

Society for Qualitative Inquiry in Psychology

WINTER 2020

Letter from SQIP President Andrew Bland



Dear SQIP members,

I hope you are coming along well during these difficult times. In my view, despite the challenges it poses, COVID-19 also continues to provide opportunities for numerous deep-seated imbalances and injustices to become exposed and dealt with at a wide-scale level. To help make that happen, qualitative research, with its emphases on reflexivity and lived experience, is ideal not only for providing evidence-based cautionary statements against maintaining the status quo but also for giving voice to possibilities for meaningful and sustainable changes both individually and collectively.

It has been an honor to work this fall alongside dedicated, creative, and passionate colleagues on the SQIP executive committee: Michael Bamburg, Anne Galletta, Nisha Gupta, Chris Head, Jeanne Marecek, Linda McMullen, Zenobia Morrill, and Cynthia Winston-Proctor. I also am grateful for the ongoing contributions of Elizabeth Fein, who has spearheaded our virtual salons; of Logan Barsigian and Ruthellen Josselson, who edit our newsletter and our journal, respectively; and of our numerous SQIP torchbearers whose legacy and foundation I am humbled to continue carrying forward. Among our collective goals for the year are continuing (a) to welcome and support a new generation of researchers for whom, in my experience, there is a thirst for the contributions of qualitative research that address the challenges of our times as well as (b) to formalize SQIP's organizational structure as we quickly approach our first full decade in the interest of further solidifying our foundation for the future.



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CO-EDITORS: Nisha Gupta, Ph.D., University of West Georgia, Logan Barsigian, doctoral student, University of California, Santa Cruz

I also would like to highlight just a few examples of the outstanding work that has taken place to support these goals. First, our virtual salons have been a powerful forum for showcasing the vitality and creativity as well as applications and implications of qualitative inquiry by presenters at various phases of their careers, from rising star student researchers to distinguished senior scholars. I have been heartened not only by the quality of the presentations and subsequent dialogues but also by the interest they have spurred—with over 300 people from around the world in attendance at the October salon. Each of the salons has been recorded and is available on our web site (<http://sqip.org/sqip-2020-2-0-announcing-the-sqip-virtual-salon>). I am excited by the opportunities offered by our future monthly salons for continuing to disseminate and share ideas and for attracting new members.

“MEMBERS OF THE SQIP EXECUTIVE COMMITTEE HAVE CONTINUED TO ADVOCATE FOR QUALITATIVE AND MIXED METHODS INQUIRY WITHIN APA...”

Moreover, members of the SQIP executive committee have continued to advocate for qualitative and mixed methods inquiry within APA by (a) calling for the development of competencies in qualitative methodologies in the training of master’s-level practitioners; (b) providing recommendations for broadening the ethical guidelines for research in the APA Ethics Code to better account for the considerations of qualitative research praxis (special thanks to SQIP past-president Heidi Levitt for her contributions); and (c) reviewing both the quantity and quality of coverage of qualitative methods in undergraduate research methods textbooks as well as online materials and preparing suggestions for enhancing that coverage.

Further, I am proud to announce that SQIP has engaged in two initiatives to support student research during COVID. First, numerous distinguished researchers have volunteered their time to provide virtual office hours for students who have been forced by circumstance to formulate ideas and analyze data from home. Second, SQIP has issued eight grants between \$100 and \$500 to support projects by student researchers whose accomplishments are highlighted in this issue. We hope to involve these students in our upcoming programming as well as to potentially continue offering the grants in the future. Incidentally, these grants have been funded by the proceeds from our journal, *Qualitative Psychology*.

Next, congratulations also to the SQIP members who received this year’s qualitative research awards from Division 5, which were presented during the virtual APA 2020 convention in August: Heidi Levitt (Distinguished Contributions in Qualitative Inquiry Award), Eva-Maria Simms (Distinguished Contributions to Teaching and Mentoring in Qualitative Inquiry Award), Urmitappa Dutta (Distinguished Early Career Contributions to Qualitative Inquiry Award), and Nisha Gupta (Distinguished Dissertation in Qualitative Inquiry Award). Also, at APA 2020, SQIP members Sue Motulsky, Heidi Levitt, and Rivka Tuval-Mashiach delivered a symposium, *Questioning Qualitative Methods: Rethinking Accepted Practices*, with Ruthellen Josselson as discussant. They addressed the problems associated with uncritically or unreflectively employing member-checking, consensus, and replication as standardized procedural criteria for rigor in qualitative research.

Finally, the SQIP executive committee has decided that we unfortunately cannot schedule an in-person conference during June 2021 due to the COVID pandemic. We are instead exploring virtual options, which likely will include another series of monthly virtual presentations. Please stay tuned for more information.

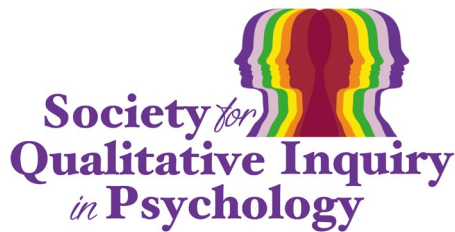
I always welcome your questions, thoughts about, and suggestions for SQIP: andrewbland@hotmail.com.

Best wishes,
Andrew

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TWITTER (@qualpsy): <https://twitter.com/qualpsy?lang=en> EMAIL (info@sqip.org)



Virtual Salon 2020

Welcome to the SQIP Virtual Salon!

Through a series of monthly online events, free and open to the public, the SQIP Virtual Salon will bring together qualitative researchers from all over the world, to share ideas and enjoy community, collegiality and inspiration throughout the year. Though we were unable to hold an in-person conference this year, the Salon will showcase some highlights from the conference program, as well as exciting new developments in qualitative psychology research.

