

THE INDIGENOUS JOURNEY IN SERACH OF KOWLEDGE:



**REIMAGINING AND REINVENTING INDIGENOUS RESEARCH
METHODOLOGIES**

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Presentation Outline

- 1. Central Question. Main Thesis, and Main Argument
- 2. Major Concepts
- 3. Indigenous Research Paradigms
 - A focus on Relationships
 - A Response to Distorted and/or Broken Relationships
 - Strategies to Restore Sustainable Relationships
- 4. Social Construction and Indigenous Research
 - Sociological Imagination
 - Social Construction of Reality
- 5. Decolonizing and Indigenizing Research
- 6. The Role of Human Factor Competency (HFC) and Decolonizing and Indigenizing Research
- 7. Creating Indigenous Research Proposal
 - Principles
 - Steps, Stages, Processes and Contents
- 8. Preventing Research Abuse
- 9. Conclusion: Propose alternative strategies to prevent research abuse

- **MOTIVATE**

CENTRAL QUESTION

- Why should we care about Indigenous Research Methodologies?



Indigenous Research Methodologies

Bagele Chilisa



MAIN THESIS

- Indigenous Research Methodologies matter because the ways DATA (oral, print, Artefact, digital) are produced, preserved, used/shared, owned, accessed, protected, and governed make a huge difference in the quality of Indigenous lifeworlds and communities, particularly in the struggle for “self-determination and sovereignty” (McGregor et al, 2018, pp. 300-301).



**DATA =
KNOWLEDGE = POWER**

MAIN THESIS



Critical Indigenous **DATA**

- Critical Indigenous Data [data that matter for the well-being of Indigenous peoples and communities] are embedded in their:
 - Cultural heritage and expressions
 - Traditional knowledge
 - Sciences and technologies
 - Human and genetic resources
 - Seeds
 - Medicines
 - Fauna and flora
 - Oral traditions
 - Literatures
 - Designs
 - Sports and games
 - Visual and performing arts
 - Artefacts
 - Spirit world through dreams, visions, prayers, fasts, ceremonies, and other experiences.
 - Reference: McGregor et al, 2018, pp. 8 and 301

MAIN ARGUMENT

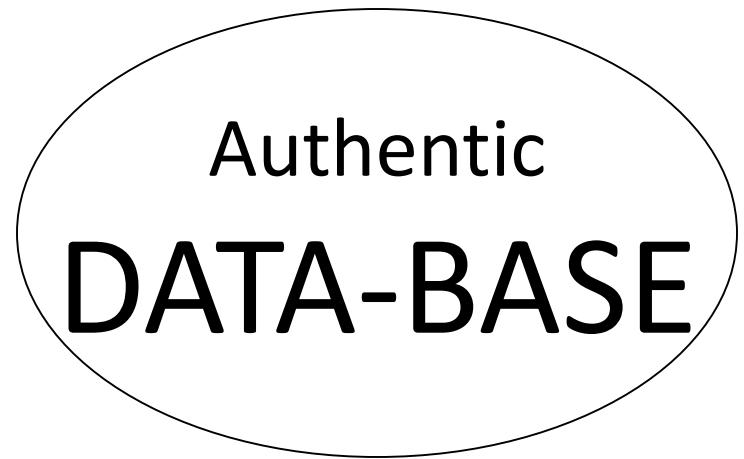
- “Knowledge is not sought purely for the sake of it— it [knowledge derived from DATA] always serves a purpose, not least because for Indigenous people the struggle for sovereignty is ongoing. Given the brutality and scope of colonization, having an Indigenous person seek knowledge of their own nation is, in and of itself, a powerful rationale for conducting research. ‘Resistance is a subtext to the journey [in research of knowledge]; resistance to being silenced and rendered invisible, insignificant, uncivilized, inhuman, non-existent and inconsequential’ (Kovach, 2009, p. 91). [Recovering/healing from these effects of colonization is another important rational]. Indigenous knowledges must be reclaimed from the past, privileged in the present, and transmitted to the next generation (Absolon, 2011) in seeking a path forward that supports ‘a good life’ or overall well-being” (Bell, 2013): Cited in McGregor, 2018, p. 7-8)
- It is in this context that an authentic data-base is essential.



Authentic
DATA-BASE

MAIN ARGUMENT

- Valid and reliable ways of producing, preservation, sharing, protecting, and governing Indigenous data create an authentic DATA-BASE that informs policies, programs, projects, and practices that socially construct, deconstruct, and reconstruct RELATIONSHIPS in Indigenous lifeworlds/communities.
- These outcomes depend not only on research paradigms, approaches, processes, and procedures as the research literature wants us to believe, but also on the Human Factor Competency (HFC) of the researchers and research participants and partners who design/plan and implement the methodologies of DATA gathering, analysis, interpretation, preservation, ownership, access, protection, and governance that decolonize and Indigenize research in Indigenous communities.
- Sociology 230 seeks to address these issues. The starting point is INDIGENOUS RESEARCH PROPOSAL, which is the PLAN or the BLUEPRINT of conducting research.



