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Decolonising Research Approaches Towards Non-Extractive Research

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Decolonising Research Approaches Towards Non-Extractive Research

Abstract

Purpose – This study reflects on the extent to which research approaches need to be deconstructed and re-imagined toward 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 – The study answers pertinent questions on what "decolonising" means and how to decolonise research by developing a model of culturally inclusive research approaches. The study ultimately posits that colonialism dominates research and limits knowledge transmission among indigenous research ideologies.

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, utilising the framework of CBPR, decolonising the research approaches comprising of 6Rs (respect, relevance, reciprocity, responsibility, relationships, and relationality).

Keywords: Non-extractive research; Ethics of Research; Decolonising research philosophy; Community-based Participatory Research; Culturally-inclusive research

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Introduction

There is a need to deconstruct both research design and approaches through re-imaging 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, Mikahere-Hall & Sherwood, 2021). Consequently, Indigenous communities frequently have no voice in the research or education that impacts them (Kouritzin & Nakagawa, 2018; Datta, 2018). Therefore, this article explores how to engage in non-extractive research ethics in order to integrate diverse societal interests (Chilisa & 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, Zahra & Cai, 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 & 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 & 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 & Mullett, 2000; Stewart & 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, Rivkin & Ryall, 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 & 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 & Tsheko, 2014). Western-dominated researchers fail to adequately consider the interest of the communities they study (Kouritzin & 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 & Kouritzin 2011). Chilisa (2020) 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 & Nakawaga (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, Baum & Frese, 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 & 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 (see 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 means? 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). Decolonizing the curriculum exposes the coloniality and postcolonial dynamics that characterize 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 & 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 & 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 & 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 & Buzinde, 2015:4)*

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 (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 & 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 & 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 & 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 & Kirk, 2015, p. 3).*

Non-extractive research describes research method and philosophy that recognises, respects, consults and integrates community of practice. Kouritzin and Satoru 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 (see, e.g., Kouritzin and Satoru 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 (Aiyebelehin, 2021). However, prevalent theoretical perspectives seem biased towards a Western-centric view (Kouritzin & Nakagawa, 2018; Klett & Arnulf, 2020; Bruton, Zahra & Cai, 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, Khupe & Seehawer, 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, Mikahere-Hall & Sherwood, 2021). In the current practices, Roy & 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 & 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, and (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, n. d.). 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 (2021) 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, 2021, p. 1-2).

Citing the ethical example of a pirate open access research repository, Sci-Hub, Rahman (2021) 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 & Nakagawa, 2018).

Community-based Participatory Research (CBPR)

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 & 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 operationalize 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 & 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" (Aiyebelehin, 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 & Mullett, 2000).

Indigenous methods enable the collection of cultural knowledge and building relationships (Chilisa & Tsheko, 2014; Chilisa, 2019). Certain considerations are essential to developing a non-extractive perspective on, and practice of, research ethics (Kouritzin & 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 (see 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, Trąbka & Pustulka, 2020; Nwankwo et al., 2005).

Methodology

There is a proliferation of methods for synthesising research (Soilemezi & 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 & Tammaro, 2013; Flick 2018; Jaakkola, 2020; Oxley, Rivkin & Ryall, 2010). The method focuses on examining existing research to interpret the questions and make recommendations (Gilson & Goldberg, 2015; Jaakkola, 2020; Oliva, 2019). Hence, conceptual research is mostly descriptive examining *what, where, when, why*, and *how* the research problem develops (Collins & Hussey, 2009).

Models are formed after conceptualization or generalization 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 & 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 legitimatizes 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 5Rs to 6Rs (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, beliefs, and ideologies. Relevance emphasizes 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.

[Insert Figure 1 Here]

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 toward research participants and the ability to recognize 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 & Swartz, 2019). For instance, Keikelame & 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 benefits 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 & Wood, 2020), decolonising requires improved recognition of collaborative relationships that critically reflect upon theoretical assumptions and perspectives (see, e.g., Eichhorn, Baker & Griffiths, 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 (see, e.g., Simonds & 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 (Aiyebelehin, 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 6Rs. 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 & Christopher, 2013, p. 2187).

Decolonising enables diverse communities and societies to advance their local knowledge, issues, and interests (Råheim et al., 2016). The relationship between the researcher and researcher is defined by the 6Rs. 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 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 & 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 & 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 in order 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 & Wood, 2020; Madichie and Hinson, 2019).

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, Marks & Ramugondo, 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. Since, 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.

Disclosure statement

This is no financial interest or benefit that has arisen from this research and no conflict of interest.

Third-Party Material

No third-party material that requires permission has been used.

