

# **DOING INDIGENOUS RESEARCH PROPOSAL**

## **The Promise of Indigenous Research Methodologies (IRM)**

# PRESENTATION OUTLINE

- 1. Introduction: IRM: The Promise; The Main Argument
- 2. Participatory Action Research (PAR)
- Community-Based Participatory Research (CBPR)
- 3. Indigenous Research Methodologies (IRM)
- 4. Intersectionality of IRM and PAR and CBPR= Appreciative Participatory Action Research Inquiry (APARI)
- 5. Beyond Intersectionality: Decolonization, Indigenization, and Hope
- 6. Summary
- 7. Conclusion

# •MOTIVATE

- Why we should care about the promise of Indigenous Research Methodologies

# Introduction: IRM's PROMISE

- **MAIN THEME:**

- Hope-Oriented Research

- **CENTRAL QUESTION:**

- How relevant is what Indigenous Research Methodologies (IRM) promise student researchers doing Indigenous research proposal ?

- **MAIN THESIS:**

- IRM promises community-based, participatory, social action-focused research. That is, **RESEARCH AS LIFE-CHANGING CEREMONY** contributing to mending broken social relationships and creating sustainable social relationships

# Introduction: MAIN ARGUMENT (Amplified Thesis): The River Metaphor

- Indigenous Research Methodologies are like a river with Participatory Action Research (PAR) and Community-Based Participatory Research (CBPR) as a major tributaries.
- All Indigenous research methodologies are PAR and CBPR but not all PAR and CBPR are Indigenous research methodologies.
  - This is because Indigenous research methodologies go beyond problem-focused research approach of PAR and CBPR to emphasize the importance of strength-based, hope-centered, and result-oriented research. Hence, its focus on **Appreciative Participatory Action Research Inquiry (APARI)**

