

DECOLONIZING THE RESEARCH AND RESEARCH METHODOLOGY IN SOCIAL SCIENCES: PERSPECTIVES OF UNIVERSITY TEACHERS

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ABSTRACT

The aim of this qualitative study is to investigate the impact of research and research methodology on science sciences from the perspective of university teachers. Specifically, the study aimed to understand how University teachers view on decolonization Eurocentric social sciences discourse and techniques of research used in social sciences .Using a purposive sampling technique, 15 teachers from public universities were selected for in-depth interviews. Key themes and categories were extracted from the thematic analysis process. The main strategies suggested by interviewees for decolonization of social sciences in Pakistan include indigenous epistemological approaches, hybrid studies and alternative, regional studies, and indigenous knowledge and research methods. Based on the findings of this study, the perception that ignores indigenous knowledge, the value of collaborative research, grounds for learning, respect and dignity in mainstream research needs to be changed.

Keywords: Decolonizing, Research, Research methodology, Social Sciences

1. INTRODUCTION

The decolonization debate has dominated academic discussions in recent years. Many researchers, writers, social and political activists and many researchers, writers, social workers and politicians in African and Asian countries use the concepts of colonialism and decolonization in their research. Decolonialization is known as the “decolonial turn” and is rooted in the struggle against racism and imperialism (Maldonado, 2006).

The study aims to decolonize and epistemologically transcend Western science and epistemologies, which is called epistemological decolonization. As Mignolo (1995) points out, decolonization is not a new phenomenon, at least in African countries. It dates back to the works of thinkers such as Aime Cesaire (1984), Syed Alatas Farid (2009), Franz Fonon (1961, p. 27), Paulo Freire (1970), Chilisa (2012) and Linda Smith. The social, political and intellectual foundations of decolonization have been evident for some time.As a researcher, I have had the opportunity to evaluate and

rethink how we do research due to the revival of the debate on the colonization of science in Pakistan and other countries, especially in the light of the criticism of this idea by Syed Alatas Farid (2009) and Tuhiwai Smith (1999). All researchers and research groups are called upon to rethink and evaluate various research methods and methods that can benefit people and produce positive results; regardless of whether the problem is old or new, there are two things to consider: Researchers in new countries and their impacts.

In recent years, the pandemic has further increased the value of evidence and research in decision-making and field decision-making, and conflicts have emerged over where, how, by whom and for what purpose research is conducted. Covid-19 has accelerated the development process in some areas and has enabled or required scientists to conduct more research using different methods. These include the use of technologies such as social media and online platforms, rapid analysis and

linking of existing data, and remote assessment methods. This does not mean that the idea of participating in this research is the best idea, as these methods have their own shortcomings, but it is a beginning and rethinking toward reconsidering methodologies.

Covid-19 has also led many scholars to explore distance learning and other forms of collaboration, which increases the risk of disruption to the research table in the search for truth. In doing so, scholars in the Global South have considered how the process of decolonization research can be expanded and explored the implications of these (and other) paths for their own content and contexts in relation to the development of this process. Some of the issues that arise when discussing the work are those faced by Western studies and researchers and research conducted in universities (Ahmed, 2012). We must understand that knowledge must be decolonized (S F Alatas, 2019). Who benefits from research (Smith, 1999)? What can we do to combat this limitation (Yang and Tuck 2014). If studies are to include principles of knowledge, what sources should be created and how should they be created? 3. We must define the word “Eurocentrism.” It highlights that research, participation, and the decolonization of researchers (Cochran et al., 2008) are now important issues in all areas of science.

The basic claim of scientists is that social science and philosophy must be decolonized because the scientific heritage of the West is based on colonial exploitation and conquest. This is because the history of Western epistemology lacks the tools necessary to understand, analyze and capture the world. According to Mignolo (1995), the methodology of decolonization in social sciences and philosophy means the creation, exchange and sharing of knowledge that is not based on the epistemology of Western modernity. According to the famous author Smith (1999), decolonization is a research method that supports Aboriginal voices and epistemologies when working with indigenous people. Decolonization is the process of researching indigenous peoples.

The question that needs to be answered is, which aspects of knowledge and culture should be decolonized? Should the social sciences use decolonial research? Which group needs to be colonized more; scientists, literature, or scientists themselves? The general concept of decolonial social science methodology and its impact on Pakistani

society will be discussed, as well as its applicability to international debates challenging security research. Decolonial research, particularly in the social sciences, requires independent thinking and does not rely on Western-style knowledge and information methods in the research process, as opposed to Eurocentric method research. First and foremost, we must be conscious of our epistemological position and how our work as researchers changes society. Is there a fourth local epistemology? We cannot state that the current methods are unsuitable for our study objectives; rather, it is necessary to comprehend the benefits and drawbacks of the current methodologies and tailor them to a particular local environment. This calls for the use of indigenous knowledge and locally owned methodologies, as well as a discussion of the presumptions made about beliefs, values, and knowledge for research in a global setting.