- EXPLORE

• MAJOR CONCEPTS

- Social Construction
 - Sociological Imagination
 - Social Construction of Reality
- Indigenous Research Paradigm
 - Data
 - Methodologies
 - Research Approaches
 - Research Processes
 - Relationships
 - Lifeworlds (systems of living)
 - Communities
 - Reconciliation
- The Human Factor
- Anti-research
- Insider researcher
- Research Proposal
- Research Statement

- **SOCIAL CONSTRUCTION and INDIGENOUS RESEARCH:**

- The Sociological Imagination
- Social Construction of Reality

SOCIOLOGICAL PERSPECTIVE

- The Sociological concept of Social Construction is relevant to Indigenous research because, like Indigenous Research Paradigms, it focuses on social relationships:
 - Sociology is the study of the *patterned* (or predictable and recurring) relations among human beings, and of the social institutions and societies people create through such relations” (Tepperman 2015, p. 5)
- Sociological research uses rigorous and relevant methodologies to study and produce DATA (empirical evidence) and test/produce theories about the validity and reliability of the umbrella concepts of SOCIOLOGICAL IMAGINATION and SOCIAL CONSTRUCTION OF REALITY that address the complexities of social relationships, and where necessary contribute to policies/programs/projects/practices that transform social relationships.

SOCIOLOGICAL PERSPECTIVE

- SOCIAL CONSTRUCTION:
 - Any idea or relationship, however natural it may seem to the people who accept it, is just an invention of a particular culture or society
 - In this context, SOCIAL RELATIONSHIP, that is, the dynamic connections among individuals, and between individuals and the larger social network in which we all live are not natural or supernatural, but rather created by human beings through their social interaction.
- THE SOCIOLOGICAL IMAGINATION
 - This concept teaches that the larger social networks make the individual, that is, “people are products of their history and their environment” (Tepperman 2015, p. 7). The ability to identify this linkage is what Charles Wight Mills (1959) termed *the Sociological Imagination*. Sociological research produce, curate, and share data to foster awareness in people about this linkage. Such research is “steeped in nineteenth-century POSITIVISM, a philosophical movement that used SCIENTIFIC METHODS to formulate general ‘laws’ about society” based on the assumption that social relationships are an OBJECTIVE reality (Tepperman 2015, p. 8). Indigenous research paradigms reject the POSITIVISTIC methodologies
- SOCIAL CONSTRUCTION OF REALITY
 - This concept teaches that people interact to create their shared social reality...all knowledge [data]—including the most taken-for-granted knowledge of everyday life—is created, preserved, and spread by social interaction (Berger and Luckmann 1966, cited in Tepperman 2015, p. 25). Data are not natural; they are “invented” by people/researchers. In contrast to POSITIVISM, research flowing from social construction of reality is based on the methodologies of INTERPRETISM that takes “a more subjective, less dogmatic [less scientific?] approach to shed light on society and thus brings about changes...Horkheimer believed that observations about society are rarely objective, since researchers inevitably shape these observations according to their perspectives and ideologies” (Tepperman 2015, pp. 8-9).
 - It is in this context that the HFC index of the researcher and research participants is crucial to the production, preservation, spreading, ownership, control, protection, and governing of DATA.
 - Indigenous research paradigms align with the INTERPRETISM methodology (see McGregor, 2018, p. 11)

