

Advanced Qualitative Analysis, Spring 2024

Online Course Discussion Space

Welcome, welcome, welcome!

This google doc will serve as our shared online space to dialogue with each other outside of class. While we can use Perusall (via Canvas) for every cent the University has purchased it for and more, we also will use this space to make connections across texts, before and after class sessions, to pose large questions, to workshop ideas outside of our times when we meet. Some of us also might need this space because speaking up in class in standardized academic American English isn't our comfort zone. Sometimes we change our minds and want to let others know without making a speech. You can do all of that here. We'll assign weekly discussion anchors in our first class session and decide on some parameters for that. I'll add that here as working information after the first class session.

What kinds of texts to post? Please do not feel restricted to linear text. We have intros/outros for each class session for a reason beyond theme. Representations, heuristics, art - all are necessary in lifting up the complexities of social and lived realities. Easier to post an audio memo? Link to a song? Drawing? Upload a collage. Use this space to make connections using multiple modalities. If we need it, give us a brief annotation of why an image or song is part of your meaning making.

For logistical ease, when you start a new thread with the date and your name, post it just under this overall announcement. That way, as our discussion builds, and it will!, we won't need to scroll down dozens of pages to find the latest comments. Another way of thinking of this is that this is our weekly schedule of discussion, is the reverse chronology from the [weekly reading schedule](#): from recent to older.

[4/9/2025](#) - book shareout

[4/2/2025](#) - post class wrap-up and article quote shares

[April](#)...what is on your wish list for the remaining sessions in April?

[3/25/2025](#) - Ruha Benjamin reflections and writing workshop week

[3/19/2025](#) - article share week

[3/12/2025](#) - post class wrap-up

[2/19/2025](#) - post class wrap-up

[2/12/2025](#) - post a few paragraphs about an article that is in your area of study and/or methodology

[2/8/2025](#) - post class wrap-up and shaping the next portion of the course

[2/5/2025](#) - Braiding Sweetgrass, last third

[1/29/2025](#) - Braiding Sweetgrass, part deux, and a little about phenomenology

[1/22/2025](#) - article share and post-class quotations from Braiding Sweetgrass

[1/15/2025](#) - post-lass wrap-up from LP

[1/13/2025](#) - Who's in the room? Course introductions

[1/8/2025](#) - post class wrap-up from LP

4/9/2025

Book shareout: Prior to gathering on the 9th, give us the title of the book you read or are reading (it's perfectly fine to still be reading it), the author, and anything else you think would help us to better engage with offering on Wed

Jorden: *The Gang is All Queer: The Lives of Gay Gang Members* by Vanessa Panfil explores the lives and experiences of queer individuals involved in gang cultures. The book provides an in-depth look at the intersection of LGBTQ+ identity and gang membership, highlighting the unique challenges and experiences faced by queer gang members. Panfil examines how these individuals navigate both their sexual or gender identities and their roles in gangs, often balancing societal pressures, discrimination, and violence. Through interviews and research, the book sheds light on the complexities of identity, solidarity, and resistance within marginalized communities. It challenges traditional perceptions of gangs and queer identity, offering a nuanced perspective on how queer people create and maintain community in spaces that are often hostile to their existence.

LP: *Listening to images* by Tina Campt. Made up of four chapters, each chapter presents and archive of images and a way of listening to them. It's both theory and method. Campt's analysis brings the reader's attention to the fugitivity in the sounds and haptics of the images. Campt wrote: The through-line that connects each of the chapters is a critique of the limits of contemporary discourses of resistance and a rigorous engagement with the discourse of fugitivity in African Diaspora studies and black feminist theory.

Ashanti: *Black Minded* by Michael Sawyer (tandem read with *Fighting for Right in the Sun* by Richard Benson): Both Drs. Sawyer and Benson are unpacking the philosophy of Malcolm X. However, the approach for each book is different as Dr. Sawyer is exploring Malcolm X's political philosophy and Dr. Benson is exploring Malcolm X's educational philosophy. The conversation and themes that I am really looking for are not so much on what the chapters have already laid out in terms of historical content, but mostly I am trying to understand how Malcolm X's legacy of philosophy has been echoed in the work of the people in my chapters. However, I am also interested in the archives that both Dr. Sawyer and Benson visited, so I will be making a note of that as I read along.

4/2/2025

Post-class wrap-up

Greetings, All. My apologies for taking so long this time to get around to our post-class notes. It's been a hell of a week.

First, Dr. Leatherwood asked me to pass along his contact information, email, and phone. His email is chrisleatherwood@pitt.edu and his phone number is: 618-447-0928

[Here](#) is the book I mentioned by Roderick Ferguson. Thanks to the work of people including Lori Patton Davis, Z Nicolazzo, Dafina Lazarus Stewart, and more, his work is essential reading for anyone studying higher education and social change, so that means everyone in this class.

Please remind me of things that I've forgotten since two days ago (this is why I usually try to do these notes right after class), and I'll post up what I can.

I want to also thank TJ for the wonderful suggestion of bringing in more voices. Now you've met Drs. Vasudevan and Leatherwood. And the way you all communicate to me this isn't a repudiation of me; it just means making meaning together is better when we have different kinds of energies and knowledges. If that is not care, then I don't know what care is (and I have a pretty good idea of what it means).

A focused, all-in study group lifts all our of games. Future courses will benefit from that, and part of my strategy in saying 'yes, come to class,' is the simple fact that we have immensely talented faculty who largely are too busied up with other things and don't get to work with you all. Do not be shy about asking who else you should talk to, email them. They might not respond or they might say they don't have the capacity, but your program admission includes an implicit contract to you: we are all supposed to support you.

