

Open Access Theory

How We Are Represented is How We Are Treated: The Pursuit of Transformative Anti-Oppressive Research

Notisha Massaquoi, Ph.D.^{1,2*}, Tolulola Taiwo-Hanna, MSW²

Citation: Massaquoi, N., Taiwo-Hanna, T. (2025). How We Are Represented is How We Are Treated: The Pursuit of Transformative Anti-Oppressive Research. Journal of Critical Research Methodologies.

Editor: Dionisio Nyaga, Ph.D.

Editor: Rose Ann Torres, Ph.D.

Accepted: 11/02/2024
Published: 01/02/2025



Copyright: ©2025 Massaquoi, N., Taiwo-Hanna, T. Licensee CDS Press, Toronto, Canada. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>)

¹Department of Health and Society, University of Toronto Scarborough, Canada

²Factor Inwentash Faculty of Social Work, University of Toronto, Canada

³ORCID:0000-0002-9674-4500

*Corresponding author: Notisha Massaquoi, notisha.massaquoi@utoronto.ca

Abstract. There is a clear need for research methodologies to guide those who wish to invoke greater ability for the principal substance of research, the process, and the goals of the scholarship to engage in an anti-colonial practice. Decolonizing social work research methodologies by engaging in anti-oppressive practice and critical tact knowledge supports the intention to detail research findings in a manner that allows the participant's voice to overpower and decenter our analysis instead of giving credibility and centralizing our perception of others' lives. Entitlement, privilege, and fear of losing power and control may prevent researchers from engaging in a transformative research practice. However, one has to question the moral and ethical conundrum if we do not seek to disrupt oppressive colonial-driven research practices that have been harmful to many communities. As researchers, we are trained to follow the ethical principles of respect for individuals, beneficence, and justice. We are often focused on something other than the ethics of representation in which we are concerned about accountability and responsibility towards the communities we study. In this article, we are advocating for a social work research practice that addresses the ways in which the positionality of the researcher and the research participants influence the anti-oppressive research process and outcome. It is the understanding that we have a responsibility not only to individual study participants but to how the communities they belong to are represented and positioned for success by our research. At the end of the day, how we are represented by research is often how we are treated.

Keywords: Anti-Oppressive Research, Afrocentric Social Work, Decolonization, Transformative paradigm.

Introduction

“Broad brushstrokes throughout are good. Avoid having the African characters laugh, or struggle to educate their kids, or just make do in mundane circumstances. Have them illuminate something about Europe or America in Africa. African characters should be colourful, exotic, larger than life—but empty inside, with no dialogue, no conflicts or resolutions in their stories, no depth or quirks to confuse the cause.”

— Binyavanga Wainaina, “How to Write About Africa”

In his most acclaimed essay, “How to Write About Africa,” the late queer Kenyan activist Binyavanga Wainaina (2005) satirically mocks the traditional Western colonial gaze with its imperialistic descriptors of Africa and its people. While he dismantles the clichés and preconceptions of Africa often held by Western writers and readers, his words warn all, including those of us who claim African identity. Our mission is to avoid written engagement and analysis of African issues and African people in a manner that lacks depth or conveys a shallow interrogation of complex lives without reflection on how those lives have often been misread and shaped by an oppressive colonial gaze. According to Carlson (2017), an Anti-colonial gaze involves recovering traditional knowledge as a strategy that resists its replacement with Western ways of knowing. This is a process that is endemic to colonialism, resulting in the constant misreading of subjects who reside outside of Western centrality. To combat this, Dei (2000) asks us to evoke intellectual understandings that are not forced through Eurocentric lenses. Similarly, Torres and Nyaga (2016) invite us to join them in questioning our notions and presumptions of the oppressed other, which is a state in which we close ourselves off from seeing abilities, strengths, and awareness[es] that others have of themselves and the world around them. There is a clear need for research methodologies to guide those of us who wish to engage in anti-colonial practice and scholarship, and these methodologies have the potential to transform our understanding of Africa and its people.

We are pursuing a transformative research practice that incorporates anti-oppressive methodologies and critical tacit knowledge in articulating an anti-colonial research practice. Critical tacit research knowledge is the knowledge we implicitly acquire through personal research experience with particular communities of interest (Galimberti, 2023). This knowledge is often difficult to articulate and make legible in the traditional formats in which we, as Western researchers, have been trained. However, this knowledge is valuable and significant enough that we must find ways to pass it on from researcher to researcher in a tangible format or, in the case of this collaborative project, from professor to student. Our ultimate goal is for the research participant to encounter us in a more respectful

engagement. We are exploring the concept of developing transformative research practice from the positions of a researcher and tenure track assistant professor who identifies as a Black African immigrant and has been a social worker for 27 years, and a PhD student researcher, course instructor, and social worker, who identifies as a Black African Canadian.

Decolonizing our research methodology by engaging in anti-oppressive practices and critical tact knowledge supports our intention to detail research findings in a manner that allows the participant's voice to overpower and decenter our analysis instead of giving credibility and centralizing our perception of their lives. For example, in traditional qualitative methodologies, research participant quotes are used to give weight to our analysis of their lives. However, if we turn to our shared West African heritage and evoke the tradition of Oriki when depicting the participants' life stories in research findings, we would have a much more meaningful and deeper understanding of Black research participants. Oriki is the oral praising of an individual through lengthy poetry or prose, which recounts the details of their lives, their challenges, and what they have overcome to become the resilient person they are today. Oriki, or the recounting of one's life by another, is believed to positively affect one's conception of self and one's role in society. Oriki is a point of honor and pride, and the effect of Oriki on the subject is enormous, for it infuses the recipient with a sense of self, a reflection on their ability to endure the past, and the ability to dream about a bright future (Adeniji-Neill, 2014). To evoke a tradition like Oriki in our qualitative research methodologies would be to shift focus from typical research aims to understanding, exploring, and prioritizing work that uplifts and celebrates.

