

SHIFTING RESEARCH PARADIGMS: Indigenized multimodalities as a collaborative engagement pathway for bridging transdisciplinarity

Eda Elif Tibet¹

The paper aims to introduce a novel methodology for conservation researchers and practitioners to adopt a collaborative pathway for transdisciplinary research engagements that are emancipatory and transformative. The paper is based on practising anthropology rather than overtly theorizing with anthropology, as it would be a paradoxical situation if one situates the essence of the study on participation and transdisciplinarity but adopts an exclusionary language in writing that is not accessible to audiences beyond anthropology. It, therefore, seeks to move beyond the binary distinctions of colonial and imperial, human and non-human, supreme and voiceless, by adopting a collaborative pathway called *indigenized multimodalities*. The methodology builds on the previous work done by the author, known as *affective multimodalities* (Tibet & Deeq, 2022), which advocates for co-authorships and political agency for both the researcher and the participants as co-researchers by validating emotions and therefore enabling to transcend frontiers (Moretti & Tibet, 2023) shared through the making of the films of *Ballad for Syria* (2017), *Refugee Here I Am* (2015) and, as a tool for resistance and reclaiming agency against colonial occupation (Tibet, 2024) illustrated through the musical videos done with Tibet an opera singer and spiritual activist Loten Namling for freeing Tibet².

Theoretically, the paper draws on the work of a political ecologist, Malcom Ferdinand, who coined the term *double fractures* (2022). The concept refers to a decolonial approach to ecology that addresses political struggles against

¹ Wyss Academy for Nature
E-mail: elif.tibet@wyssacademy.org

² Freeing Tibet: Affective Multimodalities and Musical Imaginaries in Exile. *American Anthropologist*

(post)colonial domination, structural racism, and misogynistic practices. This paper aims to conceptualize multiple fractures beyond the double binaries across the south and north divide. It argues that navigating these fractures is possible by being in a relationship with the world as a response towards addressing the shortcomings of dominating research paradigms as systems.

In doing so, the paper addresses three key areas: 1) Navigating the multiplicity of fractures by bridging narratives, 2) Adopting a relational approach for collaboration and 3) Addressing the need to shift research paradigms within the nexus of science-policy and arts.

Empirically, the paper showcases how these ideas are reflected and implemented in making ethno-fiction and documentary short films, scientific outreach videos, and a blog-sharing website for bridging narratives and discourses for transdisciplinary engagements.

Indigenised multimodalities as a conceptual framework intends to support a collaborative pathway towards an affective, collective, relational and a paradigm shifting approach, which will be explored and defined in each sub-heading as steps to define and explore the methodology. I choose to illustrate the pathway engraved into the leaves of a plant to create an analogy of a seed growing into a healthy plant that thrives and grows by bringing back life to its ecosystem in the form of three branched leaves of navigation, collaboration and shifting.

Navigating a Multiplicity of Fractures By Bridging Narratives

Malcolm Ferdinand's first proposition is based on observing modernity's colonial and environmental double fracture. The fracture that separates the colonial history of the world from its environmental history can be seen in the divide between environmental and ecological movements, postcolonial and antiracist movements (Ferdinand, 2022: 3). When illustrating fractures, Ferdinand makes use of a slave ship analogy. He defines the people in it as "the wrecked". This strikingly painful metaphor speaks of how black people were systematically cut through their relationships with their bodies, mind, and spirit. The blacks who were stolen from their lands were stewards, artisans, and healers who were then engineered to become non-political beings by the dominating powers (2022). Their beings and humanities were stolen and compartmentalized, their bodies were quantified, and their human values diminished into mere numbers.

Humans are operationalized, extracted, exhausted, subtracted, manipulated and divided in a fractured world. In today's world, the whole is always divided into nations, states, countries, humans, non-humans, earthly beings and unearthed, rooted and uprooted, ethnically superior and ethnically cleansed.

