

University of Northern Colorado

Scholarship & Creative Works @ Digital UNC

Webinars

Graduate School

5-1-2024

Crafting Culturally Responsive Research: Part II

Maria K. E. Lahman

University of Northern Colorado, maria.lahman@unco.edu

Follow this and additional works at: <https://digscholarship.unco.edu/gswebinars>

Recommended Citation

Lahman, Maria K. E., "Crafting Culturally Responsive Research: Part II" (2024). *Webinars*. 3.
<https://digscholarship.unco.edu/gswebinars/3>

This Presentation is brought to you for free and open access by the Graduate School at Scholarship & Creative Works @ Digital UNC. It has been accepted for inclusion in Webinars by an authorized administrator of Scholarship & Creative Works @ Digital UNC. For more information, please contact Nicole.Webber@unco.edu.

Crafting Culturally Responsive Research Part II

Webinar Three

Maria K. E. Lahman, Ph.D.

- These three sessions were created to support 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.





Tenets of Culturally Responsive Research

The Tenets (a brief review)

- *One Another* in Research
- **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, forthcoming)
- **Commitment to Becoming** (see Lahman, 2017)





Today we will consider Culturally Responsive Research

- researcher qualities—intrepid
- perspectives of early career researchers—guest panel
- data collection
- “trustworthiness”
- method exemplar(s)
- and how to stay renewed in research

The Qualities of a Culturally Responsive Researcher


- Reflexive
 - Curious
 - Caring
 - Trustworthy
 - Responsive
 - Joyful
 - Flexible
 - Humble
 - **Intrepid**
 - Becoming
- What other qualities would you add?
 - Which 2 to 3 **qualities of a researcher** can you choose as a focus in your current or upcoming research?



The Quality of Being Intrepid

brave, courageous, daring, resolute

- Intrepid has been defined as resolute fearlessness. I emphasize **resolute**.
- There may be fear, worry, and anxiety, but the researcher remains resolute in their goals.
- At times, researchers feel unsure, timid, embarrassed, or confused.
- True courage is being intrepid—proceeding forward even if you don't want to.
- White researchers need to use the quality of being intrepid to unflinchingly recognize and work to alter
 - the contexts of privileges we are given
 - the history of racist research we have wrought
 - the exclusivity of academia and scholarship
- All researchers should draw on this quality to
 - stand firm in the face of ignorant critique of research
 - create inclusive, safe spaces where all researchers can thrive
 - move the field ever forward, creating new theories, cutting-edge methodologies, and fresh ways of representing human experience.



*"Being brave is only standing
up when you're afraid."*

—Jon Steele



Culturally Responsive Researchers Panel

Panel Discussion

What are the possibilities of culturally responsive research?

- Betsey Hubbard, SES doctoral student, Panel Leader
- James Hodges, ASRM graduate
- Jenna Altomare, SES doctoral student

"Research is formalized curiosity. It is poking and prying with a purpose."

- Zora Neale Hurston

"No research without action, no action without research"

- Kurt Lewin

Research is seeing what everybody else has seen and thinking what nobody else has thought."

-Albert Szent-Györgyi





Culturally Responsive Qualitative Data Collection

Slow Down

“The contrary motion of the ‘slow’ movement formulates a sustainable alternative to the onslaught of speed” (Glenn, 2021).

- Slow research allows
 - deep relationships
 - authentic conversation as a form of interview
 - depth of thought
- Long-term research plans are a strategy to slow research—research the same site or group for multiple years and develop multiple publications.
- Important note—degree, tenure/promotion, grant conditions demands, and more may not allow for slow research.
 - If so, when possible, provide time to weave slow research into long-term research plans.

Culturally Responsive Interviews

- The historical roots are in feminist interviews and relational interviews.
- referred to as unstructured or conversational.
- pull directly from how conversation within relationships function.
- may be with a stranger or friend (Tillmann-Healy, 2003) or someone the researcher has an *established relationship* with (Munson & San Pedro, 2019; p. 122).
- researcher may share equally
- researcher may share minimally as one does when a friend is telling you something important but will offer supportive comments.
- The researcher is not neutral in the interview conversation.
- Chilisa refers to this as “decolonizing the interview” (2020, Chapter 11)



Culturally Responsive
Research
“Trustworthiness”

Culturally Responsive “Trustworthiness”