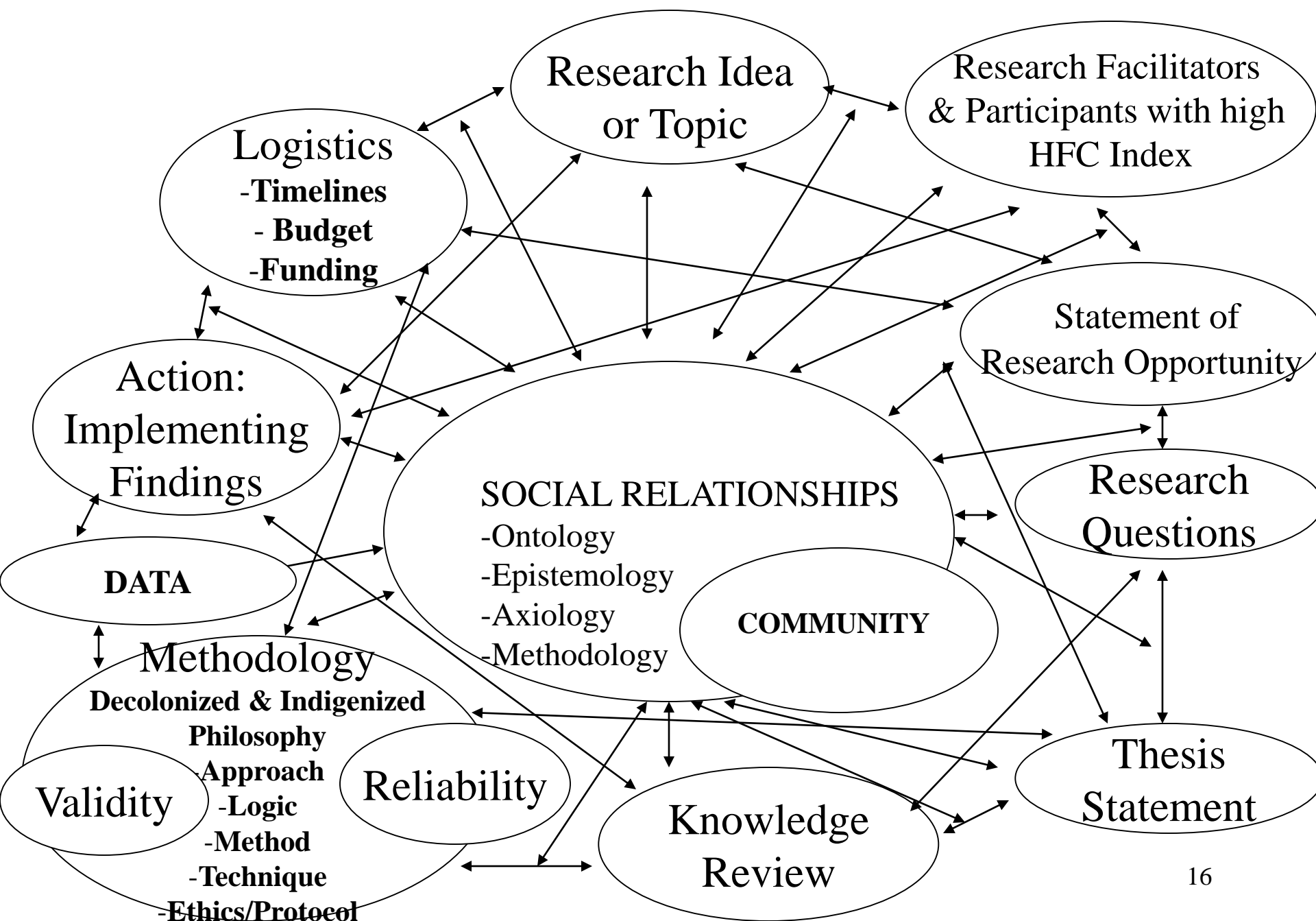
- **INDIGENOUS RESEARCH PARADIGMS:**

- A Focus on *Intersubjective* Relationships supported by Interpretism
Methodologies

MAJOR PRINCIPLES OF THE INDIGENOUS RESEARCH PARADIGMS

- 1. Intersubjective Relationships are the front and center of all dimensions of research: Ontology, Epistemology, Axiology, Methodology
- 2. Research has interrelated parts/stages flowing together, not a linear process with discrete steps
- 3. A focus on Synthesis
- 4. Analysis using holistic learning or methods which involve all the senses, not only those relating to cognition.
- 5. Respectful of and beneficial to the researched and research participants.
- 6. Designed with or by community partners.
- 7. Community have access to the data
- 8. Community owns and governs the data

A DESIGN OF INDIGENOUS RESEARCH PARADIGMS: RELATIONSHIPS ARE AT THE FRONT AND CENTER OF RESEARCH: This Paradigm Guides Indigenous Research Approaches, Processes and Proposal



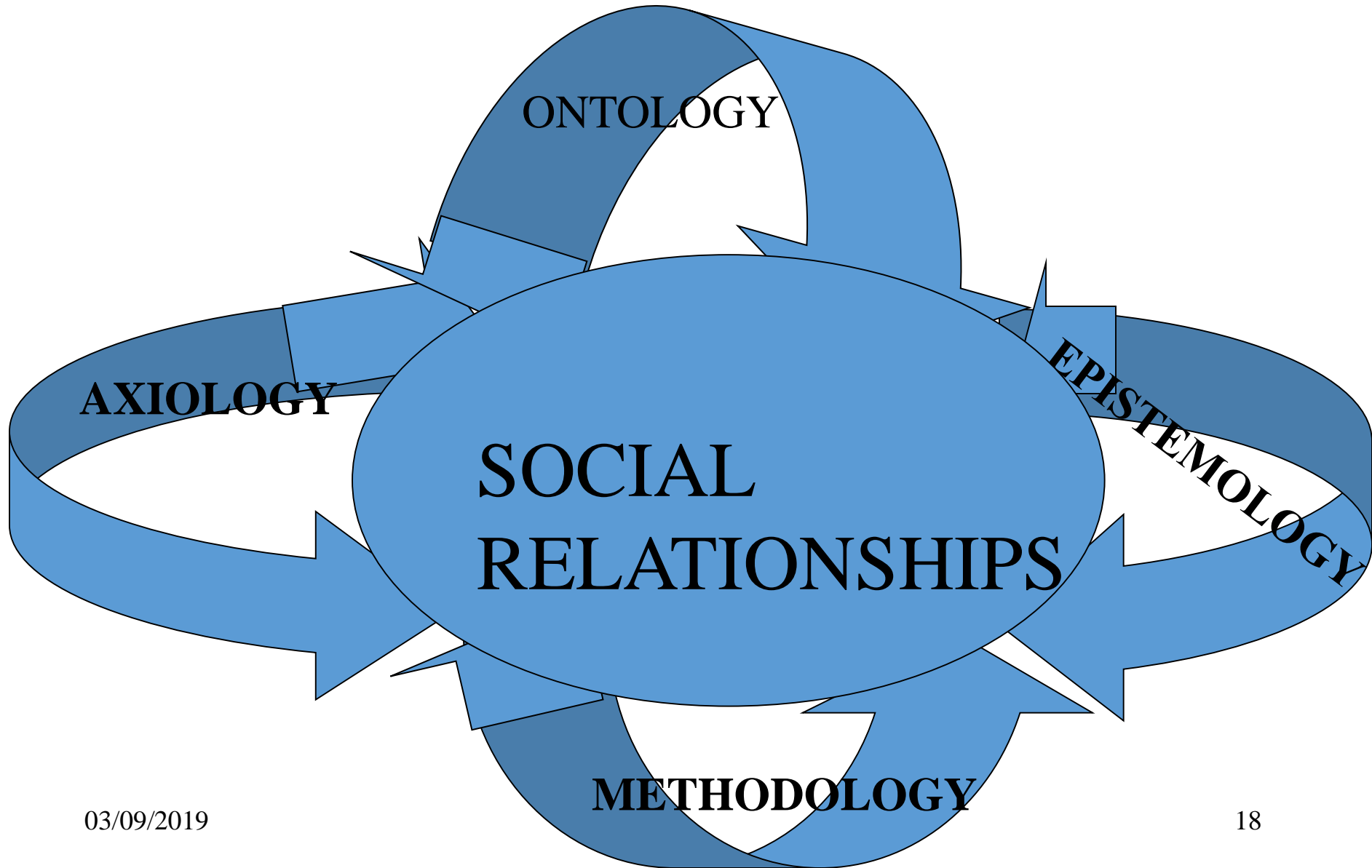
FOUNDATIONS OF INDIGENOUS RESEARCH PARADIGMS

