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Crafting Culturally Responsive Qualitative Research: Part I

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Crafting Culturally Responsive Qualitative Research Part I

Webinar Two

Maria K. E. Lahman, Ph.D.



Maria K. E.
LAHMAN

- These three sessions were created to support qualitative researchers who desire to craft a research life that is
 - culturally responsive
 - impactful and
 - renewing
- Each session is integrated with the others yet also is a stand-alone experience.
- The series draws on my forthcoming textbook with Sage.

AN INTRODUCTION TO
**QUALITATIVE
RESEARCH**
Becoming Culturally Responsive



Today we will consider Culturally Responsive Qualitative

- researcher qualities—humility
- research for global audiences/avoiding localism
- co-research and collaborative research
- creating a comprehensive culturally responsive literature review
- methods exemplars
- Guest Cameo—Stephen Vaughn, Ph. D. Candidate in Music Education and a contributor to the text.

The Tenets of Culturally Responsive Research (a review)

- Recognition and Reduction of *Othering* in Research (see Lahman, 2017)
- Intersectionality (See Collins, Hill, & Sirma, 2020; Crenshaw, 2017; Rice, Harrison, & Friedman, 2019 Journal of Intersectionality)
- Critical Whiteness (See Delgado, & Stefancic, 1997; Journal of Whiteness and Education)
- Story as Sacred (Lahman, 2024)
- Commitment



In the text in each chapter, I feature people who have historically been mishandled in research.

- People who are Disabled
- Children
- People who are Black
- Older people
- LGBTQ+ Folx
- Indigenous Peoples
- People who are intersectional
- Hard to reach people (HtrP) (e.g., people who are homeless)
- race/ethnicity
- religion/spirituality/nonreligion
- class and more



The Qualities of a Culturally Responsive Researcher

- Reflexive
- Curious
- Caring
- Trustworthy
- Responsive
- Joyful
- Flexible
- **Humble**
- Intrepid
- Becoming



What is humility?

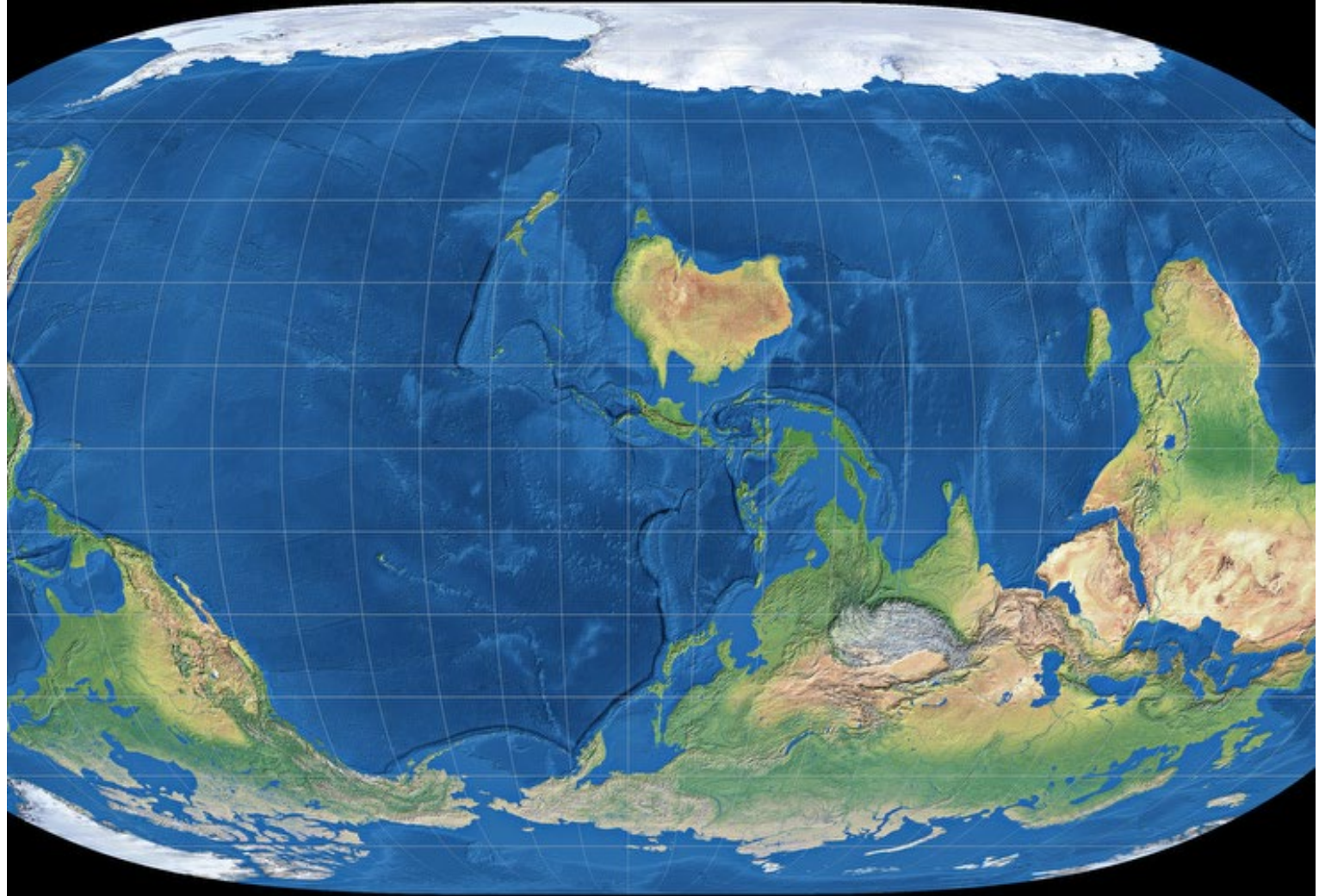
- Humility may be defined as “freedom from pride or arrogance.”
- However, in a contemporary context the word humility seems to be a place of abasement and weakness that people avoid or do not actively consider as a positive trait.



