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Resistance and Restoration: Healing Research Methodologies for the Global Majority

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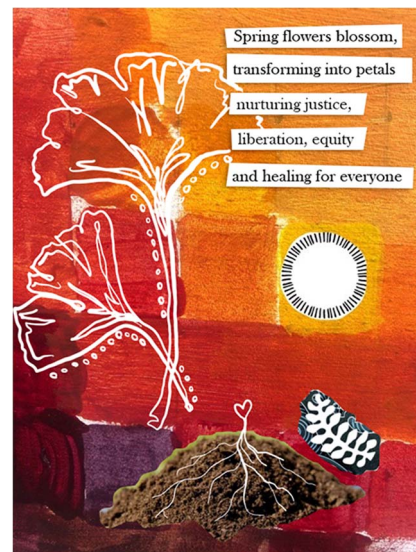
Objectives: Recently, research has focused both on the influence of institutional racism and how the Global Majority, which includes Black, Indigenous and People of Color, heal from processes related to racial and other forms of oppression. We propose a framework of healing research methodologies that is situated within emerging diversity science trends. This framework specifically is designed to apply diversity science principles to develop research that is culturally relevant and can help explain intragroup processes related to healing from institutional racism. **Methods:** Drawing from the diversity science, liberation and critical research methodologies, and psychological healing practices literature, we propose a healing research methodologies framework. **Results:** The healing research methodologies framework consists of six critical components: maintains social justice ethics, adopts liberation methodologies, implements healing methods, embraces interdisciplinary approaches, catalyzes action, and promotes community accessibility. **Conclusions:** We offer recommendations to guide future diversity science healing research.

Public Significance Statement

Combining the disparate threads of existing literature on psychological healing practices, we created a healing research methodologies framework to address systems of harm that disproportionately impact the Global Majority, which includes Black, Indigenous, and People of Color in the United States. This framework extends diversity science through a strengths-based approach to uplift these communities and offers suggestions for its implementation to promote resistance and restoration through research.

Keywords: healing, research methodology, liberation, diversity science, global majority


In the midst of an ongoing global pandemic, we bear witness to the ways in which Communities of Color are disproportionately harmed. In her call for diversity science, Plaut (2010a, 2010b) applied a sociocultural framework to describe processes in which people interpret and respond differently to structural realities, such as those underlying the racial disparities in COVID-19-related deaths (CDC, 2020; Wrigley-Field, 2020). In this manuscript, we focus on what Plaut (2010a) refers to as the minority perspectives of race-related psychological processes. Specifically, we are interested in understanding how people from the Global Majority (GM) interpret and heal from racism. We use the term GM to highlight that (a) Black, Indigenous, and People of Color comprise the majority of the world and (b) to both center and challenge who truly holds power and who is inflicting harm (Portelli & Campbell-Stephens, 2009).



Note: See the online article for the color version of this figure.

In spite of the harm caused by racial and other forms of oppression, we also uplift and recognize the intrinsic power, wisdom, and strength

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that the GM draws upon as methods of survival and healing. By healing, we mean the process of becoming whole in the face of multiple forms of oppression. In this sense, we center both the perspective *and* epistemologies of the GM. As methodologist Linda Tuhiwai Smith says, “We have a right to an intellectual life and to create knowledge that enhances our well-being” (Smith, 2013, 20:29). We therefore must consider and critique the role of methodology in how knowledge is created, produced, and re-produced through how we are taught, and how it can be continuously re-generated to center GM in a way that is healing, authentic, and liberatory, which often counters normative colorblind perspectives of racism. Our opening epigram is one way to disrupt traditional social science epistemologies (de Sousa Santos & Meneses, 2019). The collage (Lee et al., 2020), an example of an aesthetic epistemology, incorporates symbols of life-sustaining forces and a Japanese-style Tanka poem intended to capture the essence of healing research methodologies. Before presenting our healing research methodologies framework, we contextualize the concept of healing for GM members.