Categorizations are introduced to make distinctive understandings, highlighting the differences so one can dominate the other in a criterion of non-whiteness. The Colonial Western perception and gaze tend to divide the mind into dual binaries between rational and emotional. This division is what makes it possible for harm to occur. People are often not seen for their complexity. Still, instead of how well they can be tokenized to serve interests. Emotional competence is low in today's hegemonising part of the world, where pupils in schools are taught to overcome their feelings and utilize individual gains and supremacy over others, targeting those on the margins. This approach has led to the rise of misogynists, psychopaths, and narcissists, particularly those growing up into holding leadership positions, creating a culture of dominance with apathy (Erikson, 2022) employing dark manipulation tactics that aim to cut the expression and representation of a relationship in the world. This culture of apathy is destroying livelihoods around the world as it constantly dispossesses lives and rights by manipulation, gaslighting feelings and emotions, creating a cut of from a sense of reality.

Ferdinand proposes a decolonial ecology that draws inspiration from the Caribbean seas and the aftermath of wrecked ships. He envisions a world-ship as a horizon that unites Indigenous people and those who have been uprooted in their new destinations (2022: 17). By recognizing the impact of colonialism, he advocates for a perspective that transcends the experiences of those who are trapped and enslaved. His proposition acknowledges the colonial inhabitation to create an earth without a world (2022: 35). In a world that is increasingly transactive, we need to remember that people are not merely in the world but with the world and with others (Freire, 1970), so any collaborative research practice should embody "with" rather than "for" or "on" and embrace "we" rather than "I". To understand this lack of conceptual togetherness, we must examine the political ecology and history of the humanities. Malcolm Ferdinand has defined this history as *double fractures* (2022). Why is there such a great divide between the modern and the indigenous, leading to an unending cycle of warfare between the two? While hegemonic powers constantly attack, extract, and exploit, the other is defending, resisting, and nurturing. This vicious cycle unfolds globally due to historical systemic shortcomings and barriers. Hence, one needs to insist on a continuous conversation, which could be facilitated through constructive and collaborative storytelling that may allow enacting emancipation by bridging narratives and discourses.

To navigate these fractures, co-creating a global cinema based on multi-modal and visual anthropology pedagogy that aims to bring the most visionary approaches that call out for an emancipatory storytelling approach may

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help illustrate some of these arguments in practice. EthnoKino Film Festival and its Doc Impact Lab for Mov(i)ement fellows³, registered as an association in Bern Switzerland and as well hosted by the media lab, Institute of Geography at the University of Bern, for the first time in 2024, have involved 40 participants from around the world as mov(i)ement fellows⁴ tackling various environmental and social justice issues.



2nd EthnoKino Film Festival “Belonging” with Jetsun Pema at the world premiere of her film “Amala” in Bern, Switzerland, 30 September 2022. Photography by Inanc Tekgüc

14 out of 40 participants based in Kenya, Switzerland and Peru were then engaged in a collaborative project led and financed by the Wyss Academy for Nature’s changemaker’s programme⁵, that brought local and indigenous filmmakers together with changemakers genuinely engaged with communities. They were given two months to co-create stories as they participated in a short film

³ EthnoKino an internationally acclaimed ethnographic film festival since 2020, launched a mentoring and fellowship programme in the form of a lab in 2024, for short and feature films that are visionary in the widest sense of the word and are concerned with identifying and addressing contemporary global issues by supporting and building movements and alliances. The lab aims to assist emerging filmmakers and storytellers as Mov(i)ement fellows from around the world to ideate, develop and complete a draft of their original film screenplay and to design their impact with the guidance of experienced mentors. Web Site: DOC IMPACT LAB | Ethno Kino (last accessed 02.09.2024).

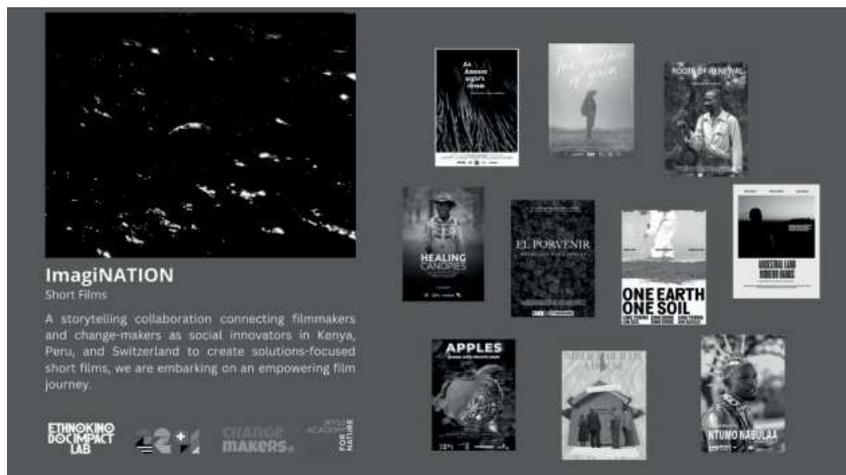
⁴ Mov(i)ement Fellows | Ethno Kino (last accessed 02.09.2024).