Cuellar, N. (2018)

Humility Historically

- Nuances of humility in a traditional context bring an aspect of increased understanding of others when the clamoring nature of pride is stilled and a listening/receiving posture is taken.
- Major religious, spiritual, and non-religious traditions and groups include a focus on humility as a core value or virtue one should strive for.



Humility Historically (a few examples)

- Native Americans have a metaphor for humility, “a hollow bone,” which means one without out ego or one who is selfless (Larkin, 2014).
- “Hindus are taught to have humility. Ancient Hindu artists were never supposed to sign their names on their work, and temple artists, when creating statues of gods, are always supposed to leave a deliberate imperfection to show that they cannot really represent God” (Meheta, 2012).
- In Buddhist tradition humility is a sacred quality and a natural condition of achieving spiritual attainment. Humility is also a way to work against arrogance and haughtiness while pride blocks people’s ability to accept Buddha’s teachings (Yu, nd).

Cultural Humility in Research

- The phrase cultural humility emerged in the medical research literature (Tervalon & Murray-Garcia, 1998).
- More recently developed in the psychological sciences (Hook, Davis, Owen, Worthington & Utsey, 2013).
- This literature is focused on increased cultural sensitivity in the practices of counseling, nursing, and medicine.
- Cultural humility within this context is described as the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [other]” (Hook, Davis, Owen, Worthington & Utsey, 2013, p. 2).
- One can never be the ‘expert’ in understanding difference, thus taking a posture of humility is important (Kools, Chimwaza, & Macha, 2015).
- Cultural humility is based on intentional and ongoing self-reflection in order to understand how one’s beliefs, values, and assumptions are integral and influential to the...relationship (Kools, Chimwaza, & Macha, 2015).
- The idea had not been connected in the research literature to the expression of humility throughout the history of humans.

Lahman, M. K., Landram, S., Teman, E. D., & Kincaid, T. (2023). Cultural humility, human research ethics review, and informed consent. *Cultural Studies ↔ Critical Methodologies*, 23(2), 204-211.



*Pride divides..., humility
joins.*

—Socrates

Aspirational Areas of Focus for Cultural Humility in Research

- Waters and Asbill (2013) identified three aspirational areas of focus that are part of cultural humility found in Tervalon & Murray-Garcia germinal (1998) work.
- I rephrase these here to apply directly to researchers.
- **A commitment to self-evaluation and self-critique.** Qualitative researchers will recognize this as reflexivity in research with an emphasis on the idea the process is always ongoing and not completely attainable Waters and Asbill (2013) reflexively write
- **A desire to acknowledge and minimize power imbalances in the research relationship is an aspect of cultural humility.**
 - When researchers interview participants, the participant is the expert on their life, and the researcher is the learner. The researcher has power in the area of the research process, and the participant holds power in personal experiences and first-hand cultural knowledge.
- **Developing research partnerships through which to advocate for others.**

Avoid

Localism





- Your readers may be—and you hope they will be—from all over the world, so avoid localism.