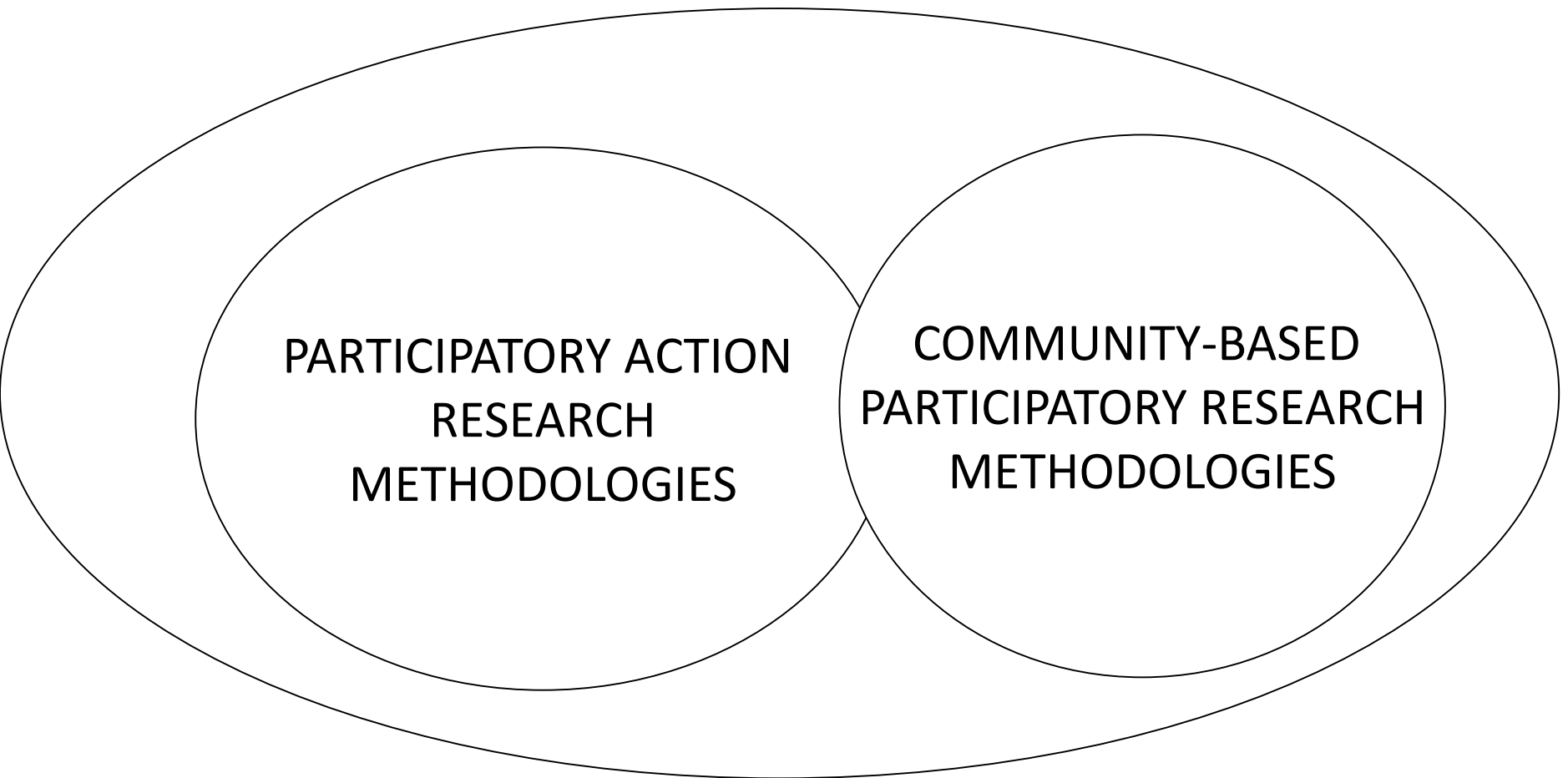


# Introduction: MAIN ARGUMENT: The River Metaphor

- Indigenous Research methodologies are like a river that runs its course, from source (pre-contact era) through connecting with tributaries in the intervening phase (colonialism and its accompanying methodologies) to its ultimate destination (liberation and sustainable community empowerment/engagement), reaching places unknown (showing new possibilities of research that are decolonizing and indigenizing) and finding its way around or through any obstacles that stand in its way such as research barriers that prevent mending broken relations and building positive sustainable relationships.

# Introduction: MAIN ARGUMENT: The Intersectionality Concept

- INDIGENOUS RESEARCH METHODOLOGIES



# •EXPLORE

- To develop awareness and understanding of concepts and principles relating to doing Indigenous research proposals



# MAJOR CONCEPTS

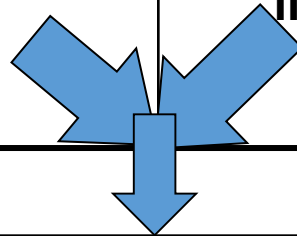
- **ACTION RESEARCH**
- **PARTICIPATORY RESEARCH**
- **PARTICIPATORY ACTION RESEARCH**
- **COMMUNITY-BASED PARTICIPATORY RESEARCH**
  - Empowerment/Engagement
  - Collaboration
- **INDIGENOUS RESEARCH METHODOLOGIES**
  - Relationships
  - Ceremony
  - Decolonizing Research
  - Indigenizing Research
- **APPRECIATIVE PARTICIPATORY ACTION RESEARCH INQUIRY**
  - strength-based, hope-centered, and result-oriented research
- **INTERSECTIONALITY**
  - Science, Theory and Principles
- **INDIGENOUS RESEARCH PROPOSAL**
  - Stages and Processes

## **PARTICIPATORY RESEARCH**

- Does not necessarily have an action component, but it does invite concerned individuals to be part of the project's design and execution (Ravelli & Weber 2010. p. 100).

## **ACTION RESEARCH**

- is designed to effect change, but no commitment to involve members of the community (Ravelli and Weber 2010, p. 100).
- addresses the gap between research findings and their implementation (Chilisa 2012, p. 226).
- emerged as a tool for engaging the exploited, the poor, and disempowered groups in a process of collective inquiry with the aim of empowering them to have greater control in decision making about various aspects of their lives (Chilisa 2012, p. 227).



## **PARTICIPATORY ACTION RESEARCH**

## PARTICIPATORY ACTION RESEARCH

- Integrates Participatory Research and Action Research:
  - Research that combines an action-oriented goal and the participation of research “subjects” (Ravelli & Weber 2010. p. 100).

# COMMUNITY-BASED PARTICIPATORY RESEARCH

- Integrates community interests and participatory research:
  - Research that puts community initiation and active equal participation of community members at the front and center of research projects. Community is research partner (not the object of research) and community members are participants, not “subjects” (See chapters 9, 13 and 14 of McGregor et al, 2018).

- **INDIGENOUS RESEARCH METHODOLOGIES (IRM)**

# INDIGENOUS RESEARCH METHODOLOGIES

- IRM are based on pre-colonial and post-colonial knowledges connected with the colonized and the historically oppressed (Chilisa 2012, p. 94).
- IRM involve critique and resistance to Euro-Western methodological imperialism and hegemony (ibid., p. 95).
- IRM are desire-centered; strength-based, [hope-oriented] rather than problem-focused (ibid.)

- INTERSECTIONALITY

# INTERSECTIONALITY

- **PAR and IRM and CBPR have the same**
  - **1. Scientific Status**
  - **2. Theoretical Perspective of Research**
  - **3. Principles of Research**