The notion of healing in GM communities is neither novel nor untapped, and we take a posture of humility and respect for this centuries-old tradition that our ancestors have passed down to us: the power to actively resist, rest, reflect, and thrive in the face of adversity. Healing pushes us to rejoice in overcoming the institutional racism and historical, intergenerational traumas, or what Indigenous scholars refer to as soul wounds (Duran et al., 2008; Nelson & Prilleltensky, 2010; Watts, 2004). Healing is therapeutic; it is relational, in that it celebrates the collective, allowing the individual to rely on their community’s capable shoulders through connection, trust, and power found through engaging in collective resistance (e.g., working as a group toward a shared social justice agenda; French et al., 2019). And finally, healing requires rest. By rest, we mean sleep, breathing, leisure, pleasure, and time away from stressors. The importance of rest for both our planet and ourselves has become indisputable during the novel coronavirus (COVID-19) pandemic. Rest promotes change; it provides us opportunities to regenerate, reflect, and bloom. For our bodies to heal, rest must occur.

We argue that healing research methodologies among the GM emerges from and contributes to diversity science. We build on Plaut’s (2010a, 2010b) articulation of diversity science as “the study of the interpretation and construction of human difference” (p. 168) as well as its extensions in social psychology (Jones, 2010; Miller et al., 2019) and other fields of psychology with a parallel history of conducting race-specific research (e.g., community psychology). Plaut provided psychologists with language to legitimize research conducted on race-related processes. In addition to providing a framework to investigate racial prejudice and intergroup relationships, Jones (2010) also emphasized the importance of diversity science to describe the multifaceted nature of intragroup processes like racial identity and the need for research to promote well-being on multiple levels. More recently, diversity science scholars have called for research to center the lives of GM (see Miller et al., 2019) and have documented the health disparities among racial and ethnic minority populations in the U.S. (Causadias & Korous, 2019; Milburn et al., 2019). Thus, healing research methodologies is a diversity science approach as it is “a practice and way of doing science that cuts across traditional boundaries among subfields of psychology” (Miller et al., 2019, p. 3) and it considers the role of sociocultural structures in shaping

the lived experiences of those most impacted by racial oppression. Adhering to concerns about the broad scope of the word “diversity” in diversity science (Neblett, 2019), the current framework centers on a specific area of diversity (i.e., understanding differences in healing among the GM).

In this manuscript, we draw on critical psychology research paradigms to propose a healing research methodologies heuristic as a diversity science exemplar. The framework adheres to Miller et al.’s (2019) proposed guidelines for diversity science research on race and racism; that is, research that “(a) is mindful of historical patterns of oppression and inequality, (b) adopts a racially diverse team science approach, (c) utilizes diverse samples, (d) considers the influence of multiple identity groups on human experience, and (e) promotes the translation of knowledge from the laboratory to the field” (p. 4). Such a framework contributes to the diversity science literature in that it provides a strengths-based approach to systematically investigating healing in the context of racial oppression.

Healing Research Methodologies Framework

There exists a long tradition of healing research, albeit under different names and forms, including psychology of the oppressed (Fanon, 1968), liberation psychology (Martín-Baró, 1994), and ethno-political psychology (Comas-Díaz, 2007). More recently, scholars have explicitly embraced healing frameworks (e.g., the Healing Ethno And Racial Trauma (HEART) framework among Latinx immigrant communities, Chavez-Dueñas et al. (2019); radical healing, French et al. (2019); Racial Encounter Coping Appraisal and Socialization Theory (RECAST) theory of racial socialization, Anderson & Stevenson (2019). In addition to healing conceptualizations among people from the GM, healing research emerges from critical methodologies that incorporate social justice and liberation, including critical race theory research methodology (Huber, 2008), decolonizing methodologies (Smith, 2012), feminist methodologies (Sprague, 2016), and emancipatory methodologies (Seedat et al., 2017).

In the Healing Research Methodologies Framework (see Figure 1), we chose the shape of a flower to acknowledge and represent the ways in which nature is constantly giving, healing, and regenerating despite historical and ongoing processes of harm created by racism and racial oppression; also, flowers do not discriminate in whom they can benefit. Each of the model’s six petals represents a core dimension of healing research methodologies. The framework as a whole is consistent with the proposed diversity science guidelines on race and racism (Miller et al., 2019). In recognition of the diversity of plant life and consonant with Plaut’s (2010a) diversity science sociocultural framework, this model is responsive to the “differential racialization thesis” (p. 92). That is, it is flexible enough to adapt across unique cultural contexts of specific GM communities. This flexibility extends to the methods researchers employ to answer questions that are healing-related, from traditional quantitative social science methods, to qualitative methods, arts-based methods, and big data. Although the proposed research methodological framework reflects a critical psychology research approach (e.g., liberation psychology and participatory action research), it differs in that it focuses solely on healing and it explicitly incorporates a sociocultural analysis of the impact of racial oppression (or soul wounds).

