2019

SQIP Annual Conference on
Qualitative Research Methods

Simmons University

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ABSTRACTS
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KEYNOTE ADDRESS

“Proof of Power”: Navigating Culture and Coloniality in Pursuit of Healing for American Indian Communities

Joseph P. Gone, Harvard University

Early in my career, I explored depression and problem drinking among my own people on the Fort Belknap Indian reservation in Montana. There I met a middle-aged cultural traditionalist named Traveling Thunder who explained to me why many community members struggled with substance abuse and associated distress. In his view, European colonization was directly responsible for these widespread reservation mental health problems. Importantly, Traveling Thunder also noted that mental health professionals pose ongoing ideological dangers to their American Indian clients. Ever since this formative project, I have undertaken open-ended, discovery-oriented, and qualitatively analyzed research to describe, interpret, and collaboratively formulate alternatives to conventional mental health services in American Indian communities. In this presentation, I summarize what I have learned from these projects, while underscoring the role that qualitative inquiry has played in producing this knowledge as well as tracing the implications of this knowledge for more relevant, community-based research in psychology.

PLENARIES

Boston Spotlight Plenary: Teaching and Learning through Doing Qualitative Methods

Chair: Renee Spencer, Boston University School of Social Work
Participants: Kendall Johnson, Cristina Brinkerhoff, Rachel John, Juliann Nicholson, BU School of Social Work
Increasingly, doctoral programs are not only offering courses on qualitative methods but some are requiring students take such a course. Although a step in the right direction, it takes more than one semester to build the foundational knowledge and skills to be strong, effective and responsible producers and consumers of qualitative research. Recognizing the need for more training, our doctoral program now requires two semesters of training in qualitative methods, which has afforded the opportunity to have students fully engage in a process of developing and conducting their own small-scale project. Although this process can be a time, resource, and emotionally intense process, it is through the doing of qualitative research that students develop a deeper understanding of these approaches. In this symposium, four students will reflect on aspects of the learning and doing of qualitative methods that were especially salient to them as they carried out their projects. The first presentation will address how issues of reflexivity arose and were navigated in a study of the experiences of Black homicide survivors. The second presentation will follow and extend this theme through the discussion of a study of Brazilian immigrant mothers’ networks of support conducted by a student researcher who was a member of the same community as her study participants. The third presentation, a study of Asian Indian college students’ path to college and subsequent college experience conducted by a clinically trained social worker, examines the relationship between clinical and research interviewing. The final presentation will consider some of the challenges of secondary analysis of qualitative data she encountered when conducting an Interpretive Phenomenological Analysis (IPA) of interviews with military mothers of young children who have experienced PTSD symptoms.

Questioning Qualitative Methods

Chair: Rivka Tuval-Mashiach, Bar Ilan University, Israel

Presenters: Heidi M. Levitt, Zenobia Morrill & Bediha Ipekci, University of Massachusetts, Boston; Rivka Tuval-Mashiach, Bar Ilan U, Israel; Sue Motulsky, Lesley University

Discussant: Ruthellen Josselson, Fielding Graduate University

The literature on qualitative methods and methodologies is growing rapidly, strengthening the validity and systematization of methods and rigor of qualitative research. However, the crystallization of methods, and standardization of procedural criteria for rigor may be detrimental to creativity and diversity in qualitative methods. This tension may lead researchers and students toward either a technical use or automatic rejection of these criteria and procedures. In this symposium, we aim to critically discuss several examples of such concepts and claim that contextualized considerations of methodological integrity in research design and evaluation are better at serving rigor in qualitative research than the adoption of even well-accepted concepts in the field.

This symposium will include three presentations, each problematizing a methodological concept that often is treated as established. The first talk, by Dr. Levitt and her team, will discuss the concept of consensus, and suggest that the conceptualization of consensus would be enhanced by the consideration of epistemological privilege, namely, taking into account inequality in power between those involved in the study. The second presentation by Dr. Rivka Tuval-Mashiachi will discuss the concept of replication and its equivalent concepts in qualitative research. She will make the claim in
favor of a qualitative compatible type of replication and discuss three critical aspects: the nature of the phenomena, consideration of context(s) and the need for transparency. The third presentation, by Dr. Sue Motulsky will critically discuss the concept of member checking and claim that despite it being considered a possible support for methodological integrity, it requires thoughtful and considered integration within the goals of the research project. Dr. Ruthellen Josselson will be the discussant.

SYMPOSIA

Developmentally, Culturally and Ecologically Sensitive Research: How Diverse Qualitative Methods Contribute to Holistic Early Child Development

Chair: Mona M. Abo-Zena, University of Massachusetts, Boston

Presenters: Lindsay Beatty, Mona M. Abo-Zena, Kelly Brown, Amanda Lopes, University of Massachusetts, Boston; Corrie Locke-Hardy, Simmons University

Discussant: Lianna Pizzo, University of Massachusetts, Boston

Abstract: To advance the study of human development and its implications for applied fields including education, scholars need to reexamine colonizing research methods (Patel, 2016). This symposium seeks to reflect on practice within an early education higher education program where the faculty and students seek to decolonize developmental psychology research by expanding research paradigms to understand development phenomenologically (Spencer, 2006). Specifically, this symposium integrates developmental, cultural, and ecological perspectives to understand the diversity among children and families and how such variations affect educational processes and outcomes, particularly within early childhood educational contexts. Drawing from diverse qualitative methods including interviews guided by photo-elicitation, observation, diary methods, field notes, and children’s drawings, the person-centered inclusive methods are aligned with the seminal integrative conceptual model of the development of non-dominant children that considers children’s strengths and vulnerabilities, locates social position and stratification within the core (i.e., not the periphery) of the developmental context, and considers diversity of individuals within and across social groups (c.f., García Coll et al., 1996). Building capacity to serve young children in an ethical and holistic manner requires enhancing culturally responsive approaches that draw on the strengths and recognize the vulnerabilities of families, including those with disabilities (Stone-MacDonald & Abo-Zena, in press). Rectifying the (mis)representation of minoritized individuals requires that we analyze, “how dominant [research] practices serve to overlook, silence, or dismiss knowledge by and for racial/ethnic minority populations” (Syed, Santos, Yoo, & Juang, 2018, p. 2), and incorporate inclusive research methods. Each paper in this symposium incorporates qualitative research methods that focus on participants’ perspectives or situate the individuals and developmental processes in context. Taken together, the discussant will help integrate how such methods bridge research and practice related to young children and early education contexts, contributing to ecologically valid research and to the holistic development of young children.

Paper 1
A picture prompts 1,000 words: Photo-elicitation as a research tool to work with underserved families of young children

Lindsay Beatty & Mona Abo-Zena, University of Massachusetts, Boston

Diverse disciplinary fields of economics, education, and human development provide converging evidence of the benefits of early education and care for children, their families, and society. Nevertheless, there are persistent gaps in access to and utilization of formal early education programs by minoritized and socio-economically vulnerable children and communities (Buysse, Castro, West, & Skinner, 2005). Scholarship and educational policy often analyze access from a resource-based perspective that includes financial components of access (Bainbridge, Meyers, Tanaka, & Waldfogel, 2005), but few studies have considered the family-based reasons for enrolling or not enrolling young children in formal early care and education (ECE). This paper draws from a mixed method study of access in early childhood education and care, sampling professionals (e.g., teachers, assistant teachers, directors, specialists) from formal ECE settings and enrolled family members (e.g., parent, stepparent, legal guardian) and unenrolled families from a target community that is socioeconomically, racially, and linguistically diverse. The paper focuses specifically on photo-elicitation interviews as a qualitative methodology that uses photos to elicit dialogue around an area of interest (Gubrium & Harper 2013). Utilizing this technique, researchers are able to prompt participants to give deeper explanations of the phenomena while empowering participants, building trust, and opening windows to different perspectives (Torre & Murphy, 2015). In addition to presenting perspectives from caregivers about their experiences, this paper serves as a methodological note that documents the benefits and challenges of photo-elicitation guided interviews when working with marginalized and socioeconomically vulnerable families in early childhood education. Photo-elicitation may help researchers and practitioners work alleviate stratified power dynamics and build bridges of rapport between researchers, educators and other practitioners, and families.

Paper 2

Excavating the details: How religious and other cultural funds of knowledge inform children’s development

Mona Abo-Zena & Kelly Brown, University of Massachusetts, Boston

This study describes the role of religious beliefs, values, and experiences within a religiously diverse sample of children, caregivers, and educators to document how religious-based differences relate to children’s cognitive, social, emotional, and physical developmental processes. In particular, this study focuses on the role of families as socialization agents (Schachter & Ventura, 2008), with a particular emphasis on religious and spiritual socialization in home and community contexts (Lambert & Dollahite, 2010) and how educators can help inform teaching by connecting students’ cultural funds of knowledge across home and classroom contexts (Moll, Amanti, Neff, & Gonzalez, 1992). This cross-sectional, mixed-methods study (e.g., interviews, observations, surveys, analysis of extant data) provides a contextually sensitive account of how religious funds of knowledge arise and are navigated in everyday home, community, and educational contexts. This study asks: 1) How do children,
families, and caregivers reference religion in discussing learning and development? 2) What variations exist across religious affiliations that reflect particular religious funds of knowledge and how do the variations relate to children’s cognitive, social, emotional, and biological processes? 3) What is the interplay between religious affiliation and other social differences (e.g., gender, socio-economic status, race, ethnicity) in influencing underlying developmental processes; 4) What are opportunities and challenges in developing family-school partnerships around religious and other cultural funds of knowledge? Preliminary data analysis contributes to a taxonomy of religion-specific references by young children and their families, with variations that reflect other cultural, ethnic, gender, and religious practice or belief-based differences. The paper concludes with implications for future research and stakeholders in home, community, and educational contexts.

Paper 3

The problems with, “Girls line up; boys line up:” De-gendering the early childhood classroom

Corrie Locke-Hardy, Simmons University

While identity development is often focused on starting in adolescence, young children receive toxic messages about their own identities and those of their peers. Working to counter these biased messages requires intentional practice by a range of educators and other stakeholders (Kuh, LeeKeenan, Given, & Beneke, 2016). In particular, given that gender identity and self-labeling occurs early in childhood, teachers in early childhood contexts need to be prepared to eliminate gender biases in classroom practices (Spears Brown, 2014). Grounded in an intersectional perspective (Crenshaw, 1989), this paper integrates teacher-researcher and action research to create intentional gender-neutral learning contexts and practices that replace gender typed socialization messages consumed broadly by children across contexts. This paper documents efforts to challenge gender biases and expectations that are both implicit and explicit in the classroom, where certain activities are considered normative of a specific sex. This paper documents practices by an educator of young children and the reactions and interactions of a range of stakeholders, including children, their caregivers, and early education colleagues. While the paper documents the positive responses of stakeholders to such anti-bias approaches, it also outlines a range of reactions. Some individuals may be resistant to de-gender cultural artifacts and terminology, due to feelings that classroom educators and the administration are taking away aspects of a child’s personal identity. This paper ends with recommendations for research, practice, and policies so that individuals and institutions can build their capacity to be advocates for gender social justice and humanizing all children and adults.

Paper 4

Phenomenology and Young Children’s Imaginative Play

Amanda Lopes, University of Massachusetts, Boston

Phenomenology is a method of qualitative research aimed at capturing unique moments in human experience. Unlike other forms of qualitative research that focus on individuals’ meaning-making about events or experiences, phenomenology describes the shared experience or collective meaning-making by multiple participants experiencing the same unique experience or phenomenon (Creswell
& Poth, 2018). Highly social activities, such as young children’s imaginative play, demand a research approach that can respond to the complex interactions between group members (Lillard, et al., 2013). During an episode of imaginative play, children engage in role switching, multifaceted social interactions, and multiple streams of negotiated meaning-making between group members. When children engage in imaginative play, they simultaneously support two realities – that which is truly occurring and that which is happening only in fantasy (Lillard, Pinkham, & Smith, 2011). Phenomenology is well suited to capturing the complex nature of this type of play phenomenon, and the meaning-making that occurs during it. Specifically, this paper uses phenomenology as a research method conducive to study young children’s imaginative play. This paper highlights illustrative data gathered as a practitioner in early childhood education and in settings supporting the creative and dramatic arts. Data include detailed and engaged observation over prolonged periods of time, interviews and dialogues with children, and collected artifacts such as children’s drawings. This paper includes a thematic analysis of children’s experience during fantasy play and implications for future research and applied practice.

**Critical invocations in Qualitative Inquiry: Methods and Lives at the intersection of History, Social Movements, Race and Imagination**

**Chair:** Michelle Fine, CUNY Graduate Center

**Presenters:** Arita Balaram, Donald Brown, Loren Cahill, Richard Clark, Sonia A. Sánchez, CUNY Graduate Center

**Abstract:** This panel will explore the permeable boundaries between qualitative inquiry and critical theories of feminism, (post)coloniality, imagination, and race. Through the use of oral history, autoethnography, dream analysis, and multisite ethnography, panelists will invite attendees to envision and critically examine the ways in which bodies move through space, time, and social movements. Panelists will offer insights on valuing Indo-Caribbean women’s memory, while contextualizing stories/storytelling within the context of memory; witnessing and black racial formation from a transnational perspective; the intergenerational import of imagination in the black radical tradition; analyzing one’s dreams for the impact of whiteness and the divination of possible post white futures, for the self and for others; and the ethics and challenges associated with inter-movement organizing. Panelists will encourage an acknowledgement of the specter of problematic historical formations and silencing as foundational to the conduct of research, all while offering innovative ways to account for these hauntings (Gordon, 1997) and working with/beyond them to imagine a way forward that is ethical, timely, and useful for those with whom research is conducted and to whom researchers should hold themselves accountable.

**Paper 1**

Reconstructing Memory, Conjuring Place: Cultivating a Women and Femme-Centered Intergenerational Oral History Project

Arita Balaram, CUNY Graduate Center
Building on the work of intersectional feminist psychologists who argue for the importance of women’s stories to our understanding of inequality (Hurtado 1997, 2010; Segalo, 2014; Nagata, 2013; Ward, 1996), this dissertation problematizes conceptions of whose memories are seen as valuable to our historical knowledge and worthy of being remembered. It goes a step further to explore what it means to remember together, and to contextualize one’s own story with/in the stories of others who continue to live through the trauma and legacies of colonialism. The objectives of this project are twofold. First, it explores how Indo-Caribbean women across generations narrate their past, present, and future with a focus on how time—and the specific socio-political context of a time—shape women’s lives and the stories they tell about themselves. Second, in partnership with a local community organization, it seeks to develop a digital archive of stories from Indo-Caribbean women and femmes to counter underrepresentations and misrepresentations of Indo-Caribbean women in archives and historical narratives.

Paper 2

Indigenous Linguistic Performance at the Ghana-Togo Border: An Autoethnography of Black Witnessing

Donald Brown, CUNY Graduate Center

I approach an understanding of black subjectivity through examining personal experiences crossing the west African border between Ghana and Togo as one characterized with American blackness. The intention herein is to excavate subjectivity’s experiential meaning from moments of witnessing human-environment interaction. This paper seeks to illuminate the embodied connection between (post)colonial histories and the contemporary realities of the Black American diaspora, a connection being revealed by the motion of black bodies through international spatial, temporal, and psychosocial contexts. Using self-reflection, travel companion interviews, and guided free writing exercises as data, the affective-intellectual act of witnessing indigenous linguistic performance is understood as an intersubjective experience of dynamic blackness. This autoethnography seeks to expand the study of black subjectivity into transnational dialogue(s) while attempting to highlight the inherent complexity of a construct historically seen as “a limit constantly conjured and abhorred” according to Achille Mbembe (2017).

Paper 3

Black Radical Imagination: An Intergenerational Oral History Project

Loren Cahill, CUNY Graduate Center

This project is centrally focused around the complicated and nuanced concept of the Black Radical Imagination. Creator of this term, Robin Kelley (2002) cites “Black radical collective imagination is the most revolutionary power available to us. Our imagination can enable us to imagine a new society, imagine something different, to realize that things need not always be this way.” In this paper, I will explain my interactions with two radical Black male activists. I interviewed Charles E. Cobb Jr., Former Field Secretary of SNCC, Journalist, Poet, Historian who is 74 Years Old and Alex S. Davis, Healing Justice Organizer, Student, Rapper who is 23 Years Old. While they are nearly 50 years apart in age, I
posit that both their organizing and artistic expression help them to unpack the Black Radical Imaginary within their own agitation used in service to the Black Freedom Movement. Through analysis of their oral histories, visual art and archival data, I illustrate how both the Civil Rights Movement and Contemporary Movement for Black Lives is sustained by Black Radicals’ ability to engage in the realm of the imaginary.

**Paper 4**

**Critical Dream Analysis**

Richard Clark, CUNY Graduate Center

Our dreams allow us to connect with and imagine the world around us without the influence of performance or time. Dreams can give life, shape, body, and/or physicality to the complex systems and forces we contend with every day. Leaning on black feminist, queer, and intersectional theories, Richard is attempting to develop a method, critical dream analysis.

**Paper 5**

**Building Research Methods from and for 'The Movement:’ Ethics, Commitments, Challenges, and Possibility**

Sonia A. Sánchez, CUNY Graduate Center

This presentation draws from experiences doing research with organizers working at multiple intersections of struggle. The central goals and hopes for this cross-site, multi-method, qualitative research—involving archives, oral history, critical participant ethnography, and cross-site retreat—are to celebrate and support these ongoing organizing efforts and perhaps help to expand and deepen the connections being built across communities and social movements. In this presentation, I will share some reflections and emerging questions about engaging in research for the movement, particularly surrounding ethics, risks, challenges, commitments, and possibility.

**From Conception to Death: The Power of Innovative Qualitative Methods in Addressing, Exploring and Theorizing About Life’s Mysteries**

**Chair:** Leeat Granek, Ben-Gurion University of the Negev, Israel

**Presenters:** Irina Todorova, Northeastern University, Boston, & Health Psychology Research Center, Bulgarian Academy of Sciences, Bulgaria; Tatyana Kotzeva, Burgas Free University & Institute for Population and Human Studies, Bulgarian Academy of Sciences, Bulgaria; Yulia Panayotova, Health Psychology Research Center, Sofia, Bulgaria; Lisa B. Rubin, New School for Social Research; Leeat Granek, Ben Gurion University of the Negev, Israel; Ora Naka, Smith College, School of Social Work

**Discussant:** Heidi Levitt, University of Massachusetts, Boston

**Abstract:** Although the discipline of psychology is mandated to study the human condition, it has remained curiously silent about some of the major transitions in the human lifecycle. More
specifically, there is very little research that addresses the emotional, psychological, and existential challenges associated with conception of a fetus --- to the other end of the spectrum -- death and dying from illness. Part of this neglect may have to do with the dominant quantitative methodologies of the discipline that cannot adequately access the complexities of these major life transitions, particularly within the health domain, where statistics and randomized control trials dominate. This symposium will focus on the power of using innovative qualitative methods to explore conception through the use of reproductive technologies to the other end of the human spectrum – dying from cancer. These presentations will focus specifically on the use of different qualitative methods to explore these processes in-depth. The symposium will include four talks. The first two presentations will focus on the challenges of conception with reproductive technologies (Todorova, Rubin) and the last two talks will focus on the challenges of death, dying and providing end of life care in the oncology context (Granek, Nakash). The symposium will conclude with a discussant (Levitt) who will summarize the methodological and conceptual themes that cut across all four presentation.

Paper 1

“My little popsicles”: Metaphors of assisted reproduction in women’s narratives

Irina Todorova: Northeastern University, Boston & Health Psychology Research Center, Sofia, Bulgaria; Tatyana Kotzeva: Burgas Free University & Institute for Population and Human Studies, Bulgarian Academy of Sciences, Bulgaria; Yulia Panayotova: Health Psychology Research Center, Sofia, Bulgaria

Assisted Reproductive Technologies (ARTs) have been available for over 3 decades as treatments for infertility, changing conventional meanings of nature, kinship, parenting and identity. The aim of this study was to understand how motherhood is constructed in Bulgarian on-line discussion forums, dedicated to the assisted reproductive technology (ART) including egg donation.

The current paper is based on women’s narratives posted on fertility clinic blogs and internet discussion forums hosted by three non-profit organizations. We analyze 40 topics on assisted reproduction and 8 topics specifically on egg donation (posted from 2007 – 2016). A total of over 3000 postings were selected, with inclusion criteria of minimal length of 10 lines from women who were undergoing of considering ART treatment. We applied sequential approaches to qualitative analysis, starting with thematic analysis. This was followed by an analysis of language and metaphors within the identified themes, to deepen our understanding of women’s experiences of treatments with ART. We illustrate the potential of this methodological approach to illuminate the identified themes and understand relationships among concepts.

We identify metaphors related to three main topics: women’s relationships with medical providers and clinics; interpretations of embryos and technologies; relational experiences within family and social networks. Within these topics metaphors are employed to illuminate the themes of: Agency, persistence and control; Women as informed consumers; Infertility treatment as a fight; Trust and gratitude.
We have used metaphor as an analytical tool to understand women’s agency and relational selves and reflect on the functions of metaphors in narratives of ART. We find that through metaphors women make sense of, connect to and normalize complex experiences, new identities and technologies. As such, metaphors are means of communication and potentially a tool for change. At the same time, the metaphors are sustaining the “never-ending cycles” of ART and reinforcing the motherhood mandate.

Paper 2

“That's beyond what I imagined that we could do”: Reflections on a decade of qualitative research on advanced assisted reproductive technologies.

Lisa R. Rubin, New School for Social Research

The past twenty-five years has been marked by rapid advances in assisted reproductive technologies (ARTs). Since the birth of the first in vitro fertilization (IVF) baby in the UK in 1978, it is estimated that more than 7 million babies have been born worldwide through IVF. Moreover, the practice and experience of IVF itself is changing, as an increasing number of IVF pregnancies involve genetic screening technologies (e.g., preimplantation genetic testing) and/or utilize third-party reproduction (e.g., gamete donors). Individuals affected by infertility, or with other reasons to consider ARTs, confront these intimate decisions in the context of a highly technical, rapidly changing, and markedly stratified field of reproductive medicine, and often in a context marked by significant loss (e.g., recurrent miscarriage), interpersonal conflict, and social stigma.

When, whether, and how individuals engage in reproductive decisions is a central aspect of human experience that is ripe for research approaches that center meaning-making. Technological innovations in reproductive medicine press further on these questions, as individuals navigate questions of personhood, kinship, and the use and limits of human “engineering” in the most intimate of their life decisions. However, these remain an under-studied arena in psychology, and particularly within qualitative psychology.

This presentation will draw on a series of qualitative, interview-based studies in the field of reproductive technologies: (1) A study focused on meanings of anonymity and identity-release in the context of third-party reproduction, and (2) Two studies focused exploring decision-making regarding IVF with preimplantation genetic testing (PGT), one focused on PGT to prevent transmission of hereditary cancer risk and one focused on PGT for chromosomal conditions. The focus of this paper is the opportunities, challenges, and “lessons learned” from doing qualitative research in the highly intimate, uncertain, and also rapidly changing field of assisted reproduction.

