

# Decolonising research approaches towards non-extractive research

Research  
approaches

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453

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## Abstract

**Purpose** – This study aims to reflect on the extent to which research approaches need to be deconstructed and re-imagined towards developing inclusive knowledge and non-extractive research approaches from a Global South perspective.

**Design/methodology/approach** – Conceptually, integrating the methodological logic and strategy of community-based participatory research (CBPR) and a postcolonial paradigm of decolonising research, this study proposes a research process that engages cultural diversity and an inclusive environment. CBPR approach enables involving, informing and consulting Indigenous communities in espousing theoretical approaches and giving voice to marginalised groups.

**Findings** – This study answers pertinent questions on what “decolonising” means and how to decolonise research by developing a model of culturally inclusive research approaches. This study ultimately posits that colonialism dominates research and limits knowledge transmission among Indigenous research ideologies.

**Research limitations/implications** – In recent years, the world has witnessed major socio-political protests that challenges systemic racism and the role of education and institutions in perpetuating racial inequality. This study advocates that researchers consider integrating communities in the designing, conducting, gathering of data, analysing, interpreting and reporting research.

**Practical implications** – This study advocates knowledge creation through research that considers integrating the voices of Indigenous communities in the design, analysis, interpretation and reporting of research protocols.

**Originality/value** – In the light of anticolonial thought, decolonising research approaches provides a means for a radical change in research ethics protocol. A model of culturally inclusive research approach was developed, using the framework of CBPR, decolonising the research approaches comprising 6 Rs (respect, relevance, reciprocity, responsibility, relationships and relationality).

**Keywords** Community-based participatory research, Decolonising research philosophy, Ethics of research practice, Non-extractive research, Culturally inclusive research

**Paper type** Research paper



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## Introduction

There is a need to deconstruct both research design and approaches through re-imagining of different ways of knowledge inquiry and production. Decolonising campaigners argue that the Western world often ignores Indigenous knowledge and approaches in the creation of knowledge, despite their long-standing existence before colonisation (Wilson *et al.*, 2021). Consequently, Indigenous communities frequently have no voice in the research or education that impacts them (Kouritzin and Nakagawa, 2018; Datta, 2018). Therefore, this article explores how to engage in non-extractive research ethics to integrate diverse societal interests (Chilisa and Mertens, 2021; Held, 2020; Chilisa, 2019; Smith, 2012; Matunhu, 2011). Arguably researchers have contributed to colonisation by engaging in research dominated by Western theories and frameworks (Ali *et al.*, 2021). Consequently, decolonising of research paradigms must be undertaken and developed from scratch, conjointly between Indigenous and Western researchers (Held, 2020).

As stated by previous scholars, there is too much focus on Western theories and frameworks in transmitting knowledge and information (Ali *et al.*, 2021; Aveling *et al.*, 2017; Bruton *et al.*, 2018). Knowledge transfer involves complex and multidirectional interactions of actors. Kouritzin and Nakagawa (2018) explored issues related to the intent and integrity of the researcher, the concept of a social hostage and the inclusion of non-human knowledge concerning the development of non-extractive research ethics. The authors concluded that failure to adequately deal with most ethical issues in research has rendered research ethics in certain fields extractive rather than non-extractive (Kouritzin and Nakagawa, 2018). Non-extractive research and decolonising the research practices advocates for community integration into the research inquiries; hence, the principles of community-based participatory research (CBPR) have been applied to this conceptual article.

CBPR has become increasingly popular and influential as a knowledge system and research approach (Simonds and Christopher, 2013). Initially developed as a research strategy in health research, the CBPR method advocated the integration of communities in the design, planning and execution (Hills and Mullett, 2000; Stewart and Klein, 2016). CBPR focuses on diverse interests and groups and how to develop knowledge to solve community problems through the assessment of research problems and opportunities (Aveling *et al.*, 2017; Oxley *et al.*, 2010). Arguably, designing with Indigenous communities can reduce over-reliance on Western (influenced) methods, theories and models, which often are nonapplicable to non-Western cultures (Klett and Arnulf, 2020). Designing with communities for non-extractive research provides grounds for the vindication of the integration of communities in the social research system.