⁵ The Changemakers Program designed with and for the youth is a transformative initiative designed to empower and equip youth from Kenya, Peru and Switzerland with the transferable skills and knowledge to drive positive change in their communities. Changemakers | Wyss Academy (last accessed 02.09.2024).

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competition called ImagiNATION⁶ run by Schweiz 2291⁷, which would then celebrate the top three with an award of recognition.

Through an agile six-month mentoring programme, the filmmakers learnt from experienced directors and media practitioners how to design impact while receiving support for collaborative script writing, post-productions, and the creation of digital assets like trailers and posters.



Imagination Short Films Banner showcasing all film projects, posters and partners

The films⁸ centred around bridging narratives on various issues: on communicating Indigenous cosmivision for a spiritual world where nature ought to have it's own rights (*An Amazon Night Dream*), the intergenerational dynamics of engaging with the land and agriculture (*Ancestral Land*, *Modern Hands*), sustainable and affordable housing to the rural poor (*Melich Builds a House*), dialogue efforts to overcome conflict among Massai communities due to land disputes triggered by climate change (*Ntuma Nabula: Echoes of Peace*) to defending environmental defenders showcasing their isolation (*The Guardian of Gaia*), community oriented solutions to indigenous healing (*Healing Canopies*) and fruit tree seedlings planting to overcome charcoal trading (*Roots of Renewal*) to a family conserving one of Colombia's most valuable biodiversity

⁶ To learn more about the project: ImagiNATION Short Film | Wyss Academy (last accessed 02.09.2024).

⁷ A multistakeholder festival that imagines future: Schweiz 2291: About 2291 (last accessed 02.09.2024).

⁸ To view all the film trailers and posters: ImagiNATION Films | Ethno Kino (last accessed 02.09.2024).

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reserves (*El Porvenir: Where Life Has a Future*) to dystopic films on advocating for rights to healthy nutrition (*Apple Dreams with Electric Cows*) and the stressing of how human's dependence to AI may create disatchment to our relationship to the earth and therefore soil itself (*One Earth One Soil*).



EthnoKino Doc Impact Lab Movement Fellow, Kenyan Filmmaker Michele Jangara at the field filming on the future of agriculture “Ancestral Land, Modern Hands” May, 2024.

After a robust discussion and evaluation by a three-member jury of experts, among them Alice Apley, Executive Director of Documentary Educational Resources (DER); Gabriel Lama Oliart, Head of Solutions Mapping at the UNDP Accelerator Labs and Cultural and Social Innovation Designer; and Urs Bühler, Journalist and Editor of the magazine *NZZ am Sonntag* – , the top three short films received an Award of Recognition and were screened at the Teatro Paravento in Locarno, Switzerland, on August 11, 2024, all the participants and producers of the project made a red carpet⁹ appearance.

Adopting a Relational Approach for Collaboration

Critics question whether participatory approaches truly amplify marginalized voices or if they inadvertently reinforce dominant narratives (Alm & Guttormsen, 2023). They argue that researchers hold significant influence over the research process and may selectively amplify specific perspectives over others. There is a constraint of methodological rigor as well, as many approaches may compromise scientific objectivity. They raise concerns about

⁹ Winners of imagination in Locarno (ethnokino.com) (last accessed 02.09.2024).

