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Much has occurred since SQIP’s last in-person annual conference in Boston in 2019. Both in the U.S. and around the world, the aftermath of the Trump administration in conjunction with an ongoing global pandemic have wrought a climate of uncertainty. Despite the challenges these have posed, they also have offered opportunities to address numerous deep-seated imbalances, injustices, and inequities at a wide-scale level. With its emphases on reflexivity and lived experience, qualitative research is ideal not only for providing evidence-based cautionary statements against maintaining the status quo but also for articulating possibilities for meaningful and sustainable changes, both individually and collectively. Albeit slowly, qualitative inquiry is continually gaining momentum in terms of its legitimacy in U.S. psychology. In the face of the uncertainty I mentioned, a relational, process-oriented approach is warranted, especially for understanding what is needed going forward. In Ten Lessons for a Post-Pandemic World, Fareed Zakaria discusses how COVID has exposed numerous gaping holes in our social, economic, political, technological, and cultural systems along all sides of ideological spectrums. In a chapter pertaining to science and the endangerment of expertise, he traces issues of power and privilege that have contributed to public mistrust of science. He concludes, “As we navigate this pandemic and future crises, people need to listen to the experts. But the experts also need to listen to the people.” That is what qualitative researchers do best. This is our moment.

**THE YEAR IN REVIEW**

**Letter from SQIP President Andrew Bland**

As I was preparing for my presidential year last summer, I spoke with each of the executive committee (EC) members about goals for this year. Unanimously, we agreed to focus on (a) building intergenerational bridges by welcoming, supporting, and sharing wisdom with a new generation of qualitative researchers and (b) formalizing SQIP’s organizational structure as we quickly approach our first full decade in order to solidify our foundation for the future. We have accomplished these goals in several ways during 2020-21.

First, our virtual salon series has showcased the vitality and creativity as well as applications and implications of qualitative inquiry. These monthly presentations were conceived as an alternative format for portions of the 2020 conference, which had been cancelled because of COVID. Presenters included our own members as well as scholars outside the U.S. and with interdisciplinary backgrounds. The salons were notable not only for their quality but also for the interest they generated, with over 300 people from around the world in attendance. Videos of the salons are available [here](#). Meantime, we plan to resume our virtual salon series in the fall, centered around the theme of developing, improving, and teaching about qualitative methods.

Second, among other curricular projects, members of the SQIP EC advocated to APA for development of competencies in qualitative methods in training standards for master’s-level therapists and in curriculum guidelines for high school students. We also provided recommendations to better account for the considerations of qualitative research praxis in the APA Ethics Code, and we reviewed both the quantity and quality of coverage of qualitative methods in undergraduate research methods textbooks and in online materials and prepared suggestions for enhancing that coverage.

Third, APA is publishing a series of books and videos on qualitative research methodologies, many of which were written/developed by SQIP members. In addition, the SQIP EC has added numerous resources to our website, including (a) our distinguished qualitative researcher series, in which graduate students and early career professionals interviewed pioneering researchers representing a variety of methodologies, (b) a listing of over 75 graduate schools (about 75% of which are located in the U.S.) that offer training in qualitative methods, and (c) sample syllabi and other documents for teaching qualitative research.
Fourth, SQIP is continuing our initiative to support student research by offering 5 grants (up to $500 each) to currently-enrolled graduate students. The grants have been funded by proceeds from our journal, Qualitative Psychology—and this year, we have named the grants after our co-founder, past president, and journal editor, Ruthellen Josselson.

Speaking of our journal, which is now in its 8th year, downloads are robust, and 4,000 libraries worldwide have institutional subscriptions to the journal. Given this strong performance, Qualitative Psychology was recently added to the Web of Science’s Emerging Sources Citation Index.

Further, during 2020-21, SQIP co-sponsored a CODAPAR (APA interdivisional) project dedicated to ensuring immigrants’ right to health and public health, protecting human rights, and promoting alternatives to detention.

Moreover, our inaugural bylaws have been finalized and, as of this writing, are being prepared to send to members for ratification—which will further solidify and formalize SQIP as an organization within APA.

Review of SQIP 2021 Virtual Conference

Most recently, SQIP hosted its virtual conference on June 26. This event was fashioned as an opportunity for interaction and celebration to complement the didactic format of our virtual salons. With approximately 50-60 people in attendance, the day’s programming showcased a variety of stances, perspectives, and methodologies represented in and by our organization.

The day began with introductory remarks by SQIP’s presidential quartet (past-president Jeanne Marecek, incoming-president Michael Bamberg, incoming-president-elect Deb Tolman, and myself), followed by eloquent remembrances of five notable qualitative researchers who died since our 2019 conference: Kathy Charmaz, Mary Gergen, Dorothy Holland, Elliott Mishler, and Naomi Quinn. Thanks to Zenobia Morrill for organizing these heartfelt tributes, which were recorded and will soon be available on our website.