The “Me-Too movement”, “#Rhodes Must Fall” and “Black Lives Matter movement” are protests that challenge systemic institutional racism and racial inequality. Indigenous communities raise concerns that they are over-researched (Chilisa and Tshoko, 2014). Western-dominated researchers fail to adequately consider the interest of the communities they study (Kouritzin and Nakagawa, 2018). Researchers are expected to conform to the norms of the Western academic tradition (Nakagawa, 2017). Often Indigenous researchers are criticised for a lack of theoretical connection to Western logic. The Western-centric approach often leads to questions such as what or why would American and European scholars be interested in, for example, African local issues? They often claim that the focus of research on a developing country context appears to be somewhat narrow and country-specific in terms of their journal’s broad international audience and scope.

The knowledge of Indigenous communities is often un/underrepresented or ignored in the research output through colonising impact on local knowledge, local languages and local cultures (Nakagawa and Kouritzin, 2011). Chilisa (2017) addressed issues of the “Relational

Indigenous Paradigm” – and who brings to light issues of post-colonial Indigenous research paradigms. These, together with issues raised by [Kouritzin and Nakagawa \(2018\)](#) in their study “Toward a Non-Extractive Research Ethics for Transcultural, Translingual Research: Perspectives from the Coloniser and the Colonised” argued for further research into the value of non-extractive research ethics which the manuscript addresses. An integrative community in a rapidly changing world requires significant degrees of contextualising local context, phenomenon, logic and findings ([Nwankwo et al., 2005](#)). Indigenous relativism relates to the unique religious values and cultural orientation shared by Indigenous people ([Held, 2020](#); [Hubner et al., 2019](#); [Groenfeldt, 2003](#)).

There are still several unanswered questions about how to engage in non-extractive research practices. Conceptually this study analyses concerns, distinguishing terms and representing the mechanism concerning decolonising research ([Myburgh and Tammaro, 2013](#)). By integrating CBPR frameworks with decolonising the research philosophy, this study explores, identifies and advances knowledge about inclusivity in research and approaches to non-extractive research. This will enable a balanced research philosophy between Indigenous and Western theories and philosophies ([Ali et al., 2021](#)). By adopting this approach, this study contributes to the ongoing and emerging methodological debates about decolonising the education curriculum and research philosophy.

To achieve its objectives, this study evaluates the evolutionary process of non-extractive research ethics and how it relates to research practices. It poses and answers the question of what does “decolonising” really mean? It explores how to decolonise research and how knowledge is misrepresented in the dominant epistemological approaches?

Following this opening section, the remainder of the manuscript is structured as follows. First, the theories of decolonising knowledge creation, decolonising research philosophy and its relevance to the field of research are re-examined. This is followed by an exploration of CBPR and adaptive aspects of social science research. Next, the conceptual research methodology is revisited to reveal the relationship between the method, assumptions and propositions. This leads to the development of the model and paradigm of non-extractive research practices. The discussion then turns to a conclusion on why decolonising matters, why researchers should care and the implications of these – both for theory and practice.

### **Campaign for decolonising knowledge production**

Western-based scientific research colonises, dominates and oppresses non-Western knowledge systems and paradigms ([Held, 2020](#)). The “Me-Too movement”, “#Rhodes Must Fall” and “Black Lives Matter movement” are socio-political campaigns directed at the perceived injustices and racial discrimination in many societies of the World. Another campaign on decolonising the education system (which has transformed into decolonising the curriculum) started at the Malaysian conference in 2011 and University of Cape Town in 2015 when students insisted on the removal from their campus a statue of Cecil Rhodes (perceived to be a colonial imperialist and racist business magnate) ([Bhambra et al., 2018](#)). Decolonising the curriculum exposes the coloniality and postcolonial dynamics that characterise much of the Western education system and knowledge production:

Decolonising the curriculum means creating spaces and resources for a dialogue among all members of the university on how to imagine and envision all cultures and knowledge systems in the curriculum concerning what is being taught and how it frames the world ([Charles, 2019](#), p. 1).