The biggest problem with the European-Western scientific paradigm is that it does not acknowledge the contribution of globalization, colonialism, and imperialism to knowledge production. The European-Western scientific paradigm is based on beliefs and ideas about globalization, imperialism, and colonialism. By understanding these concepts, you will be able to identify and understand the ways in which European and Western methods have been used through colonization and empire. You can see how they have used this knowledge to become managers (Chilisa, 2012). Decolonizing research requires a systematic and objective approach to “change research institutions, deep infrastructures, and guiding ways of planning, conducting, and communicating research knowledge” (Smith, 1999).

It is common for researchers to overlook the ways in which many discourses interact within the study setting and the ways in which the truths generated by research questions impact their own discourses. Reflective researchers foster an environment where issues regarding the ways in which training and education grounded in western ethnocentric, patriarchal, and capitalistic methods and epistemologies influence research in the global periphery can be raised (Saavedra et al., 2009). Researchers discuss potential issues that could develop from colonial contacts with research in this session. These concerns include, for instance, those pertaining to language, representation, history, and the production of knowledge (Dei, 2000).

Western science is attacked by postmodernists for collaborating with the Eurocentric hegemony that ignores many theories and research methods. According to Lather (2006), some people like Foucault (1970) are trying to create anti-science. This will require the researcher's work and methods to be recreated rather than done through reflection. The aim of this presentation is to create an environment where the concept of scientific truth can be questioned with panic by coming together from different perspectives in the context of Pakistan's research.

Statement of the Problem

In the social sciences, we can observe the use of the idea of decolonizing research methods to question widespread western approaches, research methods and ideas that undermine indigenous knowledge systems and weaken the knowledge of marginalized and oppressed people, all conquests of western knowledge systems by rule that colonize or take over our knowledge and practices. Western scholars and academics have an invisible influence on local scholars in terms of research content, data collection and analysis, and material research paper. We must talk about the current status of the social sciences, how eurocentrism is affecting them, and how we are addressing the issue.

Social science is still based on theory. There are many theories and ideas that are dominated by the Western world. There is a relationship between power and intelligence. Power is also used to try to control everything in the world, socially, culturally, politically, and economically. The problem with agriculture and Western studies is that non-Western, non-European groups are marginalized and this knowledge of injustice is created by Western ideas to the detriment of other types of knowledge. The colonization of social sciences and the deconstruction of these biased knowledge systems and beyond the marginalization the domination of western concepts, results in local and indigenous knowledge system is ruined. The majority of the time, we employ theories and concepts that are western in nature and that are appropriate for our local people. For example, when gathering data, we interview people and solicit their opinions. We also frequently conduct research that is outside of our local expertise and is not intended for our local population. In order to decolonize research methodology, particularly in the social sciences, we

must think critically and independently of outside influences in situations when indigenous research methods, knowledge, and experiences pose a challenge to the western approach to the study. It is now necessary to investigate the problems with indigenous research quality and decolonize in social science research methods and in context of universities teachers.

Objectives

The objective of this study are following:

1. Investigate university teachers' understanding of scientific research and research.
2. Discover how university teachers perceive the decolonization of social science research ideas.
3. Document university professors' perspectives on indigenous knowledge creation.

Research Question

1. How do university professors interpret local and global contexts for Eurocentric social science research and research methodology?
2. How may Pakistani researchers indigenously their social science research methodology?
3. How might social research be informed by the indigenous knowledge and theories developed by regional researchers?

Significance of the study

This work is significant because it focuses on teachers looking at research decision-making and the use of indigenous knowledge in research, both of which are important to people in our societies. It discusses all aspects of the decolonial approach, its implications for academics, and its relevance to international debates around security studies. The researchers consider teachers' views on the meaning of decolonial ideas and the decolonial approach, particularly the importance of social sciences and research sciences. The problem with the subject-object dichotomy is that non-Western and non-European people are marginalized in our education system because we use Western theories, methods, and authors for people of race. Furthermore, the dominance of Western ideas distorts indigenous knowledge and reality, leading to a distorted understanding of reality. We examine the current situation where Western knowledge systems have completely taken over, colonized, or taken over our knowledge and work. Decolonization has become

necessary for research to benefit indigenous knowledge and benefit participants in society.

Decolonizing research aims to strengthen the voices of indigenous researchers and reclaim the rights of research participants. It is a way of re-appreciating the importance of research with indigenous peoples around the world. By decolonizing research and researchers from the perspective of the participant, researchers and participants can re-engage with all aspects of research. After decolonization, science can be used for social justice and the recovery of indigenous ways of knowing and doing. It is important to recognize that our aim is not to bridge Western and Aboriginal perspectives, nor to abandon all Western theories and methods. Restructuring existing methods and procedures for copying imperialist knowledge is now crucial, as is using indigenous knowledge to reconstruct or invent scientific practice.

2. LITRATURE REVIEW

Background

The articles (2016) point to the need for an Aboriginal framework and a focus on Aboriginal lands, as well as the use of decolonial strategies as alternatives to justice or human rights. Discuss why decolonialism is necessary alongside research to be effective and useful to participants. The author has had the opportunity to reflect on his own experience of decolonialism through fifteen years of teaching, research and service to a variety of indigenous groups around the world, primarily in Africa and Asia. It does this by presenting a number of cases of scientific intervention to highlight the problems of Western scientific education and the ways in which decolonial scientific research addresses the rights of research participants while supporting researchers. Decolonization changes us as participants and teaches us how to look at our research with patience as teachers and researchers. However, research has raised concerns among Aboriginal people about inappropriate methods and practices. Researchers have a responsibility to ensure that their work does not harm anyone (Cochran et al., 2008).