# INTERSECTIONALITY

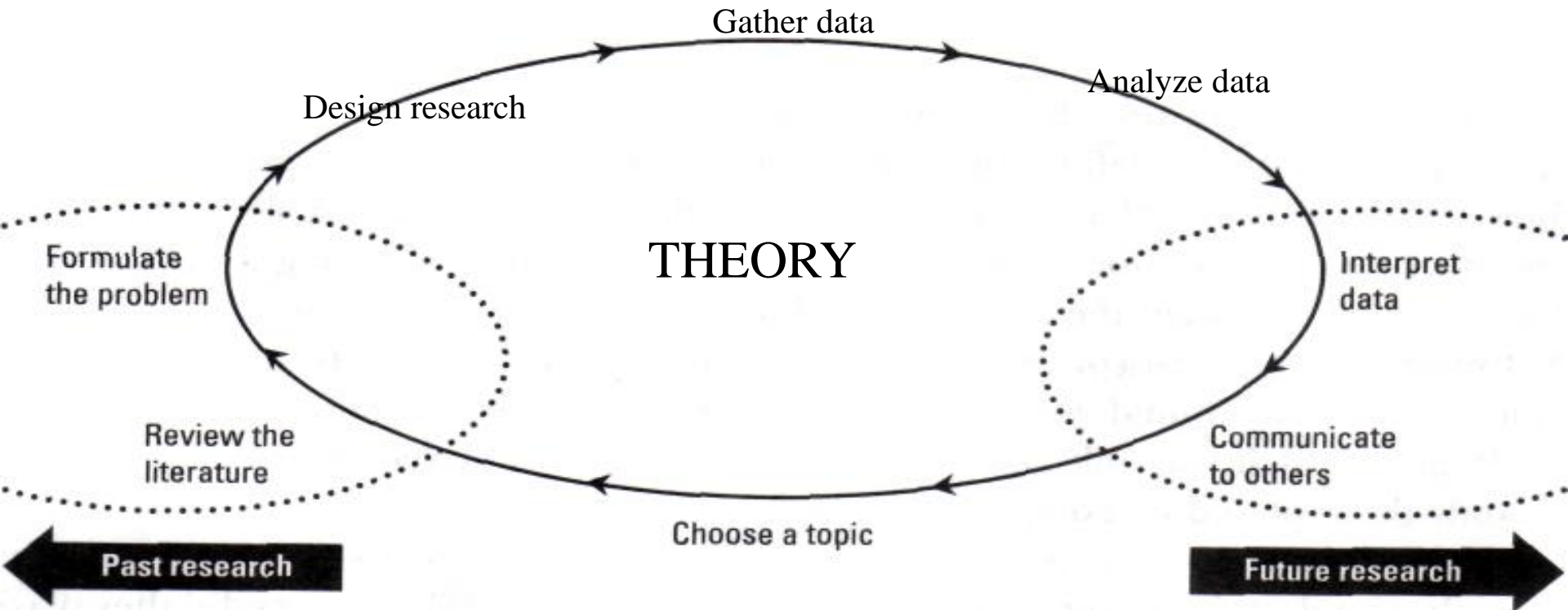
SCIENCE	THEORY	PRINCIPLES
<ul style="list-style-type: none"><li>1. Research Process</li><li>2. Methodology</li><li>3. Theory</li></ul>	<p><b>Non-positivistic approach to role of theory in research</b></p> <ul style="list-style-type: none"><li>1. Modern Critical Theory</li><li>2. Postcolonial Theory</li><li>3. Post modern Theory</li><li>4. Poststructural Theory</li><li>5. Critical Race Theory</li><li>6. Neo-Marxist Theory</li><li>7. Feminist Theory</li></ul>	<ul style="list-style-type: none"><li>1. Community</li><li>2. Corrective Action</li><li>3. Participation</li><li>4. Ownership</li><li>5. Researcher</li><li>6. Subjectivity</li><li>7. Voice</li><li>8. Relationship</li><li>9. Transformation</li><li>10. Sustainability</li></ul>

- Intersectionality #1: Science

# INTERSECTIONALITY #1: SCIENCE

- **PAR and IRM are scientific because they follow rigorous research procedures embedded in methodology and theory:**
  - **Any research that follows the RESEARCH PROCESS is scientific in that it is rigorous and achieves high RELIABILITY (Dependable Measure) and high VALIDITY (Credibility) in producing DATA or empirical evidence**
- **PAR and IRM, however, do not use the Western-oriented mainstream positivistic academic research methodology that are the canons of the quantitative “hypothetico-deductive method of research”. This is what is popularly called “Scientific Method”.**
- **Rather, they follow the canons of the Interpretive Methodology that uses the Qualitative Inductive approach in the research process**

# RESEARCH PROCESS



Source: Del Balso and Lewis (2008, p. 15)

<b>METHODOLOGY</b>	<b>POSITIVISM</b>	<b>INTERPRETISM</b>	<b>CRITICALISM</b>	<b>FEMINISM</b>
<b>APPROACH</b>	Quantitative & Deductive	Qualitative & Inductive	Quantitative & Deductive	Quantitative/ Qualitative & Deductive
<b>METHOD</b>	Experiment, Survey & Non-reactive	Field Research Historical comparative & Case Study	Non-reactive, Historical Comparative	Field Research, Survey, Non-reactive, case Study, His/Comp.
<b>TECHNIQUE</b>	Detached Observation, Questionnaire, Structured interview, statistics, Content Analysis	Participant Observation, unstructured interviews, Content Analysis, Descriptive stats, Focus Groups	Statistical Analysis & Content Analysis	Participant Observation, unstructured interviews, Content Analysis, Statistical Analysis, Focus Groups
<b>SAMPLING</b>	Probability	Non-probability	Probability	Probability & Nonprobability
<b>FOCUS</b>	Basic or Pure Research	Basic & Applied Research	Basic & Applied Research	Basic & Applied Research
<b>PARADIGM</b>	Functionalism	Interactionism	Social Conflict	Feminism