Consequently, the campaign for decolonising canvasses diversity and multicultural approaches to knowledge production and creation ([Akhter, 2020](#); [Pratt and Hanson, 2020](#)). The decolonising’ movement has spread from political liberation to education and research

philosophies (Ashar, 2015; Behm *et al.*, 2020; Keane *et al.*, 2017; Zavala, 2013). Decolonising campaigns for “freeing of minds from colonial ideology” (Warwick Education Studies, 2020). The starting point for most of the research conducted in the field of social science is the identification of predefined theory, understanding of new phenomena or search for a new ideology (Stewart and Klein, 2016). However, theories are heavily reliant on Western (influenced) approaches or philosophical lenses. If a researcher fails to apply a particular theory or frame the “wrong theory”, it becomes a research tragedy (Longo and Soto, 2016):

We do not wish to suggest that Western perspectives have no value and should therefore be summarily dismissed, but that we have privileged these perspectives and have consequently subordinated and even silenced other knowledge from the South, which have equal legitimacy (Chambers and Buzinde, 2015, p. 4).

Decolonising emphasises inclusivity, consulting, shared responsibility and making knowledge creation more diverse and representative of different cultures, languages, identities and histories (Akhter, 2020; Anderson, 2012; Aman, 2018; Turner, 1986). As Nayak (2017) once pointed out, diverse theoretical frameworks demonstrate a transgression of disciplinary borders. Several studies advocate for a “synergy of systems” theory that provides an appropriate philosophical lens for a deeper understanding of Indigenous knowledge and unique values (Ali *et al.*, 2021; Warwick Education Studies, 2020). According to Queen’s University Centre for teaching and learning (Queen’s University Centre for teaching and learning [QUCT&L], 2020), such “indigenisation” of knowledge requires recognition and inclusion. It should be about finding rebalancing power, dominance and control (QUCT&L, 2020). Prior research (Klett and Arnulf, 2020; Zhang *et al.*, 2018) suggest that Western theories and operationalisation of concepts inhibit effective cross-cultural research and social dynamics.

### **Decolonising research for non-extractive research**

Disconnection between Western and Indigenous knowledge can be a significant challenge. The term Western research philosophy has been used for several decades to refer to officially sanctioned knowledge of positivist inquiry, supported and acknowledged by governing bodies (Massey and Kirk, 2015). It has been argued that Western research philosophy have remained a dominant source of global system of knowledge, as basis for research investigating efficacy and effectiveness, including Indigenous knowledge and practices (Massey and Kirk, 2015):

The application of research methodologies in concordance with Western scientific criteria can lead researchers to draw conclusions according to Eurocentric scientific thinking (Massey and Kirk, 2015, p. 3).

Non-extractive research describes research method and philosophy that recognises, respects, consults and integrates community of practice. Kouritzin and Nakagawa (2018) propose five principles for non-extractive research: intent, integrity, focus on process, social hostage and post-humanist outlook. Intent can be assessed in terms of community-internal building and healing, combating the dominant culture’s ways and norms and being prepared to accept the consequences of our research results (Kouritzin and Nakagawa, 2018). The authors measured integrity in terms of introspection, dignity, honouring obligations (mutuality), interdependence, ethical conduct by community standards, prioritising dissemination of the research to all interested communities.

Research is a core activity that happens within the academic environment that enables researchers to gather and/or interpret data that will assist in understanding unexplained phenomena while at the same time pushing back the frontiers of knowledge (Aiyebelin, 2021).

However, prevalent theoretical perspectives seem biased towards a Western-centric view (Kouritzin and Nakagawa, 2018; Klett and Arnulf, 2020; Bruton *et al.*, 2018). Although Indigenous communities have a unique system of culture, beliefs and values (Groenfeldt, 2003; Behm *et al.*, 2020; Nye, 2019), Western-influenced research philosophies and approaches dominate Indigenous knowledge (George *et al.*, 2016).

Regarding a “focus on process”, Kouritzin and Nakagawa (2018) stressed that a non-extractive ethics for research require that the process of research must be as validating, endorsing and important as the product of research. Some scholars advocate for the development of collaborative research knowledge that is culturally appropriate, respectful, honouring and careful of the Indigenous communities (Datta, 2018). Quijano (2007) described the predominant situation as the “colonial matrix of power”. A postcolonial paradigm of decolonising entails “taking away the colonial” dominance of culture and power in the research strategy (Keane *et al.*, 2017; Zavala, 2013). Another argument is that Western research outlets are over discriminating and enforcing Western-centric theories, sometimes outdated theories and irrelevant concepts to analysing world issues. Decolonising creates more empathetic educators and researchers (Datta, 2018).