Virtual Salon events will be held monthly, starting in August. Events will last approximately 90 minutes, and feature a series of presentations on a theme, as well as opportunity for questions and discussion. For those who are unable to make it to the scheduled event, many of them will be recorded and hosted on our website for all to enjoy.

Further information about presentations will be announced via our website, Twitter and Facebook.

August 17th, 6PM - 7:30 ET

Global and Transnational Perspectives of the 21st Century Migration Crisis and Counter-Movements of Solidarity and Resistance: Co-Constituting the Stories of Persons Embedded in Sacred Lived Migration Spaces

ORGANIZERS: *Peiwei Li and Mary Beth Morrissey*

PRESENTERS: *Peiwei Li, Mary Beth Morrissey, Andrea Nicktee, Juarez Mendoza, Juan Carlos García Rivera, and Rakhshanda Saleem*

September 14th, 7PM - 8:30 ET

Centering Critical Qualitative Inquiry and Psychopolitical Validity: Reflections from Doctoral Candidates

ORGANIZER: *Carla Rosinski*

PRESENTERS: *Carla Rosinski, Serena Cardoso, Myisha Rodrigues, Brandon Jones, Kimberly Cherry*

October 23rd, 12PM - 1:30 ET

Generalization in Qualitative Research: How? Why? and To What?

ORGANIZER: *Heidi M. Levitt*

PRESENTERS: *Heidi M. Levitt, Joseph A. Maxwell, & Tone Roald*

November 11th, 7PM - 8:30 ET

Conducting Qualitative Research with Caregivers

PRESENTERS: *Lukas Hofstätter, Michelle LaFrance, Zoi Triandifilidis, and Aaron Seaman*

December 7th, 4PM - 5:30 ET

Current Directions in Discursive Psychology

ORGANIZER: *Laura Kilby*

PRESENTERS: *Laura Kilby, Chris McVittie, and Rahul Sambaraju*

January 18th, 7PM - 8:30 ET

Toward a New Narrative Personality Health Psychology Training Model

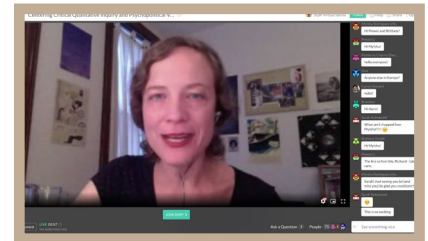
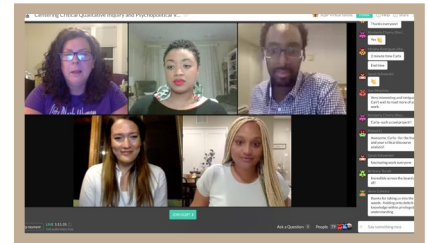
ORGANIZER: *Cynthia Winston-Proctor*

PRESENTERS: *Cynthia Winston-Proctor, Denée Thomas Mwendwa, Breanna Beard, and Alexandria Frank*

February 22nd, 4PM - 5:30 ET

Qualitative Research Across the Life Course

PRESENTERS: *Bambi Chapin, Kelly Clark/Keefe, Stacy Giguere, and Hollen Reischer*



“Our virtual salons have been a powerful forum for showcasing the vitality and creativity as well as applications and implications of qualitative inquiry by presenters at various phases of their careers, from rising star student researchers to distinguished senior scholars.

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For more information, contact Virtual Salon organizer Elizabeth Fein at feine@duq.edu

A NOTE FROM SQIP COMMUNICATIONS CHAIR: NISHA GUPTA



It is an honor to take over the reins from Elizabeth Fein's wonderful leadership as your new Communications Chair for SQIP. As an assistant professor of psychology at the University of West Georgia and an arts-based phenomenological researcher, I am indebted to the members of SQIP for creating the methods that allow me to do work that brings me such joy. One contribution I hope to facilitate in my new role is fueling an intergenerational bridge between up-and-coming and established researchers in our field. For that reason, Logan and I have decided to include two research spotlights in our forthcoming newsletters connected by a shared theme: one which features a rising star graduate student or early career researcher, and the second which features a distinguished senior scholar. For this issue, we are delighted to feature the dissertation of Ph.D Candidate Jose Luiggi-Hernandez, alongside the pioneering research of Dr. Sunil Bhatia, both of whom are devoted to using qualitative inquiry for the purposes of decolonizing psychology. Feel free to reach out to me for questions, comments, and suggestions at ngupta@westga.edu

EMERGING RESEARCHER SPOTLIGHT: Jose Luiggi-Hernández & A Theory of Collective Hope



Jose Luiggi-Hernández, a doctoral candidate at Duquesne University in the midst of his dissertation, is deeply engaged with questions about how hope can be developed and sustained in the most challenging of circumstances. In particular, he is looking at how Puerto Ricans have lived hope during the past five years, and how learning from this historical moment might facilitate their collective ability to hope during future crises. In doing so, he remains grounded in the lived experiences of Puerto Ricans in a colonized context, finding that their conceptions and experiences of hope differ strongly from ideas within mainstream psychological theories.

In recent years, Puerto Ricans have experienced a devastating string of events, including catastrophic damage caused by Hurricane Maria in 2017, followed by the largest earthquake in a century in 2019. The devastation caused by these natural disasters was then compounded by political factors, as both the local and US government effectively abandoned Puerto Ricans in the aftermath of these crises. One major issue was the Obama administration's continuing imposition of an oversight board, which implemented damaging austerity measures that increased unemployment and caused other economic challenges. Additionally, in 2019 private messages were leaked that demonstrated that the Puerto Rican governor had substantially hindered the hurricane recovery efforts and even mocked the thousands of deaths caused in its wake.