- Writing only in a local context is a problem for authors, in particular for those of us from the United States. This is a type of nationalism we must rigorously edit out of our work since it signals a myopic perspective to global readership groups.



- An example—when writing about early childhood education, as a U.S. citizen, I would most likely say that children were in the “first grade.” In other countries, this phrase does not always have the same meaning. Instead, state the age of the children as 6 to 7 years old and that they are in their first year of full-day school, commonly referred to as first grade in the United States.



- Another example is referring to a study as occurring in a particular state, province, region—without a country reference. It is appropriate to say the study took place in Colorado, USA.

General Tips

- Consider how your research connects to a global readership.
- Actively seek to review literature outside of the research journals from your country or global region.
- Have readers outside of your majority readership review early drafts of research designs and manuscripts.
- Consider how recommendations formed from research might be enacted by groups with few resources, limited technology or internet access, outside of academia, etc.
- Develop a plan to disseminate research findings in ways that are easily accessible to those who do not have scholarly library access (e.g., educational (social) media, podcasts).

Culturally Responsive
Qualitative Co-research
and Collaborative
Research

Co-research or Collaborative Research

- Collaborate with members and researchers from the community of interest.
- Collaboration may come in many forms, for example
 - Research advisory board- formed prior to the research and comprised mostly of community members
 - Expert check, peer check, member check
 - Co-author
- Co-researchers, in a culturally responsive context, are insiders to the community or experience of interest. They may be co-researchers, community members, or research participants (e.g., Pope, 2020).
- When possible, from the conception of the research consider how to craft it collaboratively.
- The emphasis is on community members over professional “experts.”

Co-research or Collaborative Research

- Keep in mind participants may not be interested in collaboration.
- Becky DeOliveira (2022) has identified
 - general interest, conditional interest, minimal interest
- If research participants are not overly interested
 - continue to seek collaboration with other researchers and community members when possible.
 - ask yourself if there is anything about the research design that could be made more welcoming.
- DeOliveira identified the research participants preferred conversations over helping develop or administer a community survey.
- Develop a practice during the research and when ending a study of asking questions about what the research process was like for the research participants.



Comprehensive Culturally
Responsive Research
Literature Reviews

- I advocate for a **comprehensive** , culturally responsive literature review (Lahman, 2024) that decenters the White literary canon. A commitment to this type of literature review will have two important components.

1). A commitment to cultivating an understanding of how the academy has excluded and marginalized groups of people.

- Dr(s). Jennifer Esposito and Venus Evan-Winters (2022) have highlighted a need for this stance writing “You do not have to continue recreating the canon given that it has historically privileged white men’s scholarship” (p. 181).
- Referring to this as “resistance to dominant literature” Dr. Bagele Chilisa (2020) points out literature includes “language, cultural artifacts, legends, stories, practices, songs, rituals, poems, dances, tattoos, lived experiences, ...personal stories, and community stories told during weddings, funerals, celebrations, and wars” (p. 62).
- Onwuegbuzie and Frels (2016) have extensive work in this area that they term a *culturally progressive literature review*.

2) A commitment to understanding how to conduct a traditional literature review so that you are in a position to best defend your research, create connections to current research, push back against existing research as warranted, and to identify potential strengths and weaknesses.

- It is important to understand the belief system around a traditional literature review and how to conduct if you choose to push back against the hidden values reflected by the standards.
- Most of us will need to be able to conduct a traditional literature review.
- This belief system is founded on treating how to conduct a literature review as a FACT and not a tradition.
 - Privileging peer-reviewed, data-based research which is primarily published in for-profit, English language, closed-access journals.

- As a scholar part of what we do is critically question what we are taught.
- I do not call for a rejection of traditional science, but a far reaching and inclusive embracing of what knowledge means.
- Additionally, qualitative researchers should cite artistic research representations in literature reviews, when relevant, making it a truly comprehensive literature review (Teman & Lahman, 2019).
 - For example, if you are researching mental health review the extensive array of mental health qualitative art-based research and feature pieces that are relevant.
- Interweaving artistic representations into a literature review demonstrates an overall engagement with a topic, value of the understandings artistic expressions generate, and draws a broader readership to artistic renderings.
- Reminder—all lit. reviews should be **concise, comprehensive and create a compelling context/**

