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Disclaimer: it is important to recognise that decolonising research does not have a specific formula which can be applied within any research context. The following case study is the result of the researcher's lived experience, extensive research and positionality. It is open to interpretation and further reflection

Introduction

I am currently a doctoral researcher in education affiliated to the University of Exeter. I identify myself as Indigenous Kabyle scholar-activist from Algeria and my understanding and practices of decolonising research is shaped by my lived experience, positionality and privileged and oppressed identity.

Decolonising research is about reflecting upon our positionality as researchers. I remember reading the seminal book –decolonising methodologies- by Indigenous Maori scholar Linda Tuhiwai Smith who stated, "'research', is probably one of the dirtiest words in the Indigenous world's vocabulary". This particular statement has been the catalyst for me to unpack, interrogate, rethink and reframe normative narratives and praxis of educational research, specifically within Indigenous, Global South and marginalised contexts.

My doctoral thesis explores research methods, teaching and learning approaches and students' experiences of writing MA dissertations within the Algerian HE institutions. A particular focus of this research involves interrogating issues of power, voice and the reproduction of the social world in the classroom using critical pedagogy and critical theory as frameworks.

The research has been a collaborative project between myself and the participants grounded in on-going dialogue, ethics of care, accountability and transparency to create spaces for dialogue, reflection and mutual liberation to achieve social transformation. The following table outlines a set of research aspects which I have considered to decolonise research practices in a Global South context. The table also unpacks what the aspects may mean and look like in practice:

Aspect	**What does it means?**	**What does it look like in practice?**
Positionality	• Interrogating researcher's gaze • Unpacking biases, taken-for-granted narratives and stereotypes	• Keeping a reflexive journal and documenting progress, thoughts and reflections of the research process • Centring reflexivity
Research methods	• Do my research methods cause harm and violence? • Are the research methods culturally appropriate in the context of the research? • Unpacking the historical and methodological developments of the research methods	• Centring dialogue with the participants to appraise the implications and relevance of the research methods to both the research project and the context • Researching and reading about 'non-mainstream' research methods (e.g., Indigenous practice: sharing circles)
Centring dialogue with participants	• Decolonising research is about dialogue, care and reciprocity with the participants. It is a relational aspect which	• Sustaining an on-going dialogue with the participants before, during and after fieldwork. • Asking for feedback throughout the research when necessary regarding

	favours relationships for the co-creation of knowledge	decisions and future actions – without being exploitative. • Redistributing power to add every participant's voice in shaping the research process and analysis – voice should not only be cultivated during fieldwork for example. • Constantly checking with the participants whether they are happy to continue the dialogue – this process should be based on care and not exploitation or distress.
Building relationships and trust	• Decolonising research is all about the trust and healthy relationships we develop with participants. These relationships allow knowledge to be co-created. Indigenous scholar, Shaun Wilson (2008) argues that knowledge is created through a set of relationships.	• Being accountable and transparent – show your intentions, research planning and provide as much as details as possible to the participants. • Keeping participants up-to-date regarding the research progress even after the fieldwork is completed. • Showing how participants' stories and knowledge are honoured in the research report. • When necessary, involving the participants in the analysis of knowledge
Power	• Power is central to decolonising research. As researchers, we have the power to name, frame, call out, recommend, analyse, and produce knowledge. So unpacking issues of power in research to avoid dehumanisation and violence is of a paramount important	• Reflexivity is key • Democratisation and redistribution of power is necessary to decentre researcher's gaze. • Centre dialogue throughout the research process
Ethics	• Decolonising research is a moral responsibility which centres love, reciprocity, care and respect. It should not be exclusionary and exploitative. It is a partnership between the researcher and the participants where power relations are dismantled.	• Being transparent and accountable • Reporting back the research • Centring dialogue throughout the research to shape methodological decisions • Actively listen to understand. Participants are not only data, they are educators • Giving options as to whether participants would like to remain anonymous or reveal their names.
Impact	• Decolonising research requires having an impact	• Do not only collect 'data' and leave the site without any follow-up

	on the community which we work with. It is important to reflect and measure the short-term and long-term impact which our research has. This is indeed part of 'giving back to the community' (Smith, 2012)	• Explaining how the research can have a positive impact on the community – if you are a Western researcher, be careful of the White saviour complex. • Remembering that impact is mutual. It is also on the researcher (mutual liberation and empowerment) • Thinking of what you can give back to the community to honour their time, labour, efforts, and knowledge (e.g., in some cultures it is okay to offer cultural presents, workshops, financial compensation, professional development trainings, etc.)
Language	• Decolonising research requires a process of critical awareness and reflexivity to unpack research discourse and language. The use of certain concepts, terminologies and labels can be dehumanising and violent to certain communities.	• Researching terms if you are unsure • Asking the community about their thoughts of using certain words, and concepts • Do not always use 'I' in writing (e.g., I did, I achieved, etc.). Research from a decolonial lens is a collaborative process; it might not happen without the 'we' which includes both researcher and participants. So, be mindful of this.