On the one hand, these years saw an increase in calls to suicide prevention hotlines and other indicators of widespread distress and hopelessness. On the other hand, several weeks of widespread protests led to the resignation of Puerto Rico's governor in response to his leaked messages, demonstrating the anger and collective power of the Puerto Rican people. Over time, Luiggi-Hernández was continuously struck by how community groups began taking charge of the recovery efforts, as both the local and US governments failed them. This process was brought into sharp focus by a psychotherapy group for Puerto Ricans that he led in Pittsburgh after the hurricane. "A lot of what happened is that they were able to change from depression to anger, through realizing that much of their depression and anxiety after Hurricane Maria had to do with the political and social factors that affected them and their loved ones and hindered their ability to recover." As the group progressed, members opted to shift the space from a therapy group to an action group. Their actions included connecting with other organization to send food and other items to Puerto Rico, and raising awareness about the hurricane at their institutions and Pittsburgh communities, many of whom responded with resources for those affected after Hurricane Sandy, but not for Puerto Ricans after Hurricane Maria.

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Based on these experiences, Luiggi-Hernández designed his dissertation to explore the experience of hope among Puerto Ricans, as existing theories of hope did not seem relevant to the experiences of Puerto Ricans. "I started to delve into the research on hope, and a lot of it comes from positivistic psychology and positive psychology. What I noticed is that it's informed by individualist ideologies that comes from the US, and a more Eurocentric understanding of people and the psyche." This included linear, goal-oriented understandings of hope, primarily used for researching workplace achievement, academic achievement, and a bit about physical and mental health. Though Luiggi-Hernández found some of this valuable and useful, he also found it was missing key aspects of many peoples' experiences of hope, including his own. The first thing that struck him was "this is not what I think about when I think about hope. I definitely don't think about work when I'm thinking of hope—its capitalistic, it's individualistic." He also notes that these theories often develop from researchers' ideas of what hope is and are validated through quantitative data, rather than through people's lived experiences. Additionally, interventions to increase hope focus on changes in thinking, rather than addressing how "you might feel hopeless because you live in a colonized context where there are no jobs. So, how is a theory about doing better at work relevant to my people if there are so few jobs to apply to?"

In response to these frustrations with existing theory, and with the goal of learning from this historical moment, Luiggi-Hernández structured his dissertation around the question: "How have Puerto Ricans lived hope during the last five years? What are the social factors and dynamics that underlie this hope and how can it be replicated?" The interview protocol first allowed for open discussion, asking participants to speak about their experience of hope in as much detail as possible, followed by more focused questions regarding the social dynamics and social factors underlying their experiences of hope. Though he didn't want to impose his own experience of hope, he strongly believed that people weren't going to talk about work. And, indeed, all participants' understandings of hope centered on personal and collective well-being: "when people think about hope, what they hope for is this general sense that things are going to be OK, whether for them, their family, their community, their country." For many, it was incredibly powerful to know that other Puerto Ricans were organizing around crucial community issues, such as feminist movements, education campaigns about domestic violence, and addressing food scarcity when government failed them. "There's so many things to be hopeless about, but what did bring up hope was that they could hope for well-being, whether individual or collective, and strive toward hope collectively." And because this collectivity is absent in American individualistic approaches to hope, Luiggi-Hernández considers it crucial for psychologists to consider that hope cannot happen in a vacuum or solely on the individual level. Rather, it must happen in relation to community action, as this external, collective support is crucial for developing a general sense of hope within the population, rather than just within the individual.

Additionally, Luiggi-Hernández has encountered a few unexpected things in the interviews. For one, participants had deeper affective reactions to the interview content than he anticipated. Many needed to talk about hopelessness before talking about hope, in terms of recalling the intense challenges they experienced over the past several years. However, reliving those experiences and connecting them with the development of hope served as a transformative moment for many, in that it allowed them to connect more deeply with that positive experience amidst multiple layers of devastation. In addition, reflecting on hope frequently prompted reflections on relational dynamics, such as realizing they never got to thank someone who was helpful to them during difficult times, the need to reconnect with loved ones, and a general increase of gratitude. Combined with the creation of relational, emotional dynamics in the interview, these experiences serve a decolonial purpose by directly pushing against western, individualistic notions of hope that are dominant within mainstream psychology.

Luiggi-Hernández plans to analyze the interviews using both phenomenology and grounded theory, with the goal of working toward a theory of hope grounded in the social and political context of Puerto Rico, rooted in the experiences of Puerto Ricans rather than positive, Eurocentric psychological theories. In addition, Luiggi-Hernández aims to move beyond merely describing and studying the experience of hope for its own sake, toward learning how to promote hope among Puerto Ricans' major challenges occur in the future. One additional challenge that greatly affected this study was COVID-19, as Luiggi-Hernández intended to include participants representing a wide range of class, racial, and sexual identities. However, the requirement of internet access, combined limitations in terms of transportation on the island and COVID risk, made the sample more privileged and well-resourced than intended. In the future, he intends to expand this research to a wider range of communities, who may be in greater need of hope than the predominantly middle-class community members who participated in the current project.