Central to our framework are three main mechanisms that feed, nourish, and sustain our healing research flower: reflexivity,

Figure 1
Healing Research Methodologies Framework



intersectionality, and emotion. We understand reflexivity as the practice of identifying our own values and beliefs, examining the ways these impact our perceptions, and evaluating how the research process is affected. We integrate intersectionality (Crenshaw, 1991) throughout, and consider the contexts and ways other oppressed identities interact with race (e.g., gender, class, sexual orientation, and ability). And third, we honor the role of emotions throughout our healing research methodology framework. We acknowledge that healing from racial and other forms of oppression elicits affective responses, and we create space for people and communities to authentically engage in these natural and justified experiences. Further, in addition to creating space for grief and anger, we also hold space for pleasure, joy, love, and triumph in experiencing freedom.

Petal One: Healing Research Maintains Social Justice Ethics

First and foremost, healing research within a diversity science framework must maintain social justice ethics. Foundational to all research, ethics drives the standards and procedures of the entire investigative process. Ethical guidelines help ensure that participants' rights are protected and that researchers act in the public good, especially when working with GM communities (American Psychological Association, APA Task Force on Race & Ethnicity Guidelines in Psychology, 2019). However, healing research extends beyond procedural ethics and incorporates ethics-in-practice, or the everyday activities involved in conducting research (Garcia & Tehee, 2014; Hunt & Godard, 2013).

In prioritizing social justice ethics, a healing research approach therefore demands radical ethical consciousness, much like the nonviolent revolutionary consciousness described by hooks (2000). Such an ethical consciousness incorporates a clear understanding of both equity and social justice in not only who has access to research but necessitates attending to the ways in which GM communities have and continue to face injustices. Healing thus takes place within everyday practices as it draws on a sense of humility, upholds the dignity of all those involved in research (communities, participants, research team members), incorporates reflexive practices, and works to enact social justice.

Guishard et al. (2018) offer several key conditions consistent with a radical ethical consciousness. Although referencing qualitative research, we believe these core components can be adapted to most social science research involving human participants. Ethical research includes psychologists (a) being explicit about research assumptions, (b) sharing findings with participants in accessible ways, (c) adopting transparency about the research process and findings, and (d) "honoring all contributors as co-authors and co-owners of the products of collaborative inquiry" (Guishard et al., p. 15).

Carjuzaa and Fenimore-Smith's (2010) five Rs of decolonizing research methodology help operationalize important social justice ethics-in-practice considerations. According to Carjuzaa and Fenimore-Smith, ethical standards in research with Indigenous populations should understand issues of sovereignty and include: Respect (centers individual and community strengths), Relevance (imbeds research within sociohistorical and cultural context), Reciprocity (adopts collaborative practices), Responsibility (prioritizes learning *from* community), and Relationality (incorporates wholistic connections). We extend and apply these key ethical considerations to the GM, which of course includes Indigenous populations. In Table 1, we define each component and offer questions for researchers to consider as they develop their healing inquiries grounded in radical ethical consciousness.

Petal Two: Healing Research Adopts Liberation Methodologies

Contrary to Westernized dichotomous understandings of "oppressor" and "oppressed," liberation psychology demonstrates that GM members are not passive recipients of oppression. And, thus, differences emerge in the interpretation of the nature of oppression based on epistemological assumptions in one's training. We argue that this is one aspect of the "racial or diversity 'logics' that undergird and reproduce social relations" (Plaut, 2010a, p. 90). An interdisciplinary field of study, liberation psychology is not only interested in critiquing systems that nurture oppression, but in actively dismantling them (Comas-Díaz & Rivera, 2020). Liberation psychology methodologies target oppression and liberation at both structural and individual levels (Martín-Baró, 1994; Moane, 2003). In this way, liberation psychology centers individual healing and societal change. Healing research adopts liberation methodologies because they empower us to recognize and utilize the strength, creativity, and innovation that exists within us as individuals and communities.