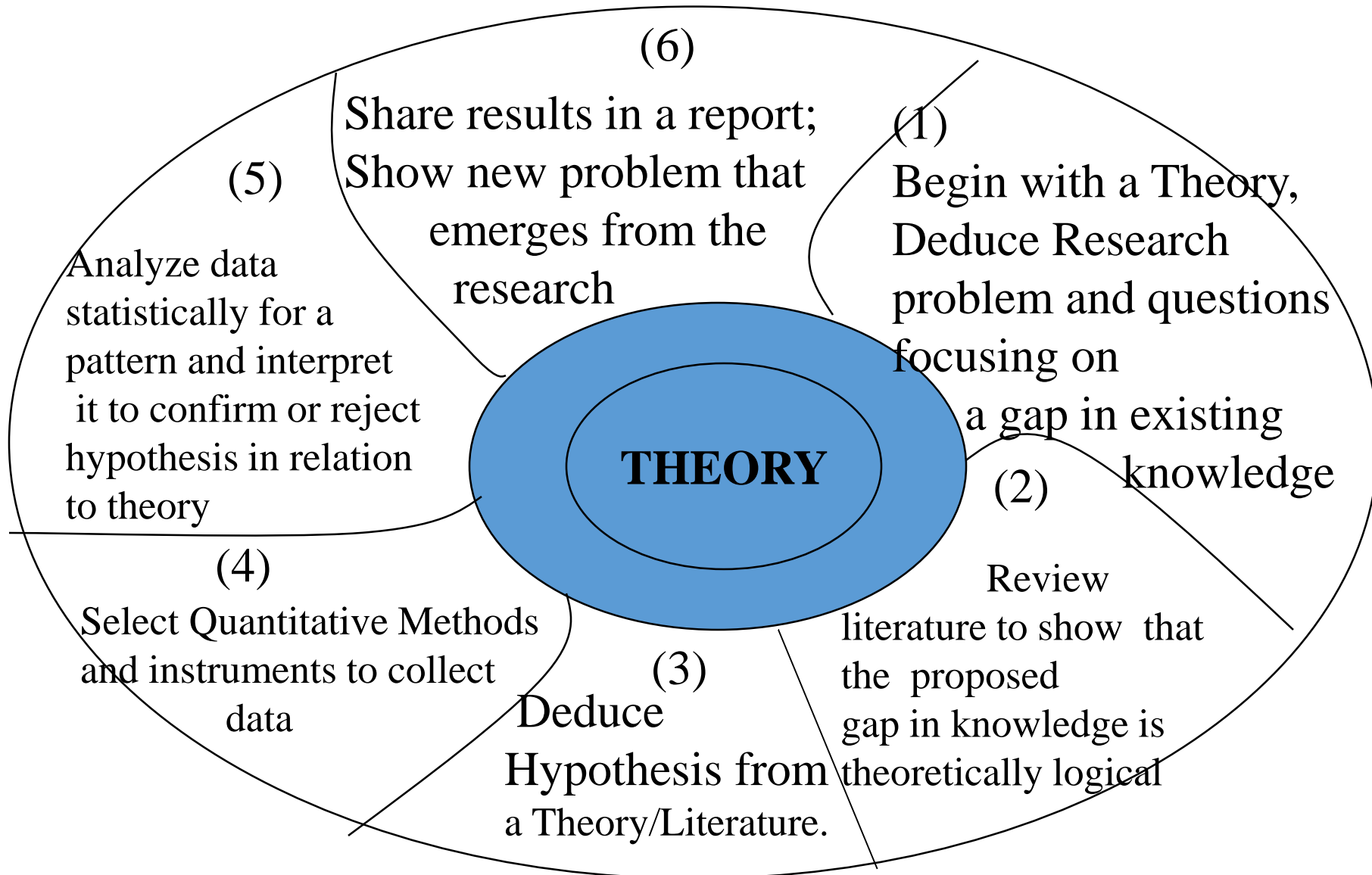
PARADIGM	POSITIVISM	INTERPRETIVISM	CRITICALISM	FEMINISM	POST-MODERNISM
<b>Reason for research</b>	<b>Discover objective social laws governing behavior</b>	<b>Capture meaningful social action</b>	<b>Empower people to change society radically</b>	<b>Empower to advance nurturing values and equality</b>	<b>Express subjective self</b>
<b>Nature of social reality</b>	<b>Stable pre-existing order or pattern</b>	<b>Fluid situations created by interaction</b>	<b>Conflict-filled and governed by hidden structure</b>	<b>Conflict-filled structured power relations that oppress women and minorities</b>	<b>Chaotic &amp; fluid; no real pattern or master plan</b>
<b>True Explanation</b>	<b>Logically connected to social laws &amp; based on facts</b>	<b>Feels right to those studied</b>	<b>Supplies people with tools needed to change the world</b>	<b>Supplies ideas/tools to liberate people from oppression</b>	<b>All explanations true for those who accept them</b>
<b>Good evidence</b>	<b>Precise observations that others can repeat</b>	<b>Embedded in context of fluid social interaction</b>	<b>Informed by theory that unveils illusion</b>	<b>Informed by theory that unveils illusion</b>	<b>Resonates with people's inner feelings or emotions</b>
<b>Place of values</b>	<b>Values have no place in research except choosing topic</b>	<b>Values are integral to research: no wrong values</b>	<b>Research begins with a value position: right &amp; wrong positions</b>	<b>Values are essential to research: feminist values preferred</b>	<b>Values are integral to research but all value positions equal</b>

