

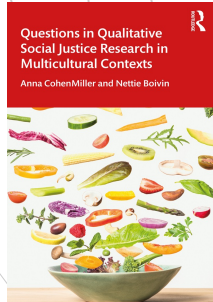
Workshop for The Qualitative Report conference

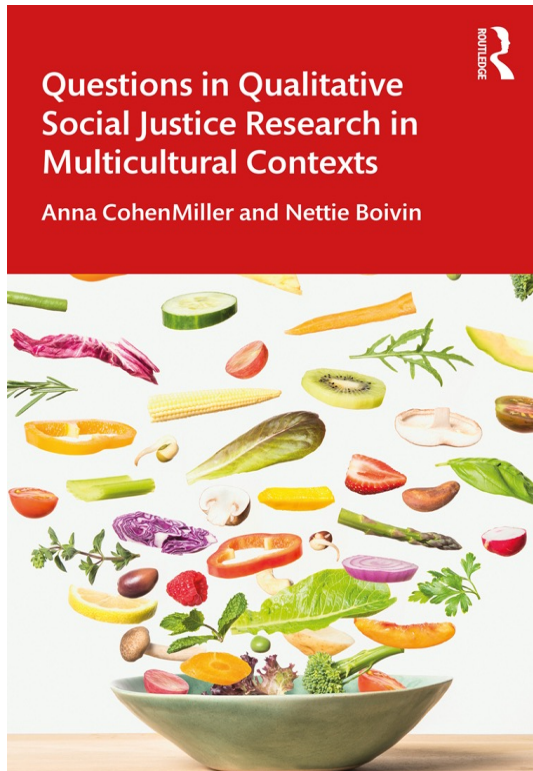
# Practical questions to evoke and provoke new thinking about qualitative research through critical self-reflection

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- This workshop stems from our co-authored book *Questions in Qualitative Social Justice Research in Multicultural Contexts*.
- Each chapter whether it be on positionality, trust, online, art-based research practices all in some way dealt with the notion of critical self-reflection
- The agenda of the workshop is to provide a space to- wrestle with, apply and understand - what is? and how important is - critical self-reflection is as a research practice.

## Brain dump as research process

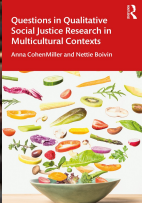


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- **2 minutes**
- Write nonstop, *about anything that's on your mind*
- You do *not* have to share this with anyone
- It's okay if your writing is just random topics or even "*I'm not sure what to write, so I'm just writing...*"

## Creating our space

- Safe together
- Open to all voices
- Respectful
- Growing awareness
- Leaving judgement at the door, learning together



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# Positioning ourselves...an academic side



## Anna CohenMiller

- Nazarbayev University Graduate School of Education & Founding Director [The Consortium of Gender Scholars](#) (Kazakhstan)
- Qualitative arts-based methodologist
- Focused on equity and inclusion, specialization gender/mothering and innovative pedagogy (e.g., [The Motherscholar Project](#); [Photovoice of Motherscholar during Quarantine](#))



## Nettie Boivin

- Previously, colleague with Anna at Nazarbayev University GSE in Multilingual Education
- Presently at Jyvaskyla University, Language and Communication Studies
- Specializing in co-creation, multimodality, multisensory discourse resources and decolonizing ethnographic practices (DERP)
- [Networking the Educational World](#)

The background features several sets of concentric, curved lines in light gray, some solid and some dashed, creating a sense of movement and depth. In the center, there is a large orange speech bubble with a white outline and a small tail pointing downwards. The text is centered within this bubble.

# Positioning ourselves... positionality

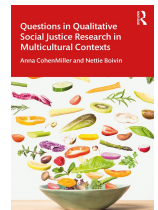
what informs our work

## Anna

“If you were to just look at me, from appearances, you might say that I am a “White” or maybe “Hispanic” woman. To understand more, you could talk with me, learn where I grew up, see my identity, and perhaps how I developed my social justice, inclusion, and equity lenses. I am a Sephardic (Spanish-Jewish) cisgender woman. I pass as “White” in the US, but often felt like an outsider, having to prove to others who I was. I was frequently the only Jewish student in my class or workplace and regularly faced hearing, seeing, and experiencing discrimination. My history extends to the Spanish Inquisition, where stories were frequently told about our ancestors who had to flee the Iberian Peninsula as refugees, for fear of their lives.