As per Smith's (1999) account, the term "decolonization" designates a research methodology that centers the study process around local (indigenous) voices and epistemologies. The involvement of the indigenous community is prioritized in this approach. As stated by a team of

scholars (Denzin et al., 2008). The process of decolonization is a continuous anti-colonial fight 10 that respects indigenous worldviews and recognizes the sovereignty of indigenous peoples, local communities, and their lands (including the process of decolonization). Decolonization, it has been suggested, is an ongoing process of relearning and unlearning about ourselves as researchers and educators, as well as taking ownership of our participation. Scientists and research are not adequately defined in Western science education. Most studies of indigenous populations are conducted by researchers who have no training in anti-colonial studies. Indigenous writers such as Kovachak et al. (2010) argue that any Western research that is not primarily aimed at decolonization is an "oppression" of indigenous peoples. Understanding philosophy and science from our own perspective and for our own purposes is the first step in anti-colonial science (Smith 1999, p. 11). 39) This is after "knowing" and "understanding" and "believing our thoughts and feelings in the world."

In addition, scholars believe that if Western science is not respected and decolonization is not considered important and scientific, it can lead to economic inequality, exile, loss of livelihoods, and devastating effects on many indigenous peoples. This is due to the scientific nature and importance of decolonization.

Indigenous people feel powerless in terms of science and have long been seen as negative subjects of Western science. To say that Aboriginal science should be part of decolonization, to say that Aboriginal people should have the right to political, economic and scientific self-determination, is the same as saying that indigenous science should be part of decolonization.

Local people feel helpless about science and have long been viewed as negative subjects of Western science. To say that Aboriginal science should be part of decolonization, that Aboriginal peoples should have the right to political, economic and scientific self-determination, is the same as saying that indigenous science should be part of decolonization. However, according to Smith (1999), decolonizing Western science does not require researchers to reject all Western methods and ideas, as these can be modified if they are found useful and acceptable by local indigenous people. In other words, decolonizing Western science does not mean that scientists reject all Western theories and

methodologies. Aboriginal people may find it difficult to participate in Western education training if they are not culturally respectful, respectful, and loving towards the local community. Finding a collaborative space where participants and researchers can benefit from the research is an important step in resolving the issues raised by Western science education (Wilson, 2008).

Ethnographic research training

Participant observational ethnographic research, in which the researcher watches and interacts with everyday life, is a crucial method to master. The basis for a study on a particular cultural topic was fieldwork. For example, twelve must be devoted to human rights and social justice, and actively engage in programs that assist rural and urban populations as well as racial and ethnic minorities.

Interdisciplinary research training

Despite widespread recognition of the benefits of academic research collaboration, interdisciplinary research collaborations are becoming increasingly rare, with specialization continuing in a particular area of research (Haraway and Latour, 2004).

In a critical review of recent work, Zavala (2013) focuses on lessons that can be applied to community self-determination through participatory research (PAR). The authors discuss new perspectives on the role of the foundational structures developed for PAR projects in defining indigenous research that have emerged in Latin America and New Zealand. Many indigenous scholars have spoken out in support of the imperialist agenda that dictates what is scientifically possible. But when it comes to the role that grassroots scholars play in responding to politics today, they often remain defensive on the other side. These chapters suggest that anticolonial research should focus more on areas where anticolonial research can be put to practical use, rather than the ongoing struggle for technology. We cannot respond to what others have planned for us; we must be agents of change. While it is important to recognize that the struggle against exploitation and injustice can be fought on many fronts, Native Americans must set the agenda (p. 2110, Smith, 2000).

Even though there is a history of indigenous activists and scholars being rejected by western

researchers who claim ownership over indigenous knowledge and inventions, marginalized areas are increasingly being transformed into places where resistance and flourishing can take place (Collin et al., 2018). Decolonizing research means respecting and understanding theory and research from previously marginalized points of view, as well as prioritizing the interests and worldviews of non-Western populations (Battiste et al.). The two most important points of cultural change are changing our colonial thinking and developing alternative knowledge. While anti-colonialist ideas connected to indigenous theories currently dominate this research, there are many other consequences of colonial oppression. As a result of our solidarity against colonial oppression, we envision a collaborative environment where historical and contemporary lessons learned from victims of global oppression can be used to improve the quality of research. As we move toward more narratives of the colonization of science, everyone in academia needs to treat each other with humility, respect, and responsibility. We have to be careful not to downplay the difficulties faced by others by incorrectly contextualizing or drawing parallels between their experiences and our own. The article's objectives are to: (1) emphasize the value of anti-oppressive research; and (2) offer qualitative researchers essential techniques based in decolonial theoretical frameworks.