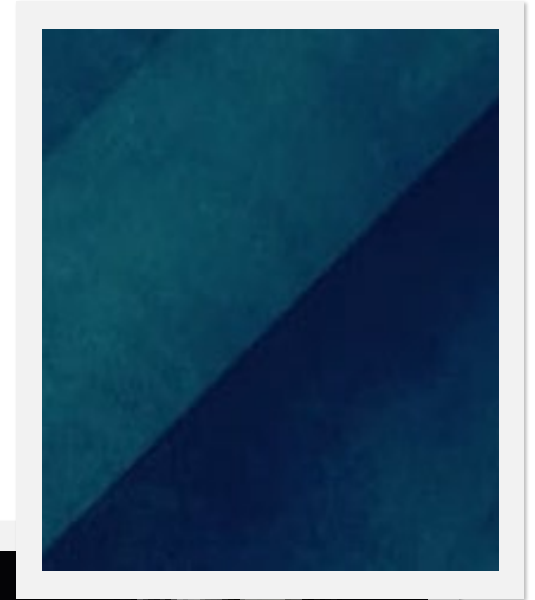
- Trustworthiness generally means strategies to enhance validity, reliability, and rigor.
- Trustworthiness in a culturally responsive context moves the emphasis away from simply being a “strategy” to ***authentic engagement*** with natural opportunities for what is termed member checks.
- ***Prolonged engagement in the field*** and ***reflexivity***, which appear on many lists about trustworthiness, support authentic engagement.

Enhanced Member Check

- *Enhanced member check* is the process of co-creating a participant narrative.
- “Throughout the collaborative process the researcher and participant create interpretations of the data”.
- a process that creates “iterative rounds of collaboration in the liminal space between raw data and final narrative” (Chase, 2017, p. 2689).
- “Involving participants as active agents in the processes of generating and presenting the research provides the opportunity for more socially responsible and emancipatory research” (Chase, 2017, p. 2701).
- See an example in Paige Johnsen’s 2024 UNCO dissertation.

Critical Friend(s) Group

- a nonhierarchical relationship that supports deeper, more multifaceted research and understandings.
- poses questions in a supportive manner in an effort to unearth deeper layers of understanding
- Critical Friends may be mutual, participating in “reciprocal listening, sharing, and facilitating...help[ing] each other maintain deep integrity by asking supportive questions that challenge assumptions, help the researcher re-examine their positionality throughout the research project, and gently refocus the researcher onto to the next set of questions that may need to be asked...” (Swaminathan & Mulvihill, 2017; p. 70).

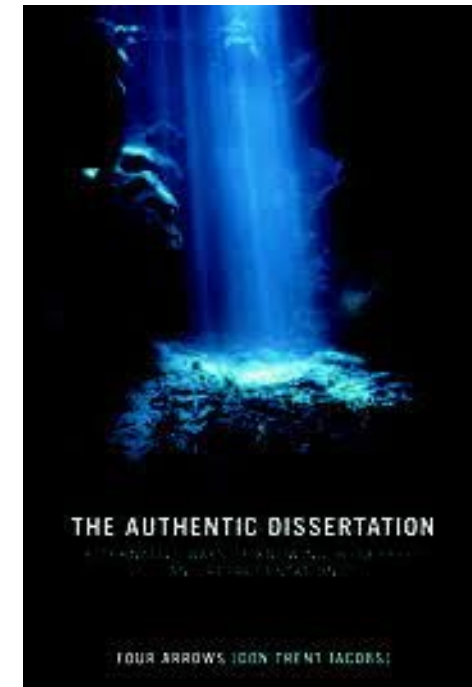




Culturally Responsive Qualitative Method Exemplars

The Authentic Dissertation—Alternative Ways of Knowing, Research, and Representation

- Drawing on his Cherokee/Creek ancestry and the Raramuri shamans of Mexico Dr. Four Arrows explores how research can regain its humanist core and find its true place in the natural order once more.
- It helps academics who sincerely want to see these alternative forms but are concerned about the rigor of "alternative" dissertation research and presentation.
- The featured dissertation stories tap into more diverse perspectives, more authentic experience and reflection, and more creative abilities.
- They are, in essence, spiritual undertakings that
 - honor the centrality of the researcher's voice, experience, creativity and authority
 - focus more on important questions than on research methodologies per se
 - reveal virtues (generosity, patience, courage, respect, humility, fortitude, etc.)
 - regard the people's version of reality. (this slide information is from the publisher's website)