Reference

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Figure 1. Culturally Inclusive Research Approaches
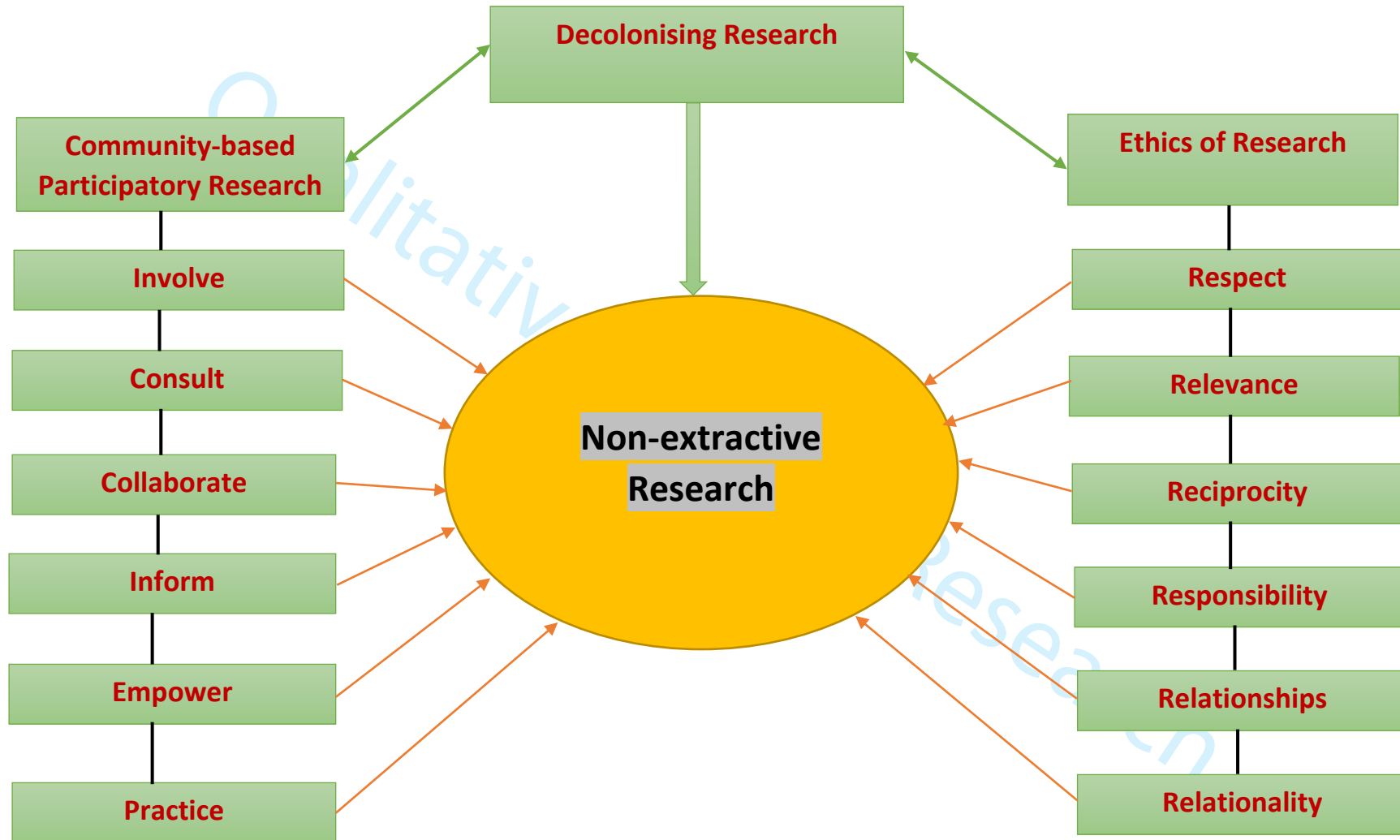
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Qualitative Market Research Manuscript ID QMR-11-2021-0135
"Decolonising Research Approaches towards Non-extractive research ethics protocols"

Reviewer(s)' Comments to Author:
Reviewer: 1

Recommendation: Minor Revision

Comments:
As a reviewer, I enjoyed reading this paper and certainly think this paper is worthy of publication! Although my suggestions may seem long, I hope the authors will constructively view them as supporting them making a good paper into a must read paper. I look forward to reading the revised version.

Additional Questions:
1. Originality: Does the paper contain new and significant information adequate to justify publication?: Yes. This paper makes a strong contribution to an important and emergent theme within marketing research - decolonising against the continued domination of Western biases within research methods. For this reviewer, the paper was a welcome addition to this growing stream of consciousness, and a paper that was both thought provoking and enjoyable to read.

2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: The paper was well grounded in existing research, and did particularly well to cite so many relatively new citations. Well done. There are a couple of areas I feel the authors should address to strengthen their paper, chiefly:

1. Can you define / explain what Chilisa (2020) means by 'relational indigenous paradigm'? Sounds interesting and important to your argument.
The paradigm according to Bagela Chilisa, "situates research in a larger, historical, cultural, and global context to make visible the specific methodologies that are commensurate with the transformative paradigm of social science research."