Paper 3

The Use of Qualitative Methods in the Field of Psycho-Oncology Part A

Leeat Granek, Ben-Gurion University of the Negev, Israel

Receiving a cancer diagnosis is a life-alternating event. The cancer trajectory is a physical, emotional, psychological and existential journey that can be accompanied with many adverse health outcomes.
These include physical pain as a result of the cancer and its treatment and a significant increase in mental health distress including a higher rate of suicidality in comparison to the general population.

Traditionally, research in the oncology field has used primary quantitative methods. In fact, the majority of cancer journals do not publish research using qualitative methods as a matter of policy. This two-part presentation will introduce and describe the field of psycho-oncology and give several examples of Granek’s published studies using exclusively qualitative methods to explore important questions in the field of cancer care.

The research overview to be presented fall under two domains within the field of psycho-oncology and include the following: 1) **Research on children with cancer and their caregivers.** This domain will include a brief summary of a study that looked at parental hope when children have a poor prognosis of cancer; A brief summary of a study that examined single parents with a child with cancer; and a brief summary of a study that looked at children with cancer transitioning to adult care. The second domain will include: 2) **Research on oncologists, nurses and social workers.** This domain will be presented in part two which is outlined in the abstract below.

The focus of both presentations will be on the types of inquiries that can be asked with qualitative methods in the medical field, and their clinical implications for health studies.

**Paper 4**

The Use of Qualitative Methods in the Field of Psycho-Oncology Part B

Ora Nakash, Smith College, School of Social Work; Leeat Granek, Ben-Gurion University of the Negev, Israel

People with cancer are at increased risk for suicidality. Yet, the research on oncology healthcare professionals' assessment, recognition and response to suicide risk is almost non-existent. In this presentation, we will describe how qualitative research can offer a powerful methodology to develop theoretical models as well as provide insight into the understanding and characterization of healthcare providers' understanding and management of suicidality among their cancer patients.

More specifically, we will describe findings from a study based on grounded theory methodology that included in depth interviews with sixty-one healthcare professionals (oncologists, social workers and nurses) in two oncology centers in Israel. We will describe the development of conceptual model to understand the how suicidality in cancer patients exists on a wide spectrum that ranges from an active will to live to an active will to die. We will also provide examples of the challenges that healthcare providers face when identifying suicide risk in their patients as well as the range of responses to suicidality. Finally, we will describe how healthcare provider’s attitudes toward suicide may impact the care they provide.

The focus of this presentation will be on the power of qualitative methods to address wholly unexplored areas in the cancer field and to produce both theoretical and practical knowledge in
medicine. We will also devote part of our time in this presentation to describing how the methodology produces both challenges and strengths when researching sensitive and emotionally difficult topics such as suicide in patients.

**Documenting Moral Exclusion: Encountering Lives, Policies, and Resistance Entangled in the “Immigration Crisis”**

**Chair:** Alexis Halkovic, University of Denver

**Presenters:** Anne Galletta, Cleveland State University; Vilmarie Perez, Cleveland State University; Juan Carlos Garcia Rivera, CUNY Graduate Center; Jennifer Ayala, St. Peter’s University; Maria del Cielo Mendez, St. Peter’s University

**Abstract:** Working in multiple spaces affected by struggles for and against undocumented people, both in the United States and in El Salvador, we work to document ways policy and systems have been used in order to humanize and enfranchise (DACA, TPS, and the New Jersey Dream Act) or to dehumanize and disenfranchise (ICE, deportation courts, for-profit detention facilities), connecting these to individual lives and larger social structures (e.g., following the money). Collecting oral histories, analyzing workshop data, engaging in participatory action research, conducting participant observation, and analyzing social media archives, we reflect on our own actions as scholars and practitioners (sometimes both), seeking ways to fulfill a moral and personal obligation to “give back” to communities that are experiencing both precarity and shared trauma that is ongoing and woven into the social fabric of US society. Identifying that ethical guidance provided to psychologists working with communities who are beyond the scope of justice (Deutsch, 1973) is lacking, we also reflect on useful practices for sustaining socially-engaged praxis.

Anne and Villmarie use oral histories to document procedures and settings (courts, detention centers), underscoring recent changes in immigration policies, and describing the network of alliances among lawyers and advocacy agencies. Juan Carlos reflects on eight workshops he conducted with Retornados in El Salvador, providing psychosocial services, developing post-hoc research questions around the process of conducting these workshops. Jennifer and Maria, conducting participatory action research with immigrant college students, document the progress of legislation that expands educational access for undocumented students in New Jersey. Peiwei and Rakhshanda, working with immigrant activists, use oral history, participant observation and social media archives to document the wide-ranging consequences of structural and personal violence inflicted on asylum seekers and immigrants, reflecting on the possibilities for liberation.

**Paper 1**

**Tracing Dehumanizing Immigration Policies, Strategic Legal Responses, and Researcher Complicated Ethics of Accompaniment**

Anne Galletta & Vilmarie Perez, Cleveland State University

Our work in oral histories documents the legal, social, political, and psychological structures in place related to policies of detention, deportation, and surveillance. The sources of these oral histories are primarily but not exclusively immigration lawyers in the U.S. Midwest working with immigrants
through visits to detention facilities, preparation of immigration cases, and representation in the courts. The reach of the lawyers’ efforts is wide and multi-purposed, working within local and county jails and courts as well as human rights coalitions and agencies. Also included in the oral history collection are those who work closely with lawyers, including human services professionals and activists.

We write of listening to the oral histories, tracing shifts in immigration enforcement as well as the function of immigration courts. Noting what Kocher calls “judicial acceleration,” we locate stories of increases in the speed at which cases are adjudicated alongside decreases in the discretion of judges in managing their docket (Kocher, 2019). Within this political and legal context, we underscore strategic legal work, formal and informal collective trouble-shooting, and generative acts of humanization narrated by lawyers and those with whom they work in alliance.

In this work, we discuss our understanding of forms of “accompaniment” in our stance as researchers desiring a praxis of engaged witnessing (Watkins & Shulman, 2008). Conscious of our visceral disgust toward current U.S. immigration policy, we interrogate purpose, ethics, and method hoping to make visible the blindspots and entanglement of positionality we may possess, while tracing witnessing as “itself born in dialectical opposition to the extremity that has made such witness necessary” (Forché, 1993, p. 46). In this way, we write about moves of solidarity and, when needed, respectful distance as noted in ethical guidance by community ethics boards, those providing the oral histories, and institutional sources.

Paper 2
What happens when someone is deported? From Workshops to Qualitative Inquiry with Retornados (returned/deported) in El Salvador.

Juan Carlos Garcia Rivera, The Graduate Center of the City University of New York

“Salvadorans bring something of El Salvador to the United States, while Salvadoran deportees and returnees bring something of the United States to El Salvador.” (Bibler Coutin, 2007, p. 203)

I respond to the question, “what happens when someone is deported?” by making sense of (analyzing) my experience of designing and conducting eight workshops of eight hours each with a group of eight Retornados (Returned/Deported) in El Salvador, in 2018. The primary goal of the workshops was to strengthen counseling/case management skills with the members of an organization of Retornados. This organization is currently establishing peer-based psychosocial services to support people who have been deported to El Salvador.

This is an exercise of imagination and translation, because it is making as if the workshops were originally a research process, which required more flexibility when considering the stages and components of inquiry. For instance, formulating research questions after collecting the data, or regarding myself and Retornados as researchers, facilitators, and/or workshop participants.

Data is therefore constituted by what happened during the workshops and what came out of them: dialogues, group interactions, art creations, prompt responses, collective documents, personal and group takeaways, reflections, group dynamics, unanswered/ongoing questions, tensions, debates,
etc. We seek to use this data to raise awareness about the effects of deportation seen in the life trajectories of Salvadoran immigrants who were forced to return to El Salvador.

Different scholars inspire the structure, facilitation and analysis of the workshops: Paulo Freire, Orlando Fals-Borda, Harlene Anderson, Kathy Charmaz, and Mary Watkins. They represent Popular pedagogy, Participatory-Action Research, Collaborative practices, Grounded Theory, and Psychosocial Accompaniment, respectively. Even if they come from different contexts and fields, they all have particular and related concepts and practices that complement each other smoothly while keeping the political nature of psychological work as a foundation.

**Paper 3**

The undocu-chronicles: Stories of struggle, strategy and strength in pursuing access to higher education

Jennifer Ayala & Maria del Cielo Mendez, Saint Peter’s University

Federal policies are tied to and rationalized by increasingly dehumanizing discourses around immigrants and a continuing trend of criminalization of migration. As such, we are witnessing a systematic dismantling of immigration protections coupled with expansions of detentions and deportations. In New Jersey, there was a 42% increase in ICE arrests in 2017. We have an estimated population of 22,000 DACA recipients and 10,000 TPS holders who are in danger of losing their status as the federal courts litigate their fate. While all of this is happening, undocumented, DACAmented and TPS students are still going to school and attending their places of work. As difficult as the national picture looks, at the state-level gains are being made through hard-fought efforts by immigrant rights groups, with immigrant youth in particular leading the way. In May of 2018, NJ became the 10th state in the nation to offer the opportunity for undocumented youth to obtain state financial aid for higher education. It is one of 20 who offer in-state tuition as part of an 2013 New Jersey Dream Act. Both of these became law through the driving efforts of immigrant youth organizers and allies. Thus, depictions of immigrant youth as either criminals or victims erases their humanity, agency, and “complex personhood” (Gordon, 1997; Guishard, 2009; Suarez-Orozco et al, 2011). In this paper, the authors will describe a project with immigrant college youth researchers, focused on chronicling the efforts and impacts of the NJ Dream Act, from the original tuition equity bill in 2013 (Lauby, 2014) through the financial aid expansion in 2018. Amidst this more recent iteration of anti-immigrant sentiment reflected in both discourse and policy, it is important to document these state-level wins, from the youth organizing efforts that lead to policy change, through to its current impact in accessing higher education for immigrant youth.

**Paper 4**

Bearing witness: Documenting detention and deportation through the activist community

Peiwei Li & Rakhshanda Saleem, Lesley University
This study documents the experiences of detention and deportation of migrants and asylum seekers through the eyes of immigrant activists and organizers. Decades long anti-immigrant politics and practices, embedded within a history of colonialism, imperialism, racism and classism (Chomsky, Dieterich, Glasbeek, & Sempill, 2002), have taken a tremendous toll on individuals and families who attempt to flee violence and extreme poverty (A Policy Statement by the Society for Community Research and Action, 2018). Detrimental ripple effects also reverberate across immigrant communities and transnational borders (Chacon, 2011). These are conditions often created by historical and ongoing imperialist, capitalist, and neoliberal global powers (Mohanty, 2003). The current administration further emboldens a rising fascism through racist, criminalizing and dehumanizing rhetoric and empowered deportation machinery of the Immigration and Customs Enforcement (ICE). It is social researchers’ responsibility to bear witness of the lives and experiences of the most vulnerable and acts of human right violation.

In this study we foreground immigrant grassroots organizers’ and activists’ experiences as they navigate the intersections of legal, political, economic, cultural and transnational implications, as well as complex ethical and moral complications in their work. We ask three questions: 1) What do migrant rights activists and organizers witness regarding migrants’ experiences with detention and deportation? 2) How do activists and organizers navigate ethical complexity and dilemmas in their work? 3) How do they understand and approach the notion of solidarity? Through oral histories, participant observations, and social media archives, we gain a deeper understanding of how structural violence through institutionalized cultural values, legal system, and law enforcement inflicts on the bodies and psyches of migrants and asylum seekers. Based on activists’ lived experiences we also wrestle with the notion of solidarity, and the possibilities and challenges of liberatory efforts.

Qualitative Researchers in Psychology: Overview and Challenges in Different Countries

Chair: ZsuZsa Kaló, ELTE Eotvos University, Budapest, Hungary

Presenters: Luciana Lobo Miranda, Universidade Federal do Ceará, Brazil; Idilva Maria Pires Germano, Universidade Federal do Ceará, Brazil; Eduardo Rodríguez Villegas, Benemerita Universidad Autonoma de Puebla, Mexico; Giazú Enciso Dominguez, CUNY; Eduardo Rodríguez Villegas, Benemerita Universidad Autonoma de Puebla, Mexico; Maria del Rio Carral, U of Lausanne, Switzerland; Marie Santiago-Delefosse, U of Lausanne, Switzerland; ZsuZsa Kaló; ELTE Eotvos University, Budapest, Hungary

Abstract: The SQIP International Committee (Chair and Secretary by Laura Kilby and Peiwei Li) has international members located across four continents. This international symposium is a pursuit of the aims of SQIP community to embrace curiosity about diverse methods and methodologies; to concern ourselves with how qualitative methods are engaged to explore psychological phenomena in different parts of the world, and to recognize the barriers and challenges facing researchers in varied settings. The general aim of this symposium is to study how research practices may be shaped by different political-ideological, infrastructural-institutional backgrounds among an international researchers’ community in qualitative psychology.
More particularly, the symposium draws upon recent efforts to make visible qualitative research in psychology emerging from different societal and cultural contexts through different means. In Europe, such efforts concern the forthcoming publication of the special issue entitled *Mapping qualitative research in psychology across Europe: Contemporary trends* for the journal of *Qualitative Research in Psychology* (guest co-editors, Maria del Rio Carral and Eleftheria Tseliou, forthcoming) and the creation of the first *Association of European Qualitative Researchers in Psychology* (EQuiP). This dynamic reflects the importance of initiating new synergies for scientific co-operation in qualitative research in psychology, in Europe and beyond.

Indeed, there is much still to do in building international networks. By convening this symposium our hope is that it contributes to create links among researchers and institutions across Latin America, Central Europe, Western Europe, by critically examining the use of qualitative methods in psychology internationally. Finally, this symposium encourages further debate about what a truly inclusive qualitative research might look like.

**Paper 1**

Qualitative research in the undergraduate curriculum of psychology in Brazil: overview of mandatory research syllabuses

Luciana Lobo Miranda & Idilva Maria Pires Germano, Universidade Federal do Ceará, Brazil

Psychology as a profession and undergraduate course in Brazil have a relatively recent history, being regulated in 1964. At that point the conception of the psychologist as a liberal professional prevailed leading to an academic curriculum marked by a vocational focus, aiming at training practitioners specially in the fields of clinical, educational and organizational work. In the following decades, the basic curriculum was reviewed in response to several flaws identified, including the little concern in training students in research skills. Since the latest national curricula guidelines (2004–2011), the place of research training has greatly expanded at undergraduate and graduate levels. Along with the general expansion of research subjects privileging quantitative methods, qualitative research has gained greater prominence in general research design syllabuses and in new specific qualitative subjects covering manifold traditions and a wide variety of tools. Today qualitative research training is largely present in Psychology syllabuses approaching many different perspectives, eg. from dialectical and historical materialism (participatory and social representation studies), symbolic interactionism (biography studies, grounded-theory studies), to post-structuralism, linguistic and critical turn (discourse and narrative studies). During a 5-year undergraduate course, students are introduced to quantitative and qualitative methods and tools in the first half of the course. Aiming at providing an overview of the matter in Brazil, this work discusses the mandatory qualitative research syllabuses of the top 20 undergraduate psychology courses (2018 rank). The vast majority of courses offer subjects covering simultaneously both quantitative and qualitative contents or offer separate subjects for each one. Contents, theoretical and methodological frames, trends, bibliographical resources adopted and political and ideological issues are also discussed against a historical and critical backdrop of the construction of Brazilian psychology and the challenges it faces nowadays.
Paper 2

Literature or Qualitative Inquiry? Considerations around Qualitative Methodology in Latin America

Eduardo Rodriguez Villegas, Benemerita Universidad Autonoma de Puebla, Mexico; Giazú Enciso Dominguez, CUNY

This paper discusses the contemporary scenario of Qualitative Research in Latin America. Specifically, in Brazil, Chile, Colombia, Mexico and Venezuela – where the academic production has its niche. One of the criticisms of qualitative methods in Mexico and Latin America, especially in Social Psychology is that qualitative methods have fallen into essay. It is said that we currently do literature, we do not produce knowledge. Even when qualitative methods have as a starting point the critique of the perspective of hegemony, a body of rigorous knowledge and makes a great contribution to the knowledge of the social; that is to say, aesthetic or supposedly aesthetic writing is privileged (or sought) instead of content or knowledge.

Authors such as Antaki, Billing, Edwards and Potter (2003) Van Dick, Sisto (2007) have already written about this problem before. From the thesis "From oblivion to forgetfulness: sources of critical social psychology in Latin America", this work seeks to make visible two problems: 1) The lack of rigor: Qualitative approaches have flexible methodological rules and do not follow a "cooking recipe" like quantitative approaches. This approach has the danger of falling into the development of morally acceptable or correct ideas but which can be weak epistemic and methodologically speaking. This causes that a part of qualitative production incurs forms of trivialization of the analysis of social objects. 2) The moral superiority: The theoretical-methodological rigor necessary for the construction of the object is often overlapped by a supposed moral superiority of the knowledge generated from the qualitative approaches. This superiority causes that the knowledge that arises from the process of methodological production, is unquestionable.

Paper 3

Exploring the Barcelonese scene: The qualitative, the feminist, and the contemporary

Giazú Enciso Dominguez, CUNY; Eduardo Rodriguez Villegas, Benemerita Universidad Autonoma de Puebla, Mexico

The Barcelona scene includes the Department of Social Psychology of the Autonomous University of Barcelona (UAB) and its Doctoral program in Social Psychology. This Department has become a seedbed of qualitative authors who are currently fueling this methodology. The reasons of our election and importance of this department are the following: 1) the geographical situation of Spain, being part of the European Union which gives them resources to work in European levels, disseminating and legitimizing the qualitative methodology; 2) the Spanish language that it shares with Latin America, which allows knowledge to be spread beyond the Spanish or European borders; 3) the Libertarian thought led by Tomas Ibáñez when creating the department, which gives the critical focus that push Critical Thinking towards qualitative methodology; 4) the Feminist Perspective. The impact on the Qualitative Methodology as a political and epistemic statement, that has caused the creation of Feminist Qualitative Methodologies. An example of this are the Narrative Productions of
Marcel Balash and Marisela Montenegro (2003) or the Feminist Critical Analysis of Bárbara Biglia and Jordi Bonet (2011); 5) the shift of the department from social representations to Social Constructionism, a theoretical approach that unquestionably lands in the qualitative methodology.

These characteristics made the UAB Department, the most important production center in Social Psychology in Spain. The one that produces not only more, but the one that has the greatest impact on a very large population: Spanish-speaking population, not only in Spain but Latin America with a Qualitative, Critical and Feminist approach. The triumph of the use of qualitative methodology, without suspicion, without buts, without insurmountable obstacles, is worth exploring. A case study that can give us clues about the next steps. on qualitative methodology around the world.

**Paper 4**

Creating bridges among qualitative researchers in psychology across Europe

Maria del Rio Carral & Marie Santiago-Delefosse, University of Lausanne, Switzerland

The organization of qualitative research in psychology (QRP) remains an unachieved and complex issue to date, due to its multiple origins at both, cultural and theoretical levels (Bruchez, Roux & Santiago-Delefosse, 2017; Wertz, 2014). Until very recently, European researchers lacked of a space for communication and dissemination of their work in this field. This communication aims at presenting a series of actions that we have undertaken to map contemporary research practices and modes of organization in QRP across Europe. To do so, we describe how we implemented a first workshop at the University of Lausanne to a) analyze qualitative research practices in psychology by researchers themselves, through exchange and definition of common practices; b) initiate networking for common research projects, and c) discuss the opportunity to create a European society for qualitative psychology in psychology towards its visibility through institutionalization. The most relevant result has been the acknowledgement by participants of the importance of initiating new synergies for scientific co-operation in qualitative research in psychology. Consequently, the first Association of European Qualitative Researchers in Psychology (EQuiP) has been established in December 2018. Several challenges and difficulties will be discussed with regard to this emerging institutionalization, such as the need to establish links with existing organizations (ex. SQIP, QMiP) and across generations. We conclude by defining the future perspectives for EQuiP, namely our first international conference which will take place in Thessalony, Greece in June, 2020.

**Paper 5**

A historical background of studying and teaching psychology in post socialist countries in Central Europe

Zsuzsa Kaló, ELTE Eotvos Lorand University, Budapest, Hungary

Academic life during the Communist regime in Central Europe became a target of the ideological clearings and the "bolshevization" of science, which meant the subordination and prohibition of "Western" psychology (Szokolszky, 2016; Kovai, 2016) This led to the prohibition of for example the psychoanalysis, the Gestalt approach in psychology (Wertz, 2014). This led to the medicalization of
psychology which, however, saved it from becoming the part of the ideological movement. Other less clinical medical fields of psychology were prohibited. In the 1960s the political regime weakened and psychology became “tolerated” (Szikolszky, 2016). In 1967, the Transnational Committee established the first conference in Vienna where Eastern and Western social scientists could meet. However, the discussion of philosophical and ideological considerations was excluded from the meetings (Moscovici & Marková, 2006). In 1968 the crisis in Prague and later the student revolution at many Western European and American universities challenged the cooperation of the two “worlds”. Socialist countries were excluded from the ballooning internationalization of Western psychology (Danziger, 2006).

The change of regime in 1989 caused a political and economic shift Central Eastern Europe. It resulted in a complex situation, in the context of the contracting world economy. Because of the rapid change of ideologies, politics, economics and society, this area became a special laboratory for social (Schwarts, Bardi & Bianchi, 2000), socio-economic, economic and political investigations (Stanilov, 2007). This influence had a deep-rooted effect on the concept of trust and honesty (Rose-Ackerman, 2001) thus establishing a political-geographical-social post-socialist condition (Gille, 2010). As psychology science and practice was considered to be suspicious in the eyes of the regime, psychology had a different history, traditions and evaluation than its “Western” counterpart.