In reflecting on how qualitative psychological research can serve as a tool for decolonization, Luiggi-Hernández describes being struck by the power of qualitative research, and interviews in particular, as a space that allows participants to reflect on their own experiences in powerful, transformational ways. "What has come out of the interviews is that people can connect a lot more with their experiences of hope, and maybe transform that. I think that's part of what I find magical about this project. Though not part of my original motives, I do find that to be important in terms of decolonial work and trying to change our conditions." In addition, he describes both historical and psychological memory as informing his approach, saying "in order for us to be critical thinkers able to remember our history for changing the future, we need to remember not just the events but the psychological characteristics that led to change. And I hope that hope is one of those things." For individuals, communities, and cultures navigating the continuing effects of colonization, these decolonial spaces and dynamics are essential for naming and sharing their lived experience, in opposition to dominant theories in psychology that are often dissonant with the experiences of marginalized peoples.

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Luiggi-Hernández further reflects on how phenomenology has been used by many decolonial theorists, precisely because it aims to avoid preconceptions of how things are or how experiences are lived. As a researcher, this can facilitate an understanding of the way that so many people have understood, and do understand, themselves outside of the western individualistic framework of self. More broadly, "qualitative research can help us rethink psychological and social phenomena by letting people tell their stories and experiences and theorizing from there, rather than theorizing based on western thinkers who may be partially or completely irrelevant for people from many cultures around the world." He considers this especially true for participatory approaches that have developed in Latin America and in other parts of the world, in order to lift up their cultural values and ways of understanding psychological experiences.

Finally, in reflecting on scholars, especially psychologists, who have inspired his decolonial work, Luiggi-Hernández notes a number of key thinkers. Starting with Frantz Fanon, whose experiences many years ago closely mirrored his own when moving to Pittsburgh, and Ignacio Martín-Baró, whose work was taught at the University of Puerto Rico when he earned his bachelor's degree there, and who had taught there in previous decades. Other key thinkers include Gloria Anzaldúa, Paulo Freire, Eric Fromm, and Nelson Maldonado-Torres. Additionally, many of Luiggi-Hernández's key influences work in decolonial psychoanalysis, such as Patricia Gherovici, whose work *The Puerto Rican Syndrome* proved very relevant to his own understanding of the connection between colonialism and psychological suffering. Others in this realm include Patricia Noboa Ortega, Daniel José Gaztambide, and Robert Beshara. And rounding out the list are Alba Nydia Rivera, Raquel Salas Rivera, Lillian Comas-Díaz, Enrique Dussel, María Lugones, Mary Watkins, Helene Shulman, Taiwo Afuape, and Gillian Hughes.

ESTABLISHED RESEARCHER SPOTLIGHT: Sunil Bhatia & Three Tales of Coloniality

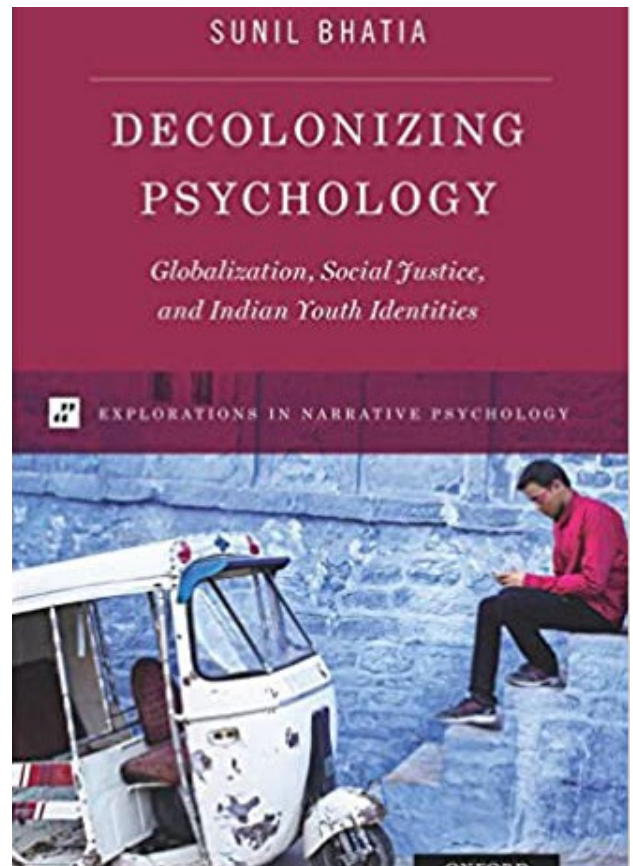


Sunil Bhatia, professor and chair of the Human Development department at Connecticut College, is a trailblazer in the project of decolonizing psychology through qualitative research. His commitment began two decades ago, when he wrote a journal article called “Orientalism in Euro-American and Indian psychology: historical representations of “natives” in Colonial and postcolonial contexts,” published in the *History of Psychology*. It was his first attempt to think not just about how colonialism has impacted the field of psychology, but how psychology has contributed to the project of colonialism. Bhatia wanted to hold psychology accountable for constructing images of people of color, including South Asians, through the lens of a deficient humanity, or else rendering them invisible or erased. Through his archival research he discovered that psychology played a major role in advancing the imperialist project—a story which had not been discussed by psychologists. Bhatia was also interested in psychological colonialism—not only how European founders and scholars advanced the colonial project, but also how it becomes internalized by Indian psychologists. He discovered that while colonialism may be over, coloniality is what is taking shape in a postcolonial context. Bhatia explains, “There was a politics of location, politics of representation, and politics of psychological colonialism.” He wanted to know what form this new psychological imperialism takes, who its new subjects were, and how the subject is theorized within contexts of neoliberalism and globalization.