2. Page 6 - The actual discussion of what ethics feels somewhat short and functionary, and I wonder if there is an opportunity to unpack this concept further. For example, what constitutes ethics and how does this differ, or otherwise, between a Western vs Eastern perspective? For example, does culture (individualism vs collectivism) affect how one views ethics and therefore how this affects how one views ethics from a decolonising perspective? If not, then tell us, if yes, then tell us.
Thanks for your valid comments. The entire section has now been revisited and the flow now fleshed out in a more readable manner.

3. On page 6, there seems to be a jump in the argument to the role of researchers and reviews. This requires better sign posting and signalling as to why we are reading this.
Thanks for your valid comments. The entire section has now been revisited and the flow now fleshed out in a more readable manner.

4. Your literature review would benefit from some examples of real research projects to illustrate your argument. (If they are available that is).
Thanks for your valid comments. The requested changes have now been effected including the study by Nwankwo, Madichie and Ekwulugo.

5. At the end of your literature review, for this reviewer, it felt like your paper needs a conclusion. A call to arms for want of a term. Can you add an objective summary to your literature review which reminds the reader why your paper is so important to read!
Thanks for your valid comments. A concluding paragraph has now been included to reflect the "call to arms" on the subject matter.

6. In the Introduction, one or two sentences on the principles of colonialism might be good to further justify your paper, such as superiority of the West etc...and then remind us how despite the fall of empires, the dominating role of the West continues. (I accept you do this but something just to add to the framing in the beginning would be fab).
We couldn't agree more. Two sentences have now been added to help with the framing of the manuscript.

3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: Undoubtedly yes. The paper more or less makes a compelling case for decolonising the methodology and is more or less structured very well.

On a minor note...

Page 8 last paragraph, you talk about the ethical issues involved. Can you give us some examples here to illustrate your argument.

Page 8, sentence beginning with 'Balander (1955)...' there seems to be a link missing between the sentences.
Thanks for highlighting. This gap has now been plugged.

4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: This section was good, and I would suggest a worked through example, whether real of imagined for illustrative purposes is given here. This would allow the reader to follow and fully understand the important argument you are making.

On a minor note...

1. page 11, line 45 - 'Decolonising research entails...'can you explain what is entailed, and preferably with an example.

2. page 11, line 53 - 'Methodological approaches of research...' the sentence doesnt quite read clearly, perhaps you mean Methodological research approaches'? Yes. Thank you.

3. page 11 - 'The 6Rs is rooted in...' this is then followed by an incomplete sentence.

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: As mentioned previously, this paper makes an important contribution to an ongoing debate. The relevance and importance of this paper is highly relevant.

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: The paper reads very well. I have pointed out where I think their are incomplete sentences, but some other areas requiring the authors attention are:

1. Statements - throughout the paper, the authors write a number of statements. This would be ok if they were supported by cites, but they are not. Please read your paper and make these uncited statements into inferences. Examples include:

Page 2 'Another argument...'

Page 3 'Often indigenous researchers are criticised...;

Page 10 'Research that is qualitative...'

Also in a few cases the word tense is wrong, so a friendly reviewer should be able to help identify these.

Response: Again, thanks for bringing these to our attention. We have now revised each of the points in our revised manuscript.