- Before colonization, “Indigenous nations framed their research through their own ontological and epistemological foundations and methods (Kermoal & Altamirano-Jimenez, 2016). Traditionally, protocols for seeking knowledge were about *establishing relationships*, which were not ‘only integrated with the natural environment around us and with our living relations, but also with the timeless past and culture of our ancestors’ (Colorado, 1988. p. 55: cited in McGregaor et al, 2018, p. 296).



**INDIGENOUS
SOCIAL RELATIONSHIP**

INDIGENOUS RESEARCH PARADIGMS: The Centrality of Relationships



INDIGENOUS RESEARCH PARADIGMS: THE CENTRALITY OF RELATIONSHIPS:

These Relationship Principles Guide Indigenous Research Proposals

- **ONTOLOGY = Community Vision and Wisdom:**
 - The nature of Indigenous realities is relationships that go beyond Sociology's typical larger social network.
- **AXIOLOGY = Community Protocols:**
 - The essence of Indigenous Ethics—accountability and responsibility—are about relationships and goes deeper than the sociological concept of ethics.
- **EPISTEMOLOGY = Community Knowledge and Skills:**
 - It constitutes relationships embedded in knowledge about and ways of knowing realities; knowledge and ways that transcend the rational in sociological sense.
- **METHODOLOGY = Community Connections:**
 - Is research processes involving strategies and tools to uncover, understand, explain, amend, restore, build and predict relationships that encompass both human and non-human realms.

INDIGENOUS RESEARCH PARADIGMS: THE CENTRALITY OF RELATIONSHIPS:

- **“Research must serve a purpose. Relevance to the community is also a critical concern. Ideally, the research is initiated by an Indigenous community who has requested or expressed a need or desire for research...Accountability to the broader community as well as to the particular relationships formed in the course of the research project mean that the work, the questions raised, the outcomes, and the process to undertake the research all have to be relevant to the community...with regard to allowing relationalism to empower communities to make healing and decolonization central to transformative research” (McGregor, 2018, pp.14 and 18).**

The word **COMMUNITY** is written in a bold, black, sans-serif font and is centered within a thin black oval border.

INDIGENOUS RESEARCH PARADIGMS: THE CENTRALITY OF RELATIONSHIPS

- The researcher's perception of relationships is embedded in ontology, epistemology, and axiology have an impact on methodology (the way research problem/opportunity and questions are conceived, research approaches adopted, data-gathering methods and techniques/instruments employed, analysis and interpretation models used, and the media of dissemination of research findings (Chilisa2012, p. 2).

INDIGENOUS RESEARCH PARADIGMS

- **INDIGENOUS PERSPECTIVES ON SOCIAL RELATIONSHIPS:**

- **Intersubjective:** That is, social relationships involve symbiotic relations among people both the living and the nonliving, and a spiritual existence that promotes love and harmony among peoples, [spirits], communities, [ecologies and the cosmos] (Chilisa 2012, p. 109)

INDIGENOUS RESEARCH PARADIGMS

- What is it about this [Indigenous Research] methodology that makes research Indigenous? Like the concept of Indigeneity itself, the answers are multiple, complex and contested (Chilisa, 2012; Paradies, 2016), and better approached in context than with fixed definitions. There are some key element that stand out, however. For example, Indigenous research:

- Offers a clear commitment to recognize and support diversity and nationhood
- Explicitly recognizes traditional and contemporary Indigenous knowledge traditions, the value of community leadership and support, and the community's ownership of knowledge
- Holds the potential to generate and revitalize the life of Indigenous peoples and communities along with the 'knowing' That sustains their ongoing vitality
- Seeks to help 'chart our own political and social agendas for liberation from the colonial domination of research and society'
- Focuses on the following methodological principles: resistance as the emancipatory imperative, maintenance of political integrity, privileging of Indigenous voices, must benefit Indigenous communities, by no means anti-intellectual or atheoretical, nor is it meant only for Indigenous peoples
- Centers power in Indigenous communities by following community research protocols, convening community advisory committees, and ensuring that research participants have control in their relationship with the researcher.