This desire led to a ten-year narrative and ethnographic research study about how coloniality influences Indian youth identities, which became his 2018 book *Decolonizing Psychology: Globalization, Social Justice, and Indian Youth Identities*. Bhatia returned to his hometown in Pune to study what he calls “transnational upper class articulations of self” –elite Indians whose sense of identity straddled the tension of modernity and tradition, such as feeling empowered by wearing a sari around New York while speaking in English. Through narrative research, Bhatia discovered they were trying to construct a new Indian subjecthood as “world class citizens” to change the narrative of Indianness as part of a new multicultural transnational movement. His project expanded to explore how coloniality influences the identity discourse of Indian youth across social classes: “What I was trying to do was three tales of coloniality, three tales of neoliberalism that I was witnessing. I worked with working class communities, middle class communities, and upper-class elite community.” This curiosity instigated a decade-long journey of conducting narrative and ethnographic research from 2005 to 2015, during which Sunil interviewed participants not only in formal focus groups and interviews but also informal contexts such as passengers in trains, rickshaws walas, and buses: “This was my home... I grew up here. This is where I learned how to bike, where I would take my moped go to my college. So this idea of stepping in and stepping out of frames was very difficult and ambivalent. But my so-called participants were also confiding in me and were really willing to speak about it, because nobody had approached them yet about what they make of this new identity discourse.”

One challenging aspect of Bhatia's study was determining what kinds of methodological inquiries would lead him to understand how coloniality and neoliberalism is being resisted and reframed by youth from three different communities in his hometown. He found narrative inquiry to be most helpful because of the relationality that its invitation to storytelling facilitates: "Even before I would ask a question, they would tell me, 'Oh, here's a story I want to share about my friend,' you know? I was becoming the kind of facilitator, in terms of asking questions probing, exploring, and this is where I would say my really my knowledge became very co-constructed and relational." Participants would encourage him to interview people that they knew who also had interesting stories to tell; Bhatia would notice how all stories connected to each other to illuminate new forms of colonialization taking place. Bhatia also inquired into participants' material realities, and incorporated stories from local advertisements, posters, and housing and development material, in order to depict contextualized, multi-layered narratives of present day coloniality in postcolonial India.

Bhatia believes method and theory are both highly ideological and political choices in any study. Essential to making this choice is understanding one's social situatedness in the research. In fact, he describes interrogating his social situatedness as his "prime method" for his study: "My own positionality was living as a scholar in an affluent nation and then going back to India. I was very much connected to what I was investigating; I could not separate the two. And so my method is actually about social situatedness: How do I anchor myself as both a postcolonial scholar but also as a subject of that country I had grown up in it and was revisiting now, with a little bit more power and privilege?" Bhatia further reflects on the ethics of decolonial research. "How do I make home, which is so familiar and intimate, as an object or subject of study? What does that mean? So it raised a lot of ethical questions about, you know, who am I to make these judgments on internal colonialism of these youth? And what are the ethics of it?: Especially when I was working with working class urban poor communities."



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When asked for advice for qualitative researchers wanting to follow in his footsteps, Bhatia recommends that we interrogate the influence of coloniality in our own engagement with academic and psychological work: "if you are taking on the project of decolonization and speaking about coloniality, we have to confront or ask still the question of how the field has been colonized. I think that's that project has not been yet done for me; it's just the beginning of the decolonial turn, so to speak. The decolonial turn has happened in other disciplines but in psychology, it's very relatively new." He encourages us to deconstruct how our theories, methodologies, and subject matter we are working with have been colonized or seen through the colonial model of knowledge production. Bhatia suggests that a truly decolonial project will engage in "mapping" structures of coloniality that show up in our work, such as: "What are the ways in which structures are coloniality influence how we ask questions of gender and race?" and "how have influences of coloniality occurred at different points in your dissertation or book you're working on?" Second, Bhatia emphasizes epistemological decolonization, which entails moving away from theoretical frameworks shaped by European settler colonialism and undertaking theoretical understandings that provide new and/or indigenous ways of thinking. This is exemplified by Native studies and indigenous political theory, which seek to revitalize, reclaim, and recover community's indigenous traditions and self-knowledge. Third, Bhatia encourages personal or relational decolonization: "How are you engaged in your personal lives—in relationships with others and in projects with others? That to me it's a decolonial praxis. According to Fanon, you need this personal decolonization that has to happen alongside the structural piece." Personal decolonization is a constant challenge while working in the neoliberal university system, which helped create the colonial project, and whose colonial legacy we all inherit: "Neoliberalism creates competition and we're trying to outdo each other in terms of grants and publications and solo awards. So I think personal decolonization can only happen if, in some ways, we are refusing the University. It's like your personal decolonization cannot happen unless you decolonize the University too. Like, how do we change all of this?"

Bhatia is most inspired by examples of decolonization occurring outside of academia among community-based movements. These days, he is working on discovering ways to break the binary between academic and community knowledge. This is also a methodological question for Bhatia, such as learning what methods Black Lives Matter activists are using to change systems: "those methods are about consciousness, about protest, about resistance, about getting together in a public square and challenging." Bhatia reflects that the social movements which have created new systems were propelled by just one individual's effort, but a community in shared leadership together: "When we look at massive changes that have happened through social justice movements, it's when particular ideas were taken up by society because a small group of individuals are willing to move their vision further. And part of it was to create new ways of thinking about the universe, new ways of thinking about knowledge, and new ways of thinking about livelihood." Bhatia perceives the civil rights movement, #metoo movement, and the African, Asian, and Latin American decolonization movements as models to learn from as we pursue anti-colonial, anti-racist efforts in our own field. Bhatia acknowledges that translating community-based social movements to the academic setting remains a challenge, but it's a challenge he encourages all of us to consider in the movement towards personal, mutual, structural, and epistemological decolonization in the university and beyond: "We're not there yet fully, but seeds are being planted."