The next 3 hours were devoted to small group conversations that covered a range of topics, including: engaging graduate student researchers and enhancing graduate-level education in qualitative research skills; specific strategies for data collection, analysis, and dissemination of findings; creatively addressing challenges to qualitative research in a global society, during a pandemic, and in the face of open science reforms; and the question of generalizability in qualitative inquiry. The day concluded with a celebration of SQIP’s accomplishments since 2019, with announcements of our future plans, the recipients of SQIP’s student research grants and of Division 5’s awards in qualitative inquiry, and with a virtual mixer where participants shared their research interests and lived experiences as qualitative researchers.
Taken together, the day commemorated a legacy of ongoing innovation, having commenced with tributes to influential movers and shakers and then concluded with recognition of rising stars. I was heartened by the quality of the stimulating dialogues that took place throughout the day, and I left the conference feeling inspired by and hopeful about the current state of qualitative research in psychology and in interdisciplinary discourse. I am indebted to Jeanne Marecek for her assiduous effort organizing our conference program and to Erick Guzman for the care he devoted in his role as technical coordinator.

A Debt of Gratitude

Further, none of SQIP’s accomplishments this year could have been possible without the instrumental help of several people. First, I am grateful for the dedicated service of this year’s SQIP EC: in alphabetical order, Michael Bamberg (incoming president), Anne Galletta (treasurer and co-author of the CODAPAR project), Nisha Gupta (communications chair and co-editor of our newsletter), Chris Head (early career representative, Division 5 member-at-large/awards chair, and organizer of our textbook review initiative), Jeanne Marecek (past president and organizer extraordinaire of our virtual conference), Linda McMullen (liaison to Division 5), Zenobia Morrill (student representative), and Cynthia Winston-Proctor (member at large). Further, I would like to express appreciation for several additional people who were essential to SQIP’s activities during 2020-21: Logan Barsigian and Ruthellen Josselson (our newsletter co-editor and journal editor, respectively), Elizabeth Fein (who spearheaded our virtual salons), Zsuzsa Kalo and Rahul Sambaraju (leadership of our international committee), Suzanne Kirschner (who served on our bylaws and student grants committees), Heidi Levitt (student grants committee), Sara McClelland (our representative on the selection committee for Div. 5 programming at the APA annual convention), Margaret Roller and Rashunda Stitt Richardson (members of our communications committee), and Louise Silverstein and Lisa Osbeck (our outgoing and incoming fellows liaisons). Finally, I’d like to offer a general recognition of the numerous founders and torchbearers of qualitative research whose legacy all of us are humbled to carry forward.

Best wishes,
Andrew

Greetings from Incoming SQIP President Michael Bamberg

It is a pleasure to introduce myself as SQIP President for the 2021-2022 year. For a quick biographical sketch, after receiving some basic training from sociolinguists/anthropologists Robert B. LePage (York), John Gumperz (Berkeley), and Shirley Brice Heath (Stanford), I earned my Ph.D. in 1985 in Psychology from the University of California, Berkeley, under the mentorship of Elinor Rosch, Susan Ervin-Tripp, and Dan Slobin; and since 1986 I have been a professor of Psychology at Clark University in Worcester, MA. Over the last thirty-five years, I have had a long-standing interest in methodology, something that has not only influenced my scholarship but also my teaching. At Clark, I have developed a course in qualitative methods that is required of all undergraduate majors, and also created an (optional) graduate level qualitative methods course for doctoral students. I also have had the opportunity to research and teach qualitative methods during visiting appointments in Japan, Poland, Germany, and in China. In fact, in 2016 we recorded my undergraduate course and placed it on the web for open access (QualitativE-LearninG). Across all these experiences, my interest has been in inquiry-based scholarship and learning and not simply how we use qualitative methods to address our research questions.

It was this interest in the qualitative turn that fostered my affiliation with initiatives that fed into the emergence of SQIP. This goes back to a two-hour symposium on the topic “Narrative Psychology: State of the Art,” that took place at the APA-Convention in 2005 in DC. This symposium was where I was given the opportunity to meet with leading figures in the field (Ted Sarbin, Mary + Ken Gergen, Ruthellen Josselson, Donald Polkinghorne and Dan McAdams), and this for me was the moment when I became interested and invested in joining the discussions about ‘getting our own division’ within APA. This began as an interest that focused more specifically on ‘narrative,’ but quickly widening to the broader field of ‘qualitative inquiry.’
Another meeting that stood out for me was in 2011, again during an APA-Convention in DC, when we had a symposium on the role of ‘Quality in Qualitative Psychology;’ and it was during this same convention that SQIP became recognized as a newly formed section of APA-Division 5 – where we, fast forward, are ‘at home’ now for almost ten years. In those years, and over a number of SQIP-conferences, but especially when I was given the opportunity working as part of the APA Publications and Communications Board Task Force (under the leadership of Heidi Levitt), I more strongly realized the bonds of the existing community and its relevance for establishing and securing a place for qualitative research in psychology for future generations.

I am honored to be serving as SQIP’s president for the upcoming academic year. Over the last year, as ‘president-elect,’ I have been able to get a good sense of the already-existing community and the major needs of SQIP membership through my participation in the Executive Committee. This experience has shown the important outreach going on to a larger community of members and friends through our newsletter, the salons, the conference planning – and the holding of the online conference this June – to name just a few of those efforts. As everyone may know, the presidency is for a one-year-term, embedded between the outgoing president (Andrew Bland), and the new president-elect (Deborah Tolman). Jeanne Marecek, who is our ‘outgoing past-president,’ I hope will still be working with us this next year given the extensive experience and energy she brings to our work. I can’t thank everyone on the Executive Committee enough for guiding me into the territory that they have been navigating so well.