- Reference: McGregor et al, 2018, pp. 2 and 6



METHODOLOGY

INDIGENOUS RESEARCH PARADIGMS

- Indigenous research methodologies can be understood as processes for establishing, strengthening, and coming into closer relationship with knowledge. However, other relationships—between the researchers and their research participants, between the land the research is taking place on and all its inhabitants, among the people who learn or read about the research once it is completed, between the ancestors and future generations—must also be honoured. Wilson (2008) believes that these two sets of relationships, researcher to knowledge and researcher to the rest of the cosmos, are interdependent” (McGregor, 2018, p. 11)



METHODOLOGY

- **INDIGENOUS RESEARCH PARADIGMS:**
 - **A Response to Distorted and/or Broken Relationships**

INDIGENOUS RESEARCH PARADIGMS: A Response to Distorted and/or Broken Relationships



BROKEN/DISTORTED RELATIONSHIPS:

Western Colonization and Scientific Research:

- **The way in which western scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for many of the world's colonized peoples (Smith, 1999, p. 1).**
 - **The unsuspected impact of colonialism is the destruction of Indigenous human factor competency (HFC) and the *Ubuntu* philosophy that informs and sustains this competency.**



**COLONIAL
RESEARCH**

BROKEN/DISTORTED RELATIONSHIPS

- Western colonialism and Western scientific research tend to deny the validity of Indigenous peoples' claims to the following things that ground their well-being and sustainability in social relationships:
 - 1. Existence, History, Civilization
 - 2. Land and territories
 - 3. Realities, Standpoints, ways of knowing, Knowledge Systems, protocols, and research processes/procedures
 - 4. Cultures and languages
 - 5. Self-determination and sovereignty
 - 6. Lifeworlds (systems of living)

FIXING BROKEN/DISTORTED RELATIONSHIPS

- Critical Indigenous data is necessary for reclaiming Indigenous knowledges from the past, privileged for the present , and transmitted to the next generation (Absolom, 2011; cited in McGregor et al, 2018, p. 7)



**THE NECESSITY OF
CRITICAL INDIGENOUS DATA**

- **INDIGENOUS RESEARCH PARADIGMS:**
 - **Strategies to Restore Sustainable Relationships**

INDIGENOUS RESEARCH PARADIGMS: Strategies to Restore Sustainable Relationships

- 1. Anti-research
- 2. Insider researcher
 - Decolonizing research
 - Indigenizing research

INDIGENOUS RESEARCH PARADIGMS: Strategies to Sustainable Relationships

- **1) Anti-research:**

- ➤ Because research has been so much abused in Indigenous communities, some Indigenous scholars “react by deciding never to do any research” (Smith, 1999, p. 16).
- ➤ However, there is an irony when Indigenous scholars interact with their communities:

INDIGENOUS RESEARCH PARADIGMS: Strategies to Restore Sustainable Relationships

- **Anti-research Stance is an Irony:**
- Because of their educational background and skills Indigenous scholars are called upon to carry out projects or feasibility studies or evaluation or to write submissions that are *based on information, data, archival records and interviews with elders...They search and record, they select and interpret, they make claims on the basis of what they assemble. This is research. The processes they use can also be called methodologies. The specific tools they use to gain information can also be called methods* (Smith 1999, pp. 16-17: Emphasis supplied).

INDIGENOUS RESEARCH PARADIGMS: Strategies to Restore Sustainable Relationships

- **2) Insider Research:**
- ✓ Some Indigenous communities do not trust outsider (western) researchers, so they call upon Indigenous scholars to conduct the needed research.
 - “...who you are matters, and that Indigenous research practice looks different depending on the variety of factors that defines this aspect, including where you are from, your motivations for carrying out the research, your level of accountability to your research participants, your relationships with both participants and partners, and your research location” (McGregor et al 2018, p. 2)

INDIGENOUS RESEARCH PARADIGMS: Strategies to Restore Sustainable Relationships

- **Indigenous** scholars/researchers are expected to decolonize and indigenize research processes in Indigenous communities
 - QUESTION: *Are Indigenous scholars the only ones who possess what it takes to decolonize and indigenize research?*

- DECOLONIZING AND INDIGENIZING
RESEARCH

- **Decolonizing Research: What it Means**
- **It is a deconstruction process:** *Resisting the Western academic imperial research on Indigenous peoples through deconstruction of Western discourse in the areas of ontology, axiology, epistemology and methodology.*
 - Non-Indigenous researchers can still research Indigenous issues so far as they do not use the colonial/imperial research model.

- **Decolonizing Research**: Indigenous peoples have not been idle, simply waiting for decolonizing processes to take place and the full recognition of Indigenous scholarship in the academy and elsewhere to occur. They have begun to set the parameters and ground rules for what respectful and ethical research will look like by developing their own research agendas, policies, processes, and ethical guidelines—OCAP (Ownership, Control, Access and Protection) principles, developed by the Steering Committee of the First Nations Regional Longitudinal Health Survey (First Nations Centre, 2007), which states that OCAP is inextricably linked to the agenda of self-determination [and sovereignty] for Indigenous people because it serves to guide the re-appropriation of the research activities and outcomes in research pertaining to Indigenous people and it provides the context within which the development of culturally relevant, Indigenous worldview based research paradigms are developing” (Ermine, Sinclair, & Jeffery, 2004, pp. 34-35: Cited in McGregor, 2018, p. 300).
- Decolonizing research and Indigenizing research are simultaneous processes

- **INDIGENIZING RESEARCH: What it is:**

- *It is a two-pronged reconstruction process that moves Indigenous peoples, lifeworlds and communities to self determination and sovereignty*
 - Approach #1. Adapting Western research methodology to Indigenous needs by infusing it with Indigenous ontology, axiology, and epistemology.
 - Approach #2. Replacing Western research methodology with Indigenous research methodology by making research a CEREMONY involving rituals of renewal, revitalization, insurgence, resurgence, and reconciliation that help restore distorted relationships, amend broken relationships, expand and enrich existing egalitarian relationships, and build new empowering relationships.