Concerning “social hostage” as non-extractive approach, Kouritzin and Nakagawa (2018) maintained that research participants and communities’ well-beings must be protected, their futures safe from harm and their participant must be voluntary. The notion of engaging with Indigenous research epistemologies and ontologies helps to better understand the problems of under-represented or minority groups (Wilson *et al.*, 2021). In the current practices, Roy and Uekusa (2020, p. 385) expressed the view that “the goal of qualitative research is to give voice to others, especially the marginalised”, (the quantitative approach focuses mainly on numeric data to learn about a particular group, generate knowledge and create understanding about the social world (Allen, 2017). The “most powerful obstacle to the viability of indigenous values is the promotion of Western-style economic development initiatives that seldom acknowledge the legitimacy of values outside the materialist-rational paradigm” (Groenfeldt, 2003).

Post-humanist outlook emphasises that research is not merely human-centred, but rather based in understanding that neither value nor knowledge reside solely in human being but also acknowledges place as only one part of an integrated and interconnected whole (Kouritzin and Nakagawa, 2018). Indeed, decolonising the research philosophy is not about “what” research question academics should investigate or “how” scholars should answer it. It emphasises that the research paradigm needs to shift to collaboration and empowering Indigenous societies. Held (2020) proposed “5 Rs” of respect, relevance, reciprocity, responsibility and relationality applicable for decolonising research. Held (2020) argued that relationality’ is a concept not easily translated into Western approaches to research. Decolonisers argue that it is important to negotiate, develop research relationships, foster reciprocal, trust-based relationships and empower as standards of accountability in philosophical research (Pritchard, 1995).

The key issues in research negotiation and developing relationships revolve around ethical issues and conflicts of interest. According to Kouritzin and Nakagawa (2018, p. 675), most ethical issues in research arise from four major issues:

- (1) Ethics is not adequately defined, theoretically or practically.
- (2) Researchers have failed to make a distinction in the types of communities they study.
- (3) Insider research versus outsider research has been insufficiently considered.
- (4) Consent has been mistaken for consensus.

[Kouritzin and Nakagawa \(2018\)](#) note that failure to adequately deal with these issues has rendered research ethics in applied linguistics *extractive* rather than *non-extractive*.

The issues related to conflicts of interest and other areas of research are complex, sensitive and sometimes hypersensitive. The peer review of the system of scientific publications is a cornerstone of ethical standards, rules and regulations governing publishing (see, for example, [Rockwell, 2022](#)). Scientific publishers define different conflicts of interest that reviewers and researchers must observe so as not to compromise the objectivity of the review system. However, the ethics of peer review raises many ethical issues and problems. In a recent commentary provided by Shankar Rahman on “Why I Won’t Review or Write for Elsevier and Other Commercial Scientific Journals”, [Rahman \(2020\)](#) used the good, the bad, the ugly to describe the current peer-review system and ethics of the practice of scientific journals:

The good: the process of independent and anonymous peer review serves as a crucial quality-check and enables authors to hone and rectify their work before it is published. The bad: peer review can be a flaming hoop you are forced to jump through, more difficult if you are not a native English speaker; if you are from a less-privileged background; and if you are from a relatively unknown institution in the Third World. The ugly: the process can degenerate into a situation where jealous peers and conniving editors disparage your work and obstruct publication, or simply display how racist, sexist and patronising they can be from their positions of power or anonymity ([Rahman, 2020](#), pp. 1–2).

Citing the ethical example of a pirate open access research repository, Sci-Hub, [Rahman \(2020\)](#) maintains that Sci-Hub struck at the heart of the oligopoly of purely commercial publishers, who run scientific publishing like a fiefdom, charging exorbitant subscriptions or publishing fees, making exponential profits and treating the intellectual output of scientists and institutions as if it was all their personal property. He goes on that this brought about profiteering from an enterprise that generates knowledge which belongs to all and which should be truly open and free for anyone in the world to access. Among other conflicts of interest include problems with financial conflicts of interest, institutional affiliations and other personal beliefs. Researchers conform to Western institutional ethical norms and try to accommodate the ethics of the researched community by engaging in more participatory forms of research and consent, but only as acknowledged from the point-of-view of the dominant institution ([Kouritzin and Nakagawa, 2018](#)).