the potential for bias, subjectivity, and the need for more generalizability of findings when participatory methods rely heavily on qualitative and subjective data (Hemment, 2007; Riley, 2009). Critics also highlight the challenges of implementing participatory approaches within academic institutions and funding structures (Riley, 2009). They argue that these approaches require significant time, resources and institutional support, which may only sometimes be readily available. Such challenges and shortcomings will be overcome by transparent communication and the intention of the work among project holders and beneficiaries, informing them of the study's following stages. Representation is also a heavily power charged field; some scholars argue that participatory approaches may not adequately address issues of informed consent and ethical considerations (Allen, 2012; Banks *et alii.*, 2013). They raise concerns about potential harm to participants, lack of clarity regarding data ownership and dissemination, and the potential for tokenistic or exploitative practices (Allen, 2012; Banks *et alii.*, 2013). Therefore, the objective of this paper is not to dismiss participatory approaches outright but rather highlight the areas for improvement and reflection within anthropological approaches to develop more inclusive and equitable participatory practices that can be framed under collaboration instead of being more reflexive and honest about the challenges.

Participatory and collaborative research often involves communities that may have experienced or are experiencing challenging circumstances. A relational approach is needed to process experiences, cope with any emotional distress that may arise, and receive appropriate referrals if needed. Storytellers have an ethical responsibility to prioritize the welfare of their participants. Any endeavour should empower participants and allow agency in any collaboration process that helps facilitate empowerment by providing participants with a platform to voice their concerns, provide feedback, and actively participate in decision-making regarding any project. Therefore, participatory and collaborative research is a dynamic and iterative process that has yet to be on a mere transactive level. This iterative approach helps ensure that the research is responsive to participants' needs and preferences, thereby enhancing the quality and relevance of the research outcomes. The approach emphasizes the role of narrative in creating a coherent and meaningful connection between disparate and fractured elements. It can address the diversity of fractions in connecting, coherence, continuity, transitioning, and making by *being in the world*.

Understanding the context right is crucial for comprehension and interpretation. Furthermore, indigenous approaches may enhance trust building and facilitate emancipatory dialogue among transnational and transdisciplinary researchers in Global South and Global North collaborations (Hardin *et alii.*, 1,

2023). Hence, one must insist that *being in a relationship with the world* must also be adopted in multiple ways, such as collaborative knowledge production and science making. A complete shift needs to happen in the way we invent and write beyond any disciplinary silos in a manner that speaks to address the diversity of fractures in the multiplicity of sciences. That needs to begin by addressing the shortcomings and the need to shift dominating research paradigms to systems. Vocalizing such challenges and problems may help bring the matters to the attention of the global arena and, therefore, policy. Hence, a significant step is to ensure that the communities involved in this project benefit in concrete terms from the exposure created by this unconventional collaboration.

Addressing the Need to Shift Research Paradigms for Bridging Transdisciplinary Engagements

Moving into another case study, the research project, BridgingVALUES¹⁰, funded by EU BIODIVERSA+, a transdisciplinary research project for stakeholder engagement across six case studies from the Global South and North, addresses the call to work towards “fundamental system-wide reorganization across technological, economic and social factors including paradigms, goals and values” (IPBES, 2019: XVII). Although the adopted conceptual framework, methodologies, and tools are intended to be inclusive, Lahsen and Turnhout (2021) explain how IPBES is still stuck in a natural sciences approach that is driven by the norms and values embedded in (Western) science, leaving very little space for other ideas and understandings of what “living nature” represents (Pascual *et alii*, 2021) across various research paradigms.

The need for systems change is often rooted in the recognition that existing structures may fall short in addressing contemporary challenges in fostering equality and ensuring sustainability, and in all of its complexity, that needs to be addressed. Many existing systems have been criticized for perpetuating unequal distribution of resources, wealth, and opportunities. Systems often concentrate power in the hands of a few, leading to the marginalization and disenfranchisement of certain groups where research relationships can be disrespectful towards specific cultural codes, local status and recognition.

¹⁰ BridgingVALUES aims to inform conservation policies and practices towards more equitable and effective governance by generating a better understanding of 1) the interdependencies and feedbacks between EU (and global) flows, and local governance of PAs, and 2) how these can in turn impact biodiversity and ecosystem services (BES), their values, social equity and governance in six case studies in the EU and the Global South. Web Site: BridgingVALUES – Biodiversa + (last accessed 02.09.2024).