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APA 2021 PRESIDENT-ELECT SPOTLIGHT: FRANK W. WORRELL, Ph.D.



The APA has elected Frank C. Worrell, PhD, director of the school psychology program at the University of California, Berkeley, as the 2022 president of the American Psychological Association (2021 elect)

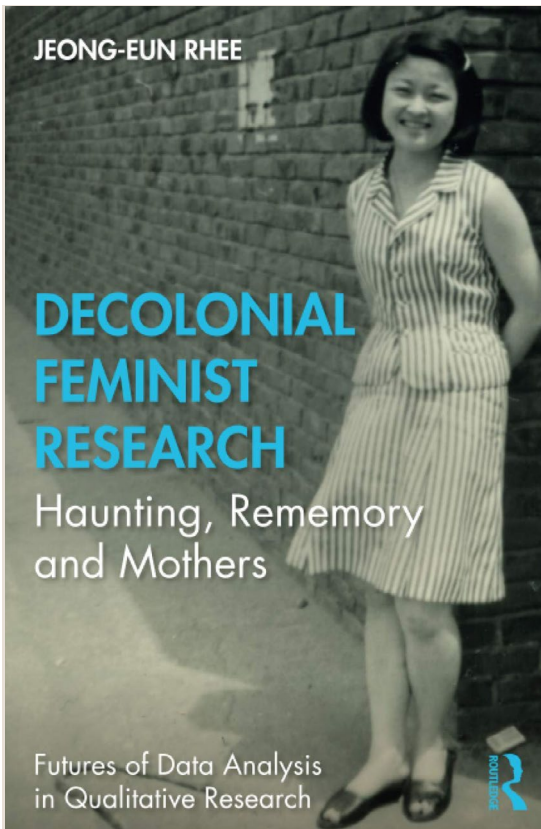
"With the mental health challenges posed by the pandemic, economic uncertainty and concerns about racial justice, psychology's contributions to society have never been more important or more necessary," said Worrell. "APA is the only home for psychologists from all research subdisciplines and types of practice, and it is critical for APA to continue to be a vital contributor and leader. I believe that as president, I can further APA's mission of serving psychologists and developing and using psychological science to serve society."

A certified school psychologist and licensed psychologist, Worrell served as president of APA's Division of School Psychology in 2007 and then on the APA Council of Representatives representing that division from 2010 to 2015. He was also a member at large of the APA Board of Directors from 2016 to 2018. He is a member of six APA divisions, with fellow status in five, and has served on multiple APA committees, boards and task forces.

In addition to his position as director of the school psychology program in the Graduate School of Education at UC Berkeley, Worrell is an affiliate professor in the social and personality area in the department of psychology. His areas of expertise include academic talent, development/gifted education, at-risk youth, cultural identities, scale development and validation, teacher effectiveness, time perspective and the translation of psychological research findings into school-based practice.

Worrell was born in Port-of-Spain, Trinidad, and received his bachelor's and master's degrees from the University of Western Ontario and his doctorate from UC Berkeley.

What's New in Books?



In *Decolonial Feminist Research: Haunting, Rememory and Mothers*, published by Routledge in October 2020, Jeong-eun Rhee embarks on a deeply personal inquiry that is demanded by her dead mother's haunting rememory and pursues what has become her work/life question: What methodologies are available to notice and study a reality that exceeds and defies modern scientific ontology and intelligibility?

Rhee is a Korean migrant American educational qualitative researcher, who learns anew how to notice, feel, research, and write her mother's rememory across time, geography, languages, and ways of knowing and being. She draws on Toni Morrison's concept of "rememory" and Theresa Hak Kyung Cha's "fragmented-multi self." Using various genres such as poems, dialogues, fictions, and theories, Rhee documents a multi-layered process of conceptualizing, researching, and writing her (m/others') transnational rememory as a collective knowledge project of intergenerational decolonial feminists of color. In doing so, the book addresses the following questions: How can researchers write in the name and practice of research what can never be known or narrated with logic and reason? What methodologies can be used to work through and with both personal and collective losses, wounds, and connections that have become y/our questions?

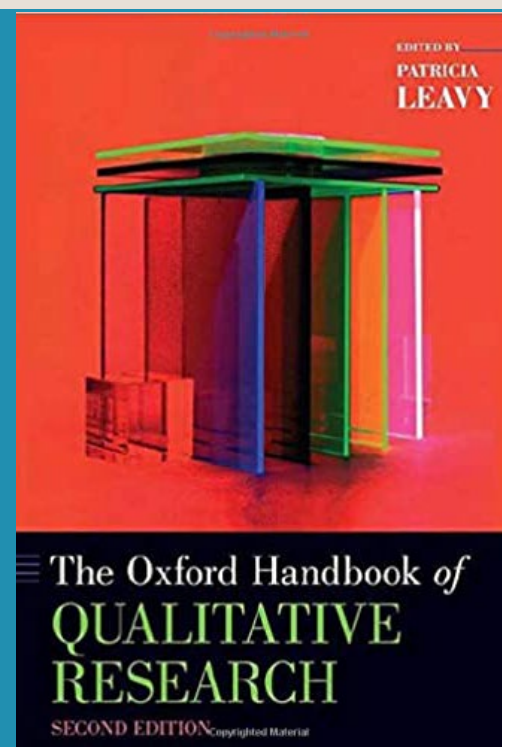
Rhee shows how to feel connectivity and fragmentation as/of self not as binary but as constitutive through rememory and invites readers to explore possibilities of decolonial feminist research as an affective bridge to imagine, rememory, and engender healing knowledge. Embodied onto-epistemologies of women of color haunt and thus demand researchers to contest and cross the boundary of questions, topics, methodologies, and academic disciplinary knowledge that are counted as relevant, appropriate, and legitimate within a dominant western science regime. This book is for qualitative researchers and feminism scholars who are pursuing these kinds of boundary-crossing "personal" inquiries. (sourced from Routledge: <https://www.routledge.com/search?author=Jeong-eun%20Rhee>)