### Community-based participatory research

CBPR is a systematic process requiring careful planning and engaging community members. CBPR proposes that researchers must engage stakeholders and have a high degree of relevance to the community in which it focuses ([Hills and Mullett, 2000](#); [Tremblay et al., 2018](#); [Wallerstein et al., 2019](#)). Respect, relationships and reciprocity (i.e. the 3Rs) should be the foundations for any engagement with communities ([Held, 2020](#)). Scholars who advocate for decolonising the curriculum, or research, propose a dialogue system that promotes a non-extractive approach and its ability to generate knowledge ([Charles, 2019](#); [Held, 2020](#)). CBPR integrates all interest groups in the research process and evaluation. Therefore, the achievement of CBPR strongly depends on how researchers define and operationalise research objectives and anticipated impact and/or implications.

[Balandier’s \(1955\)](#) concept of the colonial situation has been rejected or transformed by a new organising conception which might be termed the peripheral situation (cited in [Turner, 1986](#)). Socialist and capitalist analysis has long been at the forefront of anthropology’s evaluation of the humanities and other social sciences. [Turner \(1986\)](#) argued that perhaps the most salient feature of the peripheral focus on Marxian theory is based on the



relationship between the capitalist and the non-capitalist. Applying CBPR enables collaboration between researchers and the researched to be integrated from design to implementation.

Collaboration provides multiple voices and perspectives to the research process and increases the source of data (Roy and Uekusa, 2020). Collaboration also allows partners to “frame the problems to be tackled and the questions that need to be answered; undertake the research and interpret the results in terms of their significance for community and policy change; and disseminate the research findings and advocate for change” (Aiyebilehin, 2021). Therefore, researchers focus on the problems of the community being researched or issues that require community attention. This approach enables problem-solving, making research activities more effective and ultimately more satisfying (Hills and Mullett, 2000).

Indigenous methods enable the collection of cultural knowledge and building relationships (Chilisa and Tsheko, 2014; Chilisa, 2019). Certain considerations are essential to developing a non-extractive perspective on, and practice of, research ethics (Kouritzin and Nakagawa, 2018). Ethical considerations are made throughout the research processes, however, there are several challenges when it comes to dealing with ethical codes and practices (Castillo Goncalves, 2020).

Ethical dilemmas in qualitative and quantitative research methods and approaches generate interest from several scholars (Castillo Goncalves, 2020; Montero-Sieburth, 2020), as interpretations of ethics emphasise the need for researchers to be critically aware of their own vulnerabilities and co-construct knowledge with participants (Montero-Sieburth, 2020). CBPR has been useful and effective for complex interventions (Burns *et al.*, 2018), especially in areas where there is real or perceived power asymmetry (Wallerstein *et al.*, 2019). A focus on rapport-building (relational approach) and self-reflection helps to overcome the ethical challenges that arise when studying Indigenous populations (Bell *et al.*, 2020; Nwankwo *et al.*, 2005).

## Methodology

There is a proliferation of methods for synthesising research (Soilemezi and Linceviciute, 2018). Schick-Makaroff *et al.* (2016) provide four broad categories of research synthesis methods involving conventional, quantitative, qualitative and emerging syntheses. Other types of research synthesis include meta-interpretation, best evidence synthesis, critical interpretive synthesis, meta-summary and grounded formal theory (Schick-Makaroff *et al.*, 2016). Researchers often apply quantitative and qualitative or both (mixed method) to explore any phenomenon of interest, problem or social system (Noyes *et al.*, 2019). The method applied for this research is conceptual. Jaakkola (2020) discussed four potential theory templates for conceptual papers based on synthesis, adaptation, typology and model that help to clarify differences in methodological approaches.

The synthesis method involves a review of the literature to explore the historical, contextual and evolving nature of an inquiry (Schick-Makaroff *et al.*, 2016). Research methodology must follow a process that allows a mutually constitutive relationship between method and content (Nayak, 2017). Against these backgrounds, this study synthesised and analysed previous studies to understand the concept of decolonising the research to determine relationships and linkages. To achieve its objectives, this study engaged and explored previous studies and observed the pattern of arguments and key findings to extend the understanding of decolonising research approaches and the logic of the linkages. As Oxley *et al.* (2010, p. 378) point out, “by engaging meaningfully with prior work researchers benefit from the logic, ideas and findings established by others, thus avoiding the need to ‘reinvent the wheel’”.