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Scholars of systems change approaches argue that reimagining and restructuring systems can lead to more inclusive, adaptable, and responsive frameworks that better serve the needs of individuals and societies. Yet this paper focuses on the end goal of what needs to be changed in systems collaboratively, and what needs to “be shifted” is the notion of “paradigm”. The iceberg model in systems change thinking is a powerful metaphor identifying key sources of visible symptoms such as events and crises, showcasing a great example of the *multiplicity of fractures*. By recognizing hidden root causes beneath the surface, we can begin to understand the structures, processes, and paradigms of thoughts and mindsets that create the issues we see. Scharmer explains that to achieve accurate and lasting change, we must go beyond the visible layers and uncover the origins and sources of the problems we identify in our field sites. Doing so can create a more comprehensive and practical approach to addressing complex issues and bringing meaningful solutions.

A paradigm is a collection of fundamental assumptions concerning the ultimate or first principles. It provides a perspective that defines, for the holder, the essence of the “world”, the individual’s position in it, and the spectrum of conceivable connections to that world and its components, as cosmologies do. The field of transdisciplinary science can be understood by capturing the two most opposing viewpoints: positivism and constructivism. Guba and Lincoln argue that postpositivism and critical theory are more relevant research paradigms (2000). Moreover, interpretivism, with its various components like ontology, epistemology, methodology, and methods, must be considered and seen to prove a multiplicity of fractures rather than seen in terms of duality.

The purpose of this paper is not to describe these paradigms but to remind us how they affect research questions, designs, analyses, and interpretations and how research is communicated to its intended audience. Paradigms matter because they reflect the researcher’s standpoint and proposed relationship to others, what they consider knowledge, and who can provide the most valuable slice of this knowledge. They also tell us how the researcher intends to consider multiple and conflicting values they will encounter (Lincoln, 2010: 7). Diverse paradigms, broad approaches and perspectives concerning research methods shape transdisciplinary research. These paradigms are influenced by various factors such as belief systems, philosophy, efficiency, effectiveness, economy, and the influence of academic institutions or research supervisors. To conduct effective research, comprehending these paradigms’ strengths and weaknesses is essential (Lincoln, 2010: 8).

Patton states that researchers operating from different frameworks may need to help understand each other’s results (Patton, 2002: 134) or reading phenomena. It is essential to be aware of a researcher’s ontological and epistemo-

logical beliefs, even if they are not explicitly stated. This awareness will help us assess their openness towards transdisciplinarity and transformative systems change approaches. If someone is ideologically rooted in one research paradigm and unfamiliar with the theoretical underpinnings and terminology of other research paradigms, they may need help to appraise research conducted under a different tradition (Patton, 2002). Therefore, an ongoing dialogical approach of reflexivity will be required to bridge various value systems.

Today, it is rare to find researchers who strictly adhere to the classical meaning of positivist purism. Nowadays, academia has various forms of research, such as pure theoretical research, applied research, exploratory research, grounded research, explanatory research, quantitative research, qualitative research, empirical research, desk research, field research, mixed research, and triangulation, among others (Bhattacharjee, 2012: 5-8). Recent eclectic and multidisciplinary approaches have also emerged to address the need for reflexivity in converging various forms of knowledge (Thomson & Walker, 2010: 47). Transdisciplinary research has also emerged to obtain a more holistic overview of issues with the participation and contribution of actors beyond academia. In conservation research, engaging stakeholders to co-produce knowledge with various transdisciplinary actors has gained traction in recent years. Effective transdisciplinarity requires stakeholders' perspectives, interests, and concerns to be considered in decision-making processes. Once all individuals, groups and organizations that may be affected by the inquiry of research and stakeholders are categorized as per their level of influence, interest and potential impact creating an effective communication plan that outlines how and when information will be shared with stakeholders is a cornerstone when it comes to the notion of "engagement".

Identifying key messages and channels of communication and appropriate methods for engaging stakeholders to encourage open and transparent communication by fostering a dialogical conversation to allow stakeholders to express their views and concerns, provide feedback, and ask questions would be an ideal aim. After clearly defining the objectives of the engagement process, one shall specify the scope of engagement that includes the issues or decisions that stakeholders will be involved in.