Examining the Language of Cognitions, Sensations, and Emotions: The Discursive Construction of Mental States in Different Media

Chair: Chris McVittie, Queen Margaret University, UK

Presenters: Ava Horowitz, U of Lincoln, UK; Laura Kilby, Sheffield Hallam University, UK ; Rahul Sambaraju, Trinity College Dublin, Republic of Ireland; Chris McVittie, Queen Margaret University, UK

Abstract: For discursive researchers, psychological concerns are understood as matters that speakers negotiate in discourse in the course of their everyday lives rather than being inner properties or experiences of individuals. Thus, psychological phenomena such as cognitions, sensations, and emotions are treated as matters that individuals produce and accomplish in talk in pursuing other (local) goals. They are therefore amenable to study through detailed analysis of participants’ talk. To date, however, most research into the discursive construction of mental states has considered how and when this occurs within face-to-face interactions. In this symposium we extend this line of work by examining how participants construct and deploy forms of mental states in interacting across a range of other settings, specifically in talk about ‘thinking’ in UK talk radio broadcasts, in ‘nationalist sentiment’ talk in broadcast news media in India, and in constructions of emotions in insult-retort sequences on Twitter. In doing so, we show how micro forms of discursive analysis, including linguistic analysis, conversation analysis, membership categorization analysis, and discursive psychology, can be adapted and applied to the detailed examination of talk in these contexts. The papers in the symposium will show that talk about mental states is produced in various ways to accomplish some practical or interactional action in which participants are involved. These actions are either interpersonal / local or at times attend to broader / distal concerns. This attention to how people interact across different media shows how talk of mental states is deployed in the moment-to-moment detail of everyday life and it demonstrates the utility of applying micro forms of analysis to talk about mental states.
**Paper 1**

Examining mental-state talk within everyday conversational debate: 'Thinking' rhetoric in talk radio

Ava Horowitz, University of Lincoln, UK; Laura Kilby, Sheffield Hallam University, UK.

It might be argued that one of the central interests across many realms of psychology and social sciences more broadly is the study of 'thinking'. A common focus across the diverse disciplines of discursive psychology, linguistics and conversation analysis for the investigation of thinking, has been their propensity to focus detailed qualitative analysis on the ways in which speakers make reference to mental state terms, in other words the study of how people 'talk about thinking'. The current paper adopts a synthetic approach to these three disciplines, and utilises detailed conversation analytic and discursive methods to demonstrate the advantages for qualitative psychologists of taking an interdisciplinary approach to examining 'talking about thinking'. Our chosen site for investigation is a corpus of UK talk radio broadcasts, comprising data from 11 talk radio shows. By highlighting a number of discursive functions accomplished by speaker deployment of, what we term, the 'thinking device', we illustrate what can be accomplished within our discipline when the locus for data collection is in-situ, natural interaction.

**Paper 2**

‘Nobody will doubt my allegiance to India’: references to mental states as an evaluative practice in talk about nationalism in contemporary Indian broadcast media.

Rahul Sambaraju, Trinity College Dublin, Republic of Ireland.

A central focus of study for discursive psychologists is the ways in which speakers treat ‘mental states’ as relevant in and for social interaction. This examination either focuses on how terms referring to purported mental states are used in interaction or how speakers might orient to their own or others’ mental states in interaction. However, few studies have examined how such mental states are relevant for broader phenomena such as nationalism. In the present study, I examine how speakers construct, orient to, and make relevant mental states in talk about nationalism. I examine talk in broadcast media news discussions on topics that are presented as relevant for ‘the nation’, which involved political spokespersons, activists, and other ‘elites’ as participants. In particular, I focus on those instances where the topic of discussion was purported criticism of India or the current Government. Discursive psychological analysis of talk here shows that speakers routinely made relevant mental states of themselves or others in their descriptions of these actions. These mental states were those of ‘nationalist sentiment’, ‘loyalty’, or ‘pride’. Speakers constructed such mental states in ways to treat these as relevant for establishing particular aspects about themselves and others, such as whether they were nationalistic, ‘anti-national’, or ‘patriotic’. In so doing, these allowed for evaluating each other and managing such evaluations. Such talk and evaluative practices in broadcast media contributed to a public evaluation of whether individuals in question were culpable. Speakers’ references to and use of these mental states constituted a means by which individuals could be held culpable and managed such culpability.

**Presentation 3**
‘I love James Blunt as much as I love herpes’ – ‘I love that you’re not ashamed to admit you have both’: emotion talk in insult-retort sequences on Twitter

Chris McVittie, Queen Margaret University, UK; Rahul Sambaraju, Trinity College Dublin, Republic of Ireland.

Discursive studies of insult talk have shown that speakers rarely produce an insult in a single conversational turn. Instead, insults are seen to be interactional outcomes that are accomplished over two or more turns. Thus, a turn that comprises a potential insult can be met with a response of a further insult in a continuing insult–retort sequence or with a ‘thank you’ response that seeks to conclude the exchange. Research to date however has focused on the production of insults in face-to-face interaction. Here, through the development and application of micro forms of analysis of talk, we examine how users negotiate insult-retort sequences on Twitter, a medium that is widely recognized as being prone to high incidence of insulting and/or abusive talk. Drawing on principles of conversation analysis and membership categorization analysis, we examine the conversational structure and organization of exchanges from the Twitter feed of one high-profile user who is the frequent target of insult talk. Analysis shows that those who initiate insults often draw upon talk of emotions in warranting and emphasizing their claims. This emotion talk however also makes available to the recipient of the insult possibilities that he can take up in a response, by treating the description of emotions as a literally accurate representation of the insulter’s mental state. Talk about emotions therefore provides a discursive resource both for those who initiate insults and for those to whom the insults are directed in pursuing their local interactional goals on Twitter.

**Cultural, contextual, and intersectionality approaches in the use of qualitative methods with diverse populations**

**Chair:** Oswaldo Moreno, Virginia Commonwealth University

**Presenters:** Tamara Nelson, Brown University; Oswaldo Moreno, Virginia Commonwealth University; Néstor Noyola, Clark University

**Discussant:** Esteban Cardemil, Clark University

**Abstract:** Psychological research using qualitative methods such as thematic analysis has contributed to a better understanding of the challenges experienced and strengths developed by minority populations in the face of stress. At the same time, qualitative researchers may run the risk of generalizing the diverse experiences of minority populations during the data analysis. In this symposium, we highlight the importance of cultural, contextual, and intersectional approaches in the use of qualitative research when working with Black, Latinx, and LGBTQ+ communities. Toward this goal, we explore how understanding sociocultural context and systems of privilege and oppression contribute to a nuanced understanding of the diverse experiences of minoritized populations. Additionally, throughout the symposium, we argue for the integration of emic and etic perspectives. We pay special attention to exploring different ways to approach the role that researchers have in co-constructing knowledge with participants, particularly when the researcher and the researched share salient aspects of their minoritized identities and experiences with their communities.
This symposium brings together a collection of scholars who use cultural, contextual, and intersectionality approaches in their qualitative research. The first paper examines Black mothers’ perceptions of their roles within their family context vis-à-vis themes central to Black feminist thought. The second paper will focus on the role of religious coping on perceived well-being among first- and second-generation Latinxs of Mexican origin. The third paper uses intersectional and cultural approaches to better understand the experience of minority stress among LGBTQ Latinxs. The discussant will identify commonalities among the three presentations and suggest recommendations for qualitative approaches when investigating diverse populations.

Paper 1

“They kind of place me on a pedestal:” An investigation of Black motherhood as empowerment and resistance.
Tamara Nelson, Brown University

It has been over 50 years since the Moynihan Report portrayed Black mothers as deviant, emasculating failures, who were incapable of disciplining their children and instilling academic pride (Moynihan, 1965). Citing high rates of female-headed households and “out-of-wedlock” births, prominent male scholars suggested that Black mothers were domineering and responsible for the deterioration of Black families (Zinn, 1989). While denigrating representations of Black motherhood continue to persist and have transformed into modern day controlling images of Black mothers as mammies, welfare queens, and matriarchs (Collins, 2000; West, 2004), Black motherhood is viewed entirely differently within the Black community. In part, the depiction of Black women as pillars of the Black community highlights the resiliency of Black women as mothers in a society that typically depicts them as “bad mothers” (Collins, 2000; Woods-Giscombé, 2010). Moreover, to counter these narratives—since 1970’s—Black feminist and womanist theorists have articulated a distinctive standpoint that uses alternative ways of producing and validating knowledge (i.e. Black feminist epistemology) (Collins, 2000; O’Reilly, 2004). Using thematic analysis, I will present findings from 15 interviews with Black mothers. I will explore Black mothers’ perceptions of their unique roles within their family context vis-à-vis themes central to Black feminist thought. As I discuss Black motherhood as a form of empowerment and a site of resistance, I will also critically examine the notion of being placed on a pedestal, which is not void of challenges and limitations. Finally, I will present the ways in which my own social location informs my approach to qualitative research.

Paper 2

“Dios con nosotros:” The role of religious coping on perceived well-being among first- and second-generation Latinx’s of Mexican origin
Oswaldo Moreno, Virginia Commonwealth U

Over 90% of Latinx individuals in the United States report that they are religiously committed (U.S. Census Bureau, 2014). However, assimilation to the United States appears to be associated with lower levels of religiosity among Latinxs (Pew Research Center, 2014), especially among second-generation Latinx individuals. These generational differences in levels of religiosity among Latinxs are
noteworthy, given the consistent literature documenting positive associations among religiosity, well-being, and perceived life satisfaction (Luna & MacMillan, 2015; Marquine et al., 2015; Meanley, Pingel, & Bauermeister, 2016). Despite the emerging research showing significant associations between religiosity and overall well-being among Latinxs, many gaps remain in the literature. Specifically, the field has a limited understanding of how Latinxs make sense of their religiosity, especially as it is connected to their well-being. Moreover, little is known regarding how generational status shapes Latinxs’ connections to their religiosity. Therefore, I will first present qualitative findings from 40 Latinxs’ (20 first- and 20 second-generation; 20 male and 20 female; Mage = 38.7) with perceptions regarding religiosity and their methods of coping. More specifically, using thematic analysis, I will present the themes of religiosity that Latinxs believe are associated with their well-being. I will also present the important generational influences on participants’ descriptions of their religiosity. Additionally, I will present the importance of an ecological theory in this analysis to reduce homogenous findings. Finally, I will present the special attention given to approach the coders’ identities (Latina/o, Christian, 1st-generation, etc.) in relation to potential researcher bias.

Paper 3

“We love our families so much, so we’d rather live a lie:” Towards an integration of intersectionality and cultural approaches into qualitative research with LGBTQ+ Latinxs

Nestor Noyola, Clark University

Despite experiencing more stressors than non-Latinx White LGBTQ+ individuals, LGBTQ+ Latinxs may not necessarily experience greater risk for mental health problems as minority stress theory posits (Meyer, 2003; Meyer, Schwartz, & Frost, 2008). Researchers adopting intersectional approaches to minority stress emphasize that systems of privilege and oppression intersect at the macro-level to influence experiences at the micro-level in complex ways that cannot be fully understood through “double/triple jeopardy” frameworks (Bowleg, 2008; Meyer, Schwartz, & Frost, 2008; Parent, DeBleare, & Moradi, 2013). While these approaches have advanced our understanding of minority stress, less attention has been paid to how cultural values (e.g., familismo) shape the experience of minority stress and ways of coping with such stress among LGBTQ+ Latinxs. Toward this end, we present data from a qualitative study aimed at understanding the experiences of minority stress and coping among a community sample of 18 Latinxs with minoritized sexual identities from different areas of the U.S. Through thematic analysis guided by minority stress, intersectionality and cultural perspectives, we focus on the ways in which cultural values such as familismo and systems of privilege and oppression such as cis-heterosexism shape the experiences of family rejection among Latinxs with minoritized sexual identities, as well as their ways of coping with such rejection. These results point to unique opportunities and challenges in integrating cultural approaches with intersectionality approaches in the qualitative study of minority stress among diverse LGBTQ+ populations in the context of health equity.

Understanding the experiences of transgender individuals using qualitative methods

Chair: Sarah E. Stutterheim, Maastricht University, the Netherlands
**Presenters:** Jaclyn M. W. Hughto, Brown University & Fenway Institute; Kristy Clark, UCLA; Gemma L. Witcomb, Loughborough U, UK; Sarah E. Stutterheim, Maastricht U, the Netherlands; Sarah Ratcliffe University of New South Wales, Australia

**Abstract:** In this symposium, we showcase the use of qualitative methods to understand the experiences of transgender individuals in different contexts and geographical regions. Our symposium comprises four presentations that showcase qualitative research on the experiences of transgender individuals in the United States, the United Kingdom, and the Netherlands.

The first study to be presented used an iterative and inductive approach to explore incarcerated transgender people’s access to healthcare in the New England region of the US, and describes stigmatizing and gender-affirming encounters between incarcerated transgender people and correctional healthcare providers. The second presentation discusses the use of positive deviance analysis to better understand engagement and retention of transgender women in HIV care in the San Francisco area. This study initially used template analyses to delineate barriers and facilitators to serving transgender women in HIV organizations that have historically served non-transgender women and found that one specific provider was frequently named participants. The positive deviance approach then allowed for a better understanding of care components that effectively engage and retain transgender women in care. The third presentation then outlines how photo elicitation was used to gain a deeper understanding of how gender affirmation (or disaffirmation) in everyday life influences thoughts, feelings, and mental wellbeing among transgender young people in the UK, and demonstrates how image-based methods of inquiry can expand empirical insights. The final study to be presented used a general inductive approach to investigate the workplace experiences, both positive and stigmatizing, of transgender individuals in the Netherlands and shows how a general inductive approach allows researchers to work from a particular problem towards concrete solutions.

Together, the presentations showcase how a variety of qualitative methods can be used to understand the experiences of transgender individuals in various contexts, including healthcare settings, prisons, and workplaces, and in different geographical regions.

**Paper 1**

An iterative and inductive approach to understanding the correctional healthcare experiences of incarcerated transgender people

Jaclyn M. W. Hughto, Brown University; Kirsty Clark, UCLA

Incarcerated transgender people often require healthcare to meet their physical health, mental health, and medical gender affirmation (e.g., hormones/surgery) needs; however, their healthcare experiences in prisons and jails, including interactions with correctional healthcare providers, are understudied.

Between 2015 and 2016, we conducted semi-structured interviews with 20 recently incarcerated transgender women and 20 correctional healthcare providers (e.g., physicians, social workers,
psychologists, counselors) from the New England region of the US. Interviews assessed incarcerated transgender people’s access to healthcare and encounters between incarcerated transgender people and correctional healthcare providers, including both stigmatizing and gender-affirming experiences. We utilized an iterative and inductive approach to data collection and analysis whereby findings from the interviews with correctional healthcare providers were used to validate and contextualize the experiences of formerly incarcerated transgender women.

Findings revealed that transgender inmates do not consistently receive adequate, gender-affirming healthcare. Transgender women attributed limited access to quality healthcare while incarcerated to structural policies that restricted access to hormones as well as provider bias. Providers confirmed the sentiments of formerly incarcerated transgender women, although they placed greater emphasis on the ways in which restrictive institutional policies limited their ability to provide gender-affirming care. Provider interviews also highlighted that poor quality healthcare for incarcerated transgender people is derived from both a lack of cultural competence (e.g., provider bias) and a lack of clinical competence (e.g., knowledge about transgender people, provision of gender-affirming care).

In conclusion, the iterative, inductive methods used here contextualized the healthcare experiences of incarcerated transgender people, including the ways in which structural and interpersonal factors shape the quality of care provided to this vulnerable population. Results call for transgender-specific healthcare policy changes and the implementation of transgender cultural and clinical competency trainings for correctional staff in order to better meet the physical and mental health needs of incarcerated transgender people.

Paper 2

More than meets the eye: Expanding empirical insight with image-based methods of inquiry

Gemma L. Witcomb, Loughborough University, UK

Clinical literature has extensively documented the high levels of discrimination and poor mental wellbeing experienced by transgender and non-binary people. However, qualitative methods have rarely been employed in clinically-based, empirical research and, crucially, this is likely to limit understanding of transgender and non-binary lives. Thus, to gain a deeper understanding of how gender affirmation (or disaffirmation) in everyday life influences thoughts, feeling, and mental wellbeing this research adopted a contemporary, image-based method of inquiry to collect authentic experiential accounts of how transgender young people view their world. Photo elicitation - an underused yet valuable tool in identity research - was employed to facilitate unobtrusive access and intimate insight into the self-concept of the participants. Seven participants (4 trans men, 1 trans woman, and 2 non-binary individuals) each provided six photographs; 3 that depicted gender affirmation and 3 that depicted non-affirmation. Explanatory commentary accompanied the photographs and this data were subjected to thematic analysis. Five themes were identified which highlight the complexities of transgender identities; 1) The politics of presenting; 2) The transgender body; 3) Trans-erasure; 4) The power of words; 5) All eyes on us. These themes also identified common experiences and thought processes that produce feelings of negativity and distress. Overall, this study provides valuable insight into gender affirmation in transgender young people and offers
an authentic lens alongside which other clinically-based quantitative research can be viewed. Exploring and documenting the lived experiences of transgender individuals is imperative if society is to move forward in understanding the complexity of human gender identity.

**Paper 3**

On being transgender in the workplace: Positive and stigmatizing experiences of transgender individuals in the Netherlands

Sarah E. Stutterheim, Maastricht University, the Netherlands; Sarah Ratcliffe, University of New South Wales, Australia

Transgender individuals experience stigmatization and discrimination across a number of contexts. One such context is the workplace. Previous research has shown that, among LGBTQ+, transgender individuals are the most stigmatized, and they report the highest prevalence of workplace discrimination. However, the workplace experiences of transgender individuals have not extensively been studied, and even less in the Netherlands, a country that has traditionally been known for its tolerant attitudes towards LGBTQ+.

In this qualitative study, we employed a general inductive approach to investigate the workplace experiences of transgender individuals living in the Netherlands. We conducted semi-structured interviews with 21 transgender individuals (14 trans women; 7 trans men), and subsequently analyzed the data for themes. We ascertained that workplace experiences can be viewed as positive or negative.

The positive reactions to transgender identity at work reported included acceptance by colleagues and managers, respectful interactions, social support provision, a warm welcome upon returning to work after transition, adequate adjustments to work-related documentation, and the provision of transition leave. Negative workplace experiences included being misgendered, being asked inappropriate questions, awkward social interactions, avoidance by colleagues, gossip, and colleagues showing excessive pity. Additionally, participants reported experiences with managers who were unnecessarily concerned about absenteeism due to hormone use or transition, as well as contracts not being renewed because of similar concerns. Lastly, trans feminine individuals also reported experiencing gender inequality in the workplace after transition in their new role as woman.

In their totality, the findings indicate that, despite a number of positive workplace experiences, transgender individuals living in the Netherlands do experience stigmatization at work, and in hiring and retention. This necessitates interventions in the workplace that promote the acceptance of transgender individuals and that actively work toward promoting diversity and reducing stigmatization.

**Indigenous Knowledges and Qualitative Inquiry: Opportunities and Challenges**

**Chair:** Dennis C. Wendt, McGill University

**Presenters:** Dennis C. Wendt, Janine Metallic, McGill University; Sunil Bhatia, Connecticut College; Joseph P. Gone, Harvard University
Discussant: Suzanne R. Kirschner, College of the Holy Cross

Abstract: Among Indigenous communities, traditional Indigenous knowledges are frequently invoked and contrasted with “Western” academic epistemologies and methodologies. As psychological researchers collaborate with Indigenous community members, it is increasingly common for Indigenous research methodologies—reflecting long-subjugated Indigenous epistemologies (or “ways of knowing”)—to be celebrated and promoted. With such a proliferation of Indigenous knowledges and research methodologies, there are ontological, epistemological, ethical, and practical questions about the interface (or perhaps even integration) of such with academic scholarship. Qualitative methodological approaches, in comparison to variable-analytic (post-) positivist approaches, are arguably more amenable to the promotion and communication of Indigenous knowledges. This symposium explores—through the varying perspectives and experiences of five qualitative researchers—unique opportunities and challenges concerning the interface and/or integration of Indigenous knowledges with qualitative inquiry. First, Dennis Wendt will critically address potential strengths and perils of a “two-eyed seeing” research collaboration paradigm that has become prominent for (frequently qualitative) Indigenous health research in Canada. Second, Janine Metallic will describe her research on language revitalization within her community, in which she blended Indigenous knowledge and qualitative methods through a constructivist, relational approach. Third, Sunil Bhatia will discuss the cultural and political dimensions of a “critical Indigenous psychology,” and how qualitative inquiry can provide a set of interpretive practices through which Indigenous epistemologies can be developed within capitalist and neoliberal contexts. Fourth, Joseph Gone will interrogate common features of Indigenous research methodologies, highlighting research opportunities for understanding intriguing intersections between oral and literate practices in contemporary Indigenous communities. Finally, a discussant, Suzanne Kirschner, will remark on the presentations and implications for qualitative inquiry in psychology.

Paper 1

“Two-Eyed Seeing” and Indigenous Health Research in Canada: Critical Perspectives for Qualitative Inquiry

Dennis C. Wendt & Erin N. Gurr, Department of Educational and Counselling Psychology, McGill University

In the past decade, research collaborations with Indigenous Peoples have increasingly been guided by Indigenous knowledge approaches. Through the use of principles from community-based participatory research methods and similar research designs, Indigenous communities' traditional knowledges are more likely to be voiced and even be integral components of academic research. In Canada, an increasingly common approach to Indigenous health research is a “two-eyed seeing” approach, in which the “lenses” of both Indigenous and Western perspectives are employed to solve problems faced by Indigenous communities. The rapidly increasingly popularity of this concept—originated by Mi’kmaq Elders from the Eskasoni First Nation in Nova Scotia—is due in large part to its endorsement by the Canadian Institute of Health Research (the nation’s federal funding agency for health research), alongside a national conversation on reconciliation with Indigenous Peoples. In this presentation, we will provide an overview of the “two-eyed seeing” approach and its (frequently
qualitative) applications in Indigenous health research. Based on a review of this literature, we will argue that there are unresolved tensions with how the “two-eyed seeing” metaphor is interpreted and applied—suggesting the need for greater clarity on the epistemological, methodological, and ethical implications of this concept. On one hand, the paradigm can be used in a manner that uncritically assumes sharp boundaries between Indigenous and “Western” epistemologies, methods, and persons. On the other hand, the paradigm can be invoked without adequately addressing power imbalances between the settler state and Indigenous Peoples. Both of these practices, we argue, can unwittingly perpetuate the marginalization of Indigenous Peoples and knowledges. We will conclude with broad recommendations for large-scale changes in health research regulation and production in order to allow for more ethical and empowering qualitative inquiry with, by, and for Indigenous Peoples.

Paper 2

Relationality and Lived Experiences in Language Revitalization: Blending Indigenous and Qualitative Methodologies

Janine Metallic, Department of Integrated Studies in Education, McGill University

This paper outlines work in the area of Indigenous language revitalization that is grounded in relationality and lived experiences – presented here as being key to the future of Indigenous education. The paper begins with a story about my mother’s Mi’gmaq language class where she used an Indigenous pedagogical approach to teach young adults their Indigenous heritage language. This language learning context was the site of the research that inspired this paper. In carrying out the research in my home community, I relied on classroom observations and interviews that were informed by relationality and lived experiences to identify themes related to language revitalization. Through the use of narrative vignettes, I also highlighted key features of the visual and oral-based pedagogical approach used with young Indigenous adult language learners. Specifically, I drew upon narrative vignettes to illustrate how Indigenous pedagogical approaches were animated in a language learning setting. By examining Indigenous pedagogical approaches through the lens of relationality, I suggest that knowledge and understanding are co-constructed by teachers’ and students’ lived experiences. This constructivist approach sets the stage for a way forward, not only for Indigenous language revitalization, but also for Indigenous education in general. I conclude the paper with thoughts related to how this research, which blends Indigenous and qualitative methodologies, has shaped my own development as an educator in a university where I am exploring new pathways in teaching courses that are shaped by Indigenous knowledges and practices.

