pūrākau was reconceptualised as a culturally responsive construct for narrative inquiry into Māori teachers' work.
- Pūrākau as methodology also draws from and responds to the wider historical, social and political research contexts, in particular the early New Zealand 'research' context that recorded pūrākau as myths and legends.
- Pūrākau as a kaupapa Māori methodological process is already being used in therapeutic clinical settings when working with Māori tangata whaiora (mental health clients) and their whānau (Lee 2009).

African Oral Tradition of Storytelling

- This research approach is rooted in the African oral tradition where stories are told in a particular way, putting the focus on some aspects and ignoring others, in order to build an argument or express passion (Mnyandu, 1997).
- The method lays emphasis on both the content of the story and the form of its telling.
- For example, The Journey Motif of African Epic or The Jealous Motif:
 - The African epic which is situated between history and the myth, attributes the entire cultural experience of a society to one character who has made a mark on his/her time (Seydou, 1983).

African Oral Tradition of Storytelling

- The uniqueness of African storytelling is enshrined in its distinctive ability to provide entertainment, to satisfy the curiosities of the African people, and to teach and impart important moral lessons about everyday life (NgugiwaThiong'o 1986, Utley 2008).
- Repetition of the language, rhythm and gesture are important characteristics of African oral storytelling (Matateyou 1997).
- One of the characteristics of African Storytelling is the communal participatory experience (NgugiwaThiong'o 1986).

Qualitative research with Caribbean peoples

- The researcher who chooses to conduct a qualitative study in the Caribbean cannot be a 'Mocking Pretender' – that is, someone unfamiliar with the sociocultural lexicography of Caribbean peoples.
- The 'decoding' of the language and the explanations within **ole talk** are such that only a researcher particular to the cultural context of the Caribbean could easily understand.
- When Western researchers attempt to generalize Caribbean ways of behaving and seeing, they become colonizers once again (Arneaud & Albada , 2013) as they purport to tell 'our' story from their own lens; and to understand 'our' people from the sidewalks of their own differences and customs and rituals.

What limiting as a research methodology is	What limiting as a research methodology isn't	What role talk as a research methodology is	What role talk as a research methodology isn't
<ul style="list-style-type: none"> •A context to borrow and share information •An environment conducive to different types of interactions eg. conversations, arguments, debates, vexations •Skylark •Jostling for position •Ongoing and never ending •Sweet and sour •Curtailed or extended by the participants 	<ul style="list-style-type: none"> •Arranged groups •Common discussion •Similar groupings of participants •Set times for conversations and interviews •Easily manageable 	<ul style="list-style-type: none"> •Authentic engagement •Opportunity to change opinions or confirm points of view •Learn new information •Mamaguy and show-off •Suggest further knowledge holders •Building relationships 	<ul style="list-style-type: none"> •Conversations •Prepared responses to questionnaires •Focused topic •Easy to contain and direct •Interviews - just for building knowledge

Conclusion

- The continued use of Western methodologies by Caribbean researchers to conduct research in Caribbean settings and with Caribbean peoples is challenged.
- **Liming** and **ole talk** - a more appropriate methodological framework, not only for borrowing and sharing information but for how research specific to Caribbean contexts can be designed and carried out.

- To cut a long story short we all made it back to the river, enjoyed some excellent cooking and then repaired to a bar for some ole talk and a Carib.