A year ago, in the midst of COVID-19, Andrew Bland wrote in his ‘Letter from the President’ – and I quote: “Despite the numerous challenges … I believe this is an exciting time to be alive. As I see it, COVID-19 has provided opportunities for numerous imbalances and injustices to become exposed and dealt with at a wide-scale level, with its emphases on reflexivity and lived experience, ideal … for meaningful and sustainable changes both individually and collectively.” This continues to hold and it is in the arena of implementation, where qualitative inquiry is well placed to provide an important framework for the psychological study of meaning-making in these challenging times. Over the past year, we have seen the role that health disparities and racial inequity play in civic life across the globe. One major initiative that I will take on, together with the new members of SQIP’s International Committee (Zsuzsa Kaló and Rahul Sambaraju), is to reach out to societies and organizations that are working at national or transnational levels, such as our colleagues in Japan and Korea, as well as the newly founded European Association of European Qualitative Researchers in Psychology (EQuiP) and TESANDA (the Transnational Educators, Scholars, and Activists Network to Decolonize Academia), to name a few. Together, I believe we can make tremendous progress in showing the relevance of qualitative inquiry to psychological scholarship and teaching. With this in mind, I want to express my hope that we will be able to hold a conference in 2022, for which we will be able to gather together again in a joint physical space, as we did in June 2019 at Simmons in Boston, to discuss these and other important matters to membership. – As new members of the Executive Committee I would like to warmly welcome: Deborah Tolman (president-elect), Cynthia Winston-Proctor (financial officer), Zenobia Morrill (secretary), Kim Nguyen (student rep), and Fred Wertz (liaison to div. 5). A full list of all committee members will show at the end of this Newsletter.

Warm regards,
Michael

ANNOUNCING THE 2021 RUTHELLEN JOSSELSON STUDENT RESEARCH GRANTS:

proposals due August 2nd

SQIP is pleased to announce that we are offering 5 awards of up to $500 each to support graduate students who are currently enrolled in programs in psychology or related fields to carry out research projects based in qualitative approaches. The awards are named in honor of SQIP’s co-founder, past president, and journal editor, Ruthellen Josselson.

To request more information and a copy of the application, email sqipgrants21@gmail.com. Proposals will be accepted via email through Monday, August 2, 2021. Recipients will be announced by mid-September.

Please alert graduate students who you believe would be interested in applying, and forward the news to others as appropriate.
Joseph P. Gone (Aaniiih-Gros Ventre) is professor of Anthropology and of Global Health and Social Medicine at Harvard University, where he also serves as Faculty Director of the Native American Program. Trained as a clinical-community psychologist, his core commitment is to the immediate needs of Indigenous peoples, particularly in terms of exploring traditional forms of American Indian therapeutic expertise in juxtaposition with mainstream counseling and psychotherapy. For Gone, this commitment may entail flexibility in terms of methodology, based on the self-determination of community research partners and immediate needs, along with avoiding the risks of essentializing both cultures and methodologies. In considering the role of Indigenous ways of knowing or methodologies in his work, Gone shares: “When I think about decolonizing psychology, or adopting an anti-colonial approach to professional psychology, the key domain is thinking about how do we help people, since our communities often suffer from disparities in mental health status. The practical, problem-solving side of this issue—of how do we offer helping services in indigenous communities that are relevant for everyone, not just those who are well acculturated to modern life—has been the driving force in my work. And in doing so, I’ve harnessed traditional ways of knowing for those purposes.”

One key project that illustrates this commitment is the Blackfeet Culture Camp, an addiction treatment program in the Blackfeet Nation, located on a reservation in northwestern Montana. It is structured as a summer cultural immersion camp designed to help addiction clients live more like their ancestors did prior to the reservation era. The program was created in partnership with a grassroots group called the Blackfeet Crazy Dog Society, with support from team members from an existing addiction treatment program on the reservation. Though the existing program had a cultural counselor and some elements of Blackfeet culture that could be incorporated into treatment for interested clients, it was very heavily aligned with the 12-steps, 12-traditions model of Alcoholics Anonymous.
When Gone approached the program director, Patrick E. Calf Looking, with the idea of creating a program grounded more centrally in Blackfeet tradition, he was met with enthusiasm and invited to propose this possibility to members of the Blackfeet Crazy Dog Society during one of their ceremonies. Gone recounts the members’ reaction after he proposed the idea for the treatment program, explaining that program evaluation was an important goal given the lack of scientific knowledge about the effectiveness of cultural traditions and ceremonial practice in treating addiction. “Before I could finish that sentence, the lodge erupted in laughter. I mean, for 10 seconds there was hysterical guffaws, because in the end, the ceremonial leader said ‘every single person sitting in this ceremony is proof that cultural traditions and ceremonial practices remedy addiction.’ So, it was just completely non-sensical that scientists didn’t know that these things can matter.”