4/2/2025

TJ:

Debt

"Debt is an expression of the rising costs and financialization of basic services. Debt is an apparatus that connects the inside and outside of prison, while prison itself is shown to be a system of debt. Debt is what you incur when abortion is criminalized. Debt is what drives

popular consumption when exorbitant interest rates cause domestic life, health, and community bonds to explode. Debt is what enables illegal economies to recruit workers – especially young and racialized – at any price. Debt incurred by young people, even “before” entering the labor market or in hyper-precarious jobs (since they are given a credit card along with their state benefits and first paycheck), appears as an apparatus of capture and precarization of those very incomes. Debt is what provides basic infrastructure for life: health services that are inaccessible, supplies for when a child is born, purchasing a motorcycle to be able to work in food delivery.”

Emil:

De-othering

Lynch explains de-othering as if it is something that only impacts/disempowers/makes invisible the “marginalized.” While I would agree that othering has vastly greater negative consequences for marginalized subjects, there is a part of me that wonders if it is more helpful to think about de-othering as an internalized colonial framework that most people, including marginalized people themselves, have adopted. I’m not saying this because we need to spend more time listening to old cis white men, but rather in the spirit of “loving corrections/transformational justice” where we have to imagine how to move forward to a different society without discarding groups of people that we could cast aside as “other-ers/oppressors.” Not in a peace/love/”melting pot” way, but in a transformative way. At the same time “othering” becomes a practice of safety for those who experience ongoing societal/systemic violence.

“We grapple with the risk of actively undermining traditional social work education by teaching our students how to think critically about their social work role and identity... While this is our goal, the reality is that we are attempting to be abolitionists in a profession and institution that are both circumspect about abolitionist praxis. We fail constantly, yet every day we return because we are committed to our attempts to divest from a white supremacist colonized system.”

Jorden - The two articles and quotes I chose are below.

Unsubmissive Epistemology - “It is important to highlight that alluding to positionality does not simply mean emphasizing the issue of social values in the production of knowledge, or mentioning the fact that knowledge is always partial.”

This quote was a helpful reminder of what positionality is meant to do. Yet, we continue to see this. Most positionality statements are just this so what does the mean for the continued function of positionality statements as they are?

An Archive of Rage - “As a pedagogical practice of freedom, I encourage students to consider rage as a cultural source of agency while acquiring the intellectual and political history of feminist rage to reimagine other lifeworlds and feminist futures.”

This quote, along with the idea of rage being a constant companion, has me thinking about a lot. I don't have the words right now but will on Wednesday. I am particularly considering this idea that rage as a source of agency and pedagogical practice of freedom sounds great in theory but what if rage contributes to premature death?

Ashanti

How to Cite a Dream: The Utility of Love, Care, and Community in a Social Work Classroom
“Perhaps the greatest metric of success for us will be when our students teach the work outside of a formal academic institution to and with community members.”

Cuerpo-Territorio/Body-Territory

“...it is crucial to keep in mind the insistence of communitarian feminists to see cuerpo-territorio as a site of resistance or steadfastness, and to perceive the indigenous body as the first territory to be defended against colonial-patriarchal violence.”

3/19/2025 post-class wrap-up

I continue to be grateful for this small study group, where people are engaged with each others' work and showing up as best as they can and taking care and rest when they need to.

Just one quick follow-up note from this session. Here's a wonderful essay by Ashon Crawley, in his capacity as the AAUP chapter president at UVA, about how much is collapsed in “overreading” single subjects as just one thing: student protester, enslaved person ‘owned’ by Thomas Jefferson.

3/19/2025

TJ: Brooms, D. R. Not in this alone: Black men's bonding, learning, and sense of belonging in black male initiative programs. *Urban Rev* 51, 748-767 (2019).

This piece by Brooms uses qualitative data from student participants to study and highlight the ways in which Black Male Initiative programs in university spaces foster community, support, mentorship, comradery, and most importantly belongingness. The study suggests that programs provide adequate and safe spaces for black men where they can

confidently navigate racial, social, and academic challenges. This article emphasizes and argues how BMI programs are crucial in improving retention and inclusiveness for this population of students. Brooms then goes on to highlight the negative experiences that black men face in predominantly white institutions and historically black colleges and universities. This article highlights the ways in which BMI programs can support experiences, engagement, and even college completion. There is also a negative potential if these programs are present but lack the proper resources, funding, and structure they create an even more disengaging culture amongst black men, viewed as another disappointment. I think this article and literature will add to the in depth analysis of my study as I engage with BMI programs that are already in place. I appreciated the significance of this piece because it highlighted the components that negatively occur with an improper structure of initiatives and how disappointment leads into a psychological factor for black men.

3/19/2025

Ashanti

The article that I chose, “An Arts-Informed Narrative Methodology Rooted in Black Feminist Perspectives and Black Storytelling Traditions”, highlights the graphic short story as a tool for data analysis. I read this article in another class to lead a class discussion and couldn’t help but consider this article as a formidable example for the type of data analysis I want to do. In the article’s focus of inquiry, three key components to the methodologies’ sample study is 1) What does the current scholarship say about this methodology 2) How can this methodology promote agency and 3) How can storytelling traditions guide arts-informed researchers in analysis and synthesis.