# INTERSECTIONALITY #1: SCIENCE

- **POSITIVISM**
- **THE SCIENTIFIC METHOD**
  - **Systematic, rigorous research that produces objective quantified body of knowledge that can be generalized to large populations**
- **This SCIENTIFIC METHOD of research has specific processes/steps and elements.**

# RESEARCH PROCESSES:

## The Positivist Framework: Deductive Logic (Scientific Method)





# INTERSECTIONALITY #1: SCIENCE

- Despite its “scientificity”, conventional research paradigms have not worked for Indigenous communities.
- Indigenous communities have been studied to death in the framework of the conventional scientific method, yet most of the practical problems these communities face remain, if not worsening.

# INTERSECTIONALITY #1: SCIENCE

- **Action Research is scientifically legit:**
- **The proponents of PAR and IRM postulate that although they do not follow prescribed procedures of the *Scientific Method* or conventional paradigms of scientific research, their rigorous, empirical and applied approaches to inquiry qualify them as legitimate research** (see page 4 paragraph 4 of Stringer 2007 and Leedy & Ormrod 2005 p. 2 para. 7 for a useful definition of RESEARCH).

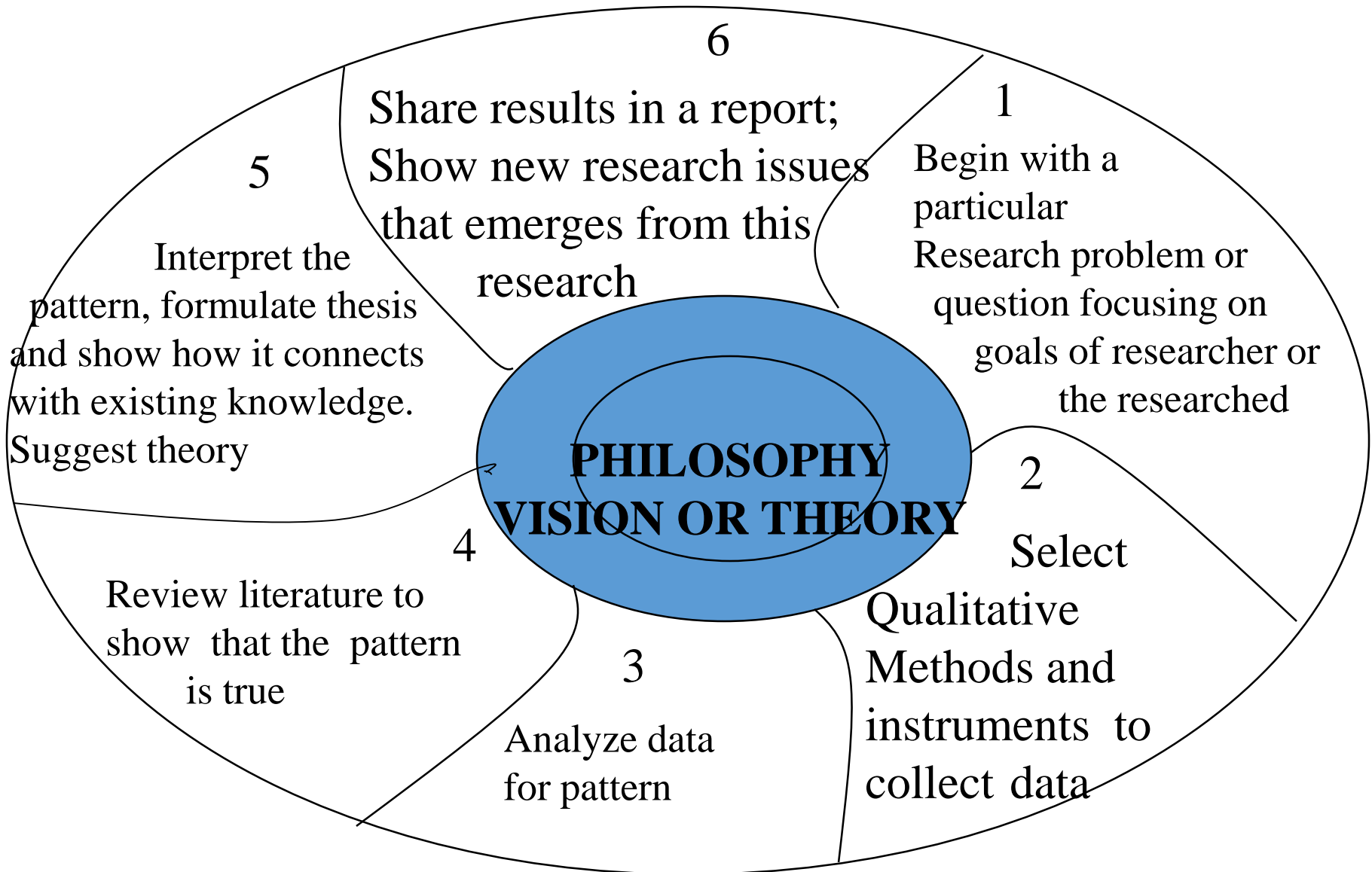
# INTERSECTIONALITY #1: SCIENCE

## •INTEPRETIVISM

- Unlike positivistic science based on the Scientific Method, the goal of PAR AND IRM is not the production of an objective body of knowledge that can be generalized to large populations. Instead, their purpose is to build collaboratively constructed descriptions and interpretations of events that enable groups of people to formulate mutually acceptable solutions to their problems. They seek to enact ways of working that protect or enhance the dignity and identities of all people involved. They are oriented toward ways of organizing and enacting professional and community life that are democratic, equitable, liberating, and life enhancing (Stringer, 1999, p. 188).

# RESEARCH PROCESSES:

## The Interpretive Framework: Inductive Logic



- Intersectionality #2: Theory
  - Can we change the world?
    - Positivism: No, we can't
    - Anti-positivism: Yes, we can!

# INTERSECTIONALITY #2: THEORY

- Theory is as central to PAR and IRM as it is to the conventional Scientific Method-driven research.
- However, unlike conventional Scientific Method research methodologies that are informed by positivistic paradigms, the paradigmatic foundations of PAR and IRM are simultaneously interpretive, critical, feminist, and postmodernist. The specific theories that inform PAR and IRM are modern critical theory, postcolonial theory, critical race theory, neo-Marxist theories, and feminist theory (Battiste 2000, Chilisa 2012, Porsanger 2004, Rigney 1999, Smith 1999/2007).
- Unlike positivist theoretical perspectives, these theories discount the notion that peoples' efforts to improve their lives are rendered fruitless by the workings of large-scale or macro social forces.

# INTERSECTIONALITY #1: THEORY

- The Power of People to shape Social Structures:
- According to Michel Foucault (1972), humans are subject to oppression not only because of the operations of large-scale systems of control and authority [such as colonialism], but also because of the normally accepted procedures, routines, and practices through which people construct their daily public and personal lives.