In reflecting on the effectiveness of the program, which was replicated several summers in a row, Gone notes that its foundation is fundamentally ceremonial and religious, a key distinction between Indigenous therapeutic traditions and more widely used addiction treatment approaches. In terms of the intersection of Indigenous ways of knowing with therapeutic expertise, Gone reflects that, for Indigenous communities, “health, well-being, thriving, prosperity, all come from a proper relationship with spirit beings, which requires ceremonial and sacred approaches. And that’s totally different from the work we do, that we are trained to do, in psychology. Moreover, the best epidemiological evidence that we have for tribal nations shows that the vast majority of these populations are religious, or believe in spiritual things, whether it’s Christian, traditional, or both.”

When situating partnerships such as the Blackfeet Culture camp that utilize this fundamentally ceremonial and religious approach to healing within Indigenous ways of knowing and Indigenous methods, Gone speaks of several challenges. First, he notes that “for folks who aren’t all that immersed in Indigenous knowledges, it could seem a lot like participatory action research. There’s lots of ways to understand it that don’t look so different, in that the framing of it, the work that went into it, aren’t so different.” Second, he discusses the particular forms of colonial violence that have threatened to extinguish American Indian religious and spiritual traditions, and how this ongoing violence shapes his research decisions, particularly in terms of writing. “We, as peoples, are deeply aware of the fact that there are New Age enthusiasts throughout America, who are very excited to appropriate, and really misappropriate, our traditions and experiences for all kinds of reasons. So, what that means is that part of the pro-Indigenous ethos that I’m talking about, i.e., the frame for anti-colonial research in our communities, has to respect and take stock of this history and recognize that there are lots of things that are just not to be shared.”

One way that Gone navigates this issue is through analyzing previously published works, though these works may also be fraught with inaccuracies, particularly when written by non-Indigenous writers. In seeking trustworthy sources, Gone is currently working with the writings of his own great-grandfather, Frederick P. Gone, who worked as a reservation field worker on the Aaniiih-Gros Ventre reservation from 1941-42 as part of the Montana Writer’s Project. The MWP focused on gathering folk knowledge from across the state of Montana, both from Indigenous and non-Indigenous communities. Fred Gone wrote about 700 pages of longhand regarding cultural traditions and history, with his most famous work being a history of Bull Lodge, the tribe’s most famous medicine man of the 19th century. This writing includes detailed accounts of the spiritual foundations and experiences that informed Bull Lodge’s medical expertise, and was written specifically to preserve tribal history. Because of the family connection, and because of it being in the public domain, Gone considers his own engagement with this work to be a way of accessing material that can potentially circumvent the concerns found with many other sources and the risks of writing about contemporary experiences.

In reflecting on broader questions about indigenous ways of knowing, Gone draws on the work of Mohawk scholar Marlene Brant Castellano, reworking the features of her model a bit to fit the mnemonic HOPES: holistic, oral, personal, experiential, story. Expanding on the second feature, he complicates Walter Ong’s original distinction between oral and literate cultures, characterizing orality and literacy as modes of knowing, interacting, engaging, and understanding that may be present to different degrees and deployed in different situations rather than implying a fundamental cognitive difference between those who practice primary orality and those that practice literacy.

The practical, problem-solving side of this issue, of how do we offer helping services in indigenous communities that are relevant for everyone, not just those who are pretty acculturated to modern life, has been the driving force. And in doing so, I’ve harnessed traditional ways of knowing for those purposes.”
In applying this framework to the potential contributions of indigenous ways of knowing to psychology and related fields, Gone elaborates on this tension between primary orality, which emphasizes holism and “putting things together,” and the primary analytical nature of academia, which emphasizes “taking things apart.” In this way, Indigenous scholarship centers a science of interrelatedness, of how things fit together and come together, which contrasts strongly with the dominant way that science is understood and practiced within academia. Situating this distinction in the broader cultural context, Gone reflects on the challenges of strategically navigating the power that scientific rhetoric commands in terms of resources, attention, and policy, and how this mirrors some of the challenges of getting qualitative inquiry more broadly to be legitimated as science, particularly in psychology, noting that “science is not one thing. It’s never been one thing.” For instance, he notes the contrast between enlightenment science, which centers rationality, empiricism, and skepticism with an underlying assumption of mechanistic materialism, and Indigenous science which quite different. “I think we’ve believed traditionally for a long time that all kinds of people inhabit our cosmos that are not human, and these people exercise power and influence in ways that shape reality or make reality in ways that do not distill down to mechanistic materialism.”

At the same time, he is very cautious about the temptation to essentialize for political purposes, such as drawing a strict opposition between Indigenous science and “Western” science. “I’m trying to pick a language that avoids some of the essentialist logic that’s useful politically sometimes. So, this is the challenge, you can essentialize for political purposes to get something accomplished when it comes to power. And, of course, I think we need more power and we need to find ways to be emancipatory. I just wonder if we can’t also do that and be precise in our language, so, I think that’s kind of where I come from.” Thus, the challenge is to navigate this tension, while still advocating for qualitative inquiry and Indigenous approaches to knowledge as scientific, as these provide important contributions to knowledge that would not be obtained in other ways. As Gone notes, “How can you not say that’s scientific?”

“Science is not just one thing. It’s never been one thing.”