Liberation methodologies grew out of oppressive circumstances that stirred the necessary systematic agitation for change. Among the founders of liberation methodologies are Ignacio Martín-Baró, Paulo Freire, Frantz Fanon, and W.E.B. DuBois.

Table 1
Core Ethical Considerations in Healing Research

Ethical consideration	Definition	Healing research application
Respect	The research (a) adopts a strengths-based approach that does not pathologize individuals, families, and communities and (b) is sensitive to the cultural standards of the community	Does the research focus on an aspect of healing that centers the experiences and needs of the Global Majority group?
Relevance	The meaning and utility of the study rests in the integration of research practices with the cultural context of the topic and the targeted group(s)	Does the research invite and incorporate community partners' viewpoints and epistemological approaches in the study design and dissemination of findings?
Reciprocity	The research is reciprocal in which issues of power and privilege within research teams and the community are addressed throughout the process	Is the research a collaborative effort in which members of the team share power and learn from one another? Does participation in the process promote healing for all parties?
Responsibility	Researchers are responsible for honoring stories, cultural knowledge and values	Are in-group and out-group research members learning <i>from</i> the community as opposed to simply <i>about</i> the community?
Relationality	Researchers cultivate relationships within the research team and the community; they also acknowledge the importance of connecting beyond the present which may include the ancestors and future generations or the land.	What are the implications of the healing research? Do they extend beyond the present moment and/or beyond human relations?

Note. Ethical Consideration column terms adapted from Carjuzaa and Fenimore-Smith (2010).

Although their impact is undeniable, these men were not alone in forging the path for liberation methodologies. Women also made significant contributions. The revolutionary journalist and educator Ida B. Wells, philosopher and organizer Grace Lee Boggs, freedom school educator Septima Poinsette Clark, and more recently, Indigenous studies pioneer Linda Tuhiwai Smith, are part of a rich tradition of women scholars often assigned to the margins of academic writings. This interdisciplinary group of global liberators led with an ethic of love and empathy that emboldened them to weave their demands for freedom into their methodology. This liberation ethic centers compassion and generates room for healing.

The definition of liberation methodology is nebulous, as the focus is often more on what it *does* than what it *is*. However, some central themes of the methodology include centering the collective over the individual, examining/critiquing the structural barriers to liberation, and understanding internalized oppression as instrumental to maintaining oppression (Moane, 2003). In the same tradition of those who laid the foundations for liberation psychology, a liberation methodology acts to eradicate the current conditions of oppression. Said simply, liberation methodologies *do something* to stop oppression. This can be done in several ways, and while it is beyond the scope of this article to give an exhaustive list, one way that liberation can be achieved in research is through decolonizing the process. Decolonization is the core of healing justice for Indigenous peoples (McCaslin & Breton, 2014). The decolonial psychological researcher could work in solidarity to acknowledge and strengthen cultural practices that have historically been delegitimized and deemed “primitive” or superstitious (James, 2018).

Liberation can be an individual process, but flourishes as a collective pursuit. Through opportunities to change traditional power dynamics and access spaces for contemplating *and* co-creating healthy and whole futures, communities thrive. By participating in research using liberation methodologies, participants may leave with new tools to educate, new strategies to organize change, and a new sense of collaborative possibilities with the academy. These liberation methodologies should explicitly consider how liberation is multifaceted and must lead to freedom from all forms of oppression affecting GM lives.

Through liberation methodologies, we can also highlight existing abilities to resist oppression, emphasize the positive impacts of self-efficacy, and advocate for/collaborate towards a more inclusive and equitable world. For example, Black Emancipatory Action Research (BEAR) is a liberation methodology that focuses on the eradication of racial oppression (i.e., anti-Black/Brown policies, standards and research that negatively affect the GM); it also provides space to focus on intersectional liberation (Akorn, 2011). Participants engage in problem identification, analysis, planning, civic engagement, and community-led evaluation. BEAR thus teaches communities to “read the world” and develop skills that can contribute to a sense of mastery, empowerment, and control over their environment (Akorn, 2011, p. 120).

Petal Three: Healing Research Implements Healing Methods

Healing methods is both a noun and a verb: healing is as healing does. As a noun, healing methods are the Indigenous practices and pedagogies that explicitly engage and enact the cultural knowledge, historical and traditional wisdom, politics, and ever-present spiritualities of the GM (Dillard, 2008). As a verb, they are radical approaches to data collection; healing methods invite the research participants (including research teams) to reconsider their traditional epistemologies as rich sources of data, reimagine their current conditions of oppression, and re-create spaces that prioritize interpersonal relationships and communities to facilitate healing.