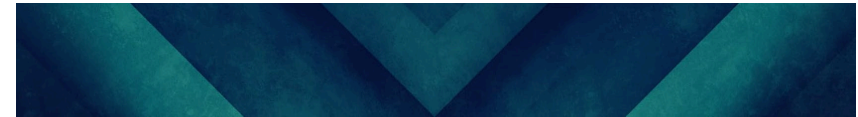


Yarning: An Indigenous Methods Exemplar

- Literary term for an informal, long story that may include incredible aspects
- A term used by Indigenous Australians that simply means *to communicate*. In Australia, Aboriginal people refer to yarning as the telling and sharing of stories and information.
- “When an Aboriginal Elder says, “Let’s have a yarn,” what they are saying is, “Let’s sit down, have a talk and a listen.” This talk/conversation/yarn can entail the sharing and exchange of information between two or more people socially or in a formal setting” (Barlo, Edgar Boyd, Hughes, Wilson, & Pelizzon, 2021, p. 41).

Yarning: An Indigenous Methods Exemplar (continued)

- Yarning as a research method ask the researcher to situate themselves as the learner and share power as they become the listener.
- Yarning highlights the sacredness of story in research
- “Yarning constitutes a formal conversational process founded upon ‘relationships, expected outcomes, responsibility and account- ability between the participants, country and culture.’”
- “The investment in yarning as a method of data collection moves the research on a pathway towards decolonising practices centering traditional knowledge systems and supporting and repositioning First Peoples methods and methodologies while simultaneously cultivating partnerships, cooperation and respect” (quotes from Leeson, S., Smith, C., & Rynne, J. (2016).



Elements of Indigenous Style—A Guide for Writing By and About Indigenous Peoples: A Resource

- Dr. Younging, Opaskwayak Cree Nations, created the first writing guide for Indigenous Peoples.
- Created 22 style principles
- I moved these to principles for people who conduct research WITH Indigenous Peoples. A few examples follow.
- **Principle 1: The Purpose of Indigenous Style**
 - Reflect Indigenous realities as they are perceived by Indigenous Peoples
- **Principle 2: When Indigenous Style and Conventional Styles Disagree**
 - Indigenous style overrules other styles in case of disagreement.
- **Principle 4: Recognizing Indigenous Identity**
 - They are diverse distinct cultures.
 - They exist as part of an ongoing continuum through the generations, tracing back to their ancient ancestors.
 - They have not been assimilated into mainstream Canadian society, and their national and cultural paradigms
 - have not been fundamentally altered or undermined through colonization.
 - They are currently in the process of cultural reclamation and rejuvenation, marked by significant participation from Indigenous youth.

The background features a series of overlapping, downward-pointing chevron shapes in various shades of dark teal and blue, creating a layered, geometric effect.

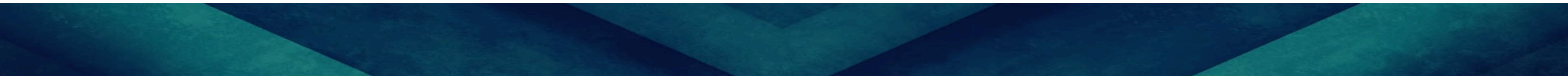
Renewed in
Research

Always Becoming

Always becoming

- is a *forgiving* stance that acknowledges we will make mistakes while simultaneously nudging us towards *aspirations*
- is a natural fit with reflexivity
- has an understanding that we will make mistakes, and have lows along with highs but are committed to continuous growth
- works against dead wood, ivory towers, and exclusivity in the academy
- allows us to lower our defenses and welcome others eagerly
- allows for renewal

Renewal

- Say No, To Say Yes
 - Craft a Meaningful Research Life
 - Integrate Research with Pedagogy, Service, other Professional Areas
 - Publish and Persevere
 - Controlled Connectivity
 - Welcome Others
- 
- A decorative footer consisting of overlapping geometric shapes in shades of teal and dark blue, forming a pattern of triangles and polygons.