- **Indigenizing Research: The Vision:** When research is indigenized, it is marinated in Indigenous Research Paradigms, and it goes beyond mere academic interests to enhance the lives and relationships of all stakeholders.
 - That is, research that helps to liberate, emancipate, empower, engage, as well as improve the material conditions and relationships that Indigenous peoples are connected to. This is research that addresses the real desires/needs/goals—relationships—of Indigenous peoples.
- The Human Factor Competency (HFC) index of researchers and Indigenous peoples plays a significant role in realizing such research vision. Yet, the literature on Indigenous research paradigms does not seem to pay attention to the significance of the HF, although it was the driving force of pre-colonial Indigenous philosophy of social relationships that is termed UBUNTU in South Africa.

- **Indigenizing Research: Ubuntu Philosophy**: Ubuntu is a classical indigenous African concept and humanistic philosophy that embodies peoples' allegiances and empowering/engaging relations with each other.
 - ◆ **Specifically, the *ubuntu* world view expresses an ontology that addresses relations among people, relations with the living and the nonliving, and a spiritual existence that promotes love and harmony among peoples and communities (Chilisa 2012, p. 109)**

- **Indigenizing Research:...*Ubuntu* is the essence of being human. It speaks of the fact that my humanity is caught up and is inextricably bound up in yours. I am human because I belong. It speaks about wholeness, it speaks about compassion. A person with ubuntu is welcoming, hospitable, warm and generous, willing to share. Such people are open and available to others, willing to be vulnerable, affirming of others, do not feel threatened that others are able and good, for they have a proper self-assurance that comes from knowing that they belong in a greater whole. They know that they are diminished when others are humiliated, diminished when others are oppressed, diminished when others are treated as if they were less than who they are. The quality of ubuntu gives people resilience, enabling them to survive and emerge still human despite all efforts to dehumanise them (Tutu 2004. *God Has A Dream*: Published by Doubleday).**

- THE ROLE OF HUMAN FACTOR COMPETENCY
IN DECOLONIZING AND INDIGENIZING
RESEARCH

THE ROLE OF HUMAN FACTOR COMPETENCY IN DECOLONIZING AND INDIGENIZING RESEARCH

- Indigenous Research Paradigm needs researchers with high human factor competency (HFC) index in order to sustainably decolonize and Indigenize research.
- HFC Index:
 - The totality of a person's and/or community's human capital, social capital, cultural capital, emotional capital, moral capital, spiritual capital, aesthetic capital, and human abilities and potentials.

THE ROLE OF HUMAN FACTOR COMPETENCY IN DECOLONIZING AND INDIGENIZING RESEARCH

- **HFC is the individual and societal capacity to acquire and apply knowledges, skills, attitudes, habits, emotions, aesthetics, morals and spirit that motivate, engage and empower the self and other people of all personality types, classes, genders, ages, ethnicities, races, educational statuses, family types, sexualities, etc., to create and sustain conditions that enhance/enrich individual, societal, cultural, environmental and cosmological well-beings (Adu-Febiri 2002).**
 - **This capacity encompasses peoples' mental, emotional, moral, spiritual, cultural, social, and aesthetic connections to our common humanity (Adu-Febiri 2014).**
- **Relationships don't work well in the absence of people with high Human Factor Competency (HFC) index. In other words, human factor decay/deficiency (HFD) produces bad relationships.**

HUMAN FACTOR COMPETENCY AS AN INDIGENOUS AXIOLOGY?

- The Human Factor (HF) is more than Axiology (Ethics and Protocols).
- The HF encompasses the physical, mental, cultural, aesthetic, emotional, moral, and spiritual qualities of a person. These factors influence ethics and protocol but go beyond them to encompass integrated thinking skills (synthetic thinking, critical thinking, creative thinking, design thinking, and sustainability thinking) and compassionate and honest connection with our deep equal common humanity (Adu-Febiri 2019).

- **CREATE**

CREATING INDIGENOUS RESEARCH PROPOSAL

- Research is basically a process/procedure of producing DATA. It starts
 - first as an IMAGE in the mind of the researcher
 - Then the researcher moves the image from the mind to a physical or digital platform in a form of a PROPOSAL or PLAN or BLUEPRINT or ROAD MAP or PATHWAY—detailing the visual, verbal/oral, print, and/or digital descriptions of processes and procedures that bring the idea to life.

CREATING INDIGENOUS RESEARCH PROPOSAL

- **Soc 230 aims at equipping students with Indigenous perspectives and hands-on research knowledge/skills to:**
- **Design a RESEARCH PROPOSAL or PLAN or PATHWAY for a research journey (with villages on the way) that systematically articulates the processes and procedures of gathering and analyzing DATA for patterns, interpreting the patterns as well as using the findings to restore, amend, expand, enrich and build relationships that would create sustainable people and sustainable development in specific Indigenous communities.**
- **Note that in situations of human factor deficiency/decay (HFD), no research proposal or methodology or paradigm could resolve the relationships and developmental issues in Indigenous communities.**

RESEARCH JOURNEY

1. Processes
2. Procedures
3. Decisions

VILLAGES ON THE JOURNEY

1. Research Idea
2. Research Opportunity Statement
3. Research Question and Thesis
4. Knowledge Review
5. Methodology: Data gathering, recording, analysis.
Display, Interpretation, Ethics
6. Report

- THE FIVE CENTRAL PRINCIPLES FOR
CREATING INDIGENOUS RESEARCH
PROPOSAL

CREATING INDIGENOUS RESEARCH PROPOSAL: THE CENTRAL PRINCIPLES:

- 1. CO-CREATE: “Two Eye Seeing”: “Collective Storytelling”: “Dialogue” Research WITH, rather than ON:
 - “...doing research with Indigenous people and communities, rather than on them or even just based on them” (Wilson 2008, p. 108). That is, “the researcher is positioned as a research participant within the process of storying and restorying that creates the narrative” (Bishop 199, p. 6, cited in McGregor 2018, p. 302)
 - “Indigenous and Western perspectives collaborate to address research challenges in Indigenous communities” (McGregor et al. 2018, p. 303)

CREATING INDIGENOUS RESEARCH PROPOSAL: THE CENTRAL PRINCIPLES

- 2. Research is not restricted to only verifiable strategies. Non-verifiable strategies are also valid.
 - Use both intellectual (empirical) and extra-intellectual (non-empirical) strategies in acquiring, analyzing, and interpreting information (Wilson 2008, p. 110).

CREATING INDIGENOUS RESEARCH PROPOSAL: THE CENTRAL PRINCIPLES

- 3. Don't separate your head from your heart:
- Apply intuitive or non-linear logic rather than linear logic [Deductive reasoning and/or Inductive reasoning that separates the mind from the heart]. This is because linear logic by separating the mind from the heart and rejecting the heart, deconstructs (breaks things down into small parts) and then reconstructs them. The process destroys relationships.
- To build and strengthen relationships, use both the mind and the heart to look at the whole data at once and synthesize the relationships (Wilson 2008, p. 119).

CREATING INDIGENOUS RESEARCH PROPOSAL: THE CENTRAL PRINCIPLES

4. Pass the originality, relevance, creativity, honesty, and empathy or compassion tests:



CREATING INDIGENOUS RESEARCH PROPOSAL: THE CENTRAL PRINCIPLES

4. Pass the originality, relevance, creativity, and empathy or compassion tests

■ **ORIGINALITY:**

- ◆ Focus on something that nobody has researched in the same way before in the community.

■ **CREATIVITY:**

- ◆ Use innovative approaches, designs/methods, and/or techniques to accomplish the research objectives in the community

■ **RELEVANCE:**

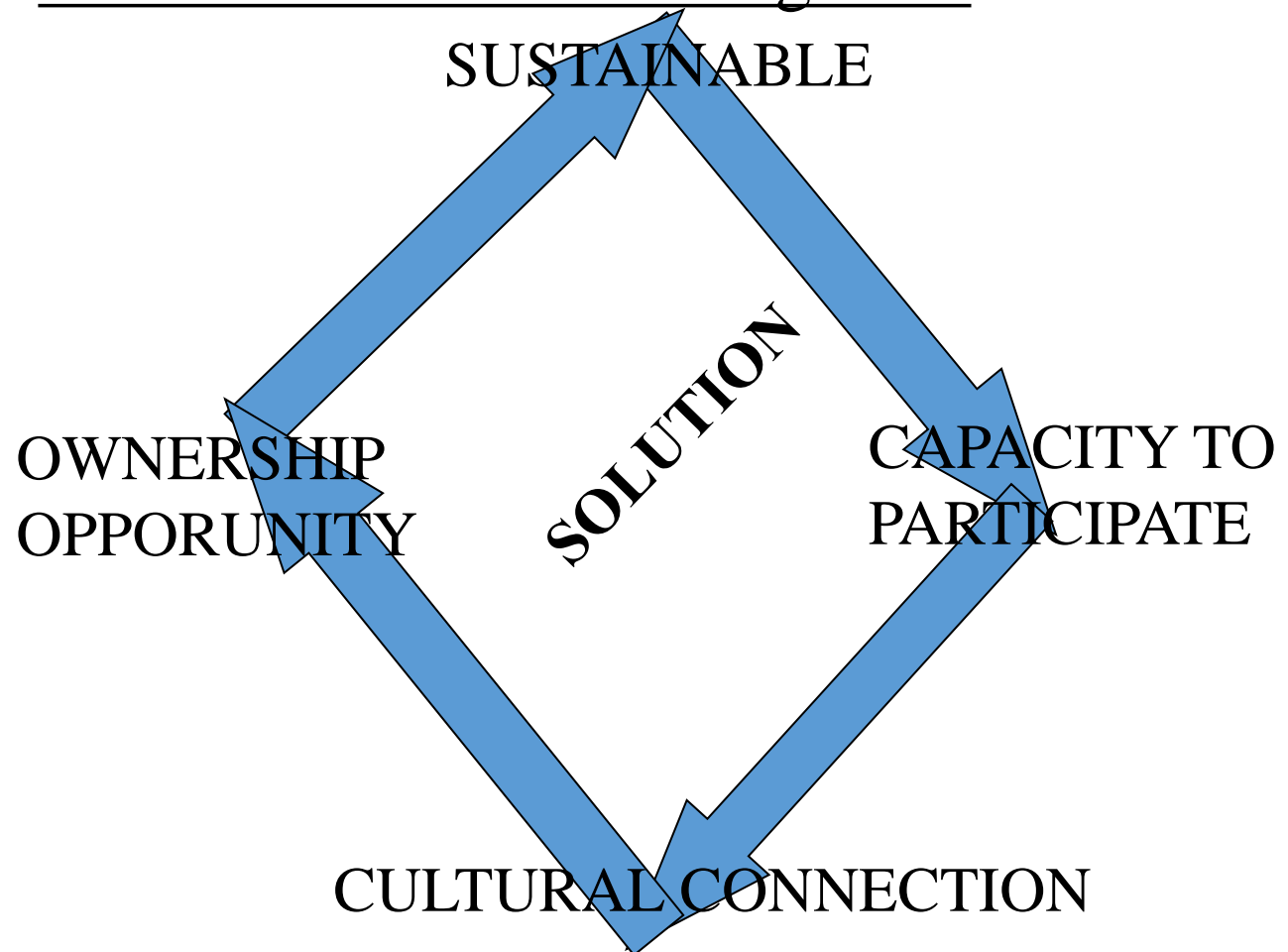
- ◆ Focus on things that matter; that make a sustainable difference; that meet a significant goal/desire/need of community