There are several ways to implement healing research methods. In the first approach, we can do research that heals. Research that heals promotes healing in participants, communities, and even researchers through participation and/or the outcome of the research findings. As one path toward liberation, a healing research methodology should allow all members of the research to be able to “sit in a dialectic and exist in both spaces of resisting oppression and moving toward freedom” (French et al., 2020, p. 11). Oftentimes, in these dialectic spaces, research members use their emotions to notice change and utilize cultural knowledge to process these evolutions. When researchers, especially GM researchers, have the space to

explore and participate in inquiry that *moves* them and/or their larger communities, they are able to contemplate how research can be used as a healing tool.

In the second approach, we can do research explicitly on healing. Many GM populations have long healing traditions that uplift well-being and fight against oppression. For example, the Chinese healing method of Qigong has documented mental health benefits, including reduced depressive symptoms (Tsang et al., 2006). Similarly, African drumming has been found to dramatically increase feelings of calmness (Bittman et al., 2001) and reduce stress and anxiety (Smith et al., 2014). As the mental health profession becomes more cognizant of Indigenous forms of healing, there will be a need to better understand Indigenous practices and the people who deliver or perform such methods of healing. Research *on* healing is important because it centers these Indigenous epistemologies on health and well-being.

Researchers can also combine these approaches, doing healing research that explicitly examines healing processes using qualitative, quantitative, and mixed method designs. Qualitative research allows us to collect data using the language and conceptualizations of the participant. By allowing participants to tell their stories in narrative, creative, and self-articulating ways, the qualitative data collection process can be healing. Certain qualitative methods lend themselves to healing inquiry, including *testimonio*, expressive writing, focus group, photovoice, and transformative or participatory action research. These methodologies allow for researchers to further explore differences among various GM groups and why these differences matter in the process of healing from racial and other forms of oppression.

Cokley and Awad (2013) questioned the belief that quantitative methods are antithetical to social justice. They argued that quantitative methods are not inherently oppressive. When quantitative methods are employed correctly, they usually serve as a self-correcting system of checks and balances. Additionally, having facility with quantitative methods is important in a society where public policy is often informed by quantitative data. Quantitative methods particularly lend themselves to investigating protective factors related to healing activities and to testing healing prevention interventions. For example, healing methods can extend to include big data as well. Big data is commonly thought of as using large amounts of data from multiple available sources to uncover patterns in social and human behaviors. At its core, big data is nothing more than the gathering of the minds in our communities. In the past, ancestral tradition brought communities together to ponder, discuss, and embrace hope. This process also allowed for rest. Using big data methods, such as text data mining (TDM), we can generate a theory of change by aggregating our ancestral knowledge through social media, books, interviews, and articles to examine words that would teach us how to rest and heal based on generational analyses of *unjue mwenyewe* (knowing thyself). TDM allows us to recapture our past, to *Sankofa* (turn back and fetch), and to understand what our intergenerational ancestors in the GM did to heal during times of discomfort.

Healing researchers can employ mixed methods. In mixed methods research, researchers mix or combine quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study (Johnson & Onwuegbuzie, 2004). According to Mertens (2015), transformative research requires us to rethink the way worldviews impact and reframe the way we

collect data. This reframing and rethinking process easily aligns with mixed methods research. Specifically, involving community members in data collection decisions yields many benefits, such as deeper understanding of relevant cultural issues, trust-building, identification of any necessary modifications, and linking the collected data to social action (Mertens, 2015). This discussion underscores an important point to consider in diversity science—researchers should ask not only why do people differentially respond to social realities, but also what accounts for the diverging ways researchers investigate these questions?

Consistent with critical research methodologies, a healing research framework embraces an openness to novel and creative methods. For example, Masinga et al. (2016) used arts-based self-study to identify ongoing identity-based wounds within academia and promote collaborative problem-solving to promote policy change. Monzo's (2015) use of revolutionary performative research with Latina women helped transform participants' understandings of the ways they are signified, made seen, and displayed to themselves, to each other, and to the world. By enacting these novel methods, healing research methodologies can provide research experiences and findings that transform, revive, and heal.