The conceptual approach has become a powerful means of undertaking high-quality research and theory building (Myburgh and Tammaro, 2013; Flick, 2018; Jaakkola, 2020; Oxley, Rivkin and Ryall, 2010). The method focuses on examining existing research to interpret the questions and make recommendations (Gilson and Goldberg, 2015; Jaakkola, 2020; Oliva, 2019). Hence, conceptual research is mostly descriptive examining *what, where, when, why* and *how* the research problem develops (Collins and Hussey, 2009).

Models are formed after conceptualisation or generalisation process. Therefore, conceptual models require the development of a structure and logic that enhance knowledge or present original concepts (Jaakkola, 2020). Models can be used to represent a single component, several components or vast domains of concepts. This strategy enables researchers exploring management research to bring together different interesting theoretical strands to add to existing theory (Bartunek, Rynes and Ireland, 2006). Conceptually, this article examined previous studies and cases to develop new perspectives and propositions of decolonising research, non-extractive process and ethics of practice.

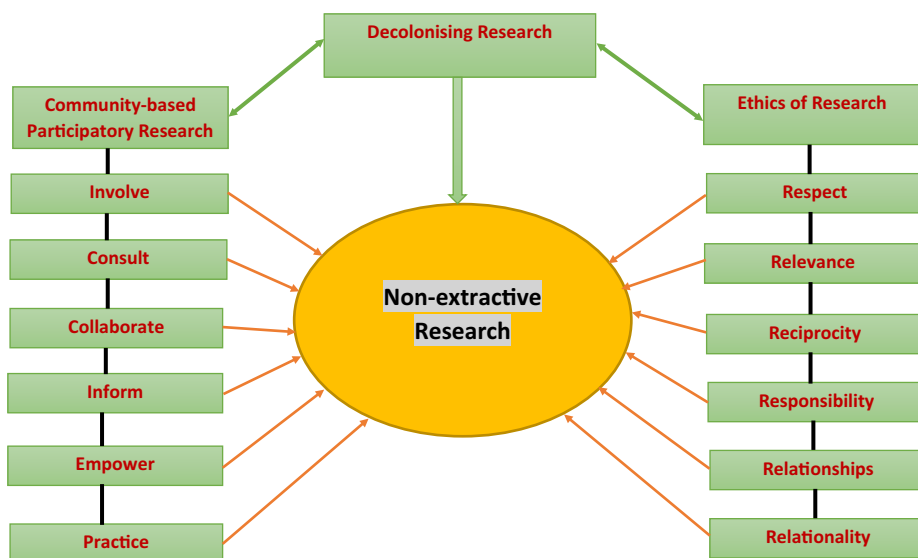
### **Conceptual model of decolonising for non-extractive research**

The paradigm of non-extractive research is proposed for decolonising research irrespective of discipline or area of application. This model brings together an array of a paradigm of CBPR (including involving, consulting, collaborating, informing, empowering and practising) and the ethics of practice. Integrating CBPR components provide greater sensitivity to and recognition of Indigenous communities, local interests and local problem-solving by enhancing methodological innovation and synthesis practice. Involving communities ensure that the people being researched can put forward their concerns and aspirations and ensures that the context is consistently understood and considered. When researchers consult with the communities, they can obtain feedback and suggestions on the process and applications of the research theories and framework.

Collaboration enables the development of a partnership process with communities in the decision-making process including designing, planning, conducting, monitoring and evaluating the research process and outcomes. Informing is the first step to legitimate participation in the research. However, the process must provide a two-way flow of information that generates feedback. The information must provide a balanced and objective assessment of the research questions, research problems, opportunities and solutions. Empowering legitimatises the research process and decision-making in the hands of communities which could be achieved through involving, informing, collaborating and consulting. Research support can be achieved by giving more power to the communities throughout the research practice – planning, policymaking and managing the projects.