Another part of my family is also connected to oppression, avoiding persecution in Germany, Hungary, and Russia. Concerns over our safety and well-being about being “different” were, and are, realities. Today I am a mother of two young children, I speak Spanish to them and we have raised them Jewish. We live in Kazakhstan in Central Asia and we are exposed to Kazakh and Russian languages and over 100 nationalities in the country. These historical memories and current realities have led to my commitment to addressing issues of equity, inclusion, and social justice, and to the writing of this book”

(CohenMiller & Boivin, 2022, p. 8)



## Nettie

“If you were to look at me, you would struggle to recognize the mixed-race religion, language, and background I grew up in and lived with as a transnational woman. I grew up in a less tolerant time in Canadian immigration policy. I lived through the Front de libération du Québec (a terrorist organization) and the marginalization of Quebeckers and of my francophone father. I saw my Chinese grandfather denied citizenship and was impacted by my mother experiencing the Australian color bar, which prohibited Asians from entering except with special permission; she was a Canadian-born citizen because her father was born in China. My multicultural experiences included celebrating Christmas, Ukrainian Christmas, New Year’s Day, and Chinese New Year.

These lived experiences, along with living and sharing Chinese New Year in Malaysia, the UK, Canada, Kazakhstan, and Qatar, imbued a clear awareness and importance of food and multisensory discourse resource (MDR) analysis (Boivin, 2020a, 2020b), providing differences for transnationals and migrants. For the past 20 years I have taught, lived, and researched globally, including in Japan, Malaysia, Nepal, Qatar, Kazakhstan, the UK, Finland, and Canada. And I am a single mother of a biracial, bilingual, transnational child. The issues faced in living and working in multicultural contexts is deeply rooted”

(CohenMiller & Boivin, 2022, pp. 8-9)







CohenMiller & Boivin, 2022

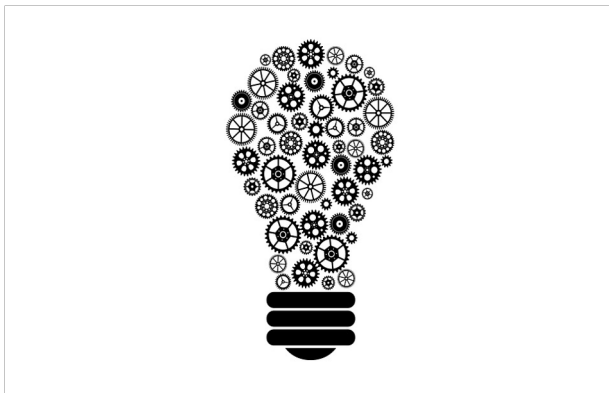
What about you?

- Name
- Affiliation, where you are, research background
- Why you're here today
- *A question to consider: As we move forward, you can think then, what is my positionality?*

# Self-reflection vs. critical self-reflection

## What is self-reflection?

- ...
- ...



## What is **critical** self-reflection?

- ...
- ...



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*Since this concept is not fixed, here is another perspective*

## Critical self reflection emphasizes

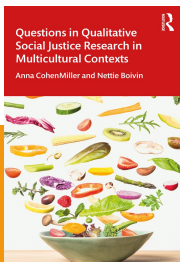
- A particular focus
- A move in a positive direction
- A purposeful emphasis to become a better researcher **with my participants – not on them.**



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There's no  
“perfect”  
research

- Instead, we are working to become more critically self-reflective in order to become the type of qualitative researcher we are aiming to become.



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But we've all slipped, right?




*Where could we have been better?*



*How can we learn from this “failure” for improving research in the future?*



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Learning from each other: Sharing with each other (*breakout?*)



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- Think about your past (future) research...
- Where could it have been better (or where can you improve)?
- **Where can a problem / challenge lead to improvement in the research in the future?**

So, what can we critical reflect on to improve qualitative research?

## Experiences

- ...
- ...

What might be useful to consider when interacting with others, to connect with others and relationships?

- Age
- Gender
- Socio-economic
- ...
- ...



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# “Good,” “ethical,” “socially responsible” research


- Big terms
- Varied meanings
- Can be synonymous, but often aren't
- Can intersect, *should they?*
- *Can we visualize these ideas?*

- *What is your definition of “good”?*  
*(although better to say “effective”)*
- *What is your definition of ethical?*
- *What is socially responsible research?*



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Developing a tool kit  
around using questions  
to evoke and provoke  
thinking for qualitative  
social justice research



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What have we learned together today?



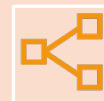
Collective meaning making



Definitions of self-  
reflection/critical self-  
reflection



Co-produced knowledge



Recognizing factors to  
highlight as critically self-  
aware qualitative researchers  
when building relationships

# Thank you!

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## Questions in Qualitative Research in Multicultural Contexts

*“We focus on **socially-just** qualitative research in multicultural contexts that encourage **inclusion** and **equity** for communities who have been historically marginalized, colonized and/or oppressed. For those who have been overlooked or silenced, as qualitative researchers, we have an opportunity to help highlight and amplify voices who want to be heard. For qualitative researchers to work with others, it’s important to **continually adapt and grow in awareness and critical self-reflection**” (CohenMiller & Boivin, 2022, p. 2)*



## References

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