Petal Four: Healing Research Embraces Interdisciplinary Approaches

Healing *is* interdisciplinary. Because our definitions and methods of healing can be as diverse as we are, there is no correct way to heal. To be interdisciplinary is to do integrative research that includes concepts and methods of different academic and professional fields (e.g., the social sciences, humanities, and the arts). This is not just recommended, but necessary. Interdisciplinary differs from multidisciplinary in that the latter uses its own typology, concepts, and methods, and may have aspects from other fields of study. In their diversity-science-informed guidelines for research on race and racism, Miller et al. (2019) advocated for a team science or interdisciplinary approach. Such an approach allows for the emergence of insight and understanding of a set question through the integration and convergence of various concepts, methods, and theoretical frameworks assembled from a wide cross-section of disciplines to generate novel concepts and synthesize new theories (Brown, 2002).

Petal Five: Healing Research Catalyzes Critical Action

A healing research methodology extends the goal of transformative research methods. Not only will the results of the research be linked to social action (Mertens, 2015), but the *process of participation* in healing research will also catalyze critical action. These critical actions can range from individual to collective forms of action and resistance, such as critical consciousness. Freire (1970/2018) states that critical consciousness is the prerequisite for liberation from oppression, consisting of both our awareness of and unwillingness to accommodate further existing systematic violence and oppression, and the recognition of our right to be free, dignified, and distinct contributors to humanity. Based on Freire's (1970/2018) *Pedagogy of the Oppressed*, we understand critical consciousness to comprise three components: critical reflection (the mechanism of interrogating existing social structures), critical motivation (the willingness and ability to address injustice), and critical action (the active

or collective efforts to change and upend oppression). These processes structure our individual or collective action toward liberation within healing research methodology; one's level of critical consciousness is an important intragroup difference in perceiving social realities among the GM.

First, healing research catalyzes critical reflection and critical motivation through affective change. We propose two underlying processes for this change: anger and love. Although often pathologized, we recognize anger as a valid and morally justified reaction to the existing structures of violence and oppression faced by GM individuals and communities. For example, Coulthard (2014) highlights the moral value in Indigenous peoples' unwillingness to forgive as righteous resentment indicating how the community cares about itself, its land and communities, and its given rights and obligations. Drawing on Fanon's work, Coulthard argued that affective actions and reactions are not meant to be dismissed or condemned, but instead "be *understood*, that their transformative potential be *harnessed*, and that their structural referent be *identified* and *uprooted*" (p. 112). Although affective reactions may manifest in unhealthy and disempowering ways (e.g., being chained to the past), anger can also facilitate personal growth, offer clarity, and propel change. Through assessing and processing these feelings, we anticipate new theories that celebrate love, anger, and understanding rising from healing research. We envision GM researchers recognizing and utilizing emotion as a motivator to action, allowing all parties to engage in anticolonial resistance through individual and collective rejection of internalized oppression and shame in favor of being unapologetically authentic.

On the other end of the spectrum, we also uplift acts of love, which Freire's social justice ethic and Martin Luther King's beloved community deem as central. Whether toward the community (Comas-Díaz & Bryant-Davis, 2016) or to one's self as self-affirmation (Fanon, 1952), acts of love and compassion foster healing from the harm of colonization, energy for the pursuit of radical transformation, and creativity in developing new healing traditions. In her blog post reflecting on the #IdleNoMore movement, Nason (2013, para. 1) uplifts the "boundless love that Indigenous women have for their families, their lands, their nations, and themselves as Indigenous people," encouraging and inspiring "Indigenous women everywhere to resist and protest, to teach and inspire, and to hold accountable both Indigenous and non-Indigenous allies to their responsibilities to protect the values and traditions that serve as the foundation for the survival of the land and Indigenous peoples." Through upholding the values, practices, and traditions that empower GM communities, we allow for a love ethic, or "an unconditional desire for human dignity, meaningful existence, and hope" to grow (Ginwright, 2015, p. 35). The role of emotions may facilitate both healing and decolonizing: they can bring people together, provide opportunities for rebalancing ourselves, and motivate people to work for change (McCaslin & Breton, 2014).