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3 **Reviewer: 2**
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5 <mark>Recommendation: Major Revision</mark>
6
7 Comments:
8 Comments:
9 Overall, the title of your paper is exciting and ambitious. The first two to three pages are
10 interesting - you use this space well to bring to the fore the important issues in relation to
11 decolonising/non-extractive approaches. However, the second half of your paper reads
12 rushed, and the overall narrative unravels rather quickly. You seem to be compiling a range
13 of key references throughout your paper, but what is missing is the narrative (and voice).
14 What is the significance of the references you have chosen? How do they contribute to your
15 overall narrative and aim for the paper? You do fail to appraise the contributions of extant
16 research, leaving the reader to connect the dots. You need to define what you mean by
17 'western' research approaches. This is too broad a term and assumes a lot. The same for 'non-
18 extractive'.
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20
21 <mark>Please see page 5 (Decolonising Western Research Philosophy)</mark>
22 <mark>Non-extractive research (please page 6-8 exploring the work of Kouritzin and Satoru</mark>
23 <mark>Nakagawa (2018) five principles)</mark>
24
25 What is the significance of the references you have chosen? How do they contribute to your
26 overall narrative and aim for the paper? You do fail to appraise the contributions of extant
27 research, leaving the reader to connect the dots. <mark>Response: Thanks for highlighting these.</mark>
28 <mark>You can see how we have responded to the queries in our revised pp. 6-8, which now</mark>
29 <mark>illustrates in-depth Kouritzin and Satoru Nakagawa (2018) five principles for non-extractive</mark>
30 <mark>research: intent, integrity, focus on process, social hostage, and post-humanist outlook.</mark>
31
32
33 Your choice of CBPR has not been justified very well (the discussion is limited and weak).
34 Although it would seem to fit at the outset, you could have really honed in on the
35 construction of knowledge argument here. Furthermore, would CBPAR not be a better fit if
36 you are looking into social issues? My next issue is with your focus on ethics. I don't feel that
37 this is a paper which is scrutinising the ethics processes/protocols in all honesty (I would be
38 tempted to remove it from the title of your work). Your focus on non-extractive approaches is
39 much stronger.
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41
42 <mark>Thank you very much – we have now revised, and highlighted the focus/title to non-</mark>
43 <mark>extractive approaches as suggested</mark>
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46 I would avoid the rose-tinted, neat and tidy approach to community research - e.g. p.10 you
47 note "when researchers consult with communities, they can obtain feedback and suggestions
48 on the process and applications of the research theories and framework...", you then state that
49 support can be achieved by "giving more power to the communities", I feel your use of
50 language here is problematic. 'Giving power' is itself a problematic notion, (empowered vs
51 powerless). You also state on this page that "research that is qualitative in nature is
52 decolonising than quantitative approaches". How so?
53 <mark>Evidently, arguments and positions are best presented qualitatively. We have now made a</mark>
54 <mark>compelling case as to the query on "how so?"</mark>
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57 Overall, you have an ambitious start for the paper but I feel that you could have included a
58 discussion around the structural issues of the research processes, e.g. what constitutes
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knowledge? There is a bigger structural issue around knowledge creation, who profits from the business of knowledge creation and in whose interests is the research work being conducted. Why aren't indigenous communities knocking on the doors of the institution to help solve their problems? It's the other way around. I feel there's much more scope for an in-depth analysis here and you raise a number of important points throughout. To strengthen the paper, you may want to shift your focus to more of the cause (structural) than the symptoms. I wish you all the best with your research.

Thank you very much, we have noted these views for future studies as the word limit do not allow to engage in what constitutes knowledge? There is a bigger structural issue around knowledge creation, who profits from the business of knowledge creation and in whose interests is the research work being conducted. (please see concluding paragraph).

Additional Questions:
1. Originality: Does the paper contain new and significant information adequate to justify publication?: I wouldn't say that the paper contains any 'new' information per se, however, there is a significance in the arguments presented and this is the interest point of the paper.

Thank you very much for the observation. We have revised the paper and introduced new literature and sub-heading such as Campaign for Decolonising Knowledge Production

2. Relationship to Literature: Does the paper demonstrate an adequate understanding of the relevant literature in the field and cite an appropriate range of literature sources? Is any significant work ignored?: the paper does demonstrate an adequate understanding of the literature.

The question of whether any significant work is ignored is a subjective one. Of course, I feel that there could have been much more in-depth discussion of the key points.

Thank you very much, we have explored work of Kouritzin and Satoru Nakagawa (2018) five principles of non-extractive research).

3. Methodology: Is the paper's argument built on an appropriate base of theory, concepts, or other ideas? Has the research or equivalent intellectual work on which the paper is based been well designed? Are the methods employed appropriate?: The methods sub-section is the weakest part of the paper. The approach is unclear and I am not convinced that the author(s) understand the stages of conceptual model development.

The approach and/ or conceptual model development has now been fleshed out for ease of reference. Please see the concluding paragraph of the method section where the model development is discussed.

4. Results: Are results presented clearly and analysed appropriately? Do the conclusions adequately tie together the other elements of the paper?: N/A

5. Implications for research, practice and/or society: Does the paper identify clearly any implications for research, practice and/or society? Does the paper bridge the gap between theory and practice? How can the research be used in practice (economic and commercial impact), in teaching, to influence public policy, in research (contributing to the body of

knowledge)? What is the impact upon society (influencing public attitudes, affecting quality of life)? Are these implications consistent with the findings and conclusions of the paper?: The paper makes very important points, and starts off with an ambitious aim. However, the author(s) fail to execute the aims of the paper sufficiently. It is unconvincing towards the end.

Thank you very much. We have made changes to the aim and objectives of the paper and focused more on decolonising and non-extractive research approaches

6. Quality of Communication: Does the paper clearly express its case, measured against the technical language of the field and the expected knowledge of the journal's readership? Has attention been paid to the clarity of expression and readability, such as sentence structure, jargon use, acronyms, etc.: Yes. There are some minor spelling/grammatical errors in places.

Thank you very much for the observation. We have revised the draft and correct errors