As a means, engaged anthropologists have been increasingly incorporating such digital tools for participatory and collaborative research and have been exploring a new avenue of research genre framed as multimodal anthropology. A multimodal¹¹ approach that combines various methods and media to study

¹¹ The term "multimodal" generally refers to the use of multiple modes or forms of com-

and represent cultural phenomena across disciplines. This was made possible thanks to living in an era of rapidly growing digital communication tools, particularly with the introduction of smartphones (a preferred way of interacting and engaging by a majority of people), through which anthropologists are now able to mobilize and gather people across distances and expand their reach out, instantly. To communicate this multiplicity of definitions and experiences, we have created a website# that allows consortia scientists to share blog articles and short videos showcasing highlights, learnings, and milestones from their field missions in various case studies. This will enable further engagement with nonacademic actors and keep them engaged with the study beyond geographical limitations.

Therefore, it is imperative to appreciate the efforts of transdisciplinary scholars working to sensitize research paradigms as a systemic intervention and bring collaborative pathways to the horizon as part of cultural sensitivity and respect. Ethical considerations need to involve respecting the cultural norms, values, and beliefs of the communities engaged in participatory research. Scholars emphasize the need for cultural sensitivity, reflexivity, and ongoing dialogue to ensure that research practices align with the participants' cultural contexts.

Systems change approaches can be an opportunity to embed cultural sensitivity and ethical considerations into the fabric of governance and social structures. It can also be a strategic move to ensure local societal structures' long-term viability and resilience. Therefore, it is essential to consider the interconnectedness aspect at the highest stake and be considerate of cultural differences and diversity. It is crucial not to impose values that may not necessarily resonate with respective local and indigenous communities where the conservation study occurs, especially those from dominating research paradigms.

Conservation studies prioritize traditional (non-paradigm shifting) conservation goals that focus on individual behavior change without addressing the underlying structural barriers (Ejderyan et alii, 2019; Turnhout & Lahsen, 2022). To achieve a fundamental, system-wide reorganization, we need to interrogate whose paradigms, goals, and values must be reorganized and how (Massarella *et alii*, 2022). However, conservation studies scholars often critique dominant power relations without providing concrete pathways for action. Furthermore, the integration of non-Western knowledge, particularly indigenous knowledge, needs to be improved, which is necessary to provide a collaborative path instead.

The collaboration among the Wyss Academy, Schweiz 2291 and EthnoKino can exemplify how audiences are engaged beyond the science and policy seg-

munication, such as text, image, sound, and other sensory elements, to convey information.

ments by including the arts scene through storytellers, filmmakers and other media practitioners. Such artistic intervention assumingly will, in the long run, have an impact on decision making. Given that decision making processes are a power charge field where participation usually fails, one cannot truly participate in projects where agendas are already set by others and are more privileged. Hence, our approach argued for a collaborative approach rather than claiming it to be “participatory” that reinforces existing power imbalances between researchers, practitioners and participants (Heard, 2023). They question whether true collaboration and equal participation can be achieved, primarily when research funding, academic expertise, and decision-making authority often lie with the researchers and managers with access to institutional funding.

Conclusions

Multimodal Anthropology encourages a combination of traditional written ethnography, photography, film, audio recordings, and other forms of expression to provide a more comprehensive and nuanced understanding of a particular culture or social group. This approach recognizes the diverse ways people communicate and experience the world, going beyond a strictly textual or verbal representation. Therefore, it advocates for the co-creation of new scientific languages, which this paper tried to convey.

Western conceptions of media science for co-creative communication approaches are still unable to encapsulate Indigenous people’s rationales, realities and customs in their own meaning creations and media making (Cardus & Font, 2014) such collaborations are refreshing. Local communities and indigenous groups are often filmed about and not filmed with, talked about and not talked with, researched about and not researched with. *Indigenised multimodalities* is an attempt to indigenize the perspective as it invites researchers to navigate the diversity of fractures by being in a relationship with the world and understanding the shortcomings of any research paradigm as a set of systems.

Indigenizing multimodality into a collaborative endeavor rather than mere participation starts by being aware of power structures’ political and hierarchical dimensions. The idea is to engage various senses and communication channels to convey information or tell a story more constructively, comprehensively and nuanced. It recognizes that people across silos, disciplines, cultures, communities, countries and boundaries; process information through their paradigms, and by appealing to multiple media modes, communicators can create a more impactful and memorable experience by enhancing understanding, conveying complex information more effectively, and by catering to different learning or engagement preferences. Such tools may increase the chances of stakeholder engagement for creating connectivity, a shared understanding

that goes beyond the scientists' interest in producing science for academia that is to be published in journals that are accessible only towards an elite and expert minority within disciplinary silos. The methodology could, therefore, be applied mainly in transdisciplinary stakeholder engagements and to move beyond journal conferences into even taking stage at film festivals. Moreover, the adoption of constructive storytelling through such multimodal mediums, bridging narratives, will make it possible to bridge values and, therefore, shift paradigms within dominating research systems.