The section that I was mostly interested in was the methods of analysis and synthesis are finding boundaries amongst the interviewees, finding interviews with appropriate context, thematic and functional synthesis, intrinsic coding (based on the analysis of the data section), and restructuring the memories of participants into the short stories. Some of the challenges brought from the author and I were of agency for the participants. The author was explicit in saying that the participants were given collaborative control, ultimately the qualm was when it came to the

final edit. How are these stories following each other ? If something needs to be changed do I consult the participants every single time ? These questions have more to do with my ethics, but I did make me consider how thoughtful I need to be if I do this method. Is it the same as critical fabulation ? How ? I do think this article provided me with knowledge that my ideas can be a reality, but the execution and what I feel comfortable with disclosing needs real assessment, especially if I have to go in front of a panel and defend every single choice I make.

Fearon, S. (2023). AN ARTS-INFORMED NARRATIVE METHODOLOGY ROOTED IN BLACK FEMINIST PERSPECTIVES AND BLACK STORYTELLING TRADITIONS. *Qualitative Research With Diverse and Underserved Communities*, 307

Emil-

Moeggenberg, Z. C., Edenfield, A. C., & Holmes, S. (2022). Trans Oppression Through Technical Rhetorics: A Queer Phenomenological Analysis of Institutional Documents. *Journal of Business and Technical Communication*, 36(4), 403–439.
<https://doi.org/10.1177/10506519221105492>

This article uses Ahmed's Queer Phenomenology (2006) as a framework to examine how two documents, the Equal Employment Opportunity (EEO) statement and a federal policy proposal about gender disclosure in homeless shelters, reinforce trans people's subjugation despite their "explicit acknowledgement of an ethical commitment to diversity." I have no background in technical document writing, but thought that seeing queer phenomenology applied to understanding the othering of trans people (rather than LGB people) would be helpful for writing my dissertation. It felt kind of weird reading this article now, when things are worse than when they wrote this— the "sinister and cynical purposes" of technical communication are really explicit, rather than just unintentionally "failing the audience." It led me to google to see if the EEOC exists still, and it made me want to throw up.

The article describes how forms and other technical documents lead to "failed orientations" when they are not inclusive of various identities (focuses on gender and mentions race), and highlights how this failure can lead to consequences including, "stress, pain, fear, and violence." E.g., feelings of shame, or being unable to access a medical procedure. The HUD example re: shelters was a trump 1.0 era revision of an Obama era policy that conflates sex with gender and explicitly directs women's shelters to turn away trans women, and erased antiracist language by omitting prior sections re: Hawaiian and Native American housing programs.

This is not a summary but thoughts: Their conclusion really seems to echo design justice...which is an approach I try to embody in my approach to "intervention development." One thing that they point out is that queer phenomenology highlights that when objects (such as documents, but can be other things) fail, "we become more aware of its form." The conclusion of the article focuses on looking at how trans folks are orienting themselves and their communities to move

forward...which brought me to thinking about how the experience of disorientation (being failed by objects, such as forms/systems not working for you), is an opportunity for greater awareness of how systems actively marginalize individuals/try to push us into following socially condoned paths....[It's late and i can't keep thinking]

Jorden -

I chose the article "Challenging Respectability: Student Health Directors Providing Services to Lesbian and Gay Students at Historically Black Colleges and Universities" because I was drawn to the way in which the authors wrote their research questions. More specifically, the questions were written in a way that inquired to the institution (or in this case) the institutional provider, on ways that they support lesbian and gay students on HBCU campuses. The research questions in this study were (1) How do student health directors at HBCUs promote policies and practices that are attuned to the health of their gay and lesbian students? And (2) What conditions are developed to cultivate a student health center that not only addresses students' physical health, but is also "in a position to reaffirm these students." As evidenced, there is an inquiry here that, in my opinion, gives the researchers opportunity to hear both the positives and negatives on how HBCUs providers support Lesbian and Gay students on campus. Rather than only inquire about one or the other, they set up their research questions to be able to obtain both answers.

This was further affirmed for me in how they employed their methods. They utilized narrative analysis and semistructured interviews. Intentionally, as Nguyen et al., share "We structured each interview around six broad open-ended questions that offered opportunities for us to tease out unique areas of tension during the interview and to "lead the respondent on a journey, to a frame of mind from which she will understand our 'big questions.'" As such, they could get the answers to their research questions and more due to the tension that arose from the answers to their interview questions. In reading this article, I learned a lot that could inform my study.

Specifically, I am seeing how methods and research questions can complement one another without strain. This was probably one of the first articles where I understood why a method was chosen based on the research questions. Additionally, while their interview questions were not available, I took note of how they only had six open-ended questions to guide the interview but were able to garner much information. To me, this is making me want to go back to my interview questions for my M1 to understand how I can better write questions that cause not only tension but opportunity for elaboration that may inform more than just the question asked.

Lastly, through this article, I learned themes that SHDs feel are important to support Lesbian and Gay students at HBCUs. While my study is at a PWI, I am interested in Black queer males and their insights might inform future questions that I have for student health practitioners or even students that have experience care and treatment from student health on campus.

Nguyen, T., Samayoa, A. C., Gasman, M., & Mobley, S. Jr. (2018). Challenging respectability: Student health directors providing services to lesbian and gay students at historically black colleges and universities. *Teachers College Record*, 120(2), 1-44.
<https://doi.org/10.1177/016146811812000201>

3/12/2025 - Post class wrap up

Thank you all - for honestly about how you're doing, for showing up, and for refusing to normalize fascism.

My question to you all: Are there topics, ideas that you would like prioritized in the coming weeks? Think about our group, what we've talked about...and this invitation can also include texts that you want to spend more time with.