Paper 3

Ways of Seeing and Not Seeing: Qualitative Psychology, Decolonization, and Indigenous Epistemologies

Sunil Bhatia, Department of Human Development, Connecticut College

A “critical Indigenous psychology” is both a cultural and a political project; thus, it needs to find ways to examine tradition and ancient philosophical and religious concepts, along with the ways in which
traditions are being reframed and interpreted within colonial, postcolonial, and neoliberal societies (Bhatia & Priya, 2018b). Following Denzin, Lincoln, and Smith (2008) and Wendt and Gone (2011), I will argue that qualitative inquiry can provide a set of interpretive practices through which an indigenous epistemology can be developed. The paper will take up two questions: 1) What is an indigenous ways of knowing; 2) How can a decolonizing method provide the framework for both indigenous and non-indigenous perspectives within contexts of capitalism and neoliberalism? Overall, the paper will focus on the different and contradictory processes of decolonization. For example, the process of decolonization in Asia and Africa refers to the creation of new postcolonial nations in which the “colonized natives” rewrite histories, geographies, and politics, and participate in self-governance that is devoid of the cultural imperialism or the ideals of the colonizer. As part of the decolonization process, the Afro-Asian elders of the newly independent nations came together at the Bandung conference in 1955 to mount a collective resistance to any form of colonialism and neocolonialism (Bhatia & Priya, 2018a). Decolonization within the framework of North American settler colonialism is primarily concerned with issues of land, sovereignty, and territory (Coulthard, 2014; Grande, 2015). Decolonizing psychology, as a liberatory move, would mean introducing a justice orientation in Indigenous or any other psychology so it can directly address the populations whose lives are on the margins, both by bringing attention to their lives and embedding their lives in the larger social psychological contexts.

Paper 4

Indigenous Research Methodologies: Intersections with Orality and Literacy

Joseph P. Gone, Departments of Anthropology and Global Health & Social Medicine, Harvard University

Within academic spaces populated by Indigenous scholars, it is increasingly common to encounter the celebration and promotion of Indigenous Research Methodologies (IRM). IRMs are designated approaches and procedures for conducting research that are said to reflect long-subjugated Indigenous epistemologies (or “ways of knowing”). A common claim within this nascent movement is that IRMs express logics that are unique and distinctive from academic knowledge production in “Western” university settings, but that these can result in innovative contributions to knowledge if and when they are appreciated in their own right and on their own terms. In this presentation, I will consider IRMs with respect to practices associated with orality and literacy, respectively. First, I will briefly review Ten Postulates of IRMs to make explicit my understanding of the basic assumptions and common commitments shared by proponents of IRMs (e.g., that differentiable and distinctive Indigenous epistemologies persist in tribal communities today, or that IRMs prescribe distinctive ways of conducting inquiry that will yield novel insights and answers to pressing questions). Second, I will highlight several common characteristics of IRMs as designated by their scholarly proponents (e.g., that these are experience-near and narratively conveyed). Third, I will consider these characteristics with respect to the now classic analysis of orality and literacy by Walter Ong (1982) to propose that IRM proponents seek to preserve aspects of oral tradition in otherwise highly literate academic knowledge production. Finally, I will elucidate several implications of this argument for disciplinary psychology, such as a repudiation of the ethnoracial and cultural essentialism that pervades the Western-Indigenous dichotomy, the newfound relevance of a vast body of scholarship associated
with language and literacy socialization, and the opportunity to research intriguing intersections between oral and literate practices in contemporary Indigenous communities.

CONVERSATION HOURS

Unintended Qualitative Inquiry: Possibilities, Uncertainties, Questions

Sunil Bhatia, Connecticut College; Mark Freeman, College of the Holy Cross; Ruthellen Josselson, Fielding Graduate University

This conversation hour has as its main focus those occasions in which one engages in qualitative inquiry outside the confines of an intended research project. Sunil Bhatia will address his own experience of life in India as a supplement to his research on Indian youth identities. On Bhatia’s account, critical forms of qualitative inquiry conducted in postcolonial locations have to be especially attuned to how the researchers position themselves in the field, how they move in their own communities, and how they are positioned by others in their “home.” Thus, doing fieldwork transforms into “homework” for those who return to their homes, hometowns, and home communities. Discovering knowledge through unintended or unpredictable moments, in turn, became an essential dimension of his research. Mark Freeman, whose mother was afflicted with dementia, will discuss the process of documenting and writing about various phases of her life throughout the ten or so years following diagnosis. Of particular importance in this context are the ethical questions and concerns accompanying qualitative inquiry with intimate others—especially those others who may not be able to provide the kind of consent ordinarily required. Ruthellen Josselson, who made recurring visits to China to teach group therapy to Chinese therapists, turned to the challenge of discerning and narrating the nature of the relationship between herself, as teacher, and those she was teaching, whose lived realities and understandings of human interaction were vastly different from her own. Like Bhatia and Freeman, Josselson had not intended to turn her own experience into qualitative inquiry. Nor could she have anticipated the methodological and ethical challenges that would emerge in doing so. By discussing some salient features of unintended qualitative inquiry across the three contexts at hand, we may be better poised to understand the possibilities, uncertainties, and questions that attend such inquiry.

Writing as a Decolonizing Methods Project

Sunil Bhatia, Connecticut College; Michelle Fine, CUNY Graduate Center; Emese Ilyes, CUNY Graduate Center; Monique Guishard, Bronx Community College/CUNY

This discussion hour will address how specific forms of writing in qualitative psychology can create a decolonizing project that destabilizes the center and amplifies the smothered voices emanating from the structural rim and margins. Each of the participant will provide a five-minute critical commentary on writing as a method and mode of inquiry. In essence, this discussion hour will use “writing” as a pivot to examine the relationship between politics of location, representation, and the production of qualitative knowledge in psychology. Michelle Fine will reflect on the question: What if we dispense with the geographic metaphor of margins/center and contest who is at the center? She will further address how critical participatory research is an explicit contestation of centers and an intentional invitation from the radical margins and back to the radical margins. Emese Ilyes will reflect on how we write within qualitative psychology determines whether injustices, harms, people’s lived
experiences and gifts are treated as a political or a metaphorical intellectual exercise or understood as often a matter of life and death located within feeling, aching, and mourning bodies. Sunil Bhatia will reflect on how a decolonizing psychology project necessarily entails “writing back” against the psychological imperialism of the center and the academic and personal risks involved in such writing. Monique Guishard will reflect on research letters and poems, written by Black and Latinx patients, in the South Bronx, as forms of disruptive and healing-centered qualitative inquiry (Brown, Carducci, & Kuby, 2014). Guishard will demonstrate how participatory narrative analysis (Dill, 2014) affords participatory research teams with opportunities to intimately document, visceral, individual and collective stories about their traumatic experiences with US based health care and biomedical research.

**It Ain’t Easy!: Evaluating Participation Action Heartbreak**

Justin T. Brown, Laguardia Community College, CUNY; Devin A. Heyward, Saint Peter’s University; Monique A. Guishard, CUNY, Bronx Community College; Alison L. Cabana, CUNY Graduate Center

In this conversation hour, we will engage in candid discussions about rigor, objectivity, and reflexivity while evaluating Participatory Action Research (PAR) projects. Traditional evaluation literature, in public health, psychology, and public policy, fails to examine relational ethics and the positionality of the evaluator. Mainstream evaluation, frames its work in two distinct categories: evaluation standards and guiding principles. Evaluation standards emphasize the veracity of an evaluation’s products. However, guiding principles refer to the core values that frame ethical behavior of the evaluator. These values include: systematic inquiry, competence, integrity, respect for people, common good and equity. Prior to the most recent revision to the American Evaluation Association’s (2018) guiding principles, there was little urgency for the need of evaluators to engage in analyses of critical reflexivity. More specifically, the focus, and unit of observations, in traditional program evaluation, was the relationship between program administrators and the community members. The role of the evaluator, their multiple subjectivities, potential relationships with program staff and participants, are often excluded from published writing on evaluation. In this discussion we invite participants to think with us about the following questions: How can we conduct qualitative evaluation of programs directed, coordinated, and facilitated by our friends and colleagues? Do qualitative psychologists (who conduct evaluation) have an obligation to document the messy, emotional, relational, ethical dynamics of ethics work dispassionately or lovingly (Guishard, Halkovic, Galleta, & Li, 2018; Laura, 2013; Ulner, 2017). Justin and Allison will discuss their experiences evaluating the efficacy of the Community Engaged Research Academy (CERA). CERA was a longitudinal PAR project that taught Bronx patients how to become more actively involved in the research process. Monique and Devin will reflect on their roles as CERA facilitators and administrators, working through participatory heartbreak (the joys and pitfalls inherent to participatory inquiry).

**Changes to the Federal Policy for the Protection of Human Subjects (the Common Rule) – What Do They Mean for Qualitative Inquiry and IRB Review?**

Elizabeth Fein, Duquesne University; Mary Beth Morrissey, Fordham University

In January of 2019, a series of significant changes to the Common Rule (the federal policy that sets guidelines for Institutional Review Boards) went into effect. These changes pertain to a wide range of topics, from the informed consent process to new categories of exemption from review – some of
which may be highly applicable to qualitative research. How they will play out in practice is a still-unfolding story. IRB’s across the country are in the process of figuring out how to implement these new regulations, and offering various kinds of guidance to researchers. At this Conversation Hour, attendees will talk together about what we have learned about the new regulations and how they are being implemented at our institutions.

**Qualitative Psychology in the UK: Celebrations Amongst Challenges**
Simon Goodman, Coventry University; Laura Kilby, Sheffield Hallam University

This session provides an overview of the work of the Qualitative Methods in Psychology (QMiP) Section of the British Psychological Society, the British equivalent of SQIP as a basis for discussions about the status and future on qualitative methods in the UK and beyond. The session will include an overview of the work of QMiP given by a QMiP committee member and a discussion, led by a member of the SQIP international committee who works with QMiP. The overview summarises the standpoint of QMiP regarding the current position of qualitative research in psychology in the UK. The talk is in three parts. Part one documents the historical development of the section, outlining its rationale, remit and current activities. These activities aim to champion and develop qualitative methods in psychology, supporting high quality work regardless of epistemological or ontological position. Part two considers the current context of QMiP’s work, describing how qualitative methods are valued in the UK, but also how this recognition is undermined, particularly through the operationalisation of our national research assessment and also the challenges that Open Science poses for qualitative researchers. Part three highlights some of the significant contributions UK-based qualitative researchers have made to psychology, with a particular focus on feminist-informed research, discourse analysis, and interpretative phenomenological analysis; before pointing to future exciting possibilities based on research exploring the affordances of digital technologies and innovative synthesising across epistemologies and disciplinary boundaries. This overview will then lead into the discussion of qualitative methods in the UK, the USA and beyond.

**Interrogating the Researcher’s Agenda: Navigating Identity, Positionality, Ethics, and Epistemological Issues from a Critical Lens**
KimKhanh Nguyen, CUNY Graduate Center; Zenobia Morrill, U Mass/Boston; Nadika Paranamana, University of Hartford

Conducting psychology research with a critical lens necessitates that researchers situate their studies within the larger sociopolitical, historical, cultural, and economic forces to contextualize the research, without concealing its purpose behind the façade of scientific objectivity (Hook et al., 2004). This includes examination of the philosophies that support a particular approach, the epistemologies it serves to advance, and the implications for data collection, analysis, and dissemination. In the process of harnessing qualitative research to center marginalized perspectives or critique dominant ideologies, researchers are often confronted with ethical issues regarding their own identity and positionality. Further, they may be forced to reckon with the institutional agendas that drive the academy, such as the neoliberal marketization of research (Cheek, 2018; Flick, 2018) and the colonial histories that have given rise to present day social structures (Tuck & Fine, 2007). In this conversation hour, researchers involved in examining diverse topics reveal the ethical considerations that they are
navigating amid the process of engaging in qualitative inquiry. This includes an honest and candid exploration of linguistic limitations that may bind phenomenological perspective-taking and a grappling of questions such as: (1) what ethical dilemmas accompany attempts to interrogate colonality, particularly within the backdrop of neocolonial institutions? (2) how do identities and considerations of power introduce new conflicts and decision points within the research process? and finally, (3) how might researchers achieve such resolutions in a way that honors their commitment to “do no harm?” This conversation hour aims to highlight the ways in which reimagining methods introduces new dilemmas and opportunities for novel negotiation. In the spirit of discussion and solidarity, panelists offer and invite insights that promote utilizing critical strategies to avoid harm and promote liberatory praxis in qualitative research.

The Qualitative Riches of Archives

Kimberly Belmonte, CUNY Graduate Center & Girl Scouts of the US; Susan Opotow, John Jay College & CUNY Graduate Center

Designed for interested qualitative researchers (with and without prior archival research experience), this conversation hour will focus on the vast potential of archives for qualitative research in psychology. The session will begin by introducing the construct, archive. This will scaffold the session by offering attendees an understanding archives historically, conceptually, and critically, as what is conserved in archives can depend on social and political power, so some important perspective can be missing. We will then describe the kinds of research questions that can be examined in archives and how archives can permit studies at various levels of analysis (individual, community, organizational, etc.). We will offer examples to illustrate how various scholars have utilized archival research to answer specific questions, identify methodological choices they’ve made, and note where they have published their work. In small breakout groups, attendees will discuss the potential of archives as fruitful sources of material for their ongoing and future research. We will then return to the larger group to discuss questions and ideas that emerged in the small groups. We’ll close the session by asking attendees to consider contributing their own data to extant archives (and offer some examples) and we will provide attendees with resources for learning more about using archives for research. By the session’s end, we expect all attendees to understand archives as rich sources of textual and narrative data for their own studies. Attendees new to archival research will hopefully consider archives to be more than ‘dusty boxes’ and, instead, as a source of useful material for their own studies. Attendees who have previously used archives will have the opportunity to discuss their work, its challenges, and its satisfactions. All attendees will be more knowledgeable about the contribution that archival research can make to qualitative inquiry in psychology.

PAPER PRESENTATIONS

Navigating Reflexivity, In-Group Status, and Peer Reviews: Are Current Research Ethics Unethical to Minoritized Populations?

Mona M. Abo-Zena, University of Massachusetts, Boston

Because quantitative data may not explain differences between and changes in the attitudes, beliefs, and behaviors of individuals (Yoshikawa, Weisner, Kalil, & Way, 2008), I designed a mixed methods study of how adolescent Muslim females negotiate normative developmental experiences given the
religious meaning of the onset of puberty. Although unanticipated when launching the original study, this paper focuses on the ethical, substantive, and methodological issues presented through field notes taken at a *hijab* party, a youth-constructed social context. The primary study data came from the IRB approved protocol; I hosted the *hijab party* for my daughter as a parent. Identity is fluid and situational (Umaña-Taylor, 2015). The girls asked me to join a sharing circle and when the first girl, with self-deprecating humor, recounted her story of spotting on the piano teacher’s bench, I was unable to disentangle my parenting from my researching. Despite the fact that participants were unidentified in the subsequent manuscript, multiple peer-reviewers cataloged concerns about the ethics of including the field notes given that girls and their families did not consent/assent. Meanwhile, “dominant [research] practices serve to overlook, silence, or dismiss knowledge by and for racial/ethnic minority populations” (Syed, Santos, Yoo, & Juang, 2018, p. 812). What are the ethics of suppressing impromptu perspectives from understudied groups or cultures, particularly when the field notes did not jeopardize the physical or emotional safety of the individuals involved? How does the minoritized identity of a researcher provide access to an understudied group and potentially contribute to the ecological validity of scholarship in developmental psychology in ways that a typically designed study (e.g., the initial study) would not have? How do reflections on this ethical conundrum provide lessons for researchers, reviewers, editors, IRBs, and faculty and scholars who teach research methodology?

**From Policy to Practice: Applying Narrative Research in Examining Educational Programs as Venues for Social Integration of Refugee Children in Istanbul**

Munirah M. Alaboudi, Ibn Haldoun University, Turkey

For years, policy makers in refugee host countries have developed programs for refugee children based on the notion that they will one day return to their home countries and become productive citizens and leaders. Refugee children living in camps have attended schools with their displaced peers to advance educationally with the goal of contributing to rebuilding their homelands when the war clears. However, the sad truth, illustrated in recent statistics, is that most of these children will never return “home” (UNHCR, 2017). The situation of refugees in Turkey is no different. The current number of refugees settled in Turkey is considered among the highest worldwide, reaching 3.5 million; 48% of which are school aged individuals. This situation is placing special urgency on issues of social integration, economic productivity and the role of policy change especially in education. To support these children in valuable ways, policy makers and educators have started acknowledging their “unknowable futures” (Dryden-Peterson, 2018) and started to provide them with the tools to participate and succeed in the country in which they are currently living with the goal of integrating refugees into the local community of their current country, to foster social stability and provide future opportunity, through education (Icduygu, 2015). However, tending to such complex issues through a top-down approach has been adding an unbearable burden to already struggling educational institutions in Turkey, leading to gaps in policy implementation, thus unaffordable failure of reform programs. This narrative study examines refugee education policy application through a bottom-up community-based action research project in education that sought to support integration initiatives for refugees in urban Istanbul, Turkey by interviewing 73 community stakeholders. This narrative approach fosters a dialogical, collaborative, and critical orientation by evaluating the way recent policy recommendations are designed and implemented. The results of this study emphasize
the vital role of the narrative research as it provided valuable avenues to examine policy in action providing solutions for complex, intersectional issues around education, policy, migration and contextual social action.

**Ethical Dilemmas of a Novel Form of Qualitative Data: Field Resistance in Qualitative Case Studies of Inter-Organizational Collaboration**

Emma-Louise Aveling, Harvard T H School of Public Health; Lauren Taylor, Harvard Business School; Nazmim Bhuuiyan, Harvard School of Public Health; Amy Edmonson, Harvard Business School; Sara Singer, Stanford University School of Medicine

Michel Anteby (2016) argues that ‘repertoires of field resistance’ – how (potential) participants resist (or embrace) participation in field research – constitute a novel, valuable form of qualitative data. Taking up his call for researchers to pay greater attention to field resistance, we turn to the ethical dilemmas provoked by the possibility of giving such interactions the status of data. We draw on experiences conducting qualitative case studies of collaborating organizations wherein – from the researchers’ perspective – certain organizations and individuals acted as gatekeepers to others within the collaboration. As qualitative researchers concerned with understanding the psycho-social processes underpinning these collaborations, Anteby’s arguments for the empirical value of capturing and analyzing forms of field resistance resonated strongly. The multifarious ways in which (potential) participants sought to embrace or resist our inquiry into their organizational worlds, and those of their collaborators, did indeed offer valuable insights into precisely the phenomena of research interest. Yet as researchers working under the institutional auspices of business and public health schools, treating such interactions as data points contravened institutionally sanctioned procedural ethics practices, specifically around informed consent. Moreover, we found the institutionally scripted ethics protocols sometimes conflicted with our commitment to relational ethics which recognize and value mutual respect, dignity, and connectedness between researcher and researched (Ellis, 2007). Here, we analyze the manifest and latent functions (Merton, 1968) of ethics practices to explore the tensions between our desire to treat field resistance as empirical data and our desire to uphold both relational and procedural ethics. We identify lessons for a relationally grounded approach to informed consent that can support rigorous, transparent interpretation of field resistance. We aim to contribute to ongoing dialogue about how qualitative researchers can balance twin interests of embracing novel, valuable forms of data while navigating multiple dimensions of ethics practices.

**The Meaning of Genderqueer: Narratives of Three Generations of Genderqueer Sexual Minorities**

Logan Barsigian & Philip Hammack, UC Santa Cruz

Identities that challenge the gender binary, collectively referred to as genderqueer, have become increasingly visible in recent years (Hegarty, Ansara, & Barker, 2018). Despite their association with contemporary youth (Risman, 2018), these identities are also claimed by many adults of earlier generations (Beemyn & Rankin, 2011). To fully understand genderqueer identities and the sociohistorical context of their development, it is critical to examine the lived experiences and perspectives of genderqueer people across multiple generations.
This presentation reports findings of an inductive thematic analysis of narratives of identity, community, and stress from three generations of genderqueer sexual minorities. Interviews were drawn from the Generations Project, a mixed-method study of identity, stress, and health in three age cohorts of lesbian, gay, and bisexual people. Cohorts were defined based on key historical events that created unique sociocultural contexts for each generation’s sexual identity development. Of the 191 participants interviewed for the Generations Project, 30 were included in the present study based on genderqueer identification either on the screening form or during the interview.

Results include three key themes: 1) defining a genderqueer identity, 2) naming and challenging oppression, and 3) seeking and creating community. Most participants described struggling to define and express themselves outside of the gender binary, particularly as they navigated that binary in language and daily life. Additional challenges included lack of cultural representation, confronting internalized stigma and social invalidation, and finding communities that reflected both their gender and other social identities. These experiences were especially salient in the middle (ages 34-41) and older (ages 52-59) cohorts, suggesting unique challenges for these generations compared to contemporary emerging adults (ages 18-25). Throughout, we highlight the value of qualitative methods and inductive thematic analysis in particular for the study of meaning making and lived experience among historically underrepresented gender identity minorities.

Examining Visual Narratives of Childhood by Parents
Ayşenur Benevento, Abdullah Gul University, Turkey

This study examines adults’ postings of photos of their children on social media and offers a unique methodological approach to studying visual data. The study considers posting behavior with Instagram hashtags of #fashionkids and #letthekids as a contemporary parenting practice. A major innovation of this study is first, to enact the concept and method of narrative analysis to the digital photographs as a 21st century practice. Having applied this method, the study also offers findings about the diverse values that emerge across two specific digital parenting communities, with implications for ongoing research. Research question guiding this study include: What values seem to guide the creation and posting of photographs to the two digital cultures of childhood? The method applied to address the question is implemented to understand how photographs of children are used as cultural tools with social media postings and to offer a method of systematic observation of visual narratives. Values analysis of 500 photographs (250 each) indicated that these hashtags constitute cultures defined by distinct values (norms and beliefs) of ideal childhoods. While #fashionkids photos visually emphasized children’s attendance to the photo making activity with stress to their possessions, #letthekids photos expressed mixed values of free and domestic happenings with a strong emphasis on unawareness of the photo taking and togetherness. While the qualities of childhood images collected in the same period hint at meaningful patterns, the way those qualities interact with each other in distinct cultures suggests that there is not one ideal image that could represent childhood in the best possible way and the photographers’ values very much influence the visual sense making of what’s being portrayed in children’s photographs. The analysis provides a way of incorporating narrative inquiry methods to analyze photographs and to enrich our visual understanding of the two cultures of childhood.