To conclude, for the “wrecked” to be reborn (humanity), they need a seed (a good deed) to grow like in the short film “Roots of Renewal”. To ensure that the soil is healthy, the storyteller must create the right conditions (approach). The soil requires a balance of sand (epistemology), silt (ontology), and clay particles (methodology), which contribute to a crumbly and well-aggregated structure. Ideally, the soil should have a loamy texture, combining the best properties of all soil types (multidisciplinary) in ultimate diversity, which is inclusive and indigenous to the land. However, it is essential to note that a healthy system is needed for healthy soil. When the system is rotten, the soil will rot, making it impossible to grow any plants or seeds. A healthy soil provides essential nutrients in appropriate quantities for plant growth. It should have a good balance of macro and micronutrients that promote plant health and productivity. A healthy soil should contain significant organic matter, enhancing soil structure, water retention, and nutrient availability. It should be rich in diverse microbial life, including bacteria, fungi, and other microorganisms (transdisciplinary). Most importantly, a healthy seed may ignite genuine emancipation beyond all asymmetries if planted with altruism and compassion.

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SUMMARY

This paper introduces a conceptual approach called Indigenized Multimodalities, aimed at fostering collaboration among policy, science, and art. Utilizing multimodal anthropology, this approach promotes transformative scholarship and dismantles barriers between scientific fields. The methodology was developed during the "Bridging Values" global consortium project and informed a cinema-based pedagogy implemented in EthnoKino's Doc Impact Lab for Mov(i)ement Fellows, who focus on impact design and collaborative storytelling.

Drawing on Malcolm Ferdinand's concept of double fractures, the paper advocates for recognizing multiple fractures beyond the binary of Global North and South. It outlines a collaborative pathway consisting of three steps: 1) Integrating narratives to navigate fractures, 2) adopting a relational approach to collaboration, and 3) shifting research paradigms for systemic change. The paper calls for moving beyond colonial dualities by bridging narratives across continents and communities, promoting global emancipation through the creation of ethno-fiction films, scientific outreach videos, and a blog-sharing platform.

Keywords: indigenized multimodalities, fractures, shifting research paradigms, transdisciplinarity, collaborative pathways.

RÉSUMÉ

Changer les paradigmes de la recherche : les « Multimodalités individuelles » comme voie de collaboration favorisant les liens transdisciplinaires

Cet article décrit les « Multimodalités individuelles », une nouvelle approche conceptuelle visant à favoriser la collaboration entre politiques, sciences et arts. L'anthropologie multimodale y est utilisée pour briser les silos entre les domaines et les secteurs scientifiques, favorisant in fine une recherche transformatrice. La méthodologie a d'abord été développée au cours du projet de consortium mondial « *Bridging Values* », qui lui a servi de fondement. Ces premiers travaux ont ouvert la voie à la co-création d'une pédagogie multimodale basée sur le cinéma et appliquée lors du *Doc Impact Lab d'EthnoKino* par les boursiers Mov(i)ement, qui mettent le design d'impact et la narration collaborative au profit de l'innovation sociale.

L'article s'appuie sur les théories des travaux du sociologue Malcolm Ferdinand, qui a inventé le terme de « doubles fractures » pour aborder les luttes politiques contre la domination postcoloniale. Plaidoyer en faveur d'une multiplicité de fractures dépassant les doubles binaires entre le Nord et le Sud, le parcours collaboratif ici décrit comprend trois étapes : 1) naviguer dans la multiplicité des fractures, en reliant les récits ; 2) favoriser une approche de collaboration relationnelle ; et 3) répondre à la nécessité de bouleverser les paradigmes de la recherche, et par là les systèmes.

Mots-clefs : multimodalités indigénisées, fractures, changement des paradigmes de la recherche, transdisciplinarité, parcours collaboratifs.