Resources that I turn to for news (Dr. Patel's Digest):

- Here is Kelly Hayes' [Organizing My Thoughts](#). It is an essential source of curated news and ways to protect our communities. My Education and Society class loved [this piece](#) that we read at the start of the semester and continue to comment about how they need more information like this if they are going to be impactful teachers.
- Mariame Kaba's [Prison, Prose, and Protest](#) (this is a substack that requires a subscription. Imho, one of the best public pedagogies you can invest in)
- News outlets: Truthout, The Guardian, Al Jazeera, and Politico
- [Here](#) is one piece from Truthout about organizing in Latin American regions where abortion has been outlawed for awhile

3/12/2025 - questions, quote from Tuck and Yang and/or Tuck's piece on Suspending Damages

Ashanti- " We observe that much of the academy is to reproduce stories of oppression in its own voice."

2/26/2025

Jorden - Jarrel T. Johnson, Leslie D. Hall & Raphael D. Florestal-Kevelier (2024) Practical insights from the Human Rights Campaign's HBCU PrEP peer educator program, *Journal of LGBT Youth*, 21(2), 406-413. <https://doi.org/10.1080/19361653.2023.2297270>

The article "Practical Insights from the Human Rights Campaign's HBCU PrEP Peer Educator Program" highlights the initiative aimed at addressing HIV-related stigma and promoting HIV education at Historically Black Colleges and Universities (HBCUs). The program focuses on training students, referred to as "peer educators," to educate their fellow students about HIV prevention, specifically the use of Pre-Exposure Prophylaxis (PrEP). The program aims to foster awareness and education about HIV prevention among college students, particularly in communities of color, where there are higher rates of HIV transmission.

The article particularly focuses on HBCUs but I find this study to be relevant to what I am interested in working on in the context of PWIs. I chose this article because it mainly focuses on the peer health educators program. In this case, the peer educators are HBCU students trained to provide accurate information about HIV and promote the use of PrEP as a preventative measure. Further, the program uses a peer-to-peer model to help normalize conversations around HIV prevention and reduce stigma. By reading this article, it is helping me further inform my approach to my qualitative methods by understanding that I may need to interview students that are peer health educators at the particular institution or considering asking if there are qualitative results for surveys based on programs that address sex and sexual health. In doing so, I can supplement my analysis of the peer health training manuals by understanding how the peer health educators feel about the information they are presenting and how students on campus are responding to that information.

Another reason I chose this article is because I recently saw that a bunch of people were being laid off from the Human Rights Campaign and now I am thinking about the impact of this program given that there are attacks on HIV prevention programs in the federal government now. In reading this, it is clear that this program is helpful and should continue to be replicated but it seems that we may have an absence of this program in years to come. Ultimately, this article can be used in the literature review or in recommendations to nod to the usefulness of a peer health educator programs for future practice.

2/19/2025 post-class wrap-up

Our course focus on coding brought, imho, the best of meaning making with others. We covered the genealogy of coding, from grounded theory and worked with the to and fro of inductive and deductive coding. Here is the shared coding we did during the class session - time well 'spent'!

We also theorized (that's right - we were theorizing!) the many ways that silence can be understood and what that means for coding. The essay by Tressie Macmillon-Cottom (assigned) is an excellent example of 'data' being informed by both deductive (intersectional and structural analyses)

[Here](#) is the article I mentioned in class that addresses silence as a shield:

San Pedro, T. J. (2015). Silence as shields: Agency and resistances among Native American students in the urban Southwest. *Research in the Teaching of English*, 50(2), 132-153.

2/12/25

Emil Article: Calzo, J. P., Andrzejewski, J., Torres, C., Silverstein, S., Lopez, E., & Gordon, A. R. (2025). "There is a paywall to my happiness": The influence of socioeconomic determinants on transgender and gender diverse young adults' experiences with eating disorders. *Eating Disorders*, 33(1), 100–119. <https://doi.org/10.1080/10640266.2024.2381908>

This article states that it engages intersectionality theory (Collins, 2005; Crenshaw 2014) to highlight how socioeconomic determinants shape disordered eating and eating disorder "risk" around transgender and gender diverse young adults. They conducted eight online asynchronous focus groups (each lasted 4 days) and used rapid and rigorous qualitative data analysis (RADaR; Watkins, 2017), removing excerpts that had no clear direct or indirect connection to the study aims. Coding strategies also included, co-coding, looking at frequency of codes, close reading of metaphors and analogies for meaning making (Saldana, 2015).

I decided to share this paper in part because I think the findings are really important (and I'm glad I can cite this paper), but I am not sure about the relation between theory & methodological choices. It feels quant-oriented and superficial. I understand why they used virtual asynchronous focus groups (more accessible, easier to schedule, less concerns re: confidentiality, maybe easier to talk openly about socioeconomic factors), but I wonder how much depth is lost from people not being in direct conversation with one another. Despite my critiques, the findings related to cissexist appearance ideals, weight stigma, colorism, and racism and how this relates to SES and disordered eating is pretty straightforward/what I would expect. Interestingly, none of the focus group prompts were related to SES.

Jorden Article: Hutchings, Q. R. For me, us, our community: A kiki methodology for Black queer storytelling. *Departures in Qualitative Research*, 12(4), 6-28. <https://doi.org/10.1525/dcqr.2023.12.4.6>

This article essentially offers an innovative methodology that centers Black queer people. In the article, Hutchings (2023) offers "a rich, complex, and communal threading of Black queer life within qualitative research" (Hutchings, 2023). The components of a kiki methodology are (1) Black queer meaning-making, (2) Black queer storytelling, and (3) Black queer artistic expression (Hutchings, 2023). The goal of utilizing a kiki methodology is meant for it to be a "critical methodological approach that bridges Black queer ways of knowing, Black queer vernacular, and Black queer artistic expression" (Hutchings, 2023).