Ethical Conundrums in Clinical Case Studies: A Mixed-Methods Exploration
Andrew Bland, Millersville University

A client’s death by suicide is the number one fear reported by professional helpers (Jahn et al., 2016). Researchers have noted that, particularly for trainees, appropriate scaffolding is both necessary and effective for promoting confidence and comfort working with suicidal clients (Binkley & Leibert, 2015; Hoffman et al., 2013). On the other hand, to my knowledge, relatively little research has directly assessed trainees’ specific concerns about working with suicidal and other high-risk clients.

For the last three years, I have assigned trainees enrolled in a course in Clinical Interviewing and Appraisal Skills to write reflections on their reading of chapters on risk assessment from Boyd-Franklin et al. (2013) and Morrison (2014) which address several situations that can be challenging for the most seasoned clinician. I ask the students to identify situations they find themselves particularly concerned about potentially encountering and to discuss what they have learned about how to handle such situations effectively. Thereafter, I have summarized the common concerns for the group. Invariably, several students have expressed that they found the exercise validating in that they had not realized how normative their concerns were.

In this presentation, findings will be reported from a theoretical thematic analysis of the students’ reflections (in which themes are identified that “include, speak to, or expand on” the extant literature on risk assessment, Braun & Clarke, 2006, p. 84). Specifically, emphasis will be given to how the writing assignment stimulated self-awareness and openness to seeking supervision/consultation to overcome feelings of vulnerability and isolation in the professional roles for which they were being trained. Furthermore, findings from a semantic inductive thematic analysis (which entails descriptive themes “identified within the explicit … meanings of the data,” Braun & Clarke, 2006, p. 84) will illuminate students’ lived experiences as they grappled with these concerns.

The Story Completion Task as a Tool for Investigating Cultural Stereotypes: Discursive Constructions of Rape Stigma in Minoritized Communities

Natasha Bharj, University of Kansas

In this paper we discuss the value of the qualitative Story Completion Task paradigm as a method of investigating available social repertoires, particularly in relation to complex cultural discourse. Across 18 in-person interviews and an online qualitative survey (n=100) we asked participants to ‘complete’ a story stem in which an Arab American, Black American, or White American woman is sexually assaulted. Participants were asked to narrate the victim’s subsequent treatment by her family and community following disclosure of the incident. We will present a feminist discursive analysis of the Story Completion Task, examining constructions of normative ways of treating rape victims and how these intersect with culture- and race-based stereotypes. Access to these narratives is imperative to our larger project, which looks to address cultural & racial stereotypes as potential barriers to service provision, as well as the use of these stereotypes to justify inequitable social policies. We thus reflect upon the particular benefits of the Story Completion Task paradigm for allowing participants to imagine and describe complex sets of social relations, in comparison to self-report methodologies that may elicit social desirability and reticence among participants.
Comprehensive Narratives Based on Dialogical Encounters: A Phenomenological Research Method Proposal

Elizabeth Brown V. Brisola & Vera Engler Cury, Pontifical Catholic University, Brazil

For the past 10 years, our Research Group at the Graduate Psychology Program of the Pontifical Catholic University in Campinas, Brazil, has been developing a dialogical approach to phenomenological research using comprehensive narratives, in the attempt to wrestle with the multiple meanings and expressions of psychological life. As with other phenomenological studies, our concern is to unfold the nature of a phenomenon through the process of describing and understanding subjective lived experiences. Our Husserl inspired method begins with dialogical encounters with participants, presupposing that knowledge grows from being immersed in intersubjectivity. After each encounter, the researcher gradually builds comprehensive narratives in first person in order to grasp the participant’s significant meanings, based on what emerged during the encounter and its impact on the researcher. The focus is on experiences and their meanings, rather than on facts. The writing process and the encounters reflect a movement of empathy, acceptance and congruence, inspired by Roger’s Person-Centered Approach. Narratives are read to the research group to facilitate a better comprehension and perception of the participant’s experience. After all comprehensive narratives are written, they are reread, and a narrative synthesis is constructed to reach the structural elements of the phenomenon. This phenomenological process of analysis requires that the researcher step back in search of the meanings present in the participants’ experiences seen as a whole, focusing on what the group shares in regard to the phenomenon. A creative synthesis may also be built in the form of a poem, letter or drawing, for example. The contribution of our method in achieving our aim of describing the constituent elements of a phenomenon’s structure can be visible in the preservation of the richness of the lived experiences and the subjective and intersubjective nuances characteristic to significant human relations.

Ideal & Feared Selves: What Possible Selves Tell Us About the Experience of Relative Deprivation/Relative Advantage of 1st Generation College Graduates and Family

April Burns, Guttman Community College, CUNY

April: how would your life be different, do you think, if you had never gone to college?
Gena: Drastically different. Who the hell knows where I’d be right now [laughs]. I don’t even know. I’d probably still be with my high school sweetheart..like a druggie, or something, I don’t know[…] but… I’d be depressed, I’d probably have 4 kids by now […]

Drawing from the theory of possible selves (Markus & Nurius, 1986), this paper explores the relational role of disparate educational attainment in the articulation of possible selves, specifically in relation to greater or lesser degreed family members. Possible selves (Cross & Markus, 1991) include ideal selves (e.g., as rich and successful) and feared selves (e.g., failed, poor) and have a natural alignment with counterfactual comparisons (Olson & Roese, 2009), as illustrated by Gena (above). In this paper, I analyze interview data with first-generation graduates (n=13) and siblings of graduates (n=4), using positioning theory (Harré & van Langenhove, 1999), to identify the range of possible
selves narrated. I consider the role possible selves play in the experience of relative deprivation/relative advantage, given that ideal and feared selves are often enacted/embodied by members of the first generation family. Olson & Roese (2009) argue that counterfactual thinking is a precursor to the experience of relative deprivation (Folger, 1986). Counterfactual comparisons related to higher educational attainment also figure prominently in the articulation of both ideal and feared selves in the narratives of graduates as well as their family members. Such close bases of comparison may generate or exacerbate a sense of relative deprivation, thus highlighting one way the degree acts as a distancing mechanism for 1st gen families.

**Discourse Analysis Shows Folk-Psychological Ascriptions to be Grounded in the Dispositional Structure of the Human Body**

Patrick Byers, Queensborough Community College, NY

In recent years, a prominent trend in artificial intelligence (AI) are attempts to develop artificial agents that can more meaningfully interact with human users by explaining/accounting for their decisions/actions and communicating information about their goals. Based on claims that humans see robot’s behavior as intentional and ascribe mental states to them, it has been proposed that robots might most effectively engage linguistically with humans using elements of folk psychological discourse such as beliefs, desires, knowledge, or intentions. While the latter may be true in many situations, the claim that humans ascribe mental states to robots/AI depends on an inadequate characterization of folk psychological discourse. Discourse analysis of folk psychological discourse amongst humans is used to show how the semantic potential of certain folk psychological concepts is inextricably linked to the typical dispositional organization of “cultured” human bodies. This renders ascriptions to robots/AI ambiguous, resulting in the clashing accounts of how advanced new robots/AI are that have characterized the field since its inception. Based on the analysis reported in the paper, it is suggested that ascriptions of mental states to robots might be interpreted as either (a) indirect ascriptions to the designer/programmer, or alternately, novel ascriptions of folk-psychological terminology whose meaning fundamentally different as a result of the ways that the dispositional structure of the artificial agent differs from a typical human being.

**So I Told My Story Too: HIV Self-Disclosure in Online Communities by Young Black Men Who Have Sex With Men**

Kathryn A. Cantrell, University of Massachusetts, Boston

Young (18-24 years old) Black men who have sex with men (YBMSM) account for the greatest number of behaviorally acquired human immunodeficiency virus (HIV) infections in the United States. YBMSM are less likely to be engaged in care compared to other populations with HIV. Stigma impedes social support and self-disclosure, two components of identity development that predict engagement in care in young adulthood. It is hypothesized that online health communities have the potential to facilitate identity development by providing young adults with HIV with social support and opportunities for disclosure. However, this has yet to be empirically explored. This study sought to answer the research question, how do YBMSM with HIV disclose within online health communities,
by taking a multi-method approach and integrating two qualitative traditions: netnography and grounded theory. Data was collected by observing an online health community comprised of members with HIV and completing semi-structured interviews with seven YBMSM with HIV receiving treatment at St. Jude Children’s Research Hospital in Memphis, Tennessee. Results suggest that disclosure functions as a rite of passage into the online health community. The netnography methodology led to the observation that disclosing one’s status signals to elder community members that novice members are seeking social support. Disclosures most often result in social support including both informational and emotional guidance by other community members. Disclosure is also a means of negotiating a young adult’s identity as disclosures contain reflections on members’ intersecting racial, health, and sexual identities. This paper will present a model illustrating the process of disclosure amongst YBMSM with HIV in online health communities. Clinical and research implications will also be presented, including a reflection on the ethical implications of completing a netnography with a socially stigmatized population.

Researching Human Action with the Action-Project Method: Strengths and Opportunities

Mindy Ming-Jung Chiang, University of British Columbia, Canada; Alexandra Boja, Mathew Gendron, Meredith MacKenzie, Kesha Pradhan, Shalet Rosario, Vanessa Silva, Christine Yu, University of British Columbia; Jose Domene, University of Calgary; Yan Liu, University of Calgary; Natalee Popadiuk, University of Victoria; Richard Young, University of British Columbia

Qualitative inquiry in psychology has the advantage of accessing rich, in-depth data on multiple perspectives of human action—behaviours, internal processes, and social meanings. However, traditional methods of qualitative inquiry are often best suited to tap into only one of these perspectives. To address this limitation, we introduce the Action-Project Method (APM). The APM is a naturalistic, longitudinal qualitative method grounded in a theory of goal-directed action. It provides an integrative understanding of the psychological processes that underpin action and highlights the role of the context. In this presentation, we provide a brief overview of the APM and illustrate its unique strengths through an ongoing study examining the transition experiences of young adults new to Canada.

Over the past 15 years, the APM has been applied to a variety of research topics, including transition to adulthood, family relationships, health, and suicide. In the ongoing study, the APM has been effective in identifying goal-directed joint projects (intentional actions over time) of participant dyads navigating two transitions—to adulthood and a new country. Components of the APM such as the initial joint conversation allows for analysis of overt behaviours at the dyadic level. A procedure that immediately follows, which involves participants reviewing video playback of the conversation with researchers, provides perspectives on participants’ real-time internal processes and the social meanings related to their transition experiences. A subsequent narrative feedback clarifies joint projects pertinent to the transition, and bi-weekly telephone follow-up over 3 months reinforces these projects and participants’ progress toward them. The APM also serves as a counselling intervention in this study. Participants report the therapeutic benefit of continually engaging in this joint reflective process. We conclude with a discussion of the strengths and limitations of the APM relative to other qualitative methods and potential for its future application in psychological inquiry.
Pre- and Post-Migration Trauma and Adversity: A Narrative Analysis of Sources of Resilience and Family Coping Among West African Refugee Families

Aïcha Cissé, Fordham University

The negative impacts of pre- and post-migration trauma and adversity on mental health among refugee populations have been well documented in the empirical literature. Given that the majority of individuals who are exposed to potentially traumatic events do not develop post-traumatic psychopathology, a growing body of research has been focusing on resilience and family coping. This line of research posits that resilience is the result of complex interactions between individual, family, community, and pre- and post-migration socio- and ethno-cultural factors. Investigating resilience and coping among refugee families entails a close analysis of individual- and family-level protective factors, spousal dynamics, parenting styles, ethnocultural identification, and meaning-making of pre- and post-migration experiences. The aim of the study reported in this chapter was to examine the migration narratives of 8 West African refugee families (n = 16) in order to identify patterns of socioculturally-shaped and familial sources of resilience. Twenty-four qualitative interviews were conducted and examined using a narrative analysis methodology, which focused on participants’ lived experiences and meaning-making of pre- and post-migration stressors and strategies to cope with their impacts on individual and family functioning. Based on our findings, we propose that, among West African refugees, cultural continuity, collectivism, religiosity, adaptive flexibility, and downward comparison constitute socioculturally-shaped protective factors and sources of resilience. These findings point to the relevance of assessing for socioculturally-shaped modes of coping and incorporating them into clinical and other psychosocial interventions involving non-Western refugee populations.

Exploring Psychological Constructs Qualitatively: Broadening Conceptions of Hope

Rachael S. Clark, University of Delaware; Emily Hauenstein, University of Delaware; Bobbie Stubbeman, Cincinnati Children’s Hospital

Using a qualitative approach helped uncover systems factors involved in the experience of an emotion traditionally examined individually. Exploring psychological constructs like hope using a qualitative methodology expands the knowledge base and contributes to a more comprehensive understanding of complex psychological phenomena.

Hope is traditionally considered an individual cognition or emotion, (Snyder, 1995; Snyder et al., 1991) and has been studied primarily using quantitative methods (Ciarrochi, Parker, Kashdan, Heaven, & Barkus, 2015; Gallagher & Lopez, 2009; Hong, Hodge, & Choi, 2015; Ng, Chan, & Lai, 2014; Ng, Lam, & Chan, 2017; Satici, 2016; Tirrell et al., 2018; Werner, 2012). Using only quantitative methods limits our understanding to what can be measured numerically and overlooks context in psychological phenomena.

We measured hope in individuals living in an impoverished environment and found higher levels of hope than the general population. In order to explain the quantitative results, we explored the meaning of hope in five residents (aged 23-62). The aim of our study was to unpack the hope construct from a qualitative perspective, and to explore potential contextual variables that influence
hope. We used a semi-structured interview protocol to answer our research questions. We transcribed interview data and used NVivo to manage and code our data. After several iterations of coding using emergent techniques, we found the data fit best using Ecological Systems Theory (EST) as a framework. Participants named individual, neighborhood, and political factors as influencers on their experiences with hope. Interaction between systems due to an event (e.g. robbery) led to experiencing hope across neighborhood and political structures.

Using the EST as a framework expanded our understanding of hope. By examining meso- and exosystem influences on hope, we believe that well-being researchers have a more comprehensive understanding of the contextual factors that impact the experience of positive emotions.

**Implicit Organizational Bias: A Qualitative Study Investigating Systemic Barriers to Mental Health Care for Ethnic Minorities**

Miraj Desai, Yale University; Nadika Paranamana, University of Hartford; Maria Restrepo-Toro, Yale University; Luc Ocasio, Yale University; Merarilisse Crespo, Yale University; Larry Davidson, Yale University; Victoria Stanhope, New York University

Recent scientific reviews suggest that the health system itself may be significantly responsible for the continued presence of mental health disparities among ethnic minorities. Determining precisely what these health system issues are, however, has been hindered by research frameworks derived from the very same health system thought to perpetuate disparities. This paper discusses a different, phenomenologically based approach to examining mental health disparities. Specifically, it will present a qualitative study exploring how mental health providers experienced their work with members of Asian and Latinx backgrounds. Findings reveal that regardless of specific practices, it was providers' own embeddedness in their mental health organizational culture that became conspicuous as a determinant of care, a culture containing implicit constructs of an Ideal Client (e.g., one who is verbal, admits a problem or illness, accepts services, is proactive and individually-oriented). In the system’s eyes, these clients are viewed as ideal or “easy” because they help the system run most efficiently. Findings suggest that this invisible organizational structure may engender an Implicit Organizational Bias that creates barriers for communities of color and other minority groups. The paper will discuss how phenomenological analyses—including its critique of presuppositions and use of epochê (i.e., bracketing or abstention), eidetic analysis (i.e., analysis of “what it is”), imaginative variation, and structural delineation—were especially attuned to helping researchers unearth these hidden structures of everyday bias towards the culturally “different.” Implications for research, practice, and social justice in an efficiency-obsessed world will be discussed.

**Abandon All Hope: Three Gates and Dante’s Shifting Epistemologies**

Aaron B. Daniels, Curry College

This paper compares three liminal moments in Dante’s *Commedia* to examine shifts in Dante’s epistemologies. These gates lead to: Hell; the City of Dis; and Purgatory. By comparing the ways of knowing that inform Dante’s approach to the gates, this presentation investigates what transformations Dante must undergo in not only his hermeneutics, but his very ways of knowing to
allow him to pass through the gates. Contained within these shifting epistemologies are also mutable teleologies—where and how Dante projects himself going. This presentation addresses implications for both researchers and clinicians. Dante discovers that he must not simply ‘get through’ his cosmological landscape—the territory must come to personally impact him. So too must researchers and clinicians acknowledge that any real work will impact them intimately. Moreover, the goal of the work must necessarily be open to revision as the topic, the investigator, and the methods all shift throughout the process.

**Making Friends with Yourself: Feasibility of Tracking Self-Compassion to College Students**

Elizabeth Donovan, Simmons University

US college students report high levels of stress associated with a range of issues including financial constraints, race/ethnicity, gender, and parental expectations. Stress is associated with negative health outcomes, including depression and anxiety. Unfortunately, the problem is increasing as about one third of U.S. college students now report difficulty functioning due to depression, and almost half report experiencing overwhelming anxiety in the last year. One approach to reducing stress and increasing quality of life that has received a significant amount of attention in recent years is teaching self-compassion. Self-compassion has been explored across a range of cultures and has been described as a way of relating to oneself that involves being mindful; kind to oneself during times of distress; and aware that difficult feelings are a part of the human experience. Learning core principles and practices may enable young people to respond to the challenges of these critical years with kindness and self-compassion. The goal of this study was to conduct the first pilot evaluation among college students of the Making Friends with Yourself self-compassion intervention. The specific research questions were:

1. Is it feasible to implement the Making Friends with Yourself self-compassion intervention at a college?
2. Will students find the Making Friends with Yourself self-compassion intervention acceptable?
3. Will students who participate in the Making Friends with Yourself self-compassion intervention experience positive impacts on mindfulness, self-compassion and stress?

**Method:** Twenty-five students participated in the eight-week self-compassion program, an intervention developed specifically for teens and young adults. The intervention was delivered on a college campus by a clinical psychologist. Each of the eight-week sessions lasted about 90 minutes. Students also participated in focus groups in the week after the intervention ended.

**Results:** The intervention was found to be feasible and acceptable. On average, students attended six of the eight sessions, ranging from two to eight sessions. Acceptance data, gathered through focus groups, revealed that students found the intervention to be acceptable, with main themes addressing the helpfulness and relevance of the program. Finally, students reported significantly increased mindfulness and self-compassion and significantly decreased stress and academic stress after participating in the intervention.

**Discussion:** College students report experiencing high levels of stress resulting from a range of pressures. Learning to be more self-compassionate has been shown to buffer the effects of stress.
The results of this pilot study suggest that an intervention designed to increase college-students’ self-compassion may serve to increase quality of life for college students.

**An Empirical, Phenomenological Investigation of the Psychology of Truth and Self-Deception**

Leonard Dupille, Manchester Community College

What motivates people to engage in self-deception? What are the psychological effects of deceiving oneself about certain difficult or painful realities? Alternatively, what motivates a person to face a difficult or painful truth? What is the psychological process by which we come to realize such truths and what impact do they have on us? The research I conducted investigated these questions empirically through a phenomenological analysis of six research participants’ lived experiences of realizing a difficult truth after having deceived themselves about it for a period of time. A qualitative, phenomenological approach allowed me to investigate the psychological process by which we determine truth in a way that would not have been possible using standard, quantitatively based, psychological research methods. This approach opened up new avenues for investigating the psychology of truth and self-deception and led to new insights into both.

In brief, my results indicate that realizing a difficult truth after deceiving oneself about it unfolds over a long period of time, in most cases a number of years. During this time, the participants progressively realize the truth in the following phases: 1) First, they find themselves distressed when an emergent truth threatens their current worldview and along with it, the viability of a valued project that they are committed to realizing; 2) The emergent truth gives rise to anxiety by bringing into question one’s identity, self-worth, and projected future which leads participants to resist this truth through various self-deceptive strategies; 3) Participants experience a crisis that eventually leads them to acknowledge the difficult truth; and 4) Finally, they work through the implications of realizing this difficult truth and come to accept it and to embrace its realization as a source of psychological growth and greater fulfillment.

**To Choose to Not Be Included is to Belong: A Dialogue About Representation and Agency in Research with Adult Immigrants**

Katherine E. Entigar, CUNY Graduate Center

Asset and critically-oriented pedagogies such as culturally responsive/sustaining pedagogy, funds of knowledge, and Third Space begin with the premise of inclusion: educators must validate diverse students by acknowledging and incorporating these students’ cultures, languages, and histories into regular classroom practice. A parallel occurs in educational research that seeks to discover the voices of marginalized peoples through narratives, ethnography, and other data collection methods. But what if such meaning-making activities, in spite of the best intentions of the educators and researchers that utilize them, may inadvertently cause harm, perhaps even exclude those individuals that they seek to benefit?

A mixed methods study conducted in New York City with adult immigrant ESL student participants in July 2018 brought forward powerful insights and possibilities for alternative thinking in educational practice and research. Two findings emerged from the study: (1) participants sometimes found “inclusive” pedagogical practices in their ESL classes to be problematic, marginalizing, even offensive
as they were asked to represent “X country/Y culture” in class presentations or respond to national or cultural stereotypes that emerged in class discussions; and (2) participants sometimes preferred to select a form of non-participation during the study itself, as a non-response during the survey phase and then in other forms in the transition to the focus group phase. This paper will explore these findings in depth, framing the discussion with much-contested concepts of representation and agency in educational research and practice. It will then move to outline new directions for thinking about how education and educational research with adult immigrants may take place, in order that these individuals themselves might collaborate in defining how they are “included” and “belong” in the meaning making process, not as passive, essentialized cultural beings, but as agentive, visionary contributors to ongoing meaning-making in community with researchers and educators.

**Making It Real: A Research Team Approach to Teaching Qualitative Methods as Potentially Transformative Pedagogy**

Karen Fergus, York University, Canada

In this presentation, I share my experiences adopting a research team approach (Levitt, Kannan, and Ippolito, 2013) to teaching qualitative research skills in the context of a graduate psychology seminar. Over the past four years, I have come to appreciate how pedagogically sound, phenomenologically enriching, and highly pragmatic an approach the research team model is. This form of experiential education provides a thread of continuity from week-to-week as students progress from formulating a research question through to conducting their own interviews and writing up their findings. In addition to supporting skill development, the shared project serves an important cohesion building function within the group – which in turn, shapes the culture of the class. The phenomenon under investigation is also a key determinant of the group culture with some subjects being more ‘high stakes’ than others. This talk will focus on my recent decision to adopt a more contentious research focus: the York University labor disruption of 2018. Spanning from March 5th to July 25th, this strike was to become not only the longest strike in Canadian university history, but also the most divisive and polarizing in the university’s history. Thus, the course-based research project was, in one year disrupted by the strike, and in the following year, deliberately taken up as an opportunity for reflection and reconciliation in relation to it. I will discuss the challenges I had to navigate during the disruption while endeavoring to respect the variation in ideological position held by students in the class. I will also describe how, in the following year, an unexpected opportunity for healing arose because of the decision to empirically re-engage with, rather than avoid, a topic so controversial yet also relevant to our collective history. This notion of ‘taking risk’ adds another layer to Willig’s (2013) characterization of the qualitative research undertaking as an ‘adventure’ (versus ‘recipe’) and contributes to the potentially transformative pedagogy of the course.