Finally, in speaking to graduate students and early career researchers about the challenges of maintaining ethical commitments and scholarly values that may not be supported by mainstream psychology, Gone reflects on the importance of maintaining personal integrity, but also of moving away from the purely individualistic tone that the profession often takes. “The entire arc of my career is that I am completely dependent on mentorship and guidance...Success in academia does depend on other people being willing to say ‘This is great, you should support this person.’” As someone who began qualitative research at a time when it was very marginalized, he understands the value of a supportive methodological community, and the importance of making these communities a place where scholars of diverse social identities can build these supportive networks. In further considering the potential contributions of Indigenous ways of knowing to psychology and related fields in the current moment, Gone reflects: “It’s a very exciting time, as Indigenous ways of knowing and methodologies are starting to take shape in more widely noticeable ways throughout the scholarly world, though less so in psychology than in some other fields.” Though his forthcoming chapter on research with Indigenous communities in the APA Handbook of Research Methodologies aims to address some of these large gaps, Gone emphasizes that there is still a lot of room to push forward. “It’s really exciting to think about where that can take us, if we can get clear on the language, define what the contributions might be, and figure out how to harness these ideas and approaches for new knowledge. I just think that it’s going to be very, very wonderful.”

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Jill Fish (Tuscarora Nation of the Haudenosaunee Confederacy) is a counseling psychologist and interdisciplinary researcher whose projects focus on transforming systems to be more socially just and equitable for Native American and Indigenous peoples. Jill understands Indigenous inquiry to be rooted in a series of commitments. First is a commitment to relationality; her research is founded upon her relationships to community members and their communities at large, as well as to non-hierarchical ways of relating that are consonant with Indigenous ways of being in the world. Second, Indigenous inquiry is a commitment to participating in scholarship that honors Indigenous truths of the world, which entails using Indigenous peoples’ experiences as a research methodology rather than as a subject of examination. For Jill, that also means approaching inquiry through an understanding that she can’t accomplish this through a Western perspective or research paradigm. Third, Indigenous inquiry is a commitment to reconciliation and justice. This means making a commitment that the work she does with community members will lead to some liberation from the confines of colonialism, including the colonial structures of society, psychology, and academia.

Jill perceives arts-based inquiry as a mechanism to achieve these commitments. She is specifically drawn to digital storytelling as a means through which Native people can be liberated, by giving voice to their lived experiences and using the research to create real change in Indigenous communities and colonial society. Her digital storytelling project OrigiNatives (www.originatives.org) examines how Indigenous peoples integrate their histories and cultures into their self-understanding in a society that largely overlooks them. Jill perceives digital storytelling to seamlessly map onto indigenous ways of knowing and being, because it empowers Native people’s unique forms of art, storytelling, and oral traditions. As an early career scholar, Jill has seen opportunity to claim an identity as a narrative psychologist. Yet she purposely does not, because “I think that puts this colonial or Western lens over storytelling and takes away the indigenous context to it. So often I simply just refer to myself as a storyteller.” While psychologists often write about storytelling as a cross-cultural phenomenon, Jill perceives storytelling as uniquely respected by Native people. She reflects, “People often talk about stories as a form of fabrication, family lore, or place where metaphors live, but that stories aren’t a form of hard data or science. I think for Indigenous people, what I’m trying to say is that stories are the hard science. They are the hard data. This is where the hard truths come from—where our truths live and are spoken into reality. And so that’s something that I try to distinguish in my work. When people talk about the meaning of stories for people broadly, I want to say that it means something a lot deeper for us.”
Jill’s digital storytelling project is rooted in an interpretative lens she developed called the Indigenist Ecological Systems model, which is a reconfiguration of Bronfenbrenner’s ecological systems model. Bronfenbrenner’s original model includes the element of time, the chronosystem, as its outer layer. The model also focuses on the individual at its center, positioning culture and time as add-ons that can become overlooked by psychologists. This can perpetuate a deficit perspective towards Indigenous people, whereby history is not adequately engaged to offer meaningful context to issues of academic non-persistence, substance use, poverty or suicide frequently discussed in the psychological literature. Jill wanted to turn this deficit perspective on its head by contextualizing Native people’s experiences within culture and history. So she inverted Bronfenbrenner’s model to create the Indigenist ecological systems model, which places the chronosystem as its center layer: “That shows effectively that culture and history are intricately connected to us in our lived experiences, and you can’t separate that from us. You can’t separate the individual from our broader context. Doing so is a really big disservice to our development.”

As a contribution to the field, Jill’s reconfigured model redirects psychologists to the significance of history: “I think it just highlights how colonial psychology has become that we don’t think of time and history as something important to the human experience, the Indigenous experience. With all these evidence-based approaches, we’re focused on what the problem is right now, but we don’t look back any further because it’s not seen as relevant to what’s going on in the present. We need to look back at history so much more to be able to move forward in meaningful ways as a field. Psychology is starting to do that now which I’m really thankful for. And so moving [history] to the center is a commitment to seeing the past as how it was, and seeing it as the framework for our experiences now... and likely for years to come.”