I chose to read this article because I am doing a deeper dive into the qualitative methodologies because of the feedback that I received from my committee members on my milestone project. Particularly, the feedback was that I needed to make sure that my theory and methods were throughout my paper and that my methods made sense for the study. Originally, I was planning on doing a case study. And while I believe that I can use a case study for my study, I believe that the Kiki Methodology offers

more in relation to prioritizing Black queer voices and stories. In particular, I am interested in Hutchings's use of podcast focus groups and artistic expression. I also, leveraging my advisor's connection, reached out to Dr. Hutchings and will be meeting with him in-person to learn more. From reading the article and being in conversation with them, I hope to be able to employ the Kiki Methodology for my milestone.

Ashanti: Powell, and Coles (2020). 'We still here': Black mothers' personal narratives of sense making and resisting antiblackness and the suspensions of their Black children. *Race and Ethnicity*, <https://doi.org/10.1080/13613324.2020.1718076>

This article offers a descriptive (not prescriptive) narrative on Black mothers and their journey in seeking educational practices for their children in a system that is inherently antiblack. Powell and Coles, triangulate BlackCrit (Dumas & ross, 2016), historical trauma (Evans-Campbell, 2008), (Sotero, 2006), and Living Black History (Marable, 2006) as a means to conceptualize these stories (counterstories) of their children being suspended from school, many of whom were under the age of 5 at the time of the suspension. In the article, the authors coined the term "altar call sampling", as a way to recruit and sample participants; this is also a nod to the Black church's use of the altar call at the end of service in order to allow "the hurting and the hopeful" to be prayed for and heard. The article's purpose was to not give a binary recommendation on how to "fix" the issue, but allow researchers and educators a more holistic look on the 'school-to-prison pipeline', which is always centered around deficit language.

I chose this article, based on the title and abstract, however I stayed for the methods and frameworks. The utilization of "altar-call sampling" is interesting to me as I navigate how I want to invite my community in to speak to their oral histories. Tunette Powell, one of the article's authors, shared their experience online and through that was able to find other Black mothers that had experiences with their children being suspended. The reasoning behind the "altar-call sampling" was symbolic to me because 1) I am a child of the Black church and therefore have experienced the altar call myself, 2) I contextualized how I would like to invite my participants into the work. The method is super Black. In the article, the authors also spoke to using BlackCrit as a methodology and how the usage of the counterstory (Solorzano and Yosso, 2002), puts Blackness at the forefront of the work and eliminated white supremacy as the center of the work. I sincerely appreciated the usage of counterstory as a way to make sense of how these suspensions affect Black mothers, but also how it is a covert way of saying DEI (for today's climate).

2/8/2025 - post class wrap-up and building out the next part of the course

Hello All, my apologies for this later than usual wrap-up. Thank you for the braiding, for the creating, for showing up as you did. Space and place makes a tremendous difference,

I have added topics and readings based on our discussion of your priorities. Please see updated syllabus. I have made the syllabus editable so that you can add intros/outros for classes as well as comment on what is there.

Please note that our sessions until the first week in April will be web-based, with weeks noted for 1-1 meetings with me.

Please add other priorities for you in this course - we will do our best

Lastly, there are so, so many lessons from Braiding Sweetgrass about knowledge and ways of knowing as always, at core, involving mutuality. Please remember the tension of one person holding the bundle taught so you could braid. Hang on to that sensory imprint.

2/5/25

TJ- "As an enthusiastic young PhD, colonized by the arrogance of science, I had been fooling myself that I was the only teacher. The land is the real teacher. All we need as students is mindfulness. Paying attention is a form of reciprocity with the living world, receiving the gifts with open eyes and open heart. My job was just to lead them into the presence and ready them to hear. On that smoky afternoon, the mountains taught the students and the students taught the teacher"

Possible book: Thinking of this Book

College Students' Sense of Belonging: A Key to Educational Success for All Students
by [Terrell L. Strayhorn](#)

Ashanti- "Despair is paralysis. It robs us of agency. It blinds us to our own power and the power of the earth." p. 333

Maybe Book- Armed Struggle by Dr. Gerald Horne/ Hammer and Hoe by Dr. Robin D.G Kelley

Emil-I have totally fallen off with Braiding Sweetgrass! Been listening to audiobook, but haven't been able to keep up with everything going on...

Jorden

"Asking what is our responsibility is perhaps also to ask, What is our gift? And how shall we use it? Stories like the one about the people of corn give us guidance, both to recognize the world as a gift and to think how we might respond."

Whew. The last third of the book has been filled with quotes that it was hard to focus on just one. But, after going back through the readings, I landed here. I believe, if I am not mistaken, that I ask myself this question day in and day out. "What is my gift and what am I to do with it?" Some days I think it is the fact that I have the willpower to ask the necessary questions to get things done. Other times, I believe that my gift is just to provide happiness to others through humor. Whether I know that my unique gift is or not, I recognize that it is important to have one. And,

unfortunately, I feel like this thought has been lost for others. More specifically, forget this idea that we need to respond to the world being a gift with our gifts. At this point, I feel like there are too many people dabbling in too many things that don't concern them in response to the world restoring itself. As such, others cannot use their gifts for their intended purpose. I am not sure how we will fix this but we need a reset for everyone to understand what their gift is, when they should use it, and a shift so people can back out of things that aren't as gifted or talented in.

1/29/2025

TJ

"Anyone knows that harvesting a plant will damage the population. You're wasting your time. And I'm afraid I don't find this whole traditional knowledge thing very convincing."