Drifting

The afternoon sun was getting low as the Rat rowed gently homeward in a dreamy mood, murmuring poetry to himself. —Kenneth Grahame

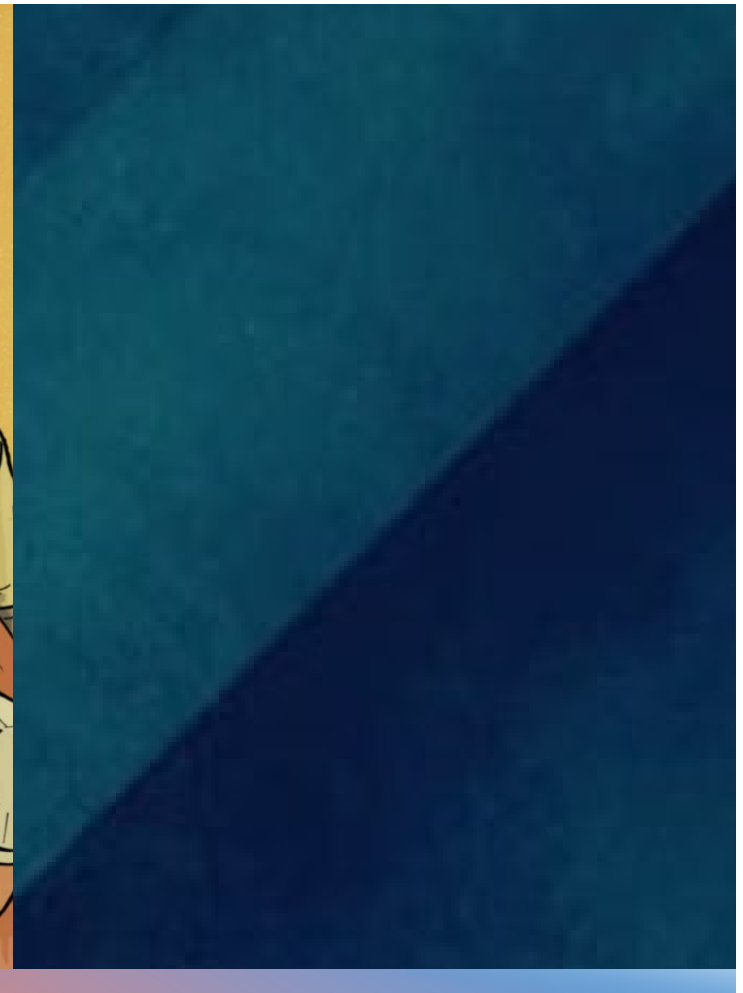
- Drifting is a vital companion state to productivity (Lahman, 2021).
- Drifting may occur when we set aside all devices and are absorbed in some wholly different task, such as gardening, taking a walk, chauffeuring children, or simply watching birds congregate at the feeder.
 - When do you drift?
- Healthy disengagement—drifting—leads to more productivity.

Craft a Meaningful Research Life

- Integrate research, pedagogy, service, other professional areas
 - Perhaps number one way to free up time while developing expertise, and staying renewed
- Publish and Persevere
 - Protect writing time (e.g., turn off Wi-Fi)
 - Instructors consider writing with course members
 - Create a writing team with other productive students

Actionable Reflexive Takeaways

- Join or bookmark Sage Research Methods Community
- [Indigenous Peoples research resources](#)
- Follow a podcast
- [Tribal Truths](#)



Reflexive Questions

Consider the quality **intrepid** as a qualitative researcher

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

Renewal and the Semester End

- What specific aspects of your professional life do you feel the need to focus on and develop further?
- How can you work toward creating a more renewing semester this fall for you and those you work with?
- How can you consistently integrate drifting and time with others into your professional life?

Reflexive Questions (continued)

Research WITH Indigenous Peoples

- How can you learn more about a group of Indigenous Peoples you are not familiar with?
- What can you commit to reading, following, attending, or doing that will deepen your Indigenous Peoples and culturally responsive qualitative research understandings?

Crafting Culturally Responsive Research

- What might slowing down research and drifting look like in your research practice?
- What questions are potential research participants interested in exploring?
- Who have I consulted with who has identities in this area?
- What research methodology literature have I read outside of the white research cannon as I prepare for this research?
- Who is a researcher in this area that I can consult with?
- How have I prepared with exploring seemingly a “lack” of interest in research by potential research participants?