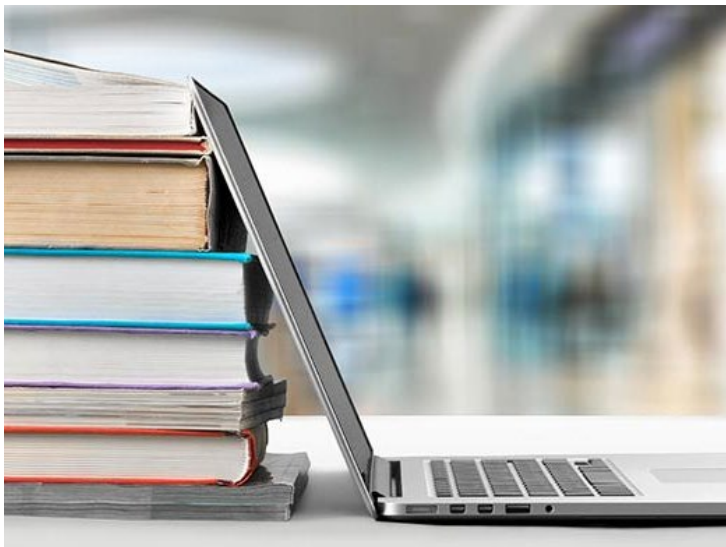
The latest edition of *The Oxford Handbook of Qualitative Research*, published in August 2020 by Patricia Leavy, serves as a guide to conducting and understanding qualitative research. Sections include historical and philosophical perspectives of qualitative research, narrative inquiry, field research, interview methods, text and social media analysis, analysis and interpretation of findings, and reporting results and written communication.

Prominent researchers author the assortment of chapters, providing a multitude of voices and expertise. It may serve well as a teaching tool or introduction to the field, and it offers ample applications, scenarios, and examples to illustrate the chapter contents.

New topics in this edition include team research, teaching qualitative research, and additional and updated references and examples.

(sourced from APA Division 5's *The Score*: <https://www.apadivisions.org/division-5/publications/score/2020/10/books>)





SQIP CURRICULUM TASK FORCE TEXTBOOK PROJECT:

COVERAGE AND PRESENTATION OF QUALITATIVE INQUIRY IN INTRODUCTORY PSYCHOLOGY RESEARCH METHODS TEXTBOOKS

Grounded in the belief that the road to a more diverse and inclusive psychology means continuing our efforts to make qualitative inquiry a legitimate and valued form of research in psychology, the Curriculum Task Force of SQIP (Ruthellen Josselson, Linda McMullen, and James Christopher Head) recently embarked on a study of introductory research methods textbooks. In light of the explosion of qualitative inquiry in psychology over the past decade, we sought to understand how these introductory textbooks, which are the gateway to psychology for students, covered and treated qualitative inquiry. To do so, we commissioned three emerging qualitative researchers (Harley Dutcher, Donald Brown, Jr., and Javier Rizo) to examine best-selling psychological research methods textbooks, analyze the extent to which qualitative methods/methodologies were presented throughout the texts, and explore how qualitative approaches were presented to readers. We found that across the texts the coverage and treatment of qualitative inquiry is varied and spotty, and incommensurate with the significant developments in these approaches to knowledge within our discipline.

Based on our analysis, we envision what a U.S.-based introductory research methods textbook that presents an integrative approach to scientific inquiry in psychology would comprise. In addition to producing an academic manuscript on this study, we plan to prepare a set of recommendations that can guide textbook publishers in their pursuit of this integrative approach.

For more information, contact SQIP Executive Committee member James Christopher Head: jchead@westga.edu

2020 QUALITATIVE INQUIRY GRADUATE STUDENT RESEARCH SMALL GRANTS

SQIP is happy to announce the awardees of our 2020 Qualitative Inquiry Graduate Student Research Small Grant. Check out the incredible breadth of projects that psychology graduate students are doing in the domain of qualitative research:

Danielle Pagat, Hawaii School of Professional Psychology at Chaminade University of Honolulu: "A Qualitative Inquiry into the Experience of Cultural Identity of Native American Men"

Rebecca Troeger, PhD candidate at University of Massachusetts Boston, Counseling & School Psychology Department: "Dismantling Power Imbalances in Mental Health Care: Anti-Racist Organizational Change in the Field of Mental Health"

Breanna N. Beard, Department of Psychology, Howard University (Narrative Personality and Health Psychology Collaborative): "African American Breast Cancer Survivors' Sexual Narrative Identity: Transforming the Master Narrative of Sexual Health and Well-being"

Jennifer Chmielewski, The Graduate Center of the City University of New York: "Meanings of Desire: A conceptual analysis of young women's sexual desire"

Emily Thomas, PhD Student in Clinical Psychology at Ryerson University: "(De)Constructing consent culture: Exploring evolving conceptualizations of consent, desire, and sexual communication post #MeToo"

Benjamin Feldman, Doctoral Student at The Wright Institute and Predoctoral Intern at Edith Nourse Rogers Memorial VA: "The Corrective Emotional Experience in Psychotherapy Supervision"

Meghan Klein Toups (LPC, ABD), University of West Georgia: "A Sociocultural Exploration of Maternal Anxiety: How Intersectional Feminism, Dialogism and Embodied Voice Can Improve Therapeutic Outcomes"