Ashanti- The way of the Three Sisters reminds me of one of the basic teachings of our people. The most important thing each of us can know is our unique gift and how to use it in the world. Individuality is cherished and nurtured, because, in order for the whole to flourish, each of us has to be strong in who we are and carry our gifts with conviction, so they can be shared with others. Being among the sisters provides a visible manifestation of what a community can become when its members understand and share their gifts. In reciprocity, we fill our spirits as well as our bellies. P.142

This quote made me think about the question: What happens when individuality leads to violence (pure violence, military violence, etc.)? When that unique code of the human becomes vilified and the community sees that individuality as a threat? On the other side of that: What happens when the community that upholds individual strengths use that as a way to strengthen the community (Please excuse my morbid thinking, this week is just a lot)

Jorden - Being naturalized to a place means to live as if this is the land that feeds you, as if these are the streams from which you drink, that build your body and fill your spirit. To become naturalized is to know that your ancestors lie in this ground. Here you will give your gifts and meet your responsibilities. To become naturalized is to live as if your children's future matters. To take care of the land as if our lives and the lives of all our relatives depend on it. Because they do.

In thinking of this quote, I am noting that it is clear that only a select few have read braiding sweetgrass. I say this because we have not been and we are not currently moving towards a place and state where "taking care of the land as if our lives and the lives of all our relatives depend on

it.” Which is so unnerving to type. Beyond that though, I think this project of “becoming naturalized” is interesting. I think the term has been codified to mean something as the author alluded to but I think if we take the project of “becoming naturalized” seriously, we could open the door to understand why prioritizing the land is important. We live in a world where the next new invention is going to save us or provide for us - but how did we do it before inventions did not take 1 year to create? I think if individuals decided to engage in the project of “becoming naturalized” we may be able to find the things that build our body and fill our spirits in ways that foster good relationship with the land and with others.

1/22/2025

TJ-

“I come here to listen, to nestle in the curve of the roots in a soft hollow of pine needles, to lean my bones against the column of white pine, to turn off the voice in my head until I can hear the voices outside it: the shhh of wind in needles, water trickling over rock, nuthatch tapping, chipmunks digging, beechnut falling, mosquito in my ear, and something more—something that is not me, for which we have no language, the wordless being of others in which we are never alone. After the drumbeat of my mother’s heart, this was my first language.”

This phrase sticks with me in many ways. As I read the words I attempt to imagine its connectedness and relevance to time, space, environments.

Braiding Sweetgrass Quote- Ashanti

“Every word I learn comes with a breath of gratitude for our elders who have kept this language alive and passed along its poetry. I still struggle mightily with verbs, can hardly speak at all, and I’m mostly adept with only kindergarten vocabulary. But I like that in the morning I can go for my walk around the meadow greeting neighbors by name. When Crow caws at me from the hedgerow, I can call back Mno gizhget andushukwe! I can brush my hand over the soft grasses and murmur Bozho mishkos. It’s a small thing but it makes me happy.” (Kimmerer p.70)

Why this quote ? The chapter, Learning the Grammar of Animacy, was my favorite when I first read Braiding Sweetgrass and this quote stood out to me. It makes me consider how memory and rootedness go deeper than just assumed knowledge but intrinsic knowing. What solidifies this idea of memory is “our elders who have kept this language alive and passed along its poetry”, this part of the paragraph not only speaks to generational breath into ways of knowing but also makes me think of how language, stories, and poetry are passed down in order to give life to the culture. This idea speaks to the grammar of animacy and also an invisible thread that connects both things perceived to be nonliving and living things.

Jorden

“The earth was new then, when it welcomed the first human. It’s old now, and some suspect that we have worn out our welcome by casting the Original Instructions aside. From the very beginning of the world, the other species were a lifeboat for the people. Now, we must be theirs. But the stories that might guide us, if they are told at all, grow dim in the memory. What meaning would they have today? How can we translate from the stories at the world’s beginning to this hour so much closer to its end? The landscape has changed, but the story remains. And as I turn it over again and again, the Skywoman seems to look me in the eye and ask, in return for this gift of a world on Turtle’s back, what will I give in return.

Why this quote?: This quote brought up a lot of things for me. Reminiscent of things in my childhood, actually. Upon reading this quote, I began to think about “Avatar the Last Airbender” and Power Rangers which both have the reference of land upon a turtle’s back. In a way, I am wondering if they read braiding sweetgrass to utilize the message to exemplify how to restore life (I can go in more detail in next class).

The other thing that got brought up for me was the “How can we translate from the stories at the world’s beginning to this hour so much closer to its end?” Given the shift in administration, I think these stories are further going to get lost and we are not going to be able to find restoration for what once was in a time when we so desperately need it. How can we be a lifeboat to other species and let the stories guide us when we are convinced that when one side of the country is on fire and the other has snow on the beaches, that nothing is wrong? This quote was very timely; but I distraught thinking about who gets to decide what stories get restored to be shared to the masses and which ones will get buried.

Emil:

“In the old times, our elders say, the trees talked to each other. They’d stand in their own council and craft a plan. But scientists decided long ago that plants were deaf and mute, locked in isolation without communication. The possibility of conversation was summarily dismissed. Science pretends to be purely rational, completely neutral, a system of knowledge-making in which the observation is independent of the observer. And yet the conclusion was drawn that plants cannot communicate because they lack the mechanisms that animals use to speak. The potentials for plants were seen purely through the lens of animal capacity. Until quite recently no one seriously explored the possibility that plants might “speak” to one another...There is now compelling evidence that our elders were right—the trees are talking to one another. They communicate via pheromones, hormonelike compounds that are wafted on the breeze, laden with meaning.”