**Doing Thematic Analysis Phenomenologically**

Gilbert Garza, University of Dallas

Braun and Clarke’s (2006) Thematic Analysis (TA) has become a widely practiced technique for analyzing qualitative data in psychology, even as it has been plagued by a lack of clear and precise guidelines and subsequent status as a “poorly ‘branded’ analysis.” (p. 79) While its creators insist that it is “essentially independent of theory and epistemology and can be applied across a wide range of
theoretical and epistemological approaches,” (p. 78) TA has sometimes been characterized as epistemologically realistic. Braun and Clarke (2006) themselves note that its this epistemological ‘flexibility’ calls for practitioners of TA to be explicit and clear regarding their research question(s), the question(s) that guide the interrogation of the data, and the epistemological/theoretical framework within which the research is undertaken, an idea consonant with recent standards for the conduct, presentation, and evaluation of qualitative research (Levitt, et al., 2018; Levitt, Motulsky, Wertz, Morrow, & Ponterotto, 2017).

With the aim of increasing the methodological tools available to qualitative researchers and the theoretical robustness with which they are implemented, this presentation will broadly sketch an approach to performing TA phenomenologically. Giorgi describes the defining characteristics of a phenomenological method as: description, use of the phenomenological reduction, consideration of intentionality, the disclosure of essences or structures as results, and the necessity that the researcher holds a psychological perspective to the data (Giorgi, 1985; Giorgi, A. & Giorgi, B., 2003). Following the series of decisions described by Braun and Clarke (2006) as requisite for the performance of TA, I present how the creation of ‘codes,’ utilizing both inductive and deductive processes, the creation of ‘themes,’ and the articulation of idiographic and nomothetic results can focus on intentionality and even epitomize the hermeneutic circle of ontic and ontological structures described by a Heideggerian (1927/1962) phenomenology.

Prohibiting Poetics: The Political Consequences of APA Style for Qualitative Researchers

Stacy L. Giguere, Manchester Community College

Since the early 1990's, qualitative researchers have been increasingly conducting research as if they possess a poetic license. Some use poetry as data, others transform their data into poems, some write their results in the form of poetry, while others use poetic devices such as metaphors in their prose. This poetic turn in qualitative research disregards the conventions of APA style. Since 1974, the APA's Publication Manual has instructed researchers to avoid poetic devices such as metaphors. This poses a quandary for qualitative researchers who have turned to poetic writing to convey the complexity of lived experiences, especially among groups whose voices have often been marginalized in psychology and society. By turning to poetics, qualitative researchers risk marginalizing themselves professionally.

The polemics against poetics began with Plato who exiled poets from his utopian society because they expressed a metaphysical worldview that appealed to the mob and opposed his philosophy. His prejudice against the poetic persisted into the seventeenth century when an international consensus on scientific writing objected to poetic writing and, going further than Plato, banned metaphysics from scientific discourse. Although poetic writing and metaphysics were explicitly exiled from scientific writing, they remained implicitly present. Many scientists and psychologists, after all, use metaphors which are the hallmark of poetic writing. In his book, The Rule of Metaphor, Ricoeur says metaphors make "ontological commitments" (1975/1997, p. 249). These commitments reflect a metaphysical stance about the nature of reality. Conventional metaphors in psychology reveal a metaphysical worldview; the poetic discourse of qualitative research threatens this worldview just as poets in Plato's era threatened his metaphysics. In this presentation, I will describe the metaphysical
assumptions embedded in the APA’s *Publication Manual* and explain the sociopolitical consequences of those assumptions for qualitative researchers and the field of psychology.

**Racism and Prejudice in the UK-Brexit Debate**

Simon Goodman, Coventry University, UK

The purpose of this paper is to focus on the different ways that racism and prejudice discourse appears and is dealt with throughout the Brexit debate in the UK. The Brexit debate, where the UK first campaigned to leave the European Union (EU) and then negotiated the nature of its departure, has been noted for its focus on the topic of migration. Much opposition to the EU has been because it allows the free movement of people throughout the union. Talk about migration contains at least potential racial elements that those arguing about migration in the Brexit context must attend to. It is necessary to take a qualitative Discursive Psychological approach to this topic, because such an approach allows for a detailed investigation of the debate, which in turn influenced the outcome of the referendum. Therefore, discursive analysis is applied to a range of settings where migration is debated in the context of Brexit, including televised discussion programmes, newspaper reports, campaigning material and social media. Results demonstrate that Brexit migration debates contains prejudicial and arguably racist representations of outgroups. Speakers opposing migration are required to go to some lengths to demonstrate that their arguments are reasonable, rather than based on prejudices or racism. Anti-migrant arguments included Islamophobic and anti-refugee tropes which presented migration as a threat. Nevertheless racism was denied. The Brexit migration debate contained prejudicial arguments about migrants. However, anti-migrant Brexit supporters were able to present their arguments as suitably non-prejudicial so as to appear reasonable and to gain support. Despite racial and prejudicial undertones, those campaigning for Brexit drew heavily on opposition to migration.

**Voice, Affect and Relational Scene**

James Christopher Head, State University of West Georgia

In Noddings’s (1984) foundational work on caring, she wrote, “There can be no greater evil, then, than this: that the moral autonomy of one-caring be so shattered that she acts against her own commitment to care” (p. 199). Head (2019) found a similar shattering of moral autonomy – the violation of relational morality – when investigating teachers’ narration of their navigation of a newly introduced high-stakes teacher evaluation aimed at holding educators individually accountable for the “growth” they produced on standardized exams. Building from the findings from this study, I sought to explore the affective quality of the teachers’ narration of this violation by taking a voice-centered approach to narrative inquiry. Using The Listening Guide (see Gilligan, 2015), a voice-based method that is historically rooted in investigations of moral conflict (Sorsoli & Tolman, 2008), I examined the multi-vocal quality of the teachers’ narrated moral negotiations. This examination operates from the premise that voice is conceived of “not as metaphor but as a physical, embodied entity – as one of the primary ways inner thoughts and feelings can be communicated to an outside listener” (Sorsoli & Tolman, 2008, p. 497). Accordingly, I constructed an analytic framework that
highlights both the affective quality of the teachers’ multi-vocal narration and the relational contexts being narrated. In this paper, I discuss the development of this analytic framework, explicate the process of examining affected voices in relational scenes, present findings from my analysis, and articulate the utility of taking such an approach to narrative analysis. Thus, the framework that I present in this paper represents an advancement to an established qualitative method that further articulates how narrative researchers can explore the intersection of voice, affect, and relational scenes.

**LGBTQ Activism in the US South**

Sharon Horne, Rachel Chickerella, Meredith Maroney, Brianna Wadler, Lindsey White, Hannah Massoud, Natalie Marks, University of Massachusetts, Boston

Background: This study explores the role of activism in response to heterosexism and intersecting marginalized identities for activists living in the US South. The research team conducted in-depth interviews with leaders and ‘boots on the ground’ activists to better understand their experiences, both positive and negative. Given that social and cultural influences shape the ways that LGBTQ activism is expressed in the South (Johnson, 2011), the themes from this study have implications in terms of current stressors and future activism.

Methods: 14 participants were interviewed based on identifying as LGBTQ activists who live in the US South. A team of five researchers coded interviews utilizing Grounded Theory methodology (Glaser & Strauss, 1967) with NVivo software. Grounded theory involved open coding where meaning units were generated and a hierarchy was created (Strauss, 1990). Coders became familiar with the literature in order to understanding previous findings on southern activism, but focused on grounding meaning units in the experiences described by participants (Glaser & Strauss, 1990).

Results: Preliminary results suggest several themes about activism in the US South. One finding was that early life experiences of injustice related to LGBTQ identity influenced participants’ later activism. Another theme noted was that organizations outside the South sometimes come in and “consult,” however, often lack an understanding of the nuances of Southern activism. A central theme was regarding intersectionality and the ways that LGBTQ communities tend to prioritize privileged identities, muting the voices of women and people of color. Activists also described the necessity of coalition building even with those they disagree with on many issues to a significant degree. A further theme was the amount of turnover in activism due to people leaving the South. Such themes, as well as facilitators and barriers to activism, will be discussed.

**Stances Toward Power: Ethnographic Accounts of New Teacher Candidates Negotiating Hegemonic Whiteness and Masculinity in Public Schools**

Jerald Isseks, Rutgers University

This paper examines the way in which white social studies teacher candidates encounter, confront, engage, rework and/or ignore dominant whiteness and masculinity as they gain professional experience and legitimacy. Using critical ethnographic methods, I observed, formally interviewed and held informal on-site conversations with seven new social studies teachers over the course of their
final year of teacher preparation to better understand how their own racial and gendered identities informed their teaching, and their nascent professionalization. Additionally, I sought to examine how racial and gendered narratives, hierarchy and performance embedded in public school institutions structured the teacher candidates’ experiences in their apprenticeship, informed their understanding of good teaching practices, and in many cases, inspired pedagogical resistance to institutional and mass cultural hegemony.

In general, and as has historically been the case, whiteness and masculinity were synonymous with authority and power in my participants’ professional educational spaces – schools attended almost entirely by students of color, staffed by a mostly white faculty and administration with a conspicuously gendered labor division. Participants were often caught between the desire to neutralize or marginalize whiteness and dominant masculinity in their practice, and the need to maintain order, retain professional respect, and prepare students to meet institutional standards. Other times, participants’ attempts to subvert gendered and racial conventions were encouraged by mentors and welcomed by students. The critical ethnographic model enabled me to witness and talk through how teacher candidates perceived hegemonic whiteness and patriarchy in their midst, how their engagement with these structures differed, and how these different stances created or limited educational possibilities for students in the classroom.

**Survivors of War: An Interpretative Phenomenological Analysis**

Bediha Ipekci, University of Massachusetts, Boston

The present study sought to explore traumatizing experiences and resilience in the pre-migration, flight, and post-migration phases among recent Iraqi and Syrian refugees residing in Massachusetts. The refugees’ experiences were examined through a qualitative inquiry using an interpretative phenomenological analysis (IPA) approach. IPA is suitable for refugee population since, it allows for a deeper understanding of the participant’s experiences with trauma and resilience since participants are viewed as experts of their own experiences (Reid, Flowers, Larkin, & 2005). Through semi-structured individual interviews with Iraqi and Syrian refugees, I sought to answer the following questions: How do Iraqi and Syrian refugees experience stress in pre-, flight, and post-migration phases? How are stressors in each of these phases relate to posttraumatic stress? How does the sociopolitical context in the US impact their mental health? What is helpful in getting them through adverse experiences at individual, familial, and community levels? The research was conducted in partnership with a local community organization that serve refugees. Three of the six interviews were conducted in English and the other three in Arabic with the help of interpreter. English interviews were transcribed by a translation company and the researcher. Arabic interviews first were transcribed in Arabic by interpreters and translated into English. A total of four domains and thirteen nested super-ordinate themes emerged from the data. Findings indicated that refugees have complex and cumulative trauma experiences rife with a shattered sense of home and community. Findings also showed that in the face of lasting effects of war, refugees’ survival strongly impacted by sociocultural and socioecological factors in host countries. Finally, data highlighted the circular relationship between points of social access, freedom, and dignity relating resilience.

**Feeling Desire and Feeling Desired: Young Women’s Accounts of Solo and Partnered Masturbation**

Masha Komolova & Monica Foust, Borough of Manhattan Community College
Unlike interpersonal sexual experiences, masturbation involves pursuing sexual desires and pleasure for their own sake, and thus has been viewed as an important venue for women’s sexual subjectivity and empowerment (Bowman, 2014). Partnered masturbation is another common aspect of women’s sexual experiences (Goldey, Posh, Bell, & van Anders, 2016), yet little is known about how women’s desire and empowerment play out in the context of these experiences. Moreover, research on masturbation experiences of ethnic minority women is lacking.

The present study examined masturbation experiences among 40 emergent adult (18-22 years of age) women attending a community college in a metropolitan area. Participants identified as Latina/Hispanic (32.5%), Black/African American (30.5%), Caucasian (17.5%), and Multi-racial/other (19.5%). In terms of sexual orientation, participants identified as heterosexual (57.5%), homosexual (11%), and bisexual (30%). Participants were asked to describe their experiences with solo and partnered masturbation in qualitative semi-structured interviews.

Thematic analysis (Braun & Clarke, 2006) was applied to examine the participants’ attitudes towards masturbation. Particular attention was paid to the language participants used to describe their sexual desires, pleasure, and feelings of empowerment. Consistent with the previous research (Fahs & Frank, 2014), women described a multitude of feelings, including pleasure but also awkwardness and guilt. Although women did not describe their masturbation practices as morally wrong, they often alluded to disliking masturbation and preferring it less to partnered sexual activities. Women talked about gaining self-knowledge and control over their sexuality in the context of solo masturbation, and feeling empowered through another’s desire in the context of partnered masturbation. Some women discussed masturbation as a technique for stress relief and “getting rid” of their sexual arousal rather something that they felt entitled to indulge in. The findings are discussed through a feminist lens as well as the modern realities of these women’s lives.

Grounding Knowledge in Social Justice: Embracing Emancipatory Validity, Intersubjectivity and the Infinite

Peiwei Li, Lesley University; Karen Ross, University of Massachusetts, Boston

Despite psychology’s deep roots in self-reflection, consciousness raising, and transformation, its liberatory agenda often remains on the fringe. Meanwhile, “social justice” has become a new buzz word of the discipline, although its “progressive-neoliberal versions” (Frazer, 2017) often end up serving the neoliberal agenda rather than addressing radical demands for social change. We would argue that to genuinely embrace a social justice praxis, we need a deeper understanding of the emancipatory nature of knowledge and practice.

To this end this paper focuses on the concept of emancipatory validity. We ask: how do we know a transformative or emancipatory effect has occurred? What validity criteria can be applied to “verify” claims to transformative/emancipatory effects? Various scholars have attempted to locate emancipatory aspects of validity through concepts such as “catalytic validity” (Lather, 1986), “impact validity” (Massey & Barreras, 2013), “psychopolitical validity” (Prilleltensky, 2003), and “transformative validity” (Cho & Trent, 2006). While this literature deals a critical blow to canon
conceptions of validity, these concepts maintain a strategic action orientation, which doesn’t fully escape instrumental rationality. Validity remains something external to the research phenomenon.

Our point of departure therefore is to ground our understanding of emancipatory validity in *intersubjectivity* and the communicative context of understanding *meaning* and *recognition*, informed by critical communicative pragmatism (Mead, 1934; Habermas, 1981; Honneth, 1996). This approach gives primacy to understanding validity against the backdrop of the communicative context of research. It connects validity to normativity and power, and gives rise to a normative theory of justice. The latter connects the struggles for individual transformation and liberation to social and political struggles for emancipation. In this way, existential/ethical/moral concerns, universal human rights, and social solidarity all become directly relevant to research. In this paper we attempt to wrestle with this onto-epistemological complexity and outline methodological and practical implications.

**Addressing Causation in Qualitative Inquiry**

Joseph Maxwell, George Mason University

The topic of causation is a problematic one for qualitative researchers. Many qualitative researchers have rejected the idea of causation entirely, seeing it as an outdated positivist concept that is incompatible with an interpretive or constructivist approach. In addition, many quantitative researchers have argued that only quantitative (particularly experimental) methods can adequately address causation, largely excluding qualitative researchers from participating in the development and assessment of causal claims. My purpose in this talk is to challenge both of these views, and to show how qualitative researchers can legitimately make and justify causal claims in our research.

Unfortunately, the philosophical literature on causation is vast and complex, and most of it isn't of much use to researchers. I argue that the rejection of causation by Guba, Lincoln, and others was predicated on the then-dominant Humean or regularity conception of causality, which saw causation as simply the regular association of events or correlations between variables. Current philosophical discussion of causality now highlights an alternative conception of causation, typically termed a process, generative, or realist understanding. This conception, instead of seeking correlations between variables, focuses on the processes that lead to a particular outcome; these process incorporate people's meanings and interpretations, and the specific context studied, as inherently involved in the causal processes that led to that outcome.

The latter conception is quite compatible with, and supportive of, qualitative assumptions and methods. In this paper, I highlight the philosophical and methodological issues that are critical for, and of real use to, qualitative researchers in addressing causation. These enable qualitative researchers (either independently or in collaboration with quantitative researchers) to credibly make and test causal claims.

**Critiquing the Critique: How People Resist Commonplace Criticisms of Antidepressants in Online Platforms**
Critiques of the proposed mechanisms of effects and uses of antidepressants are common in research literatures. They are also increasingly visible in mainstream media such as newspapers, radio and television interview shows, and online forums. These critiques include, for example, a questioning of the validity of the chemical imbalance hypothesis, coupled with a championing of the placebo response as the mechanism of effect; a concern over side-effects and the difficulty in discontinuing this medication; and a promotion of alternative interventions such as exercise and social prescribing, as well as other therapies such as deep brain stimulation. In response to the visibility of these critiques, users of antidepressants are fashioning counter-critiques. In this presentation, we show how discourse analysis can be used to study the arguments fashioned by users to defend against these critiques. We gathered data relevant to our research focus from the comments sections of media reports containing critiques of antidepressants and from Facebook posts that included links to online articles containing comments on these critiques. We highlight counter-critiquing strategies such as (1) presenting personal testimony that antidepressants work; (2) denigrating those who are advancing the critiques by questioning their authority and proposing their out-group status; (3) constructing those who benefit from using antidepressants as suffering from serious (real) depression; and (4) opting out of the debate over mechanisms of effect. We conclude that focusing on what and how language is used sensitizes the analyst to both subtle and not-so-subtle arguments, and opens up an awareness of the consequences of these critiques for those implicated in, and possibly affected by, them.

What a Photovoice Class Exercise Can Tell us About Graduate to Postgraduate Transition

Sumari O’Neil, University of Pretoria, South Africa

Background & objectives: The transition between graduate and postgraduate study for taught programmes has received little attention. This study focussed on the transition experiences of a group of honours students as it emerged from a photovoice class exercise. The students completed a programme in Industrial Psychology (IP) or Human Resource Management (HRM) at a South African university. In South Africa, an honours degree is seen as a lower level postgraduate degree, below master’s, and is a requirement for continuing with an IP master’s degree.

Design & methods: As part of their qualitative methods training in 2018, 26 students had to complete a photo voice exercise in class. Every student had to bring five photos (they took themselves) to class that represent “My life as an honours student”. In class they were allocated to groups and had to discuss the meaning of the photos, identify similar themes, and select the best photos that represent each theme. Each group presented a poster to the class representing the main themes identified in the group.

Results: Students’ photovoice presentations mostly showed their life as a postgraduate student to be a very difficult journey, for which they felt at times there was no end. The main issues in their journey related to the perceived size of the gap between graduate to postgraduate study, which according to
students exceeded the transition from school to university. The size of the gap is accentuated by the expectations, learning tasks and level of engagement required for postgraduate study.

**Conclusion:** This study did not only shed light on student transition experiences, but also how a method such as photovoice can be used to enlighten understanding of student experiences.

**New York After 9/11: Edited Book as a Qualitative Genre**

Susan Opotow, John Jay College/Graduate Center CUNY

*New York After 9/11* (2018) is an edited book examining the 17 years after the September 11th attacks. Its eleven chapters discuss the extended aftermath in New York City. Written for scholars and the public, chapter authors describe challenging sequelae affecting people and place, offering valuable insight into the period between 2001 and 2017. As the book’s originator and co-editor, my talk will discuss the book as a qualitative genre. Its chapters marshal qualitative evidence to offer multifaceted, incisive, critical, and useful analyses of efforts to foster New York’s post-9/11 recovery.

The book’s focus on specific spheres of urban life emerged from a qualitative study I conducted from 2001 to 2006 on New York-related 9/11 news that identified prominent issues in the public discourse (Opotow, 2008, 2011). Based on that study, I invited scholars and practitioners with expertise on key topics to write chapters addressing significant challenges in 9/11’s aftermath. As I’ll discuss, the authors -- psychologists, architects, lawyers, union and community activists, health and public safety experts -- utilized a profusion of qualitative evidence including: first-hand accounts; interviews; focus groups; archival materials; building and safety codes; and mixed qualitative/quantitative data to discuss concerns, challenges, errors, achievements. Together, the chapters offer a wide-angle, empirically-grounded view of the extended post-9/11, a process that remains ongoing today.

The book as a whole resonates with Lewin’s (1936, 1951) contention that people and environments are inextricably connected and DeLanda’s (2006) contention that complex phenomena, *assemblages*, are best analyzed in relation to their constituent components. When the book’s chapters are read in juxtaposition to each other, Lewin’s and DeLanda’s theories come alive. The book can be understood as a history as well as a qualitative assemblage documenting human experience lived in a difficult context and as a guide offering insight into disaster preparedness for the future.

**Tracking Transcendence in Human Narrative**

Cabrini Pak, Oblates of the Virgin Mary, Boston

Transcendence tends to be a “squishy” concept, often difficult to measure, track, or compare across traditions or racial/ethnic boundaries. Yet it is acknowledged as something native to the human experience. If transcendence is conceptualized as an experiential meaning-making process with specific milestones, it is possible to track it in something like human narrative. Evidence of transcendence as a meaning-making process was found in the memoirs of eight resilient American former POWs who bounced back from their experience and wrote about it later. Memoirists varied in religious tradition and race. Evidence was also found of a contrary to transcendence, coined “anti-transcendence,” or a failure to transcend an extraordinarily negative event. It can be described as an
anti-process that may cause disintegration of meaning-making and result in destabilization of one’s sense of self or severing of extraordinary connections within and beyond the self.

This paper will introduce my concept and a method of tracking transcendence in human narrative. Transcendence is conceptualized as an experiential meaning making process, with trackable components that help the researcher identify successful and unsuccessful instances of transcendence of extraordinary, personally relevant, positive and negative events in the subject’s experience. The method includes identifying the subject’s “everyday baseline,” or the framework by which a person categorizes events as everyday (vs. extraordinary). It also demonstrates how the researcher can mine the subject’s narrative to determine when a personally relevant, extraordinary event suspends his or her everyday heuristic, which triggers an attempt to make meaning of it. Success or failure to make meaning in these cases varies in outcome by the type of event that the person is trying to process. Rather than eliciting a transcendental focus within the narrative in an experimental or psychological context, an ethological approach is recommended, which does not interfere with the subject’s natural mode of expression.