It could be argued that qualitative research is decolonising than quantitative approaches. Regardless of the method (qualitative or quantitative), all research must establish a culture of ethical practice or moral processes that improves research integrity and acceptability. Held (2020) extended the critical process involving 5 Rs to 6 Rs (i.e. *respect, relevance, reciprocity, responsibility, relationships* and *rationality*). The model of culturally inclusive research approaches (as illustrated in Figure 1) proposes decolonising, reflecting on ethics of research practices and applying CBPR to develop non-extractive research. Respect is a foundational principle of ethics of practice and should be fleshed out in research by determining how to respond appropriately to people living with unique value systems,





**Figure 1.**  
Culturally inclusive research approaches

beliefs and ideologies. Relevance emphasises the importance of context such that research must be relevant to the problems and issues that relate to the communities and the people must be supported throughout the process.

The notion of reciprocity considers how communities could be treated with consideration and the researcher and the researched are expected to respond to each other in similar ways, enable benefit for others and honouring participants' dignity. Inclusivity will enable responsibility defined as providing a duty of care towards research participants and the ability to recognise and act upon the principles, values and communications about the research. Researcher–researched relationship is necessary to advance knowledge, trustworthiness, integrity and co-producing the research agenda. This process will lead to decolonising the phenomenological perspectives. The success of decolonising the research practices entails applying rationality by obeying the laws of logic, reasoning, judgement and decision-making. Also, rationality imply that researchers take subjective experience seriously and consider both direct and indirect consequences of the research agenda on the communities being researched.

The 6Rs are rooted in community approaches to research. The campaign for decolonising knowledge creation has expanded greatly in the past 10 years. Scholars attempting to counter the coloniality, Whiteness or Westernisation that characterises the construction of knowledge argue that the current education system and human development theories ignore universalism, diversity and inclusive practices. Decolonisation campaigners call for research processes and practices that can create a positive impact on Indigenous communities (Datta, 2018; Keikelame and Swartz, 2019). For instance, Keikelame and Swartz (2019), claim that Eurocentric research methods undermine the local knowledge and experiences of the marginalised groups. From this background, this study presents decontextualised domains, assumptions, instruments and frames that focus firmly on the non-extractive research and ethics of practice. These can be achieved through decolonising frameworks that engage in the reconstruction and co-creation of knowledge that reflects and represent diverse cultures.

Decolonising research entails a liberatory process of repositioning research so that it addresses the concerns, worldviews and universal knowledge systems (Held, 2020). This raises the question as to what and who benefit from non-extractive research ethics and decolonising epistemological and philosophical approaches? The theoretical and methodological approach of research requires decolonising. Decolonising research highlight collaboration and local research needs from the outset (Held, 2020). Based on the current trend Western-based research philosophies dominate or oppress non-Western knowledge systems and Indigenous communities are often unrepresented/underrepresented in the research output (Held, 2020; Bruton *et al.*, 2018). “Diversity” and “decolonisation” are intricately linked (Hundle, 2019). While decolonising will enable building universal knowledge, understanding and awareness of worldviews (Woodhouse and Wood, 2020), decolonising requires improved recognition of collaborative relationships that critically reflect upon theoretical assumptions and perspectives (Eichhorn *et al.*, 2020). This approach will enable the recognition of traditional or Indigenous thinking and practices that led to the creation of shared knowledge.

### Conclusion and implications

In response to what many see as Western academic oppression and dominance (Simonds and Christopher, 2013), this article revealed the coloniality in the research approaches by questioning how researchers design and engage in knowledge production and inquiry. Research is not just a random engagement but a systematic investigation of issues with the sole aim of solving societal problems (Aiyebilehin, 2021). Beyond the “rhetoric”, values and philosophies there are opportunities to change things. Research scholars need to consider the impact of their research activities and codes of ethics (Kovac, 2015). Decolonising research requires or expects that researchers should be committed to non-extractive research and the ethics of research identified as 6 Rs. In addition to the components of the model of non-extractive research, the following specific suggestions will facilitate success in the decolonising process.

CBPR represents an inclusive research approach that integrates Indigenous voices and epistemologies in the centre of the research process. Research should serve the purpose of gathering evidence and informing and contributing to developing knowledge on diverse theories and not only promoting Western theories:

This does not mean researchers should reject all Western methods and theories, as they may be adapted if deemed appropriate and beneficial by the local community (Simonds and Christopher, 2013, p. 2187).

Decolonising enables diverse communities and societies to advance their local knowledge, issues and interests (Râheim *et al.*, 2016). The relationship between the researcher and researcher is defined by the 6 Rs. Decolonising the research will enable non-extractive research that values communities’ involvement – where researchers should ask communities what matters to them or phenomenon of interest that require investigation.