Jill used her Indigenist Ecological Systems model as the theoretical framework for her digital storytelling project OrigiNatives, through which Native community members storied their lived experiences within the context of their cultures and histories. In a colonial society which often misunderstands Native people as stereotypes or caricatures rather than modern day people, the project created an opportunity for people to re-story what it means to be Native in ways that challenged dominant cultural narratives. 75 people create these digital stories over the course of 22 workshops, 68 of which will be shared on the website www.origina-
tives.org. The website allows a widespread platform to challenge master narratives about Native people by sharing the stories broadly to the public: “What I think is particularly powerful about the stories is that they’re all different, they all have different voices, but they’re all the same in the sense that they say something so different from what society perpetuates and hears about us as Native people. The stories give an opportunity for the public to connect to a different version of Native America, and it gives Native people an opportunity to hear from others who are like them and see themselves represented in an accurate way, a positive way, in a way that doesn’t shy away from our past, our present, and what’s possible for the future.”

As a counseling psychologist, Jill perceives her digital storytelling project to be an individual, community, and societal intervention. At the individual and community levels, the workshops were therapeutic in the process of bringing together community members to create stories that they didn’t have access to a way of sharing until now. Jill reflects how many times she sat with community members who cried while sharing their stories, and heard many people say they had never talked about it before or they’d been waiting to share this story but hadn’t found the place to do so. She emphasizes the emotional investment in sitting with community members in the process of sharing their stories: “You also have to find the space and time to be able to story complex experiences. What makes them complex is that we don’t talk about Indigenous history in our society, we don’t talk about what justice is for Native people, or how to right these historical wrongs. We don’t talk about the loss and the grief that Native people have experienced. And so being able to story that is actually a challenge because you’re voicing and putting into words things that often go unspoken.”
Jill further reflects that digital storytelling, as a form of Indigenous inquiry and as a qualitative research method, is inherently therapeutic because it is “research that is coupled with healing, catharsis, and reconciliation. Digital storytelling offers opportunities for a person to reconcile with their own past, present, and future—with who they come from, who they are, who they want to be, and what is possible.”

As a societal intervention, Jill stresses the importance of public dissemination of the digital stories beyond traditional academic outlets, which fulfills the commitment of Indigenous inquiry towards justice. Disseminating these stories for justice allows reconciliation between the community, the ivory towers of academia, and the field of psychology—which have been harmful to Indigenous peoples throughout history. Public dissemination of the research also fulfills a commitment to relationality—ensuring that the project’s agenda honors Jill’s commitment to her relationships with community members. Yet pursuing this liberatory project requires confronting the structural issues of academia, which has typically rewarded faculty for creating scholarly contributions within a Western research paradigm, rather than creating lasting relationships with community members and digital spaces for reconciliation and justice: “I would be over the moon if there was a shift in academia to value these sort of things—to center community, to center relationships, to make a commitment to justice, to righting wrongs, to healing and doing work that is in service of that.” Jill asserts that valuing such commitments requires academia to take a radically different perspective on what is research and what is rigorous: “Many people tend to think that qualitative inquiry is not rigorous, and I beg to differ. What I did in digital storytelling, and what people do with arts-based inquiry and community-based research, is just as rigorous, if not more so, because of that emphasis on relationships and maintaining relationality throughout.”

For Indigenous inquiry to be successful, Jill remarks that it may have to be done apart from a Western research paradigm, because the current hierarchal dynamics of academia frequently seek to legitimize Indigenous ways of knowing through Western research paradigms. For instance, people often ask if Jill will do follow up research to legitimize the therapeutic aspects of her digital storytelling workshops, by comparing it to Western models of psychotherapy. Yet Jill proclaims that she “knows it’s therapeutic because I was there… my experience is the data. That’s how I know that.” She further asserts, “Western and Indigenous research paradigms have to be able to coexist and be valued equally, but Indigenous research paradigms have to be treated equitably in the same way that Western research is. It has to be held in the same regard. I think that’s my hope for Indigenous inquiry. That we continue to exist and are valued for our contributions the same way that Western research paradigms are…I wish that Indigenous people could exist without being validated through a colonial lens.”

Jill anticipates a future of Indigenous psychology that is for Native people and by Native people, in which they are no longer the subjects of examination but rather the authors of their own experiences. She perceives Indigenous inquiry to give Indigenous people and communities a powerful platform to create such spaces to achieve justice and reconciliation in psychology and beyond: “It is highly rewarding to have these relationships, and to be a part of the reconfiguration of colonial pasts with a future where Native people don’t have to be limited by what is said about us or what is represented about us, because we have our own mechanisms for doing that.”

View the Originatives Digital Stories at www.originatives.org
Introducing Season 2 of the SQIP Virtual Salons

Through a series of monthly online events, free and open to the public, the SQIP Virtual Salon will continue bringing together qualitative researchers from all over the world to share ideas and enjoy community, collegiality, and inspiration. The salons will be held monthly, starting September 2021. Each event will last 90-120 minutes, and feature a series of presentations on a theme, followed by Q&A. This year’s virtual salons will take place over Zoom. There is no charge to attend, but you must register in advance at the Zoom registration site which will be shared during the promotion of each scheduled event. The salons will also be recorded and hosted on our website for all to enjoy.