# INTERSECTIONALITY #2: THEORY

- The Power of People to shape Social Structures:
- In interpretivist and postmodernist views, oppressive systems of domination and control are maintained not by autocratic processes but through the unconsciously accepted routine practices people use in their families, communities, and occupations (Stringer, 1999, p. 198). The only way to eliminate this fascism in our heads is to develop action to intervene in the way knowledge is constituted at particular sites where a localized power-discourse prevails (Foucault 1972).



# INTERSECTIONALITY #2: THEORY

- **The Power of People to shape Social Structures:**
- Participatory Action Research is anti- or non-positivist because it enables professionals and communities to collaboratively deconstruct oppression and construct strategies, knowledges, and skills to liberate/enhance their life conditions and life chances in the context of system-wide constraints (Stringer 2007).

- **Intersectionality #3: Principles of Research**

# •Principles of Research

- 1.Community
- 2. Corrective Social Action
- 3. Participation
- 4. Ownership
- 5. Researcher and Researched as instruments
- 6. Subjectivity
- 7. Voice of the marginalized
- 8. Relationship mending and building
- 9. Transformation of relationships/lifeworlds
- 10. Sustainability

## INTERSECTIONALITY # 3: PRINCIPLES

- *Principle #1: Partnership/Empowerment: Focus on community*
- Use concepts and terms that emerge from the community (*emic*) rather than from academic texts or bureaucratic discourse (*etic*).
- Terminology should focus on lived experiences in the community rather than general social processes like power, class, gender, race, ethnicity that they have little opportunity or hope of controlling (Denzin, 1997).

# INTERSECTIONALITY # 3:

## PRINCIPLES

- Engage communities as co-researchers in the entire research process: identifying and defining the research question, making decisions about the research design and data gathering instruments , data analysis and interpretation, and co-authoring the report (Chilisa 2012, p. 230).

## INTERSECTIONALITY # 3: PRINCIPLES

- Principle #2: Restoration: Research is corrective or improvement social action
- PAR: Conventional research paradigms are not irrelevant, but they need to be applied directly to the problems or needs or desires of the people (West, 1989; Habermas, 1979).
- IRM: Focus on the restorative and/or emancipative action approaches to the production of knowledge.

# INTERSECTIONALITY # 3:

## PRINCIPLES

- *Principle #3: Participants: The researched are active participants in the research process*
- Encourage people to collectively define their problems/needs/opportunities and formulate new ways of envisioning their situations and corrective or improvement actions.
- The researcher must take seriously the ideas and perspectives of research participants, developing ways of working with them that respect and honor their intelligence, integrity and dignity (Stringer 1999, 2007).

## INTERSECTIONALITY # 3: PRINCIPLES

- *Principle #4: Ownership: The researched have title to research products*
- The researched are active participants and collaborators in the research processes, with claims over any research materials produced (Lincoln, 1995; Christians, Ferre, and Fackler, 1993).