Decolonising the research should focus on the question of “how” can the research benefit the Global South, minority groups and Indigenous communities and promote diversity? However, there are still many unanswered questions such as to what extent research approaches and ethics need to be decolonised. These will have wider implications regarding how research is conducted or undertaken, funded and reported. An inclusive knowledge and research require re-configuring, re-assessing and deconstructing dominant Western views and representations of the world. A deeper understanding of these has broader implications concerning the “decolonising the curriculum” within the education system that emphasises

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the creation of spaces for a dialogue among all members of the university community and stakeholders.

Research into Indigenous communities should depend less on applying and hypothesising Western theory to every research context. Effective application of integrated methodologies requires consideration of cultural sensitivity and cross-cultural reliability (Simonds and Christopher, 2013). Hypothesising and theorising Indigenous theories will advance knowledge on cultural issues and help us understand the origins and general direction of travel – enabled by CBPR that allows collaborative knowledge development, especially for those Indigenous communities seeking change. Through collaborating with the communities in the design, conduct, analysis and evaluation of the research process, non-extractive research and ethics of practice would ultimately be achieved, thereby, enabling knowledge transmission of Indigenous concepts and ideologies.

Decolonising emphasises integration of the history and voices of non-Western communities. Decolonising the research requires amending the current practice of overreliance on Western theories that do not allow the development and advancement of knowledge about Indigenous communities. Also, Western journals, publishers, reviewers and editors dominate the research space. Besides the dominance of Western-influenced research, many of the research outlets discriminate and do not disseminate knowledge and research interest of Indigenous communities. Often the Western-influenced journals discriminate against research on Indigenous contexts. They claim that the focus of any study and methodology on Indigenous communities or developing countries appears to be somewhat narrow and country-specific in terms of the journal's broad international audience and scope, but they publish research that focuses on a single Western context.

Top-tier journals overemphasise the application of Western-influenced ontological and methodological perspectives. A lack of a Western theoretical basis makes such studies not suited for publication, hence, desks are rejected. Editorial reviewers point to the theoretically disconnect between Indigenous studies the Western theories. Hence, Indigenous studies are often unrepresented/underrepresented in mainstream research outputs. Applying Indigenous theory or approaches enable the development of knowledge that might help researchers understand the origins of the phenomenon. Once researchers understand the origin and complexity of the phenomenon, they should turn to the “So what?” question of knowing about the effects or consequences of that phenomenon or how solving it will benefit the community or stakeholders.

Synthesising research has become a useful and popular tool for informing policy and providing evidence-based enquiries (Soilemezi and Linceviciute, 2018). This is essential for formulating the key research question(s) or investigating a phenomenon of interest. Applying research synthesis enables the exploration of context, intervention, mechanisms and outcomes. However, this will depend on the phenomenon of interest and research context. As far as implications are concerned, despite the method and approach, researchers should engage transparently in their choice of methods. Decolonising proposes a rethink of how knowledge is reproduced and reconstructed to benefit the research context under investigation – thus prompting the need to review, re-evaluate and re-assess research methods. It is critical, in our collective view, to dialogue on how to improve the design, epistemologies and delivery of research to make them more diverse and culturally representative. Dialogic approaches enable collective, responsible and building knowledge, understanding and awareness of criticality (Woodhouse and Wood, 2020; Madichie and Hinson, 2014).

Decolonising research promotes cultural integration and inclusion reflected on shared desires and values. The campaign advocates for the reconstruction of knowledge and

removal of unfair social structures, as well as “resisting and intentional(ly) undoing – unlearning and dismantling unjust practices, assumptions, and institutions” (Kessi *et al.*, 2020, p. 271). Decolonising promotes thinking collectively, encouraging diverse voices and valuing all contributions. The current research approaches encourage misrepresentation of knowledge or the lack of representation of Indigenous communities. Another strand of decolonising stresses the need for collaborative reasoning, collective responsibility for decisions and cultural diversity. As decolonising knowledge production is still an ongoing debate, there are still several unanswered questions regarding what constitutes knowledge, who profits from the business of knowledge creation and in whose interests the research being conducted are – these are fertile areas for future research.

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