As we work to confirm the Spring schedule, please save the date for the following scheduled events in the Fall:

**Wednesday September 22nd, 6PM - 7:30 ET**
**Toward a New Narrative Personality Health Psychology Training Model**

**ORGANIZER:** Cynthia E. Winston-Proctor  
**PRESENTERS:** Cynthia E. Winston-Proctor, Denée Thomas Mwendwa, Breanna N. Beard, Alexandria L. Frank, D’eayyah N. Boney

Narrative personality psychologists pursue questions about an individual’s inner story (narrative identity) and its structure, thematic content, and psychological function within lives. This salon introduces a narrative personality health psychology training model developed to launch our new Howard University Narrative Personality Health Psychology Collaborative (NPHPC). It will discuss the theoretical, methodological, and interpersonal knowledge to enter and sustain this kind of training; and seek to inspire students and faculty to develop innovative apprentice-collaborative qualitative inquiry in psychology training models that simultaneously advance interdisciplinary knowledge and professional career generative growth.

**Monday October 25th, 4PM - 5:30 ET**
**The Listening Guide: A Voice-Centered Relational Method**

**ORGANIZER:** Sue L. Motulsky  
**PRESENTERS:** Sue L. Motulsky, Brendon Jones, Kimberly Cherry, Renée Spencer

The Listening Guide is a feminist, voice-centered relational method for qualitative data analysis and interpretation developed by Carol Gilligan and colleagues (Gilligan, 2015; Gilligan, Spencer, Weinberg & Bertsch, 2003). This method centers participants’ voices in the context of culture and relationship, making it a vehicle for social justice research. This symposium presents the Listening Guide as a potentially powerful and psychologically insightful method that enhances qualitative data analysis through exploration of the participant’s portrayal of self, the conflicting or ambiguous voices present in human experience, and a deeper understanding of what can be said and known within the research relationship.

**Thursday December 9th, 4PM - 6:00 ET**
**What’s the Difference? A Conversation Comparing Approaches to Analysis**

**ORGANIZER:** Ruthellen Josselson  
**PRESENTERS:** Virginia Braun, Ruthellen Josselson, Heidi Levitt, Jonathan Smith, Fred Wertz

Students and researchers are often puzzled about what difference it might make if they use one or another method to analyze their qualitative data. In this salon, experts in and founders of thematic analysis, narrative analysis, grounded theory, interpretive phenomenological analysis, and phenomenology will discuss the differences in how they go about analyzing data and what differences in results they might obtain. The aim will be to elucidate how the final reports from each approach would compare to the others. Is there a difference that makes a difference?
SQIP is happy to announce the recipients of the 2021 Division 5 APA awards in qualitative inquiry, who will be officially celebrated at the APA 2021 Virtual Convention!

Distinguished Contributions in Qualitative Inquiry: Linda McMullen

"Dr. McMullen’s body of work in health psychology, discursive psychology, and the teaching of qualitative inquiry in psychology has been pioneering and generative. Our discipline of psychology is deeply indebted to her career-long dedication to qualitative inquiry in psychology across the spectrum of teaching, research, and professional service.”
- Dr. Cynthia Winston-Proctor

Distinguished Contributions to Teaching & Mentoring in Qualitative Inquiry: Dionne Stephens

"Dr. Stephens has developed a supportive community of graduate and undergraduate students that not only turn to her for help, but also one another... She represents the best in qualitative mentorship in terms of training, building community across the academic pipeline, and providing support throughout the research process.”
- Hector J. Peguero

Distinguished Early Career Contributions in Qualitative Inquiry Co-Winner: Elizabeth Fein

"Dr. Fein’s research is original and sophisticated both methodologically and thematically. She deploys a repertoire of qualitative methods that allow her to examine phenomena at different levels—from the individual to the societal—and the inter-relationships between them.”
- Dr. Laura Sterponi

Distinguished Early Career Contributions in Qualitative Inquiry Co-Winner: Dennis Wendt

Dr. Wendt has been prolific in making substantive contributions to qualitative inquiry in psychology, publishing 27 peer-reviewed articles which have advanced "Indigenous issues through collaborative, community-based research," underscoring "the essential role of qualitative inquiry... and methodological and epistemological pluralism.”
- Dr. William E. Hatmann


Dr. Velez’s dissertation “contributes to literatures and practices observed around the globe regarding peace and citizenship education and contributes to understanding critical developmental processes and specifically identity formation which shape how youth respond to educational initiatives.”
- Margaret Beale Spencer

SQIP SYMPOSIA AT THE APA 2021 VIRTUAL CONVENTION

Be sure to check out the following presentations:

“Generating Empathy & Seeking Inclusion in Research on Hopes & Challenges of COVID-19 in the Rural South” (Session ID: 174)

Speakers: Maria Clelia Zurlo, PhD, Talia R. Weiner, PhD, Aimee K. Hildenbrand, PhD, Lisa Gezon, PhD, Deirdre Haywood-Rouse, MS.

This symposium presents opportunities, challenges, and ethical implications of doing qualitative research on local experiences in the Rural South during the pandemic. We address the opening of a kind of feminist methodological space that demanded creativity in how we work together, what we consider ‘data,’ and how we put it together to find meaning as researchers. We also discuss our goal of inclusiveness--of creating empathy and valuing diversity and inclusion--through public exhibits that give voice to diverse community experiences about Covid-19.
What's New in Books?