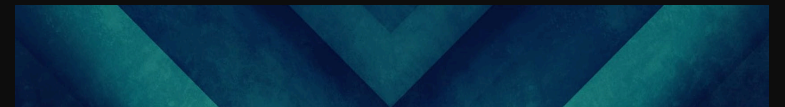
Culturally Responsive Theoretical Perspectives

Culturally Responsive Qualitative Theory

- A social science theory may be thought of as a framework through which we consider social behavior and phenomena.
- **Story as theory** (e.g., Chilisa, Chapter 9, 2020)
 - e.g., expressions, metaphors, proverbs, family stories
- **Ethnophilosophy**-a system of thought that deals with collective worldviews of diverse African peoples as a unified form of knowledge....based on the myths, folk-wisdom and the proverbs of the people. It is a folk philosophy.” (Emagalit, 2001 in Chilisa).
- **Contemporary critical theories**—for example feminism(s), critical race theory, critical race feminism, critical indigenous theory, critical whiteness, queer theory, critical gerontology theory, critical disability theories

Fire Dragon Feminism (an exemplar)

- Dr. Sharon Quah wrote, “Akin to the king of seas, a fire dragon feminist develops an acute sensitivity towards changing tides, movements, processes, dynamics and patterns”.
- Dr. Quah draws on her intersectional identities as an “an Asian migrant queer woman academic residing and working in a white, Anglo-Celtic Australian society” (p.)
- “I call these abilities my superpowers. I discuss fire dragon feminism as possessing and summoning the superpowers of the most auspicious and powerful fire dragon to expose inequalities, blow flames at oppressive structures, rebuild communities and reimagine futures” (Quah 2020, p. 210-211)
- “Being a fire dragon feminist, it is all about subscribing to affirmative feminist principles which center round rebuilding lives and communities, establishing solidarities, reimagining more equitable and just futures, and keep the hopes and fight alive for that vision of a better world” (p. 211).





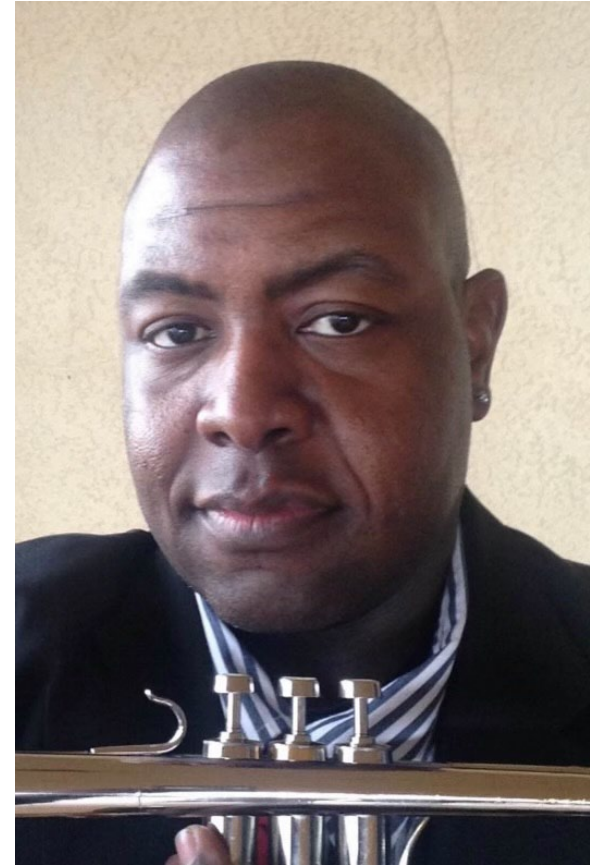
Culturally Responsive
Qualitative Method
Exemplars

Blues Epistemology and Methodology

- Dr. Melissa Speight Vaughn (2020) writes, “The methodology is a social inquiry designed to use community knowledge to identify and address issues of democratic governance, spatial displacement, and educational equity”.
- Blues as epistemology (p. 1093) is
 - “an indigenous knowledge system of working-class African Americans that documents histories of place, social interrogations, and visualizations of freedom”.
 - “an African oral tradition of recording history and genealogies that emerged on U.S. soil”.
 - “a Black agenic protest to maintain creative authority over their bodies, voices, and design that focused on oral, cultural, and introspective data sources”.
- Blues as methodology (p. 1096)
 - “maintained the blues oral tradition through conversational interviews conducted individually, generationally, and communally”.
 - understood that “sitting for a spell” or visiting with a community member is a relational community practice.
 - conversational interviews aligned with daily life in the community because it is interactional and socially engaging in comparison to formal and rigid interviews. ...also maintains a relational balance of power
 - interviews took place "in mutually selected community spaces”.