Why: I think about how things are “known” and what is “evidence” and “evidence based practice” and how slow academia is to know the things that people already know...but also in this case how people can be dismissed for believing things like that plants communicate. I also bring this up because I notice this in myself...There is a flower essence guy in Minneapolis who is maybe in his 80s at this point? He used to be in a phd program in Math in the 60s (I think?). He has oriented his whole flower essence practice around doing things in a way that others can

understand. I really value him and his work but part of me doesn't believe him? I mean I do? But think of him as existing in a different world? I say "existing in a different world" with both respect and suspicion...I'm not sure that makes sense...just trying to point out how this book makes me really recognize within myself how I can dismiss what others say they know because it doesn't fit into how I experience the world or what I "know" to be true.

Third week: article shares

Ashanti

This article illustrates a story I did not know very well. It highlights a television program known as, *Inside Bedford Stuyvesant*, as a place to investigate the underlying question of who and how do we represent a community that has long been seen as desolate, unruly, and of course "the ghetto". Heitner, seeks to examine the implications of how aesthetics and public affairs program content paints a picture of a community during the Black Power movement (specifically in the first two seasons of the program, 1968-1969). The article uses archival episodes of the show, IBS, oral history interviews conducted by Heitner from those who took part in the program, and other archival material to illustrate the impact of this program on the perception of Bedford Stuyvesant, and how the program had been utilized as a place for the Black community in Brooklyn to congregate.

The article's title, "The Good Side of the Ghetto: Visualizing Black Brooklyn: 1968-1971", is what initially drew my attention. I thought it would be about Black migration and the borough's geographic makeup. At this point in time in Brooklyn, there were many communal lines being drawn by ethnic groups (Jewish, Caribbean, Southern Blacks, etc.). I did not realize that I would come to learn about a television program that lasted for four years, that was used to improve the aesthetics of Brooklyn and be used to garner support from government officials that sought to have a "War on Poverty". The most interesting point, one that I didn't know existed, was that Robert Kennedy visited Brooklyn and was a key part in making the program happen. In collaboration with filmmakers and writers of the Black Arts Movement, the program was to highlight "the beautiful" sides of Brooklyn life. I cannot help but see the modes of respectability come into play here, which was also pointed out by Heitner. It has led me to think more thoroughly about aesthetics and Brooklyn, as well as bringing me back to *Mammies*, *Matriarchs*, and other *Controlling Images* by Patricia Hill Collins.

Heitner, D. (2008). The Good Side of the Ghetto: Visualizing Black Brooklyn, 1968-1971. *The Velvet Light Trap*, 62(1), 48-61.

Jorden

This article is one of the many articles that specifically name the two types of oppression that I want to identify in the study that I am working on. Specifically, this article focuses on how racism and homonegativity impact the usage of HIV PrEP among Young Black gay men who have sex with men (MSM). While my study is intended to be broader (including testing and treatment of other STDs and STIs), this article names medical mistrust and mistreatment in the healthcare system for gay MSM which is important as higher education institutions are just microcosms of larger society. As such, this article appears to be a study similar to mine but does

not focus on students and is only about HIV PrEP appointments.

The results of the study revealed that previous and anticipated negative interactions with physicians created barriers to getting HIV PrEP medication. Additionally, they noted that negative and discriminatory actions need to be addressed in order to improve care. The results of this are helping me think about my interview protocol with students and while I shouldn't assume their experiences, I should be aware that this does exist. Methodologically, I was drawn to their data analysis section because I struggled with this a little bit for my milestone 1. Given that their study is relatively similar, I believe that I can learn from their three-stage analytic coding strategy to code documents and interviews.

Quinn, K., Gomez-Dickson, J., Zarwell, M., Pearson, B., Lewis, M. (2018). "A gay man and a doctor are just like, a recipe for destruction": How racism and homonegativity in healthcare settings influence prep uptake among young Black msm. *AIDS and Behavior* (23), 1951 - 1963. <https://doi.org/10.1007/s10461-018-2375-z>.

1/15/2025 - Fantastic class session - thanks to all for bringing honesty, warmth, and engagement on a cold, snowy day. The descriptions of your research projects to my mother were spectacular (she got a kick out of the exercise when I spoke to her). Keep those simpler versions and remember that they are only simpler in vocabulary, not conceptually, ethically, or methodologically. I'm going to blame this arctic winter for the lack of comments in the discussion space, but for next week, **remember that in the third week, next week, you should post a citation and a two-paragraph summary of an article that is relevant to your study, in terms of content and/or methodologically.**

1/13/2025 - Introductions (see weekly schedule for prompt)

Emil- Why this: Trans folks have eating disorders at really high rates compared to cis people, yet they don't typically access ED care (it's not made for them, financial barriers, etc.). Primary care is typically the site of health screening/overall health management in our healthcare system. Trans folks go to great lengths to seek care from trans-affirming primary care providers (primary care providers that provide access to medical transition care in the context of "whole person" care and are interpersonally trans-affirming), and those with access to trans-affirming primary care providers are less likely to report delays in care due to fear of discrimination. However, trans-affirming primary care is rarely studied, and typically only studied in the context of infectious disease prevention (e.g., HIV). We know from trans people with disordered eating that their experiences related to eating disorders/disordered eating in trans-affirming primary care isn't great (lots of unwelcome comments re: bodies/weight, weight stigma in medicine overall, etc). There haven't been any studies yet about how trans-affirming primary care providers themselves think about eating disorders/disordered eating among trans people, what their training is, etc. My long-term goal is to collaboratively (with "patients," providers, administrators, etc) develop interventions to support primary care providers to better care for their trans patients (as

it relates to mental health overall, but specifically disordered eating/eating disorders). This is kind of a way to assess what their needs are, but I am particularly interested in their overall experiences/emotional experiences as it relates to this topic because addressing weight stigma/eating disorder stigma is fundamental to meaningfully making change (we're working against the whole medical model, Eurocentric body image ideals/ideas of "health" and what health is).