References

- Angrosino, M. V. (1997). *Opportunity house: Ethnographic stories of mental retardation* (Vol. 2). Rowman Altamira.
- Barlo, S., Boyd, W. B. E., Hughes, M., Wilson, S., & Pelizzon, A. (2021). Yarning as protected space: Relational accountability in research. *AlterNative: An International Journal of Indigenous Peoples*, 17(1), 40-48.
- Chase, E. (2017). Enhanced Member Checks: Reflections and Insights from a Participant-Researcher Collaboration. *The Qualitative Report*, 22(10), 2689-2703. <https://doi.org/10.46743/2160-3715/2017.2957>
- Chilisa, B. (2020). *Indigenous research methodologies*. Sage.
- Collins, Patricia Hill, & Sirma Bilge (2020). *Intersectionality*. John Wiley & Sons.
- Crenshaw, K. W. (2017). *On intersectionality: Essential writings*. The New Press.
- Delgado, R., & Stefancic, J. (Eds.). (1997). *Critical white studies: Looking behind the mirror*. Temple University Press.
- Frank, A. W. (2002). Why Study People's Stories? The Dialogical Ethics of Narrative Analysis. *International Journal of Qualitative Methods*, 1(1), p. 254-265.
- Frank, A. W. (2000). The Stand Point of a Storyteller. *Qualitative Health Research*, 10(3), p. 354-365
- Frank, A. W. (2005). Narrative Analysis Workshop. AQM Conference.
- Glenn, M. (2021). Extending knowledge by developing a 'slow approach' to action research. *Educational Action Research*, 1-16.
- Johnson, J. L., Bottorff, J. L., Browne, A. J., Grewal, S., Hilton, B. A., & Clarke, H. (2004). Othering and being othered in the context of health care services. *Health Communication*, 16(2), 255-271.

References and Resources

- Lahman M.K.E. (2022/forthcoming). *Culturally Responsive Qualitative Research*. Sage.
- Lahman, M.K.E. (2021). *Writing and representing qualitative research*. Sage
- Lahman, M. K. E. (2017). *Social science research ethics: Becoming culturally responsive*. Sage.
- Mackey, J. Z. (2020). *Black Finesse amidst the political science paradigm: A race-grounded phenomenology* (Doctoral dissertation, University of Denver).
- Mackey, J. Z. (2021). Internal Tensions of Building a Dissertation through the Lens of Black Finesse: Toward Decolonizing Higher Education. *Education Sciences*, 11(12), 780.
- Windchief, S., & San Pedro, T. (2019). *Applying Indigenous research methods*. New York, United States: Routledge.
- Rice, C., Harrison, E., & Friedman, M. (2019). Doing Justice to Intersectionality in Research. *Cultural Studies ↔ Critical Methodologies*, 19(6), 409–420. <https://doi.org/10.1177/1532708619829779>
- Speight Vaughn, M. (2020). Black epistemologies and blues methodology: Engaging liminal ontological space in qualitative research. *Qualitative Inquiry*, 26(8-9), 1090-1101.
- Swaminathan, R., & Mulvihill, T. M. (2017). *Critical approaches to questions in qualitative research*. Routledge.
- Temam, E. D., & Lahman, M. K. (2019). Coming out (as a poststructuralist): A rant. *Qualitative Inquiry*, 25(1), 57-68.
- Tillmann-Healy, L. M. (2003). Friendship as method. *Qualitative inquiry*, 9(5), 729-749.
- Vaughn, L. M., & Jacquez, F. (2020). Participatory Research Methods – Choice Points in the Research Process. *Journal of Participatory Research Methods*, 1(1). <https://doi.org/10.35844/001c.13244>

Upcoming events in the Qualitative Research Facebook Group

May 8, 9:00 am MT, USA

- Facebook Live Celebrating Maria Lahman's Textbook Release
- Topic: Placing Research Participants at the Center of Research
- Giveaway of one of Maria's texts.

May 28th, 9:00 am, MT USA

- Essential Qualitative Research
- Giveaway of one of Maria's texts.

Why not become part of a vibrant community of researchers dedicated to crafting a quality life in qualitative research? Join us and gain valuable insights, network with peers, and stay updated on the latest trends.

Connect with Carlene Brown and me on **LinkedIn**, where we are preparing to launch a qualitative research group.



Qualitative
Research