■ **EMPATHY or COMPASSION:**

- ◆ Be honest in connecting emotional, morally and spiritually to the research problem/opportunity and the community

CREATING INDIGENOUS RESEARCH PROPOSAL: THE CENTRAL PRINCIPLES

5. Pass the Solution Design test



- **INDIGENOUS RESEARCH PROPOSAL:**
 - **1. THE HEART**
 - **2. STAGES, STEPS, PROCESSES AND CONTENTS**

INDIGENOUS RESEARCH PROPOSAL:

1. The Heart of Research

- According Margaret Mead, we are continually faced with great opportunities which are brilliantly disguised as unsolvable problems.
 - Unlike conventional research that focuses on “statement of research problem”, Indigenous research has chosen to focus on “statement of research opportunity” as the heart of research. What difference does this choice make in the research processes and impact in Indigenous communities?

INDIGENOUS RESEARCH PROPOSAL:

1. The Heart of Research

- STATEMENT OF RESEARCH PROBLEM/OPPORTUNITY
- This is “The Heart of the Research Process” (Leedy and Ormrod, 2005, p. 43)
 - The heart of every research project is the statement of the [research] problem. It is paramount to the success of the research effort. To see the research problem with unwavering clarity and to state it in precise and unmistakable terms is the first requirement in the research process.
 - “The questions being asked and the process used to generate these questions” depends on the statement of research problem/opportunity. “The process of answering these questions is, of course, the METHODOLOGY” (McGregor et al, 2018, p.2)

INDIGENOUS RESEARCH PROPOSAL:

1. The Heart of Research

- **The way in which western scientific research is implicated in the worst excesses of colonialism remains a powerful remembered history for many of the world's colonized peoples (Smith, 1999, p. 1).**
 - Conventional researchers like Leedy and Ormrod (2005) would construct this history of research as a “statement of research problem”. In contrast, Indigenous research constructs it as a “statement of research opportunity”. That is, a resource/opportunity to decolonize and indigenize research for the benefit of Indigenous peoples and communities.

INDIGENOUS RESEARCH PROPOSAL:

2. STEPS, PROCESSES AND CONTENTS

- 1. Research Topic selected in collaboration with the community.
- 2. Statement of Research Opportunity: state a significant and relevant but a neglected desirable relationship determined by the Indigenous community.
 - 3. Research question: formulate question with same focus as the statement of the research opportunity formulated in consultation with the community; it must be a relationship and an action-oriented question.
- 4. Thesis Statement: answer the research question connected to the statement of research opportunity. This answer must have a built-in program of action to meet relationships goals of the community.

INDIGENOUS RESEARCH PROPOSAL: 2. STEPS, PROCESSES AND CONTENTS

- 5. Review of existing literature on the topic confirming the importance and the neglect of the stated research opportunity. Let community verify the validity of this review.
- 6. Methodology: With the input of the community, identify research philosophy/vision or theory that would guide the research. Design the research methods, processes, and techniques: a design that will guide the collaborative collection, analysis and interpretation of information and relationships.
- 7. Presentation of Findings: Select or create a communication media that are relevant to community members and enhance relationships.
- 8. Provide a design/plan for the implementation of the research results/findings with the community.
- 9. Create workable time and money budgets with the community.
- 10. References: Use any style of your choice.
- 11. Appendix if applicable.

- **APPLY**

APPLY these Strategies of Preventing Research Abuse to Your Community

- **Many research methodology scholars emphasize that the problem of research abuse in Indigenous communities has little to do with the researchers *per se*. To these scholars, the main problem is with how the research is designed, carried out, and used.**
- **What this perspective fails to recognize is that the axiological and human factor qualities of the researcher and research participants make a big difference in the design, execution, the implementation of research results and the research's impact on relationships.**

APPLY these Strategies of Preventing Research Abuse to Your Community

- It depends on whose hands it's in.
- **A basketball in my hands is worth about \$20. A basketball in Labron James' hands is worth about \$50 million a year.**
- **It is not the identity of the researchers, but rather the ontological, axiological, and epistemological standpoints as well as the HFC index of researchers involved that determine whether or not research methodologies will damage or enhance relationships in Indigenous communities.**



APPLY these Strategies of Preventing Research Abuse to Your Community

- Entering into research is entering into relationship. It is a relationship with others, human and non-human, micro and macro. Through it all, how the researchers conducts themselves in those relationships is critically important; their approach must consider and embody feelings, values, context, process, and outcome. We should strive to be good in our relations and to do good in our relations. If research is conducted in the same good way, with the same spirit and intent, then we will have done research that meets a high standard of accountability to all our relations (McGregor, 2018, p. 19).
- Without researchers that possess high HFC index, this laudable research goal will remain a mirage



BE GOOD...DO GOOD

CONCLUSION

- What Alternative Strategies Do You Propose?