Challenges in disciplinary research training

The challenges of disciplinary research training Disciplines are composed of research methods and academic study subjects. They include problems, theoretical frameworks, approaches, technologies, and frames of particular theoretical reference. According to Pitts et al. (2008), disciplines can also be thought of as subcultures with their own language, concepts, practices, and certified practitioners.

Cut out from the activity, When there is a gap between research and practice throughout research training, it can be very challenging to be a researcher (Datta, 2017).for example, the research process, social problem analysis, and writing assignments and theses that involve structural study of social concerns. How to ensure that the data we acquire is reliable and valid, identify predictability in our study, and maintain objectivity when conducting fieldwork, including data collection and analysis. Researchers may encounter substantial challenges

when it comes to obtaining trustworthy and meaningful participant participation in their work. These challenges are generative in that they lead the focus of study to change from narratives of harm or destruction to processes of power (Tuck & Yang, 2012).

There is ample evidence that social science studies need to be rescued from years of silence, of hearing only Western European languages and seeing the world through one lens (Guba & Lincoln, 2005, p. 212). It has always bothered me a little that Western education has influenced so many of my relationships with animate and inanimate things in my community. How can scientific research in developing, non-Western countries be decolonized so that Western ideology and hegemony do not affect the nature of the human body of the people there? (Idemundia, Patiently Prepared, 2002, p. 231).

Concept of Captive Mind

All scholars, starting from Partha N. Mukherji (2004), have argued that the social culture that started and grew in the West is irrelevant to other parts of the world. Syed Hussein Alatas, a Malaysian scholar, coined the term "closed heart" (2004). It is intended to use blind repetition of Western paradigms in the search for scientific knowledge.

Others, such as Ngungiwa Thiongo (1986) and Fanon (1967), discuss a process they call the "colonization of ideas." This process involves the alienation of communities from their ancestral traditions in order to replace the culture of historically marginalized and pre-colonial societies with European and Western ones. In education, students are taught the language of the invaders, which forces them to abandon their traditions and accept European and Western ideas and lifestyles as models for all. This process is accomplished through education. Throughout this research, the history and experiences of the poor and communities in the region are often ignored in favor of European and Western standards.

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accept European and Western ideas and lifestyles as models for all. This process is accomplished through education. Throughout this research, the history and experiences of the poor and communities in the region are often ignored in favor of European and Western standards.

What follows is an analysis of imperialism and colonialism that pays close attention to the issues it discusses, such as third-party processes in space, research methods influenced by past historical research, and the decolonization and indigenization of Western scientific ideas. The three methods that were conceived as a method behind the origin are as follows. It continues to present cases that show how the world continues to serve the interests of past and present colonizers, how and how colonial studies science uses the theory behind the dominant race's theory and thought. It also argues that the world continues to serve the purposes of past and present colonizers (Chilisa, 2012, p. 18).

The research may categorize, identify, denounce, illustrate, or suggest remedies for issues that indigenous peoples, peoples who have been colonized in the past, and historically oppressed populations confront. Research without upholding the self-serving research paradigms that are pervasive in Western thought has been promoted. It is evident from these paradigms that Western methods of knowing are superior than other methods.

You will be able to identify and comprehend the ways that colonializing Euro-Western strategies function if you have a basic understanding of the imperialism, colonization, and globalization assumptions that underpin the Euro-Western research paradigm. With this knowledge, you will be able to: Consequently, decolonization is the process of conducting research in a way that gives those whose worldviews have been subjected to a long history of marginalization and oppression the chance to communicate using the frames of reference that they have created for themselves.

This is the process of "going back" to examine how various academic disciplines—like psychology, human studies, education, sociology, history, or pure science—have rejected colonization and have knowledge based on their own frames while describing and theorizing about the colonized other. The process of "researching back" is what this is called. Hegemonic literature authored by historians, psychologists, anthropologists, and other social scientists is also examined. This examination aims to

examine the detrimental effects of Western viewpoints and how these writers uphold the notion that Western knowledge is better (Said, 1993)

3. METHODOLOGY

The study's philosophical underpinnings are explained at the outset, and university professors' perspectives on decolonizing research procedures are investigated. The researcher employed the qualitative research method. Purposive sampling was employed to collect data from respondents, and in-depth, semistructured open-ended interviews were conducted as part of the qualitative research process. Utilizing purposive sampling, the data was examined. In order to gather qualitative data for the study, fifteen male and female university lecturers in Lahore completed a survey. This chapter also includes explanations of the study population, research sites, sampling strategy, research design, data source, fieldwork methodology, and how to haggle with respondents.

Research design

Qualitative research design was adopted in accordance with the main purpose of the research. Qualitative research can be used to examine the entire phenomenon and examine all its components (Stew 2012). Social science researchers tend to use interpretive research methods because they approach "how" and "why" questions from an insider's perspective (Berg, 2001). Maxwell (2005) describes the results of qualitative research in terms of five cognitive goals: content, process, problem, and finally the "narrative" of participants' behavior in nature. The term "emic"²³ refers to and describes situations from a personal perspective rather than a scientific perspective (Meriam, 1998). It is important that the study design be prepared in order to carry out the entire inquiry. The foundation of the research design influences the formulation of significant strategies and tactics. These presumptions start with the subject of the study, information sources, data collection instruments, and methods of analysis. The researcher connected the qualitative research design by reading, analyzing, and assessing the review and the procedures' arguments (Neuman, 2006).