The third component of critical consciousness is critical action. Traditionally, this has been demonstrated by community organizers through direct action and activism. These forms of critical action have been linked to both feelings of empowerment (Thomas & Louis, 2013) and psychological well-being (Gilster, 2012), but also depressive symptoms over time, especially in race-specific activism (Watson-Singleton et al., 2020). Within a healing research framework, we recommend engaging in critical action that most aligns with one's own individual and collective values, and with the energy

and compassion one is able to offer in that given moment. Specifically, we acknowledge the importance of rest as an act of resistance against the demands of capitalism, as a way to reflect and recover from oppressive models that are non-inclusive. In academia, we also note our calls for engaging in abolition and healing within an inherently settler colonial structure. DuBois initiated the practice of scholar-activism, working with community members to disseminate his writing and knowledge to the masses. Our roles in academia include serving as conduits and translators of existing GM community knowledge to shed light on social movements that matter, and to harness modern digital technologies to circumvent oppressive institution systems and publishing giants (Daniels, 2018; Larivière et al., 2015). More broadly, writing can be used as a tool for social justice in line with feminist tradition to "heal the self and to repair the world" (Comas-Díaz, 2010, p. 433). We therefore propose writing and scholarship as a form of action by centering the voices of the healing, healed, and healers to create change.

Finally, we envision individual and collective participation in healing research as a form of critical action. This is inspired by Indigenous tradition; healing justice allows us to rely on millennia-old methods built on foundations of wisdom and learning from our ancestors. We envision this through the lessons on how to be a "good relative" to ourselves, our families and our communities, in addition to other peoples, nations, and with the natural world (McCaslin & Breton, 2014). Participation in healing research is also a form of action in its path to authenticity for both the researcher and the researched. We know that authenticity is key, in that "nonrecognition or misrecognition can inflict harm, can be a form of oppression, imprisoning one in a false, distorted, and reduced mode of being" (Taylor, 1992, p. 25). We also know that authenticity for people who have been marginalized is an act of resistance (Ginwright, 2010), and that this happens by engaging in action that reflects one's individual truth, identities, and contexts (French et al., 2020). Through critical consciousness, healing research methodology can foster and facilitate individual and collective change for GM members on its path to liberation.

Petal Six: Healing Research Promotes Community Accessibility

Healing research methodologies promote community accessibility to participation in and benefit from research. Community accessibility recognizes that "we must be led by those who know the most about these systems and how they work" (Berne et al., 2018, p. 227). The Ten Principles of Disability Justice (Berne et al., 2018) encourages a rethinking of ways in which healing researchers can acknowledge and uplift intersecting identities, recognize wholeness in people as they are, and promote sustainable practices of justice, solidarity, and interdependence. Advocates for mapping this framework into research have promoted universal design, or the "design of research so that all people can be included as potential participants, to the greatest extent possible, without the need for adaptation or specialized design" (Williams & Moore, 2011, p. 3). Breaking free from deficit-based, exclusionary research, community access in healing research should aim to highlight the strengths of and empower the members and beneficiaries of this approach (Schalet et al., 2020).

Current deficit models do not allow us to integrate prior knowledge that would support a theory of change for healing research

methods. Using TDM and other mining methods from the GM embraces *kujichagulia* (self-determination) without dependence on imposed colonial methodological processes that consistently promote deficit models, dismiss our knowledge, and diminish our values. Gathering our Indigenous ancestral knowledge using data mining techniques, we strengthen our communities and embrace our epistemologies. Brown et al. (2016) examined Black women's contribution to knowledge creation in digital humanities by using TDM to analyze 800,000 publicly available documents. Similarly, healing researchers could examine historical documents, social media, film/videos and newspaper articles globally using key words and topical analyses to determine and understand global epistemologies. Through examining various types of representational knowledge, we thus learn about our ancestral experiences of healing.

In disseminating findings, healing research methodologies encourage us to expand our beliefs on ways in which research is consumed and how data are shared. Community accessibility means that the dissemination of findings should be relevant to the communities that have participated in and benefit from the research. Collective access urges us to creatively engage with one another outside of able-bodied/minded normativity (Berne et al., 2018) and in a way to honor the cultural traditions that are consistent with the group's way of consuming information (e.g., poem, rap, novella, performance, and lecture). This boils down to thinking where, how, and who delivers the findings from the research. In addition to calls over the last two decades for open access to published scientific articles (Bullock, 2004), we also want to consider physical spaces that may promote well-being. Counterspaces research highlights how certain settings (e.g., places of worship, friend and family networks), can empower marginalized individuals through transactional processes (Case & Hunter, 2012). Beyond location of dissemination, we have suggested some alternative methods of presenting data (e.g., social media, performance, and art pieces). Finally, we may consider who delivers these messages, and whether or not the research team is essential. Ultimately, the goal for healing research methodologies is to welcome all people to participate to the fullest, in all aspects of the research process, and most importantly, to benefit from the outcomes.