Do I Look At You With Love? were the words uttered by Mark Freeman's mother when she learned, once again, that he was her son. In his latest book, published by Brill in February 2021, Freeman explores the experience of dementia as it transpired during the course of the final twelve years of her life, from the time of her diagnosis until her death in 2016 at age 93. As a longtime student of memory, identity, and narrative, as well as the son of a woman with dementia, he had a remarkable opportunity to try to understand and tell her story. Part narrative psychology, part memoir, part meditation on the beauty and light that might be found amidst the ravages of time and memory, this book would appeal to anyone interested in dementia, narrative psychology, qualitative inquiry, and autoethnography, including nurses, social workers, physicians, researcher-scholars, practitioners, and general readers.

You can purchase this book on Amazon here.

The Theoretical Framework in Phenomenological Research: Development and Application (Routledge) is an introduction to phenomenology in which the authors Henrik Gert Larsen and Philip Adu overview its origin, main ideas and core concepts. They show the application and relevancy of phenomenological tenets in practical qualitative research, as well as demonstrate how aligning theory and method enhances research credibility. A reliable guide underpinned by foundational phenomenology literature, the book is an essential text for researchers, instructors, practitioners and students looking to design and conduct phenomenological studies in a manner that ensures credible outcomes.

You can purchase this book at the Routledge website here.

While ‘identity’ is a key concept in psychology and the social sciences, researchers have used and understood this concept in diverse and often contradictory ways. The Cambridge Handbook of Identity presents the lively, multidisciplinary field of identity research as working around three central themes: (i) difference and sameness between people; (ii) people's agency in the world; and (iii) how identities can change or remain stable over time. The chapters in this collection explore approaches behind these themes, followed by a close look at their methodological implications, while examples from a number of applied domains demonstrate how identity research follows concrete analytical procedures. Featuring an international team of contributors who enrich psychological research with historical, cultural, and political perspectives, the handbook also explores contemporary issues of identity politics, diversity, intersectionality, and inclusion. It is an essential resource for all scholars and students working on identity theory and research.

You can pre-order this book on Amazon here.
Qualitative Essentials is a book series by the APA (2021) which provides a comprehensive but succinct overview of topics in qualitative inquiry. These books fill an important niche in qualitative methods for students—and others new to qualitative research—who require rapid but complete perspective on specific methods, strategies, and important topics. Written by leaders in qualitative inquiry including esteemed members of SQIP, these books are an excellent resource for instructors and students from all disciplines.

Each book is accompanied by a free video webinar about the method of qualitative inquiry, which can be viewed at the APA website: https://go.apa.org/qualitative-methods

The second edition of Qualitative Research in Psychology builds upon the groundwork laid by its acclaimed predecessor, bringing together a diverse group of scholars to illuminate the value that qualitative methods bring to studying psychological phenomena in depth and in context. A range of approaches, guiding paradigms, and rich case examples are explored, demonstrating qualitative methodologies as alternative and complementary to quantitative methods, as a means of exploration and theory building, and as a means of developing and evaluating complex behavior-change interventions. Thoroughly updated chapters reflect advances in this dynamic field. New authors and chapters describe emerging methodologies, qualitative meta-analysis, mixed-methods, and how qualitative methods can contribute to a wider psychological approach to research. Pragmatic issues, such as how to choose a method or combination of methods to suit the research question and study design, how to determine the ideal sample size, and how to balance journal space limitations with the need for transparency in describing the study, will be valuable to all readers.

You can purchase the book at the APA website here.
INTRODUCING THE 2021-2022 SQIP EXECUTIVE COMMITTEE TEAM & WELCOMING NEW MEMBERS

MICHAEL BAMBERG: Incoming President, Professor of Psychology at Clark University

DEBORAH TOLMAN: President-Elect, Professor of Women and Gender Studies at Hunter College and Professor of Critical Social Psychology at The CUNY Graduate Center

ANDREW BLAND: Past-President and Membership Chair; Associate Professor of Psychology at

CYNTHIA WINSTON-PROTOR: Financial Officer; Professor of Psychology at Howard University

FRED WERTZ: Liaison to Division 5, Professor Emeritus of Psychology at Fordham University

ZENOBIA MORRILL: Secretary, Post Doctoral Associate at Yale University, Yale Health Mental Health & Counseling
OUR DEEPEST GRATITUDE TO OUR OUTGOING MEMBERS FOR THEIR IMPACTFUL YEARS OF SERVICE ON THE SQIP EXECUTIVE COMMITTEE: THANK YOU!

NISHA GUPTA: Communications Chair, Assistant Professor of Psychology at the University of West Georgia

CHRIS HEAD: Div 5 Member at Large, Assistant Professor of Psychology at the University of West Georgia

KIM NGUYEN: Student Representative, Doctoral student at the City University of New York in the Critical Social and Personality Psychology program

RUTHELLEN JOSSELSON: Journal Editor, Professor of Clinical Psychology at Fielding Graduate University

ANNE GALLETTA: Outgoing Financial Officer; Professor in the Department of Curriculum and Foundations at Cleveland State University

JEANNE MARECEK: Outgoing Past-President; Professor Emerita of Psychology, Swarthmore College

LINDA MCMULLEN: Outgoing Liaison to APA Div 5; Professor Emerita of Psychology at the University of Saskatchewan