Qualitative Research as Jazz

- As a professional jazz musician, I discovered a relationship between data collection in qualitative research and the cultural learning process of jazz music.
- I discuss *The Environment, In Action, and The Hang* (in Lahman, 2024)
- **The Environment** (setting for the interview/observations) plays an important role in the type of data you will gather.
- Within the jazz metaphor, this becomes the performance venue. Is it a small club or large concert hall? Maybe a wine festival or backyard patio?
- What kind of people are there? Are they young or old? Educated or uneducated? Are they hippies, conservatives, hard rockers, or members of Congress?
- An artist may behave or create differently in a quiet music studio than a loud bar or restaurant.
- In qualitative research and jazz, understanding your data collection environment will help with contextualizing the data you're going to collect.



Stephen Vaughan (he/him, Black, Caribbean, male, cis/het, father, educator, jazz musician, philosopher)

Drop in the chat what might be a metaphor for your research.

Qualitative Research as Jazz

- **In Action**—data collection through observing the research participant
 - For jazz, this would be data collecting by observing an artist's behavior as they perform.
 - This could entail observing the musicians as they communicate with each other while performing, working together toward a creative goal.
 - In jazz, data is also imbedded in the individual lines of the music that each person is playing. Like in qualitative research, jazz musicians do what is called *transcribing*. In this, the musician listens to music and write down instrumental solos, chords and song forms using musical notation for analysis. The greater the musician-as-researcher's knowledge of music theory, in this case, the more robust the data they can retrieve.
- **The Hang**—As qualitative researchers we strive to attain clear, authentic data from the research participants.
 - For this to occur, the researcher endeavors to create a safe, relaxed environment. In jazz, this important data collection event is known as *The Hang*.
 - The Hang is where the jazz musician-as-researcher can gather more detailed and personal information from the musician. Usually informal, this may occur one on one or in a group setting.
 - You might be around a table of other musicians having a beverage or standing outside of a venue. Here, you can discuss topics of music and life. This time is important for the growth of the jazz musician. Some questions you may have prepared, most you will probably improvise. Not knowing where the conversation will lead during the hang is half the fun! Like in jazz, the qualitative interview should be a mixture of intellectual refinement, deep reflexivity, and genuine caring for the subject, thereby creating an enjoyable learning experience for all involved.

Black Finesses

- Dr. Janiece Mackey (2020, 2021) writes , "building a dissertation that honored the Black souls of my undergraduate participants along with my own Black soul as a form of resistance to advance racial equity in higher education."
- employed an "endarkened narrative inquiry"
- "navigated building a dissertation that centered Blackness through the prism of...conceptualized...Black Finesse".
- **race-grounded phenomenology (RGP)**
- emphasizes decolonial praxis to unmake the canon of research
- "Black Finesse reflects the expertise, flair, knack, artfulness, and/or skills through which Black students navigate structures, and politics via their agency...Black Finesse recognizes Blackness alongside and in spite of racialized experiences; hence, individuality and personality as well ".(p. 11)
- "Black Finesse is not simply bound to an understanding of race in political science, but Black Finesse is grounded in the ways of knowing that the students developed from their familial capital, prior racialized experiences, individuality and beyond".

Reflexive Questions

Consider the quality of cultural humility as a qualitative researcher.

- Does this quality resonate with you or feel unfamiliar? Why or why not?
- Is this a quality you think of yourself as possessing? Why or why not?
- What impact might cultural humility have on the research you conduct?
- How could you grow in this area?

Crafting Culturally Responsive Research

It is easy to see examples of localism in other people's research, but what are areas we should consider in our current work?

How might you adapt traditional literature reviews you are working with?

Does or how might collaborative research work for you?

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Facebook private group site—Qualitative Research

LinkedIn—Qualitative Research Methods ([BRAND NEW](#))

**Consider joining a community of researchers
working to craft a quality life in qualitative research.**

CRAFTING CULTURALLY RESPONSIVE QUALITATIVE RESEARCH

Part II

ONLINE WEBINAR



Maria Lahman, Ph.D.

Professor of Qualitative Research Methodology



GET INSPIRED AND
COME AWAY WITH A
PLAN OF ACTION

May 1, 4:00-5:15 MT
Virtual only

- Textbook giveaways
- Discuss Indigenous research
- CRR theories
- trustworthiness
- renewed