The researcher used qualitative research methodologies for the investigation. One kind of instrument for gathering information is the open-ended interview. Furthermore, the questions' format is out of the ordinary for this sort of approach

because it is more subjective and personalized while still being straight, open, and obvious. If a controlled study has been done on the apparent problem or if the topic is new to the area of study, then explanatory studies have to be categorized as such, however this mostly depends on the kind and approach of the research being done.

Sampling

In terms of research, the group to which the research is applied is called the target population. This group, sometimes called students, is included as part of the population plan. The researchers collected samples from the population. 25 The participants of this study were the academic staff of the Punjab University, Lahore.

The researcher used the purposive sampling technique in qualitative analysis. Purposive sampling, also known as judgmental sampling, subjective sampling, or selective sampling, is a method in which researchers select research participants from the population based on their evaluations. The term "purposive sampling" refers to a method other than random sampling in which "subjects in the sample are selected based on the judgment of the researcher."

In Punjab University, social sciences are taught through various courses from various departments, colleges and institutes. The researcher contacted these teachers and shared his findings with them. The researcher asked the teachers to contact him if they were familiar with population studies. When the researchers first invited twenty people to participate in the study, some of them dropped out because the researcher's time was not available to them. Lastly, the researcher spoke with fifteen academic members at Punjab University through interviews. The researcher interviewed the selected people using the purposive sampling approach as a guide. This methodology is being used in situations when it is not advantageous, feasible in a timely manner, or easy to accomplish. The study's sample size A good sample ensures that inference won't stray from the population parameter by a specific amount while sampling is still happening. A sample of fifteen public university lecturers with training in social science was selected.

Data collection

Open-ended interviews were used as the data collection technique, and interviews were conducted

with participants to obtain primary data. All research on this topic is reviewed. While reviewing the literature, we identified key concepts related to the topic from various sources. It was reminded that this decision applies to all meetings of leaders. For example, consider the type of research project and how many tools will be used to obtain information from sites or participants. It is easier to follow this study thanks to the interview guide.

Participants received general instructions from the researcher, who then spoke extensively about the study process. After participants were identified in the meeting with the researcher, preliminary questions were asked about the study and the research problems. Additional details and explanations were added to the interview guide to ensure that participants provided complete answers and information. Broad questions were asked about the goal. We meet with individuals to meet at the most convenient time.

Participants selected in previous meetings have been briefed and counting 27 times. The interview is conducted in a place where the interviewees are comfortable and relaxed. The interviewer can increase immediate understanding, look for nonverbal cues, verify that participants are honest, and ask for advice; this is an added advantage even for a limited time. Kuyper and Seamans define interviews as conversations with specific goals. Interviews are used to understand a person's thoughts, beliefs, and reasons, not their facts or behaviors. Interviews can take many forms, including semi-structured interviews. Use an interview guide that lists key points of interest and may include open-ended questions as well as follow-up questions. Semi-structured interview apart from more formal ones.

Data analysis

The researchers interviewed 15 teachers at Panjab University. The sample consisted of 11 male and 4 female teachers from different social backgrounds. Both of them teach various subjects like Social Sciences, Gender Studies, Social Work, ISCS and Communication at Panjab University. The age of the participants is between thirty and fifty. All the participants are now studying in Lahore. Additionally, the researchers only collected data from people with social experience.

Use thematic analysis to analyze the elements. The approach is influenced by the expert

researcher's knowledge. After extensive data analysis, the researcher's understanding of the data and context is used to identify, analyze, and interpret the content in the data. The researchers reviewed the excluded data multiple times. After data analysis, multiple factor analysis was conducted and separate themes were identified among the categories based on similarities and differences in the participants' responses. Neuman (2014) stated that the numbers in the data set provide the characteristics of the research topic. After the coding and discovery of 32 themes corresponding to the materials, the analysis proceeded to the next stage. After giving the appropriate name to the topic, a detailed research was conducted.

Ethical considerations

As research initiatives are planned, several issues come up. Some rare instances must be acknowledged in order to give the selected participants the impression that the study procedure is simple. These agreements show to be quite helpful in understanding the finer points of the problem that is being investigated. The researcher received a comprehensive explanation from the supervisor on the study, sample needs, interview schedule, and processes interviewing, recording, and editing the data collected. The selected people gave their informed consent prior to starting their interviews. The researcher's goal in conducting the study was to protect the selected volunteers from any bodily, psychological, or social damage.

Additionally, the researcher ensured that the participants provided all the information they needed, including that the interview was voluntary, anonymous, and for research purposes only. Even after the study, the researchers did not force anyone to give us the information we needed because the participants had no knowledge or interest in ethics. It is your responsibility and morality to be fair" (Neuman, 2005).

Decolonization the Research

Many researchers are unaware of the amount of interaction that goes into creating the conditions for their research and how these interactions affect the perception of reality in the research. Analyst reflexivity allows us to question how training and preparation based on Western ethnocentric, patriarchal, and capitalist processes and epistemologies affect research in global

environments (Saavedra & Lower, 2009). It examines issues such as the development of new connections that facilitate learning, the processing of information relevant to questions, similarities, language, and history (Dei, 2000).