**What it Means to be ‘One of Us’: Discourses of National Identity in the United States**

Krystal M. Perkins, Purchase College, SUNY; Tuğçe Kurtis, University of Kansas; Luis Velazquez, University of Sonora, Mexico

In recent years, there has been increasing tension regarding the transnational movement of people, in particular “(undocumented) immigrants” and “refugees”, which some argue fueled support for the Brexit vote in the United Kingdom, proposals for a wall along the US-Mexican border, and popularity of right-wing populist parties like the Front National in France. Across these diverse national settings, there have been intense debates regarding citizenship and multicultural diversity with significant ramifications for policy and everyday experience. In these challenging socio-political contexts, we propose that a key dimension in immigration-relevant debates concerns constructions of national identity: how it is understood and to whom it could/should extend. In this paper, we considered the ways in which everyday people formulate an account of nation and national identity among three distinct communities: non-immigrant communities in the U.S., immigrant communities in the U.S. (individuals of Mexican descent), and individuals in immigrant sending communities (Mexicans living near U.S.-Mexico border). We employed a discursive psychological analysis and focus particularly on how people understand and talk about national identity and the implications of these conceptions for views on immigration and multicultural diversity. In contrast to standard social psychological research paradigms, discursive approaches consider peoples’ talk of things as social practices with varied social functions and consequences. Across eighty-two interviews, participants in all three communities described an ethnocultural construction of national identity (defined by birthplace and ancestry) that constrained how “American” immigrants could be. Participants also constructed national identity based on affective and multicultural sentiments that were more inclusive, yet in potentially assimilatory ways. Additionally, participants formed earned discourses of national identity based on civic participation that challenged the legitimacy of immigrants’ status or served to counter stereotypic representations of Mexicans. We discuss implications for the complexity of national identity among both native-born and immigrant communities.
Listening to Marginalized Voices of Global South: The Pathway of Critical Reflexivity

Kumar Ravi Priya, Indian Institute of Technology

The economic and political asymmetry between the developed and the underdeveloped nations that was the hallmark of the colonial era has only been strengthened further in the post-colonial times. A ‘postcolonial’ or ‘decolonization’ perspective posits that such economic and political asymmetry has been sustained by an objectivist view of science that legitimates the creation and sustenance of ‘deficient’ and ‘inferior’ images of the citizens of the third world countries. The concomitant recipe of ‘improving’ the lives of these citizens comes from the Western interventions implicitly based on the neoliberal notions of selfhood that is premised on the individual responsibility of the person to be economically productive. Such an assault of objectivist science does not help the underdeveloped nations are further plagued by the internal hierarchies based on class, religion, caste, ethnicity and gender. Giving examples from the studies of survivors’ suffering from the sites of political violence in Nandigram and Godhra, this paper highlights the pivotal importance of critical reflexivity in not only unearthing the prevailing neoliberal and objectivist foundations of psychological research but also in foregrounding the voice of marginalized by involving them into a dialogic partnership within critical and qualitative research process. The role of compassion and empathy is highlighted in the creation of such a humanizing space of dialogic partnership.

Resilience Among Adult Men Who Committed Homicide as Juveniles

Brashani Reece, Center of Excellence for Children, Families and the Law

Much research has been dedicated to investigating the risk factors related to violent crime and desistance (cessation) from criminal activity (Maruna, 2001; Monahan et al., 2001). Much less is known about the factors that promote resilience among formerly incarcerated individuals following their release from prison, in particular juvenile homicide offenders. Research has shown that several factors promote resiliency among individuals who overcome traumatic circumstances. These include attachment, intelligence, self-regulation, self-efficacy, and faith and hope (Masten, 2014). The purpose of this study was to conduct a qualitative inquiry into these factors to gain a better understanding of resilience among the juvenile homicide population. In-depth interviews were conducted with four adult males who committed homicide as juveniles and had successfully reintegrated back to the community. They were asked to reflect on the phenomenon of resilience and the following research questions: (1) What domains of resilience are most important to adult men who were incarcerated as juveniles? (2) What are the factors that formerly incarcerated men attribute to their self-identified ability for desisting from criminal involvement and adjusting to life in their community? (3) How do formerly incarcerated men understand the impact that prison culture has had on their sense of self-efficacy? A case-study analysis revealed several key themes from the participants’ interviews. One theme was a definition of resilience as being synonymous with perseverance, determination, and a sense of agency. All the men endorsed the importance of relationships to others, their intelligence, and their abilities to problem-solve as key factors in their success. Moreover, they alluded to faith, hope, and the importance of finding meaning and purpose in life as vital. While
the findings from the study are limited, they underscore the importance of education, the need to maintain connections with loved ones, and the fostering of hope and meaning-making for incarcerated and formerly incarcerated individuals. Using a qualitative research method allowed these themes to emerge and begin the exploration of what resiliency may mean for this population.

**Sexual Meaning: What Young and Older Adults Talk About When they Talk About Sex**

Hollen Reisch, Northwestern University

Research in narrative psychology has explored many aspects of the relationship between how people narrate their life stories and personality, yet studies in this area have not yet focused on sexual life experiences as a part of the life story. Narrative identity theory foregrounds individual differences in the stories we tell and retell in order to organize our life experiences and provide us with a sense of self. Sexuality is a fundamental aspect of the life story; sexual experiences and the meaning we make of them inform how we construct this sense of self. Not only is research on the lived experience of sexuality largely missing in narrative identity research, few studies have examined the relationship between any level of personality and sexuality.

In response, colleagues and I are developing the Sexual Life Story Interview, an adaptation of the Life Story Interview (McAdams, 2008). We have conducted a pilot study using two convenience samples in order to better design our protocol. Using grounded theory methodology, we examined narrative accounts of sexual experiences and meaning-making, seeking to identify patterns of disclosure and salient narrative themes in the telling of these lived experiences. Our samples were 20 young adult dyads (N = 40, \( M_{age} = 25 \)) in monogamous, long-term heterosexual relationships, and 19 adults age 74 and older (\( M_{age} = 82 \)) currently or formerly in long-term heterosexual partnerships. We found both overlapping and unique patterns of response and use of narrative themes in the two groups. For example, both groups described the themes of traditional gender roles and sexual dysfunction, while the themes of consent, exploration, and substance use were unique to younger adults. I will present results from these studies and discuss implications for future narrative research on sexuality, including the Sexual Life Story Interview, and its potential real-world applications.

**Model Building to Define and Assess the Development of Earth Stewards**

W. George Scarlett, Tufts University

Climate change and its related problems have spawned a plethora of programs aimed at nourishing the development of children and youth as earth stewards. However, at present, there still is no common understanding of what constitutes a “developed” earth steward nor is there a model to assess approximations to being a developed earth steward. Having such a model would significantly aid future efforts to design and implement evidenced-based supports for developing earth stewards. This paper and presentation explains a particular method and approach employed in a research project interviewing alums of the New England Aquarium’s youth programs, a project aimed at developing a model of the development of an earth steward. The presentation will report on the preliminary work carried out to understand widely recognized exemplars of earth stewardship – a necessary first step to construct a working model of development to generate the right questions for
the interview study. The working model features three major components of earth stewardship – one pertaining to emotional experiences of the natural world -- such as wonder, awe, and curiosity; another pertaining to systems thinking employed to understand complex ecosystems, and another pertaining to ethical-spiritual ways of thinking that lead to adopting an eco-centric, not anthropocentric, perspective on the natural world. The proposed paper and presentation will share how interviews are being carried out to develop this working model of understanding earth stewards and their development. It will also explain how this project sets the stage for research identifying and evaluating ‘best practice’ with respect to nourishing the development of earth stewards.

At Great Cost: The Challenges and Stressors of Becoming an LGBTQ Parent

Sophie Schuyler, Rebecca Troeger, Heidi M. Levitt, Rachel Chickerella, Justin Karter, Lindsey White, Allison Alber, & Justin Preston, University of Massachusetts, Boston

LGBTQ people face multiple barriers when wanting to become parents. This qualitative study examines the impact of these barriers on LGBTQ families through a grounded theory analysis of interviews of LGBTQ parents. This paper will focus on the study’s methodology and key findings. The study was conducted as a joint project during a Qualitative Research Methods class in which the professor and students formed a research team. The team partnered with a LGBTQ family advocacy non-profit organization to identify an area of research, recruit participants, and share findings. The presentation will describe the process of transforming a graduate qualitative methods class into a research team to facilitate experiential learning about qualitative methods and engage in research-based advocacy. Students received interview training and jointly developed a semi-structured interview protocol grounded in a hermeneutic philosophical framework. Grounded theory methods were adapted to include other elements (e.g., the development of meaning units) and insights from exercises with other methods were integrated into the analysis. The team discussed and revised the emerging coding hierarchy on a weekly basis throughout the semester, with the PI serving as auditor throughout the analytic process. Other credibility checks to bolster trustworthiness in this study included a process of inter-group consensus on findings, feedback from participants, and saturation of data. Findings were that barriers included severe financial stressors, LGBTQ people being denied fertility services or having to travel hours to receive care, inaccessible education classes, extra legal hurdles, emotional stressors, and alienation from friends and family supports. Assumptions of heteronormativity within fostering, adoption and fertility agencies and requirements to comply with discriminatory laws and procedures were experienced as oppressive and dehumanizing threats to our participants’ ability to become parents. We discuss how collaborative research projects can support activism and further social justice for this community.

Engaging Local Youth in Creating a Culture of Health through Qualitative Research and Action Inquiry

Catalina Tang Yan, Boston University School of Social Work; Emmanuel Ayinde Libsch, Lesley University; Sanulullah Bwanika, Ja’Karri Pierre, Carlos Hernandez, Luz Figueroa; Linda Sprague Martinez, Boston University School of Social Work; Katherine Gergen-Barnett, Boston University Medical School
Youth are key community stakeholders whose knowledge, expertise, and potential contribution to community health development initiatives are often untapped. While researchers with limited shared identities and experiences with community stakeholders have made significant contributions to knowledge production and qualitative research inquiry, participatory approaches to research in partnership with youth and communities have increasingly been integrated in qualitative research relevant to community health and development efforts. The benefits of youth engagement in research inquiry and community initiatives have well been documented. Youth provide unique perspectives different from adults that can potentially lead to novel ways of knowledge production on social issues, research methodology as well as development of innovative intervention strategies to a particular population.

This symposium describes a qualitative research study in partnership with high school aged youth of color living in Boston aimed at centering the voices of youth of color to improve community health and development. Leveraging from the expertise and knowledge of youth and professionals, this symposium presents multiple components of the qualitative research design, results, and evaluation. In the first session, youth researchers describe the youth-led community health assessment and action initiative, in which youth identified health promoting factors and health threats to adolescent health through participatory photovoice. In the second session, former youth program coordinator and doctoral research assistant describe the implementation of the curriculum and training on qualitative research and action inquiry as well as the evaluation of the youth participatory research. This symposium will focus on local youth and community-based participatory research efforts as a potential avenue to engage youth meaningfully in community health development through qualitative research and action inquiry.

**Studying Transcendence Without Leaving the Ground: Mystical Experiences in Religious Ordinands and Epilepsy Patients**

Joseph Tennant, University of Cambridge, UK; Alasdair Coles, U of Cambridge, UK; Sofia Eriksson, University College, London Hospitals, UK; Joanna Collicutt, Ripon College, Cuddesdon

This paper seeks to address a challenging questions about subjective, mystical experiences and their recollection. Mystical experience has been previously defined by its ineffability, which has made empirical study of them epistemologically challenging (Stace, 1960). Are the accounts of those experiences really capturing the intense and life-changing qualities, or are they reconstructions of difficult to remember or understand events? Are mystical experiences “pure” experience or are they situated in time and cultural context? This paper attempts to untangle these categories. We posit that culture clearly plays a role in the recollection and accounting of these mystical events, and that questions “purity” neglect important features of the human cognition. Rather, we utilize Interpretative Phenomenological Analysis (Smith, Flowers, & Osborn, 1997) to treat those who have had mystical experiences as experts of those experiences, regardless of their metaphysical conclusions. By treating their subjective accounts as trustworthy and real but comparing those accounts across contexts, we can show important differences both in terms of their content and meaning without minimizing their significance.
This paper will present data from a study of mystical experience among ordinands in the Church of England at a theological college and epilepsy patients in NHS hospitals in the UK. While previous research has found that people suffering from temporal lobe epilepsy on occasion have mystical experience as part of seizures, these previous studies treat patient accounts as potential diagnostic tools (Devinsky & Lai, 2008, Picard & Kurth, 2014). By contrast, we constructed an interview protocol to study mystical experience specifically and interviewed 8 epilepsy patients and 7 neurotypical Church of England ordinands. These interviews suggest that the content of mystical experiences differ among these two groups, though intensity and frequency were in most cases similar. These data suggest that cultural training and narrative play a role in what these mystical experiences can be, and how they are incorporated into participant identity. The implications for future methodology to study religion in psychology are discussed, as well as challenges for researchers in engaging with beliefs that counter their own.

**Dostoevsky’s Work on a Pedagogical Tool in Training of Counseling Psychologists in Hong Kong**

Fu Wai, Hong Kong Shue Yan University, SAR

The Master of Social Science of Counselling Psychology program in Hong Kong Shue Yan University (established 2010) remains the only local program fulfilling Hong Kong Psychological Society’s requirement for registration of Division of Counselling Psychology. The program is distinctive from other local psychology programs on the emphasize of qualitative research methods in research components and advocacy in applying qualitative research methods in final research dissertation. Since the launching of the program, Fyodor Dostoevsky’s work (for example, *The Idiot, Crime and Punishment*) was applied as a pedagogical tool in developing student’s sensitivity on capturing immediate feelings and emotions, which is important in developing one’s capacity in phenomenology in one’s research dissertation.

The presentation includes the sharing of experience of teaching and learning with Dostoevsky’s work, and the reporting of content analysis (Krippendorff, 2012) of all student’s reflection notes collected between 2011-2018, and the subsequent individual interview from students who adopted phenomenological analysis in their research dissertation. Findings suggested that close reading and appreciation of literary text allow them to temporarily put down their mindset on quantitative research methods (Epoché), which led them to be more focused to immediate observation during interview section, less reliant on preset interview protocols, and allow them to focus on here-and-now of the interview experience. Implication of the findings on training of counselling psychologists will be discussed.

**Ethical Considerations of Community-Based Participatory Research: Exploring the Role of Trauma and Motherhood Among Young Women of Color**

Kirby L. Wycoff, Eastern University

Critical Interpretive Phenomenological Analysis embedded within a Community-Based Participatory Research (CBPR) framework was used to explore the lived experiences of young, mothers of color participating in a home visiting program at a Maternal and Child Health Consortium in Pennsylvania. Ethical considerations around empowerment and partnership as well as issues of historical
marginalization, power and privilege, were critical in the design of this study and will be discussed throughout this session.

Understanding the complexities of maternal and child health disparities across historically oppressed communities continue to be of interest for practitioners, policymakers, and researchers alike. In the U.S., Black women are two to three times more likely to die than White women in child birth. Hispanic women experience higher rates of pregnancy related-diabetes and pregnancy-related hypertension than either White or Black women. There are also significant racial and ethnic differences in perinatal mental health care access following a delivery. Compared to 9% of White women who access services, just 4% of Black women and 5% of Latinas will initiate postpartum mental health care and among those who do initiate, minority women are less likely to receive follow-up treatment.

These inequities have been linked to multiple factors including persistent marginalization, oppression, and racism across multiple systems directed at minority women (Landrine et al., 2006; Nazroo, 2003; Velez et al., 2018; Hogan et al., 2018). Understanding birth-related health inequities, particularly for mothers with a history of chronic traumatic stress, has important implications for understanding perinatal mental health across different cultures. Qualitative methodology that integrates a social justice lens and focuses explicitly on the lived experiences of minority women is appropriate to address these gaps in the literature. This session will discuss the phase one outcomes from an ongoing research study that intersects social justice, public health and mental health among women of color.

**POSTERS**

**Reconstructing Positive Youth Development: Youth Narratives and Critical Reflections**

Tyler Banks, Springfield College

As a graduate master’s student, I set out to explore youth experiences in an after school, co-ed, wrestling program. The main objectives were to better understand the experiences and perceptions of youth within a program that uses sport to drive the acquisition of life skills. In line with “picture thinking”, it became clear that current frameworks guiding youth work were rigid, incomplete, and deemed universal in mainstream literature (Ginwright & Cammarota, 2002; Carspecken, 2018). Over time, the analysis shifted; it was obvious that incorporating critical theories was more apt to capture the intersubjective experiences within this context (Crenshaw, 1995; Honneth, 1996).

This paper pays close attention to the dynamics within the program, providing rich insight into broader conflicts, especially considering the shared experiences of the females and their struggles for mutual recognition from both their male counterparts and through their social identity. The exposure of societal injustice on women is magnified within sport and plays out both in the interviews and is situated in the foundation of youth development practices, seamlessly carried out through reinforced theories of individualism that neglects historical and societal derivations. Furthermore, the basis of
the program, which is one that intends to help youth overcome “the streets” by matriculating into productive adulthood, is rooted in a false narrative that one’s geography and its impact on identity is the source of inequality and oppression. These principles fall in line with Neoliberal ideology that circulates through bodies, places, and societal beliefs to sustain institutional habits (Olle, 2018). Thus, I draw from Fine et al. (2012) and Ginwright & James (2002) to highlight critical approaches to youth work through democratic concepts, participatory processes, and by exploring social problems to envision and redefine possibilities for youth development.

Permission to Acknowledge How I Feel: A Grounded Theory Exploration of Expressive Writing About Heterosexism

Kathleen Collins, Heidi Levitt & Meredith Maroney, University of Massachusetts, Boston

Expressive writing has an extensive literature base demonstrating the effectiveness of written disclosure at reducing psychological distress in samples who are diverse in both demographics and clinical presentations (Frattaroli, 2006). Notably, the effects of expressive writing have been studied with marginalized populations writing about minority stress issues, including coping with sexual orientation-based stress (Lewis et al., 2005; Pachankis & Goldfried, 2010) in LGBQ adults. However, the mechanisms through which the process of expressive writing yields benefits remain up for debate. The relatively few qualitative studies seeking to understand how expressive writing works tend to use content analyses on expressive writing responses (e.g., Johnston, Startup, Lavender, Godfrey, & Schmidt, 2009; Primeau, Servaty-Seib, & Enersten, 2013) rather than interviewing participants directly about their experiences. Indeed, the field has called for qualitative studies that aim to understand participants’ perspective on the change processes associated with expressive writing (Kerner & Fitzpatrick, 2007). The current study uses a grounded theory method to analyze interviews with 10 LGBQ adults who participated in an expressive writing study about personal heterosexist experiences. The initial study demonstrated moderate effects for reducing depression and large effects for reducing event-related stress in addition to over 90% of participants reporting that they found the study helpful (Collins, 2018). In the current paper, the use of grounded theory was integral to study participants’ perspective on what specifically was helpful or unhelpful about writing as opposed to inferring their experience only through analysis of their initial study responses. The results elucidate change processes related to expressive writing about heterosexism, which can be used as evidence in the quest to understand how expressive writing works more generally.

Integrating Yin’s Case Study Method, Barrell’s Experiential Method and Smith, Flowers and Larkin’s Interpretative Phenomenological Analysis to Teach Psychology as a Human Science and Qualitative Research Methods for Psychology

Nyasha Grayman-Simpson, Josephine McKinley & Zanabou Njie, Goucher College

Qualitative research is an umbrella term used to identify a particular kind of approach to knowledge generation and verification. Specifically, it is an approach that attempts to capture what is real and true by relying on the social-cognitive constructions of reality as they are created by individuals and groups within specified ecological contexts. Believing that what is real and true is always a matter of subjective interpretation, qualitative research holds that the researcher, through her/his own interpretive capacities and tendencies, is inextricably involved in co-constructions of what we come to know as real and true. In other words, the researcher is an instrument that influences the phenomenological process and outcome.
There are many forms of qualitative inquiry. Each method overlaps with the others in some ways, and distinguishes itself in other ways. This poster summarizes the integration of Robert K. Yin’s Case Study Method, James J. Barrell’s Experiential Method and Jonathan A Smith, Paul Flowers, and Michael Larkin’s Interpretative Phenomenological Analysis to teach psychology as a human science, and, introduction to qualitative research methodology for psychology.

**The Effects of the Social imposition of Stigma and Self-Stigma on Convicted Sex Offenders: A Phenomenological Study**

Sandrine Hildembrand & Ruthellen Josselson, Fielding Graduate University

Relying upon labeling and self-stigma theories (Braithwaite, 1998), the two conceptual underpinnings that guide this study, my aim was to understand the social stigmatization of sex offenders from their perspectives. In doing so, my research explores sex offenders’ lived experiences of social stigma and illuminates the variability and complexity of the subjective experience of stigma by specifically investigating the internalized and externalized costs of social stigma.

Relying upon phenomenological approach derived from narrative inquiry called Evocative Representation (Richardson & St. Pierre, 2005), which promoted the free sharing of details regarding participants’ lived experiences of social stigma. By emphasizing subjectivity, the goal was to maximize the depth of information collected and to re-create lived experiences through personal narratives.

Nine male participants, all charged or convicted of a sex offense, were recruited from a community based mental health/forensic community-based clinic where they were receiving weekly individual and group sex offender specific psychotherapy.

Through semi-structured, open-ended and in depth interviewing, this study sought to facilitate the construction of a storied self that would make visible the ways in which these men experienced, lived and resisted their social identity. This research also aimed to enlarge our understanding of participants’ intra and interpersonal experiences and how they made meaning out of them. To understand the phenomenological experience of stigma, the narrative inquiry I chose helped me explore how each participant lived their spoiled identity, which was paramount to understand the meaning and impact their new “deviant” and “outsider” status had on their personal lives. The themes that emerged from this exploration involved participants’ quest for redemption, and the internalized and externalized consequences of the sex offender stigma.

By highlighting the experience of stigmatization this research yields opportunities to enlarge and deepen our understanding of how convicted sex offenders experience the social imposition of stigma.

**What an Interactional Approach to Narrative Reveals about ‘Experience’**

Yuko Hosaka, University of Hyogo, Japan

In narrative identity research, it is common to use first person narrative as data. The quality of this data typically consists of coherent arcs or plots. This means that narrative research typically analyzes a person’s life story as the key component of one’s identity. However, as Atkinson and Delmont (2006) point out, “narrative should be analyzed as a social phenomenon not as the vehicle for personal or private experiences.” In response to this conundrum, we suggest to include more of the socio-cultural context into qualitative data/analysis. We suggest to make use and employ focus
group interview methods to elicit interactional data (Morgan, 2012). By putting narratives into situated interactions, the socio-cultural background as well as what participants bring to the situation, can be reflected and become the target of analysis.

Our research project is framed within “small story theory” (Bamberg, 2016), which approaches narratives as interactive practice. Accordingly, in “small stories” approaches, acts of narrating are the target of analysis, i.e., the analysis of the process of interaction, and the context in which the interaction takes place - centering on the process of negotiations in narrating.