Why now: In some ways I answered this above, to inform future interventions, this study was informed by focus groups with trans folks with eating disorders who go to trans-affirming primary care providers. Also because I'm finishing my degree and this is my dissertation (and it is supposed to be done by May!!!).

Why me: I worked as a behavioral health consultant (therapist/social worker embedded in primary care settings) for 4+ years, mostly at an LGBTQ center, I have my own experience of untreated disordered eating (that had some health consequences), and I am genderqueer/consider myself part of the trans community. I have some insight as a patient, provider (therapist that worked closely with primary care providers), and as someone in trans community who sees first hand the prevalence of disordered eating in this community and how carceral treatment options (ED inpatient care) can cause iatrogenic harm and contribute to medical/mental health mistrust. In my work I saw lots of people with eating disorders, the vast majority undiagnosed/never recognized by healthcare providers, despite health resulting consequences. I also saw providers exacerbate patients' disordered eating (unintentionally, sometimes maybe intentionally?), despite their best intentions.

TJ- Your research Focus: why this, why now, and why you?

My research focuses on in short the sense of belonging for black males at predominantly white institutions. In my research I want to be critical of programs, organizations, or black male initiatives that focus on improving the experiences, communities, involvement, and successes of this marginalized group. Grounded in foundations of belongingness or even Maslow hierarchy of needs I want to qualitatively learn a way to present these experiences, and understandings and what that means for this population. The why me is also evident as I too want to tell of my stories and experiences around this topic in some capacity. I hope that the advance qual course will allow me to build on more theoretical frameworks and ways to connect them. Definitely want to work toward milestones 1-2 here

Ashanti- Your research focus: why this, why now, and why you?

My research focus is Black Parents and Teachers Pedagogical Practices in Vocational and Public Schools in Brooklyn. As a native and multigenerational resident of Brooklyn, I know that there is a rich history that feeds the Black community in Brooklyn. I know that in the timeframe that I am looking at (roughly 1965-1980) that this was a significant time due to the intersections of the Black Arts Movement, Black Student Movement, and Black Freedom Movement.

Specifically, I am seeking to understand how different methodologies (performance, writing, television, and traditional teaching) contribute to ways of knowing for Black students in Brooklyn. I also want to understand how the Black Student Movement shifted the perception of how the NYCDOE viewed itself in the climate of the Black Freedom Struggle to Black Power, which led to the creation of Medgar Evers College.

Two courses that have allowed me to focus on a timeline were Critical Perspectives in Urban Education and Historical Archive Methods, where I was able to exercise my archival knowledge and learn how to approach the archive. There are two specific goals that I have for this time, that are both semi short term and long term. The first being that I would like more practice on taking the information that I get from the archive (or any other form of methodologies) and coherently write my own interpretation of it. The second, which is a bit more ambitious, is to write the manuscript of my first chapter for Milestone 1-2.

[Jorden - Your research focus: why this, why now, and why you?](#)

My current research focuses on the intersection of student health, student health services, and minoritized students. More specifically, I am interested in understanding how students that are Black and/or queer experience student health centers at institutions of higher education. This particular topic is important because we are at a time when different viruses and bacterial infections are making their way to college campuses (i.e., monkeypox, COVID-19, measles, bird flu) and it is unclear how students are experiencing the care they are getting from the student health centers. As such, I believe that by centering the experiences that students have at health centers, there is an opportunity to learn what is going well and what can be improved on. I am focusing my research on this because I have a personal relationship with this particular subject and feel that studies are being commissioned around this topic but excluding the nuances based on race, gender, and sexuality.

To this class, I am bringing research experiences from my intro to qualitative methods course as well as my intro to quantitative methods course. In those courses, I was able to create an interview protocol for my milestones 1 and 2 as well as begin to thoroughly frame my study through my introduction, and research questions. Further, I was able to develop introductory coding skills as well as different quantitative analysis skills including the usage of Stata to do so.

For this course, I would like to continue to work on my milestone 2 project. At this point, I am beginning to review documents and interview students. As such, this course I am hoping to enhance my qualitative skills to provide more rigor and depth to my current research project.

1/8/2025 - post class wrap-up from LP

What a fantastic start to our course. Thank you one and all for showing up so fully and supportively of all in the space, including me. In keeping with the outrigger canoe image I showed, I have but one oar in those course. We each need to be mindful of our own oar and how we are actively shaping the space of the class each week.

I have hyperlinked the ppt that I used in class to go through baseline concepts and our map/compass for the semester. It is image-heavy and text-light, so if you missed the first session, I'm happy to explain what some of the images and low-text slides mean in more detail.

There were three resonant notes in our first class: the centrality of history, curiosity to ways of knowing that may come to us in surprising ways, and the inextricability of self in re-search. I'm excited to get more into these topics with you all and more as they unfold.

Logistical point: Third week of each month: post a summary of a qualitative research study you've found in your area of interest and/or methodologically. Fourth week of each class will include writing workshop. I'll go more into detail about what makes a good writing group in the second week of class and provide dates/procedures for who we'll do this every month.

Next up here are your introductions of yourselves to each other.