## INTERSECTIONALITY # 3: PRINCIPLES

- *Principle #5: Facilitator: The researcher facilitates not directs:*
- The researcher is an instrument. That is, a resource person or facilitator, rather than controller/director who uses objectified research tools.
- Researcher should work with people and community so that they become the instruments of their own liberation (Stringer 1999, 2007).

# INTERSECTIONALITY # 3: PRINCIPLES

- Principle #6: Intersubjectivity: Research validates authentic, subjective experiences
- The research processes
  - should be caring and validating of participants.
  - Should celebrate personal expressiveness, emotionality, and empathy; should value individual uniqueness; should cherish each participant's dignity, grace and courage; should reject essentialism and violence (Collins 1991; Trinh 1992).

## INTERSECTIONALITY # 3: PRINCIPLES

- *Principle #7: Voice: Research gives voice to hitherto silenced people*
- Provides a place for people who have previously been marginalized from opportunities to develop and operate policies, programs and services to improve their lifeworlds (Stringer 1999, 2007).

# INTERSECTIONALITY # 3:

## PRINCIPLES

- *Principler #8: Relationship: Research fosters enriching relationships*
- Develop and maintain social and personal interactions that are non-violent, non-exploitative and enhance the social and emotional lives of all participants through the fostering of good relationship, effective communication, active participation, and full inclusion (Stringer 1999, 2007).

# INTERSECTIONALITY # 3:

## PRINCIPLES

- **Principle #9: Transformation: Research report is a basis for empowering emancipative action.**
- **The purpose of accounts derived from research processes is more than to record existential experiences of the everyday lives of the researched or macro-structural factors such as capitalism, colonialism, racism, sexism, homophobia, culture, political economy, globalization, etc.**
- **The goal, rather, is to provide the basis for transforming people's civic, public, and personal lives through the truths, the new ways of describing and interpreting events, revealed in the research process (Denzin, 1997).**

# INTERSECTIONALITY # 3: PRINCIPLES

- Principle #10: Sustainability: Research produces connected change not disruptive change
- Meaningful transformation not Revolution.
- The emphasis is on more subtle and lasting transformations brought about by the development of new programs or modifications to existing procedures rather than revolutionary changes envisioned by radical social theorists or political activists (Stringer 1999, 2007).

- **APPLY**

- Practice Knowledge

# DOING INDIGENOUS RESEARCH PROPOSAL:

## SOC 230 Assignment Type 4

- **WRITTEN RESEARCH PROPOSAL (20%):**
- **APPLY KNOWLEDGE IN THIS PRESENTATION TO YOUR INDIGENOUS RESEARCH PROPOSAL STAGES:**
- **What is our community's dream about research?:** Title/Topic
- **What is our community's overview of the proposal?:** Abstract
- **What opportunities do we see in our community?:** State why your proposed project is necessary and how the research statement, the research questions, and thesis/hypothesis you have proposed connect to this necessity.
- **What is our community and where is it located, what does our community really need [what is useful based on community desire/goal], and what are our identities and roles in the community?**
- **What will we do to help our community?:** State the goals, objectives and limitations of the project: Focus on solutions to problems or meeting community desire/goal.



# DOING INDIGENOUS RESEARCH PROPOSAL:

## SOC 230 Assignment Type 4

- **What concepts are valid in and relevant to our community?:** Provide definitions of major concepts or terminologies used in your research statement, research question and thesis.
- **What teachings of our community will inform our proposal?** Articulate the community's philosophy/vision/theory and its connection to the main conclusion of your knowledge review for the proposal.
- **What/How will we learn from/with and protect our community?:** Connect the communities philosophy to the knowledge review and use it to construct your research methods, techniques, and ethics/protocol:
  - How you would collect relevant information or data with the designed methodology and why.
  - How you would analyze the data for themes & patterns and why.
  - How you would display the pattern(s) your data analysis could reveal and why.
  - How you would interpret the research findings and why.
- What protocols and ethical codes will guide your methodology and why.
- **How will we share knowledge and wisdom with our community?:** How you will report or communicate the research outcomes, insights, challenges, and breakthroughs to the community.

# DOING INDIGENOUS RESEARCH PROPOSAL:

## SOC 230 Assignment Type 4

- **How will we lead and/or help guide leadership in our community?:** What would be your implementation strategies, targets, rationale of the action plan that will flow from the research?
- **How will we facilitate, guide and contribute to our community's resources for the research project?:** Funding needs and funding sources of your proposed research
- **How will we facilitate and optimize our community's time for this research project?** Schedule each action and when it would be executed (provide approximate time-frame)
- **How will we acknowledge and recognize those whose works have helped us with wisdom for this project?:** Citations/References/Bibliography.
- **How will we add to the contents of our community chest/box?:** Appendices: Detailed budget and other document which if put in the main text would interrupt its flow.