Based on these insights, we conducted focus group interviews with six groups of high school students on the topic of “friendship.” The analysis of the interactive nature of the data revealed three basic insights: (1) Particular narratives served as triggers for ‘second stories,’ and how they shaped the formation of particular ‘positions.’ (2) Alignments and dis-alignments between each others’ positions became reformulated into so-called ‘generalized’ positions. (3) This formation process of positions gives new meaning to the notion of experience – in the sense that what results is an understanding of the collaborative process of participants’ individual experience as a truly social and interactional product.

**Strengthening and Diversifying Women’s Voices in the College Classroom**

Benita Jackson, Smith College; Annie Regan, UC Riverside; Nicholas Woolf, Woolf Consulting

Young women experience harsh social penalties when they behave in assertive, self-promotional, or other conventionally masculine ways. As such, many young women do not have an opportunity to hone “speaking up” skills identified as crucial to personal and professional success—such as networking, negotiating, and debating, among others. Simultaneously, girls and young women report growing up with intense pressures to be “effortlessly flawless” and excel at physical appearance, friendship, romance, academics, and extracurricular activities. Such pressures likely affect their learning mindset.

Mindset influences one’s goals, beliefs regarding and learning strategies in the face of setbacks, shaping whether to work hard (with a growth mindset, because skills are improvable)—or give up, cheat, and/or becomes defensive (with a fixed mindset, because skills can’t change). Taken together, perceived and real social penalties females experience, lack of opportunity to practice interpersonal skills, and pressure to be perfect favor conditions for a fixed mindset about speaking up. The current research is a key first step in qualitatively understanding key processes by which young women’s growth mindsets around speaking up in class, and beyond, may be developed.

Participants were recruited via an online survey emailed to all participants in a summer research program. The study included two general focus groups, i.e., those not emphasizing any particular shared characteristics, and single focus groups with and making salient identities of students of color, sexual minority students, rising seniors, and science majors, respectively. Twenty-four students participated across 6 groups, comprising 3-4 participants per group. Each focus group lasted 50-90 minutes, and was moderated by the first author and assisted by the second. With consent, conversations were recorded and transcribed. Initial thematic analyses implicated three factors in young women’s mindsets: psychological, interpersonal, and structural forces—serving sometimes as barriers and other times as boosts toward speaking up in class.
Using Psychoanalytic Techniques in Reflexivity: One Researcher’s Account

Jamie Jones, Fordham University

The purpose of this poster presentation is to provide an account of how applying psychoanalytic concepts to reflexivity enhanced my practice of phenomenological research. Reflexivity, simply defined, is a process used to assist the researcher(s) in recognizing his or her role and influence in the research project and can be applied at all stages of research. Suggestions vary for how to practice reflexivity and the level of transparency necessary in publishing findings. However, the use of psychoanalytic techniques may be particularly helpful when our roles and influence on our studies may be evasive or hidden. This author provides accounts of how her use of dream interpretation, free association, transference and countertransference, and avoidance defenses (i.e. “navel gazing”) were used to enhance the reflexivity process (often in surprising ways) across three different phenomenological studies. Brief descriptions of these psychoanalytic concepts will be provided. The author argues that insight gained through these practices assisted her research by improving her interviews, assisting with bracketing, and maintaining focus. Conclusions are drawn for researchers engaging in reflexivity.

Conceptual and Methodological Issues in Children’s Delay of Gratification

Eunjung Kim, Natalie Eggum-Wilkens, Michelle Shiota, Robert Bradley, & Marilyn Thompson, Arizona State University, Tempe

We reviewed limitations of classical self-control models focusing on children’s inhibition and explored misinterpretations of research findings based on the biased frameworks. In the 1960s, Mischel and his colleagues established the delay of gratification (DoG) paradigm to explore the process of self-control by observing preschoolers’ resistance in the face of a marshmallow (Mischel, Shoda, & Rodriguez, 1989). However, the DoG paradigm has often been interpreted with dichotomous labels such as willpower versus impulsivity based on quantitative differences in children’s waiting time. However, there were qualitative differences such as motivational or strategic variations of children’s decisions. Even though children learned a variety of strategies, all of them were viewed as a single concept of a behavioral regulation (Robinson, Palmer, & Bub, 2016). The behavioral regulation was identified with the inhibition of impulses, and the inhibition was regarded as a necessary component of the DoG.

Concerning non-inhibiting aspects of self-control, classical definitions of self-control generally regarded impulses as undesirable, and the inhibition was believed to require conscious and cognitive processes (Fujita, 2011). However, there are novel components of self-control, such as initiative control (de Boer, van Hooft, & Bakker, 2011), effortless control (Gillebaart & de Ridder, 2015), and strategic control (Duckworth, White, Matteucci, Shearer, & Gross, 2016). Children’s responses during the DoG task could be analyzed with non-inhibiting components of self-control.

Evidence has begun to show that contextual and situational factors, in addition to dispositional factors, could influence children’s delay ability. This is in line with the rational decision-making hypothesis rather than deficient capacity hypothesis associating failure to delay gratification with a deficiency in impulsivity-control or self-control. Also, the mixed use of terminologies, such as self-
control and self-regulation, has been found. These conceptual confounds were critically reviewed and future methodological recommendations (e.g. mixed methods combining quantitative and qualitative approaches) were suggested.

‘I was Really Expecting an A’: A Qualitative Inquiry into Students’ Requests to Change Their Course Grades

Brittany Landrum, University of Dallas

At the end of every semester, most students eagerly await to view their final grades. As a professor, I have received numerous emails inquiring about how final grades are calculated or suggestions to help improve performance. But sometimes students will boldly demand that their grade be changed. These emails will detail multiple reasons why they feel their grades should be changed, ranging from a desire to keep their scholarship or pursue graduate school, being a few points away from an ‘A’, or just because they want a higher grade. These requests and their motives seem closely tied with a construct called academic entitlement that has mostly been studied quantitatively. Creating a dialogue with this published literature, this research seeks to uncover the lived meanings of a grade perceived as unjust. Using a Heideggerian lifeworld approach (Dahlberg, Drew, & Nystrom, 2001; Garza & Landrum, 2011), I will analyze this corpus of emails to explore how students are projecting lived understandings of themselves that are at odds with their grades. In their plaintive plea to change their grades, the students are seeking affirmation of their self-understanding, demanding to be seen and valued as they see themselves. Their emails shed light on what is at stake for these students as they seek to come to terms with the lived discrepancy of a grade that does not correspond with their own sense of self and thus feel they are deserving of a higher grade.

Young University Students’ Social Images of the Reintegration Process of ex FARC-EP Guerillas into Civil Society in Bogotá-Colombia

Leonardo Luna, University of Manitoba

The research explores the perceptions and experiences of a group of young students from a university in Bogotá-Colombia with regards to living in the same society with ex-combatants from FARC-EP guerrillas. I use a semi-projective storytelling methodology devised by Greenfield and Tarrow (1970) and used by Byrne (1997) to explore Northern Irish schoolchildren’s perception, images and experiences of conflict, peace, and social change. The inquiry contextualizes Colombia’s armed conflict focusing on the most recent peace agreement. In the literature review, I describe key concepts such as peacebuilding and conflict transformation in order to understand the relevance of the reintegration process of former combatants into civil society. Also, I address some theories related to children and young people’s political development as well as youth, war, and peacebuilding.

The methodology is a semi-projective storytelling procedure framed in the qualitative research paradigm (see Greenfield & Tarrow, 1970; Byrne, 1997). This design is well suited for unobtrusively inquiring young people’s political images since it produces data that is rich in description of people, places, conversations, and behaviour (Bogdan & Biklen, 2007). The word “projective” is taking from the psychodynamic practice to indicate the external representation of an inner quality (Greenstein & Tarrow, 1970, p.497). In this case, “the standard assumption is that a story completion about another
person is “really” about one’s self” (Greenstein & Tarrow, 1970, p.500). On the other hand, the use of the prefix “semi” is to denote that the verbal stimuli are less ambiguous than in the traditional. Therefore, a semi-projective methodology does not look for a deep psychological analysis, yet it tests “values, cognitions, perceptual sets, characteristic ways of perceiving typical social situations, expectations about actions that will take place under specified circumstances, and so forth” (Greenstein & Tarrow, 1970, p.502).

**Community Engagement in Qualitative Research to Inform Intervention Development**

Ravali Mukthineni, Amanda NeMoyer, Kiara Alvarez, Ashley Benitez, Kyle Kingston, & MargaritaAlegría, Massachusetts General Hospital

Developing effective interventions to address community-wide challenges requires input and buy-in from key community stakeholders. Community forums are one potential method for engaging these stakeholders during the research process to inform intervention development. We held such forums in four communities to: 1) communicate several assets and challenges identified by youth Photovoice project participants; 2) assess the face validity and prioritization of Photovoice results; and 3) elicit suggestions for addressing youth-identified challenges. A total of 115 people attended the four forums, which included youth Photovoice participants and their families and friends, school personnel, youth organization leaders, and other community members. At the forums, we displayed youth-selected photos and captions from the Photovoice project. Attendees then participated in small group discussions to prioritize youth-identified community assets and challenges and develop recommendations to address those challenges. Two communities prioritized the challenges of safety within the community and gentrification/rising housing costs. The other two communities prioritized the lack of spaces and activities for youth. Some suggestions for addressing these challenges included: creating more opportunities to build trust between police and community members for safety; informing people about their rights as residents in gentrifying neighborhoods; and having more teen employment programs to address the lack of spaces and activities for youth. Adults provided insight into the history of these issues in the community; however, at times they tended to dominate the discussion and focus on different issues than those raised by youth. Attendees provided feedback on their forum experience through exit surveys containing two multiple choice and three short answer questions. Some respondents were surprised by youths’ awareness of their communities, the different opinions shared during discussions, and similarities in viewpoints across age groups. Findings from these forums will guide our development of community-based interventions to address youth-identified challenges.

**The First Episode Psychosis Experience of Filipino-Canadians in Montreal**

Jenna Pastorini, McGill University

First episode psychosis (FEP) refers to an individual’s first experience of impaired reality testing, with serious symptoms such as hallucinations, delusions, paranoia, disorganized behavior, and thought disorder. The pervasive stigma surrounding severe mental illness (SMI), arises in part from legacies of misunderstanding that have linked psychosis to deviance and insanity. For example, it bears relevance to acknowledge that in Western vernacular lay people may colloquially call someone “crazy”, “insane”, or “psychotic” for acting in an inappropriate way. It is meant to be an insult when someone is described as “out of their mind” or “mental”. The social construct surrounding the idea of the “crazy person” holds significant consequences on how those with diagnosed psychotic disorders
experience how others react to them with shame, humiliation and prejudice. There is an ongoing concern that reflections on the experience of psychosis are predominantly defined by those who have not lived the experience themselves. Utilizing qualitative methods, in specific semi-structured interviews to elicit illness narratives, prototypes, beliefs and expectations surrounding psychosis, we can grant authority back to those who deserve it. Interview tools, like the McGill Illness Narrative Interview, bring complex cultural concepts to the forefront and elucidate how these constructs may provide meaning to an individuals’ understanding and perception of their experience. As Eurocentric cultures continue to examine the historic assumptions and structural violence that has kept perceived “deviant” groups at the margins of society for centuries, it is timely that we grant individuals suffering from severe mental illness the authority to define their own experience, give voice to their concerns and perceptions, and examine how the sociocultural sphere has affected their perceived meaning and experience.

**Life Stressors and Overall Mental Wellness in Black Men**

Damon A. Pryor, William James College

Well-being is a concept that has been studied widely among many groups in the United States. Yet, there is a dearth of empirical research on the factors that contribute to the psychological well-being of Black men (Pierre & Mahalik, 2005). Given that well-being has been defined in a variety of ways in the literature and is believed to be different for various groups, the focus of this study is on how Black men conceptualize the notion of well-being. Using a semi-structured interview, this qualitative research explores the experiences of being a Black male in the United States and the factors that promote the overall mental wellness of Black men. Study participants are Black men between the ages of 25 and 45 who reside in the Northeast region of the U.S. Research questions include the following: (1) What concepts are salient to Black men’s sense of well-being? (2) What roles do supports from others (e.g., emotional, academic and physical support from fathers, teachers, and mentors) play in promoting well-being among Black men? (3) What is the impact of financial stability (e.g., household incomes, SES) on the identity development and lives of Black men? Face-to-face, in-depth interviews are being conducted with a small cohort of Black men and should be completed by February 18th. The content of the interviews will then be analyzed using Interpretive Phenomenological Analysis (IPA) to identify emerging themes. IPA is particularly effective at identifying recurrent themes that are related to the lived experiences of under-researched populations such as Black men. Findings from this study are expected to shed light on the factors that may hinder or promote Black men’s sense of well-being and development.

**An Alternative Approach to Science**

Mary Rees, Saybrook University

I propose in this theoretical study a three-part alternative approach to science based in phenomenology. The theoretical/philosophical level recognizes a reality of constant change and as such is a base for rethinking any presumed knowledge. The normative levels engage systems thinking which provide the potential for identification of patterns or repatterning of what is known in any given domain. The third methodological/technological level reveals through first person investigation, what has not yet been apparent.
The presentation identifies supportive elements, not usually noticed, across multiple domains for these three levels of science. The means being proposed are implemented to reveal these elements and to further develop the theory; that is, assuming tentative outcomes due to basis in constant change, use of a systemic process, and engagement in first person experience. More specifically, the methodology includes: 1) gathering and reporting cross domain data using Collen’s three-part Systemic design for theoretical and philosophical studies, 2) applying a heuristic or iterative approach to analysis of coding and tables created, and 3) using “imaginative variation” of phenomenological process to narrow to essential elements for each level of science.

To support the human potential for recognizing and accessing subtle levels of awareness (and beyond the scope of my dissertation), I offer two small informal micro phenomenological investigations: First, people who have trained in observing subtle experience participate in first-person reporting as they do a practice of noting unfolding experience and; second, a textual study of creative process based on biography, autobiography, and interviews of individuals creating in different domains.

The study engages a replicable model with abundant potential variations. I invite others to further shared research.

**Injecting Empathy into the Medical Model: Understanding Medical Traumatic Stress**

Audrey Ryan, Lesley University

The working title of my dissertation is *Betrayal of the Body: Medical Diagnosis as a Trauma*. This exploration of the concept of medical trauma is focused on how people with a new medical diagnosis experience and perceive it as an acute or prolonged trauma. Because medical diagnoses are quite common, and many illnesses are curable, treatable, or short-term in nature, they are often times not perceived as traumatic events. However, many illnesses are chronic, incurable and life-threatening, or life-shortening such as cancer, autoimmune diseases (e.g. multiple sclerosis) and neurological disorders (e.g. Parkinson’s, ALS). In these specific instances, a medical diagnosis is much more likely to cause psychological trauma.

The central premise of my dissertation is that serious medical illness is a traumatic stressor that should have its own DSM diagnosis that includes the specific characteristics that are more in line with survivor’s lived experience rather than trying to force a sub-group of traumatized people into a larger net (PTSD) that was originally designed for a population of victims of violence and abuse. The current construct of PTSD may not align with the reality of what people experiencing medical trauma actually endure.

In my research using qualitative inquiry, I plan to develop a model to understand the phenomenon of medical trauma outside of the PTSD construct using three distinctions between medical trauma and traditional trauma: an internal stressor, future orientated concerns, and lack of safety within the physical body. Ideally, there should be a more accurate DSM diagnosis for psychological distress that can be understood by providers and given concurrently with medical treatment for their illness. This would allow for more systematic patient assessment and screening and result in more appropriate treatment in both medical and mental health settings. In order to account for the mind body connection there needs to be more integration within healthcare systems.

**Diagnosis and Treatment of Hoarding Disorder: A Qualitative Study of Practice**

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This poster presents a qualitative study of hoarding disorder and the process of diagnosis. The DSM-V criteria for hoarding disorder are relatively new and are being put into practice by clinicians in different ways. There are likewise relatively few experts on hoarding disorder and of this disorder has not yet been fully consolidated. This project seeks to use qualitative methods understand provider and researcher perspectives on hoarding disorder. While patient perspectives are often the subject of qualitative work, provider perspectives are in some cases assumed to be unified. This study uses a qualitative lens to examine a community of experts and the ways that scientific knowledge and care for patients is evolving and dynamic. It is part of a larger project that uses qualitative methods to compare provider and patient perspectives and to examine differences in how they define hoarding as a psychiatric disorder including diagnosis, treatment, and the possible influence of comorbidity. This poster presents 20 semi-structured interviews with clinicians. These interviews allowed clinical experts to think through their ideas of diagnosis, causes, and treatment for hoarding disorder, and to describe difficult cases or decisions. All interviews were transcribed and QSR NVivo was used to analyze the responses of clinicians using line-by-line coding and inductively derived thematic codes. These included key components of the diagnostic criteria, such as saving behavior, and potential causes of hoarding disorder. In this paper, we present preliminary findings in order to better understand the way we define a “new” psychiatric disorder, and the ways that knowledge and practice spread and become established. We also describe future directions, which include comparing these perspectives of those to patients newly diagnosed with hoarding disorder.

Screening for Depression During Pregnancy: A Call for Qualitative Research

Meital Simhi, Jacqueline S. Hogan, & Lisa Cosgrove, University of Massachusetts, Boston

Depression during pregnancy affects approximately 10% of women (Bennett, Einarson, Taddio, Koren & Einarson, 2004). The risks of untreated depression include postpartum depression, preeclampsia, preterm birth, low birth weight, and miscarriage (Koren & Nordeng, 2012; Kramer et al., 2009; McDonagh et al., 2014). Considering these risks, the United States Preventive Services Task Force (USPSTF) recommended routine depression screening during pregnancy and postpartum, despite the absence of evidence indicating that screening leads to better health outcomes (Thombs et al 2017; Vaswani et al., 2018). Although qualitative research can facilitate an understanding of women’s perspectives, needs, and potential barriers to the disclosure of mental health problems during pregnancy (Bayrampour et al., 2017), research in this area is limited.

The lack of qualitative research addressing women’s preferences regarding disclosure of mental health issues is concerning. The potential iatrogenic effects of using these instruments and women’s preferences for disclosure of emotional distress need to be carefully considered. For example, a positive screening result may result in the nocebo effect (Thombs et al., 2012), that is, the potential iatrogenic effect of being told that one is depressed even when one does not have the subjective experience of depression. The premise of a screening model—that early identification of a pre-clinical disease in asymptomatic people leads to improved health outcomes—is incongruent with women’s subjective experiences of distress during pregnancy. It is also noteworthy that the Canadian Task Force on Preventive Health Care and the United Kingdom National Screening Committee, looking at the same evidence as the USPSTF, recommended against routine depression screening.

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In this poster we will review the clinical trial data showing the lack of benefit for routine questionnaire-based screening and the qualitative literature that addresses women’s perspectives on disclosing emotional distress to providers during pregnancy. Recommendations for future participatory-action research will be offered.

**Minding the Gaps: The Adolescent’s Experience in Front of the Mirror**

Eliane Sommerfeld, Ariel University, Israel; Moshe Bensimon, Bar Ilan University, Israel; Mira Lutzman, Ariel University, Israel

The relationship of individuals to their image as reflected in the mirror raises a range of thoughts and emotions. Adolescence is a period of rapid change in self- and body image and therefore it may be assumed that the mirror scene may be charged with intense thoughts and emotions about oneself. The aim of this study was to explore what motivates adolescents to approach the mirror and the meaning of this experience. Recalled thoughts and emotions while being in front of a mirror were collected from 30 healthy adolescents to study this phenomenon. Based on the Grounded Theory approach, thematic analysis of the interview transcripts was conducted. As a result, the following themes were identified: (1) motives for approaching the mirror, i.e., need to know how others see me, need to manage and enhance the image, need to be in touch with and understand one’s intimate thoughts and feelings, need to track developmental changes; (2) experience of four different types of ‘gaps' in front of the mirror, i.e., between self-perception and ideal images, social-cultural norms, one's beliefs regarding the way others perceive him/her, and one's perception of the image of others; (3) behavioral and cognitive coping strategies with these gaps; and (4) processing identity issues. A model that describes the motivation and the meanings of adolescents' going to and away from the mirror is proposed and discussed.

**Hey! See you on Zoom Y’All: The Use of a Telecommunications Platform to Engage in Collaborative Research**

Vivian Tamkin, University of Wisconsin-Madison; James Brooks, Jasmine Jester, & Marquita Adams, Tennessee State University

Voice over Internet Protocol (VoIP) telecommunication platforms such as Skype or GoToMeeting are becoming increasingly more popular as qualitative data collection methods. These formats afford researchers the opportunity to conduct individual, in-depth interviews and focus groups with participants in synchronous, real-time connections (Iacono, Symonds, & Brown, 2016; Janghorban et al., 2014). VoIP also presents researchers with a wide reach in its usefulness in teaching qualitative research, project (or team) coordination, and professional collaboration. This symposium aims to address the ways in which the process of teaching about and designing a qualitative research study formed through the use of Zoom, a telecommunications platform. Panelists will address topics such as bracketing, reflexivity, team cohesion, etc. in a multi-team context.

**Experiences of Families Participating in Family Strengthening Intervention/Sugira Muryango Home-Visiting Intervention in Rwanda: A Qualitative Study**

Kuanys A. Yergaliyev, Harvard School of Public Health; Jordan Farrar, Boston College School of Social Work; Shauna Murray, Boston College School of Social Work; Vincent Sezibera, University of Rwanda; Theresa S. Betancourt, Boston College School of Social Work
**Purpose:** The Family Strengthening Intervention/Sugira Muryango (FSI/SM) is a deployment-focused home-visiting program that focuses on the core elements of Early Childhood Development (ECD) and addresses conflict resolution and violence prevention among families living in extreme poverty in Rwanda. The aim of study was to explore the experiences of Rwandan caregivers of young children (ages 6-36 months) participating in the FSI/SM with focus on male caregivers (fathers).

**Methods:** 35 caregivers of 21 families in two districts in Rwanda were enrolled in the study. Participants were interviewed in their houses before and after intervention (6 months later). Two families dropped out of the study. Qualitative data analysis of 62 in-depth semi-structured interviews of 19 families was based on thematic analysis approach and facilitated by MaxQDA12 software. Unit of analysis was a family. Interviews were audio recorded, transcribed, translated in English and de-identified.

**Results:** There were 19 female and 12 male caregivers interviewed pre- and postintervention. Nine families lived in urban and ten families in rural area. Many male caregivers reported improvement in their ECD/parenting knowledge and practice, interpersonal communication skills and acknowledged positive changes in interpersonal relationships. Female participants felt that the intervention had contributed to behavior change among male partners and to have more hopeful orientation about the future. Caregivers highlighted importance of coaches’ role, the generally positive attitudes of participants and perceived quick results in intervention uptake. The following were identified as perceived barriers for participation in program: poverty, daily duties and the need to work, and challenges in engaging male partners.

**Conclusion:** Findings suggests that among extremely poor families in Rwanda, FSI/SM had a positive impact on male caregivers’ approach to ECD/parenting and demonstrated potential for reducing family violence and conflicts.