Applying the Healing Research Methodologies Framework

We now walk through an application of our framework using Masinga et al.'s (2016) collective arts-based project with early-career academics (ECAs). One of the study's main goals was to help ECAs foster agency in their career development. From its outset, this study identified and centered the perspective and humanity of GM members, in that all the ECAs were GM individuals. Using a social justice ethic (Petal One), we noted the 5 Rs of decolonizing research through the focus on collective consciousness-raising (reciprocity), the participatory and critical presentation of findings (relevance), intentional self- and collective reflection (respect), and its vested interest in changing the learning and working conditions for future ECAs (relationality/responsibility). The study's methodology promoted critical inquiry, cultural humility, and self-reflexive processes that foster freedom and resurgence in "new ways of seeing, understanding, and connecting" (p.122; Petal Two). Its data collection method promoted *and* centered healing (Petal Three) by allowing GM ECAs to openly express and process their feelings and views of

the academy. For example, the collages communicated ongoing wounds (e.g., feelings of alienation, overwhelm, and anxiety), while also highlighting sources of healing and individual and cultural strength (e.g., support and empowerment). In accordance with Petal 4, the project's arts-based research utilized an interdisciplinary approach, combining empirical inquiry with art forms (e.g., collage, concept maps, and poems). Attention to developing critical consciousness was woven throughout the research project and resulted in a public seminar inviting stakeholders who may affect policy change (Petal 5). Researchers presented their findings in multiple ways to communicate their results to those most impacted (Petal 6).

Conclusion: Where Do We Go From Here?

In response to this continuously growing area of diversity science, we have proposed a healing research methodologies framework to claim our rights to knowledge production that is affirming, authentic, and promotes well-being. We assert healing research methodologies can serve to center GM perspectives on a topic that is most directly related to their interpretation of and lived experiences within systems of oppression; it provides a framework to explore the rich diversity in the types of healing from race-related soul wounds among the GM. Indigenous scholar Simpson (2017) ties healing research to "*Biiskabiyang*—the process of returning to ourselves ... an individual and collective process of decolonization and resurgence ... [I]t is the embodied processes as freedom" (p. 17). Healing research methodologies affirm the existence and worth of the GM, promote knowledge generation independent of oppressive voices, actively resist existing dominant narratives of inferiority, encourage expressions of authentic selves, and celebrate the joy of liberation from oppression.

Through a combination of social justice ethics, adopting a liberation methodology, and engaging in critical consciousness and rest, our flower model facilitates our processes of becoming and returning to our authentic selves. It upholds the therapeutic components of healing in promoting well-being through ethics, the core veins of our flower (e.g., reflexivity, intersectionality, and emotion), and implementation of liberatory and healing research methodologies. And, for the relational components of healing, our model embraces interdisciplinary approaches, keeps inclusivity and access in its forefront, and relies upon collective engagement for active community resistance.

We hope this framework provides some directions for thinking of the ways in which we generate and disseminate knowledge. Some strengths of this framework include its guidance on doing both research on healing *and* research that heals, its flexible application across GM communities, and its encouragement of GM practitioners and researchers to engage in mutually helpful work for our people. In the future, our framework could benefit from adding a method of evaluation in checking researcher/practitioner application, as well as a mechanism for assessing whether its practice was truly healing for GM communities when applied.

We invite psychological science to incorporate this framework as one effort to extend research with the GM beyond pathology and inequality and to consider healing as a legitimate topic. Finally, we hope that researchers will begin to explore ways in which a healing methodology may be incorporated not only into their research process, but that more research on healing itself can be done. While this model centers GM members, it does not preclude other vantage

points and future adaptations. Collectively, we can then begin to transform the ways in which we learn, teach, and understand each other, which in turn shapes the ways we help and heal ourselves, our communities, and society at large.

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