Postmodernists criticize Western education for promoting the euro in the Middle East to the exclusion of other perspectives and processes. Some, like Foucault (1970), hope that resistance will confront subversive behaviors and change the analyst's work and practice (Lather, 2006). To challenge the notion of scientific realism that still exists in the Pakistani scientific environment, this exhibition was designed to provide a space where multiple perspectives interact.

4. ANALYSIS

Once the data is obtained, the next step is to analyze and evaluate the data so that it can be used in further research. Thematic analysis is a method for identifying, analyzing, and documenting recurring patterns in a data set. Configuration files are organized and published in this way for general information purposes. In summary, thematic analysis is the act of finding recurring patterns of themes in material such as multiple focus groups, interviews or texts (Barun and Clarke, 2006).

Use thematic analysis to analyze the elements. The approach is influenced by the expert researcher's knowledge. After extensive data analysis, the researcher's understanding of the data and context is used to identify, analyze, and interpret the content in the data. The researchers reviewed the excluded data multiple times. After data analysis, multiple factor analysis was conducted and separate themes were identified among the categories based on similarities and differences in the participants' responses. Neuman (2014) stated that the numbers in the data set provide the characteristics of the research topic. After the coding and discovery of 32 themes corresponding to the materials, the analysis proceeded to the next stage. After giving the appropriate name to the topic, a detailed research was conducted.

Main theme and categories

The four themes listed below were identified by the study. These themes are important in determining how the scenario is interpreted by each individual. The themes emerged as a result of the research participants' frequent usage and discussion

of these phrases. "Localized Research methods," "Indigenous epistemological approach," "Hybrid and transformative research," and "Local Knowledge and Techniques of Research" are some of the titles given to these issues.

1-Localized Research Methods

Essentially, a case study serves as a method for project research. We use a variety of research designs and methods in the natural and social sciences. Decolonial work can lead to oppression and conflict between people who do not follow certain rules. Knowledge creation, research, and 33 knowledge practices have been colonized.

Most Western studies interfere with indigenous knowledge and methods. The basis of knowledge is limited to Western science. Most interviewees discussed how important Western science and methods are in our education. Many participants said that popular studies contribute to indigenous knowledge, and that research methods, techniques and tools are discussed and shared.

Participants emphasized that we need to think about indigenous knowledge systems and pay attention to the social issues inherent in our work. Overall, some participants commented on the research process believing that we rely on Western science and do not develop our own research methods, tools, and techniques, or even develop ideas about regional issues. They also question how we draw on indigenous knowledge and theories that do not exist. We need to develop new ideas and methods that will work best for the people in our communities.

One of the participants said:

When we discuss decolonizing these approaches, the methodology

serves as a road map for doing research. These decolonizing methodologies and studies have Consequently, new techniques and strategies that more effectively and profoundly include indigenous methods of knowing in addition to cultural norms and procedures like sharing and storytelling orally wisdom and knowledge via group discussion.

Another Participant described that:

There is no alternative viewpoint on this matter, and I agree with research methods that all research techniques are colonized and that we must decolonize them.

One of the male participant stated:

Basically, the definition of methodology is a path to do research, the methodology is the same in all the areas of educational research either its social sciences or sciences subjects. There are no different research methods for both areas because if examine the word 'Science' in terms of social sciences, have the same concepts using significant techniques as other scientific subjects used.

One of the female participants said:

Unfortunately, the work on research methods in social sciences in Pakistan is very low instead of applied sciences and natural sciences. Lack of research culture, the question is how the research should undertake.

There is no theory in social sciences developed locally therefore unfortunately we use western theories and reflections undertaken in research.

Another respondent said that:

The process of decolonization in research methods is an ethical, ontological, and political exercise rather than simply one of approach and ways of producing knowledge.

We need to generate an alternate way of knowing and research methods to decolonize the existing methods and knowledge.

The paradigm for rape research is Western research. Decolonizing science will restore indigenous understanding of how science can be used for justice. Rather than abandoning all Western ideas and methods, we should focus on building a bridge between indigenous people and Western thought.

2-Indigenous epistemological approach

Decolonization in science refers to working with local communities to explore important regional philosophies and epistemologies. Indigenous epistemologies and models of knowledge have been marginalized; they see these as myths and think that Western ideas, concepts and methods are the only science. Our learning process intervenes and allows some of the epistemology to escape. Our indigenous perspective provides a deep understanding of the problems and issues that need to be restructured and redefined throughout our society.

Regarding Indigenous epistemology, another participant stated: "Rescuing indigenous traditions and practices to support and innovate Indigenous science."

One of the participants stated that:

Follow indigenous protocols and focusing on indigenous values and epistemologies are important for researchers. The question is through which lens do we have to think and see the knowledge, we must see the problems through our lens we cannot use the western lens in everything.

Another respondent give views that:

I believe and follow critical thoughts and a feminist approach to see things as a university teacher, in this critical analysis I believe we have to be independent now and follow our local epistemologies in the research area, this will help overcome the dependency on western epistemologies.