# • **BEYOND INTERSECTIONALITY**

- **De-colonizing Research**
- **Indigenization of Research**
- **Hope-centered Research**

# BEYOND INTERSECTIONALITY: PAR

- **Participatory Action Research is problem-focused research that aims at discovering communities' resource constraints and unmet needs (Chilisa 2012, p. 243).**
- **Problem-focused modes of inquiry work with deficit questions and may serve only to contain conversations, silence marginal voices, fragment relationships, erode community, create social hierarchy, and contribute to cultural enfeeblement (Mertens 2009, p. 184).**
- **It could be imperialistic and hegemonic (Chilisa 2012, p. 95). PAR is therefore colonial. It needs to be decolonized**

# BEYOND INTERSECTIONALITY: IRM

- Indigenous Research Methodologies:
  - 1. Decolonize Participatory Action Research (PAR) and Community-Based Participatory Research (CBPR).
  - 2. Decolonizing the Indigenous mind and communities.
  - 3. Indigenizing PAR and CBPR, researchers, research processes and methodologies

## BEYOND INTERSECTIONALITY: DECOLONIZATION

- Indigenous Research Methodologies
  - decolonize PAR and CBPR by focusing on strength-based research or appreciative inquiry that increases the volume of the voices and participation of the colonized Other (Chilisa 2012, p. 229)

## BEYOND INTERSECTIONALITY: INDIGENIZATION

- Indigenization as deconstruction of, and resistance to, Euro-Western methodological imperialism and hegemony (Chilisa 2012, pp. 101-104): Indigenization entails the following levels:
  - 1. Discovery of local phenomenon that challenges Euro-Western theories, the use of Euro-Western theories and ideologies in Indigenous research.
  - 2. Adapting Euro-Western research methodologies to local circumstances: e.g., using diagrams instead of words/sentences in survey research
  - 3. Using indigenous research methodologies to revise Euro-Western research practices, e.g., Indigenous protocols and ethics
  - 4. Employs inclusive approach reflecting relations, love, harmony , and social justice rather than rejection and violence.
  - 5. Rejection of Euro-Western research methods and uncritically adopting Indigenous research methods

# BEYOND INTERSECTIONALITY: INDIGENIZATION

- Types of Indigenization of PAR:

- 1. Indigenous participant as co-researcher approach:

- Engages communities as co-researchers in the entire research process: identifying and defining the research question, making decisions about the research design and data gathering instruments , data analysis and interpretation, and co-authoring the report (Chilisa 2012, p. 230).

- 2. Transformative participatory action research approach:

- Emphasizes personal and social transformation (Chambers 1994, Chilisa 2012, Hsia 2006, Mertens 2009). The researched are empowered to use research findings to embark on positive social change (Chilisa 2012, p. 235).

- 3. Appreciative Action Research Inquiry Approach:

- Focuses on the best within the community and use it to inform and drive new desired changes/goals (Chilisa 2012, pp. 243-250)



## BEYOND INTERSECTIONALITY: HOPE-CENTERED

- Appreciative Inquiry or Appreciative Action Research or Healing Participatory Action Research (Chilisa 2012, 243-250):
  - **begins with and center positive images of the researched that drive positive personal and community transformation**
  - **Focuses on the best within the community and use it to inform and drive new desired changes/goals.**
  - **Pursues research as life-changing ceremony (Wilson, 2008, p. 61).**
  - **Documents problems only to go along with positive images that demonstrate hope, possibilities, and desire to change existing situation (Chilisa 2012, p. 246)**
  - **Names damage only to refute it and paint another world that shows resistance, defiance, survivance, hope, desire, and possibilities (Tuck 2009 cited in Chilisa 2012, p. 246).**
  - **Is informed by social change theories**

- **CREATE**

- Be a Changemaker

CREATE:

CONNECT KNOWLEDGE IN THIS LECTURE TO THE SECOND AND FOURTH STAGES OF YOUR RESEARCH PROPOSAL ASSIGNMENT

- APPRECIATIVE PARTICIPATORY ACTION RESEARCH INQUIRY (APARI)
- In the light of Appreciative Inquiry or Appreciative Action Research or Healing Participatory Action Research (Chilisa 2012, 243-250) approach as the core of Indigenous Research methodologies (IRM), what do you suggest to replace “Statement of Research Problem” or “Problem Statement”?
- Use this IRM or APARI focus to formulate the “heart” of your proposed research statement and the research question that flows from it.

# SUMMARY

- **Given the negative track record of traditional/conventional research and the potential of participatory action research (PAR) and community-Based Participatory Research (CBPR) that in some ways reflects Indigenous philosophies and social thought, PAR and CBPR are methodologies of choice that could be part of the repertoire of methodologies that enrich researching Indigenous issues and communities.**
- **Participatory Action Research and community-Based Participatory Research (CBPR) are not necessarily Indigenous Research. However, Indigenous research can connect with PAR and CBPR to create an Appreciative Participatory Action Research Inquiry (APARI) to enrich its research agenda to facilitate the empowerment/engagement of Indigenous communities and peoples.**
- **IRM = APARI**

# CONCLUSION

- Because of the promise of Indigenous Research Methodologies, social problems (distorted and broken relationships) do not write the final chapter of the lives of Indigenous peoples and communities. Hope-oriented research must replace the deficit-oriented research perpetrated by the colonial enterprise.