Renée Taylor, University of Windsor: "A Qualitative Grounded Theory Study of Black Canadian Psychological Help-Seeking"

SQIP & APA'S ADVOCACY ON IMMIGRATION

CRITICAL DIALOGUES AND DOCUMENTATION: IMMIGRATION ACTIVISTS AND PSYCHOLOGISTS ADVANCE STRATEGIES FOR EDUCATION, RESOURCES, AND POLITICAL CHANGE

In its second year of participation in cross-divisional work to address threats to the well being and health of undocumented immigrants within the U.S., SQIP is participating along with ten APA divisions and the National Latinx Psychological Association (NLPA) in a project entitled *Collaboration Strategies for Psychologists and Activists to Protect Immigrants from Harm*. The project is funded by the Committee on Divisions/ APA Relations (CODAPAR). It is the second project in which SQIP has participated, drawing on inter-divisional partnerships with immigration activists. This current 2019-2020 project shares conceptual aims with the 2018-2019 project to make visible relations of power operating above and below the surface of individual lives, historical record, geopolitical discourses, and legal and social structures (Anzaldúa, 1987; Collins, 2004; Hook, 2004; Weis & Fine, 2004, 2012). The use of critical dialogue gatherings between immigration activists and psychologists reflects epistemologies of accompaniment (Watkins & Shulman, 2008) and liberatory praxis, producing knowledge in socio-political contexts with peoples displaced and marginalized (Ayala et al., 2020; Du Bois, 2007; Fals-Borda, 2001; Martín-Baró, 1994; Rahman, 1985).

The project brings together psychologists from multiple areas of practice and positionalities as it relates to the experience of immigrants who are undocumented. Across five regional groups a series of critical dialogues were held among immigration activists and psychologists, focused on two questions: What kind of harm is the current social, cultural, and political climate causing for undocumented immigrants? What are some ways that psychologists and activists can collaborate to protect undocumented immigrants from harm? The questions guiding the critical dialogue were generated through early deliberation among psychologists and immigration activists. The process reflected iterative loops of consultation across a core group of members at the national level and with regional groups who shaped their dialogues to reflect what they were learning from the activists as they prepared the structure of the dialogue. Activists received a modest honorarium of \$100 for their willingness to participate.

These dialogues took place via Zoom or similar technologies over the course of 2020, in the midst of the COVID-19 pandemic during which families who are undocumented and of mixed status were further iso-

lated from access to medical and mental health care, employment, and safety from state violence and separation. The critical dialogues provided documentation, engagement of activists across states, critical analysis from the angle of vision immigration activists brought to the session, cross-state and regional consultation, and exploration of strategies for networking, education, advocacy, and political change. A number of those participating, along with the psychologists in their region, anticipate further collaborative work. Germán Cadenas served as coordinator of the project with participation of Divisions 48, 17, 24, 43, 52, 39, NLPA, 56, and SQIP (Division 5, Section 3). Within SQIP, Anne Galletta and Mary Beth Morrissey provided leadership at the national level and within the Midwest and Northeast region respectively. A report is due out by the close of 2020. The report will highlight a set of grass-root strategies for collaboration among psychologists and immigration activists, which will be disseminated within APA and interested organizations.

For more information contact SQIP Executive Committee member Anne Galletta: a.galletta@csuohio.edu

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This issue is dedicated in loving memory to Mary Gergen: 1938-2020 Founding member of SQIP and pioneer in social constructionism and feminist psychology

"Mary offered us shoulders to stand upon and a heart to build radical, wild possibilities within the space of psychology, the academy and beyond. She will be missed; her legacy carries forth." – Michelle Fine

"Her work was an inspiration to me and countless others." – Heidi Levitt

"Mary has long been a beacon of light and a wonderful source of creativity and inspiration in our field as well as a cherished friend of so many of us. We will miss Mary--she is unreplaceable, and keep her in our memory and heart." – Fred Wertz

"She was an inspiration to so many and I know her legacy will live on and be honored by many more." – Sue L. Motulsky

"Very grateful for her life, her work, her influence." – Anne Galletta

"Mary was an outstanding scholar and a remarkable person. She was very supportive, caring, and warm and her work continues to be an inspiration for many of us." – Sunil Bhatia

"Mary's many gifts are an inspiration. Her warmth, her creativity, and her courage will be remembered along the pathways she opened." – Andrew Bland

"She was a role model and her work opened the way for me and many others to think differently about gender, research, and playing with the opportunities to explore and study people and cultures." – Rivka Tuval-Mashiach

"Because I do social constructionist work and work in narratives, I realize I have choices about the story I want to tell. So when I became involved more deeply, in feminist studies, feminist theory, women's studies ... I just loved the literature, I loved the exploration, I loved enriching psychology with these issues, I loved bringing it into narrative study..." – Mary Gergen

"Mary (and Ken) have been such remarkable leaders in bringing our academic and professional concerns into critical areas of real life. And, at the same time, was there ever anyone who was so gracious and supportive than Mary with her radiant smile, gentle manner, and personally supportive way of asking how your own work has progressed." – Vincent Hevern

"The collaborative leadership - and the multiple ways in which Mary broke out of the traditions and methodologies that constrain psychology, boxes that keep us keeping on in ways that are less liberatory, and the multiple ways in which she and Ken mentored new generations and challenged all of us to be our best selves are celebrated today - and will guide us as we continue roughly forward." – Brinton Lykes

"This outpouring is a testament to Mary's broad influence. Her brilliant creativity and infectious warmth led the way to new ideas in the field." – Susan Opatow

View [this interview](#) in the *Social Science Space* for more about Mary Gergen's life and legacy.