Another participant described that:

It is the wrong perception that there are not any local theories generated in Pakistan, many of the Ph.D. holders give findings in the end and theories which can be used, I work on the caste system in Punjab I have given theory on it. When we conduct research and talk about epistemological perspectives in which philosophical assumptions matter.

Another respondent said that:

Decolonization the research means centering the indigenous voices and epistemological perspectives throughout research processes. We must commit to challenging the belief that western methods, perspectives, and ways of knowing are the only approach the knowledge generation rather than turning a blind eye to traditional knowledge from other cultures.

Many participants were influenced by Karl Marx's critical theory to look at things critically; therefore, many interviewees felt that Western methods and epistemological perspectives misappropriated indigenous ideas and methods. Many epistemological projects are common to our research, such as feminist epistemology, modernist and postmodernist approaches. for example, one of the participants said:

The feminist approach in Pakistan from the West is different, different in the sense that the issues of gender especially women's problems are different as compared to women of the West, so if we see feminism through the lens

of the West we cannot solve the problems in our society, we need to see problems in our lens according to our values and culture.

3-Hybrid and transformative research

Decolonization in terms of science does not mean abandoning all Western theories and methods; instead, they can be modified to a level that the local population finds useful and usable. In addition to solving new problems, researchers must also eliminate conflicts between themselves and their subjects or participants. Indigenous scholars Zavala (2013) believe that providing Indigenous voices and perspectives is more important than any other path in the process of decolonization. Many of the participants centered their discussions around the research process, questioning assumptions of power in science, collaborative research with other researchers, and the accumulation of knowledge. These teachings reflect the livelihoods of marginalized communities and challenge Western wisdom.

One of the respondent said:

Researchers may start with a cross-cultural research methodology and critical analysis. Understanding cross-cultural research and critical investigation practice can be a significant epistemological shift for researchers. Learning how to apply ideas and procedures to the setting of indigenous and crosscultural research is known as cross-cultural learning. It will be possible to recognize, comprehend, and examine theories, practices, and criticisms relating to the relationship between colonialism and research thanks to this theoretical knowledge.

Another participant stated that:

We haven't generated our research methods and theories and not worked more in social science yet that's why we are using western methods and techniques in research, but we need to work on it, first of all, we should think about what our perception regarding colonial research and colonial knowledge production, we need to change our perception first, secondly fill the lack of research work in the social sciences field. 39 Through seminars and conferences, we may change the perception of our students and researchers.

Another participant said:

Culture's norms, values, and beliefs shouldn't be seen as impeding research. They should be a crucial component of the indigenous research approach, openly included, and transparently considered. This is significant because, if the researcher ignores them, the results of the study or the study's methodology may be affected.

Another participant gives views:

We need to develop indigenous methodologies that can be used by local non-indigenous researchers, as well as conduct transformative research using these methodologies. Indigenous approaches do not disapprove of Western academic canons or Western scholars.

4-Local knowledge and techniques of research

Many participants in this topic suggested different ways and methods to decolonize the study and provide knowledge in the field. Many teachers (participants) shared research problems and discussed the researcher's perspective. For example, they shared the belief that many teachers, students, and others do not believe that scientific methods exist. Technological and scientific methods are important, but if 40% of scientists do not think about them, the problem will not be solved. Indigenous practices should be considered in the use of specific indigenous technologies, research objectives should be clarified, and the potential benefits of the research to the local community should be explained.

One of the participant said:

The local people's interests, experiences, and knowledge must be at the centering of research procedures and the development of knowledge about local peoples, indigenous approaches require writers to critique and evaluate their research process and findings.

Another respondent described:

The technique of the decolonizing of research is when we design the research questions, we must think about the research needs and societal needs, is research for local issues or international needs? Are we building the questions for resolving the issues of society or just we are describing them? We have to use the techniques that resolve the local issues for ingenious people.

Another participant said:

First of all, we have to free teachers and researchers from administrative duties. There are many duties performed by a teacher at a time so how he/she thinks 41 about research and how he or she generates new knowledge. A University teacher must teach and do research only.

Another respondent stated:

The institution must explore the research cultures at the university level, doing research in a

true sense rather than copy culture in research it must end now.

Another participant said:

We need to look into land-based education right now since it can foster learning on a physical, social, and spiritual level and is a significant source of knowledge and insight

Redefining research methodologies was brought up by a few participants, who also stressed the need to decolonize research methodologies and knowledge using indigenous methods and techniques, collaborative learning, land-based learning, and respect for cultural protocols. Since local land-based research is likewise scientific, we must consider it. Our research is collectively owned, which is one of the main differences between it and research from the west.

5-Discussion

Considering the current situation, it is necessary to consider research and exploring new ideas; The main purpose of the research is to understand school experts' views on scientific decision-making and research. According to the meaning of decolonized research ideas (Smith, 1999), we should focus our ideas and thoughts, realize it, and conduct thought and research on our own.

Participants often discuss the research and question the strength of the relationship between researchers, research methods, and knowledge. Because of this research, which opposes Western thought and distorts the reality of the oppressed group, the local people are seen as insufficiently trusted by the West. Therefore, the researcher first determines the purpose of the research. After determining that these are the main purposes, the researcher reads, investigates, and analyzes the data in line with the purposes (Smith, 1999).

This is important evidence that the study of social sciences demands an escape from hearing voices that are exclusively Euro-Western, quiet for extended periods of time, and monochromatic vision (Lincoln, 2005, p. 212). L. T. Smith (1995) states that specific indigenous methodological approaches must be selected with consideration for indigenous ethics, clearly stated 43 study aims, and the potential effects of research findings on the specific indigenous people. Reporting back and information sharing are necessary steps in the dissemination of research outcomes (Smith 1995). After doing a thorough

literature review on the topic, the researcher came to the conclusion that decolonizing research technique and social science research was essential. After carefully reviewing the literature on the subject, the researchers concluded that it is important to decolonize research ideas and social studies. To be relevant to local groups and improve their quality of life, research must be guided by local perspectives, practices, and languages that affect the local society being studied (Goduka et al., p. 2).

Syed Alatas Farid (2013) made two recommendations and discussed two issues. The second question is: What is our response to the issue of eurocentrism, given that the social sciences are still in a position of intellectual or academic dependency? (Farid, 2013). The issue with the captive mind, to begin with the decolonizing mind, is that it takes western theories, concepts, ideas, and research agendas without challenging or questioning them. The west's academic reliance on knowledge and research has to end (Farid, 2013). To dismantle this kind of skewed knowledge system that was developed using western philosophy and is in some ways damaging other forms of knowledge, a thorough discussion on decolonizing is necessary.

Relief from Western methodologies, mobilization of land-based learning, hybrid and modification of local-based research methods, and decolonization on many levels should all be included in the indigenous research agenda. The goals of local research should include the survival, recovery, and growth of the 44 indigenous communities as well as their circumstances and states of being. The removal of hierarchical barriers between researchers and participants is necessary for decolonizing research. Two strategies for doing this in talks are to critically reflect and to encourage reciprocities. When dealing with local populations, decolonizing research is a necessary step since research without it runs the risk of exploiting the subjects (Wilson et al., 2008).

When conducting research with local groups, it is important to prioritize cultural norms. Therefore, new methodologies and approaches have been required by decolonizing research and methodologies in order to adequately and meaningfully engage Indigenous ways of knowing, as well as cultural values and processes like oral storytelling and exchanging knowledge and wisdom through group discussion. As a result, research is beginning to be seen as a viable strategy for reclaiming language, history, and knowledge,

finding solutions to the negative impacts of colonialism, and giving voice to an alternative way of knowing and being (Wilson, 2008). For indigenous peoples, decolonization means having complete autonomy over the research agenda and methods, free from external influence. The researcher realized that while working with marginalized population groups and legitimate research procedures power.

In order to conduct collaborative study between Indigenous and Western research in a way that is culturally acceptable, acknowledges, and takes 45 serious considerations of the Indigenous people, researchers acknowledged the necessity of decolonizing research in the social sciences (Rigney, 1999). According to studies, it is currently necessary to decolonize social science research and research methods. The researcher developed the instrument while considering all pertinent aspects of the subject, the objectives, and the components of the literature review. The researcher also spoke with and asked the participants about their opinions about the goals of study and research methods in order to address the first research question.

Nearly all of the participants concur that none of these are truly appropriate for the needs of the local community and are instead Western and colonial practices. Finding out about indigenous concepts and knowledge that may be applied to recording local experiences was our second study focus. The researcher carried out a comprehensive literature review and a survey to find out how participants would characterize their points of view. The significance of carrying out research, disseminating the results, and how our HEC offers additional funding for these projects were all topics of discussion among the respondents. Thus, the discussion demonstrates the necessity for us to perform hybrid and transformational research, identify local social needs, decolonize research and research techniques in a dignified and respectful manner, and produce new theories, methods, and knowledge that are appropriate.

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6- Result

The main purpose of this study is to investigate how university teachers perceive decolonizing research and science. What other methods of understanding are used in the research? How can we incorporate 46 basic knowledge, methods, theories, and research tools and methods into our research? The researchers identified important themes related to cultural studies, teacher behavior, alternative scientific methods, indigenous studies, and the scientific revolution.

The themes that the researcher developed from our study point to a discrepancy between indigenous knowledge systems and research practices and the prevalent western research methodologies. In order to bridge this divide, it is critical that research procedures uphold and respect indigenous ways of knowing while also requiring hybrid and revolutionary research. The research guidelines produce alternative and local research methodologies that are suitable for the local populace. The study clarified the key elements of the dominance of western research methodologies, the injustices committed against the native population, and—above all—the attitudes of those who are embracing western knowledge.

According to science, most of our ideas, research, and knowledge are of Western origin, making them inappropriate in terms of content, outcomes, and research needs for our Indigenous peoples. The findings highlight the need to reform the research process to benefit Indigenous and non-Indigenous peoples. After analyzing all the research articles, the researchers are convinced that Indigenous studies and methods are needed. This research should be hybrid and transformative, requiring Indigenous perspectives and methods that are appropriate for both Indigenous and non-Indigenous peoples.

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