We are advocating for a research practice that addresses how the researcher's positionality and the research participants influence the research process and outcome. Entitlement, privilege, and fear of losing power and control may prevent researchers from engaging in transformative research practices. However, one has to question the moral and ethical conundrum if we do not seek to disrupt colonial-driven research practices that have harmed many communities. As researchers, we are trained to follow the ethical principles of respect for individuals, beneficence, and justice (Shaw, 2018). We are not often focused on the 'ethics of representation' in which we are concerned about accountability and responsibility towards the communities our research participants belong to (Massaquoi and Mullings, 2021). It is the understanding that we have a responsibility not only to individual study participants but also to how the communities they belong to are represented and positioned for success by our research (Chesser et al., 2019). At the end of the day, how we are represented by research and researchers is often how we are treated as Black people and Black communities. This is to say that how researchers choose to represent research participants impacts how Black communities are viewed, including how their needs are [mis]understood and their

personhood is not fully realized, all of which shapes the benefits or resources that may [not] be allocated to them by those in positions of power.

We have engaged with the frameworks of critical race, anti-colonial, feminist, and queer theory throughout our academic pursuits and have immersed ourselves in anti-oppressive theory and practice throughout our social work careers. Put briefly, critical race theory tells us that the socially constructed classification of ‘race’ has been used to shape society in a way that continually re-affirms racial hierarchies as race-based oppression is woven within the fabric of our systems, debuting with colonialism (Delgado and Stefancic, 2017). Anti-colonial theory generally involves dismantling colonial epistemologies and structures by centring Indigenous ways of knowing and being (Khan, 2019; Schiele, 2017). Feminist and Queer Theories also reveal the socially constructed nature of gender and how gender roles have been used to organize society in historical and enduring ways oppressively. Queer and Feminist Theories, as well as Critical Race Theory, also emphasize the importance of maintaining a lens that highlights intersectionality—oppression on the basis of multiple systemically oppressed identities (Collins, 2020). We realize that the combination of this knowledge guides the development of a transformative anti-oppressive research practice deeply rooted in an anti-colonial framework. The focus is on hierarchies, power dynamics, and the need to equalize power, engage in reciprocal relationships, relinquish ownership and control, and collaboratively work towards social and systems transformation.

The ultimate goal, which is to develop research practices and outcomes that benefit the Black communities we study, can only happen if we intentionally decolonize the Western research methods we employ. This is achieved through humility, critical reflexivity, and a commitment to be accountable to the communities we study (Massaquoi, 2023). It is an understanding that the research process must become relational instead of transactionally weighed down by the technical processes of research design and methodology (Cho and Trent, 2006). Our role as researchers is not simply to state goals and objectives but to also make our intentions transparent. For example, our current research goal is to increase access to health services for Black communities in Canada. However, we intend to ensure that our research contributes to Black people's survival, well-being, and increased life expectancy. Our intentions must be as clear and articulate as the research goals and objectives we prepare for ethics protocols. Intentions are what build deep relationships and trust with the communities we research. Without this, our work lacks integrity and is rendered useless.

Anti-Oppressive Research?

While anti-oppression is not viewed as a fixed or specific methodology (Parada and Wehbi, 2017), it does guide the theoretical and epistemological manner in which the research process should unfold. Anti-oppressive approaches that guide how knowledge is created and what knowledge is produced provide the epistemological base for transformative anti-oppressive research. We intend to engage in a research process that

illuminates the lives of individuals and furthers social justice efforts toward the liberation of Black people. Transformative anti-oppressive research aims to create understanding by emphasizing the history and context of an individual's experience and understanding that an individual's world is always impacted by social, cultural, and political forces (Ahmed, 2007; Wojanar and Swanson, 2007). This perspective positions the researcher's role as co-constituent with research participants, with the researcher as a highly visible insider (Preston and Redgrift, 2017). The researcher's lived experience should not be discarded and is often the motivation for engaging with a particular research topic. Our research focuses on the day-to-day struggles of being Black in Canada as we and the people around us also experience this reality. It is the main driving force behind our research and how we conduct it.

The anti-oppressive epistemology and principles that guide our methodological engagement allow for the introduction and discussion of power in the research process. This departs from the traditional way of conducting research on research participants, who have little to no voice in how the research process unfolds (Parada and Wehbi, 2017). A commitment to transformation as a researcher means committing to the constant challenging of our assumptions and analysis and being advocates of change alongside the communities, we co-create research with we study. The goal is always to disrupt, overturn, and reconstruct oppressive values, definitions, policies, institutions, and relationships (Massaquoi, 2017). This includes our work with research participants. It is important of us to recognize the fact that issues of power run through every aspect of our research and our relationship with the research participants.

While this may not be overtly transparent to the reader, our analysis of research findings and the conclusions we draw are heavily shaped by our chosen profession, race, gender, sexual orientation, class, political orientation, and immigration status, among many other intersecting social locations and identities. While our identities and social locations are crucial to our deep understanding of the research participants' experience, it remains a challenging exercise not to allow these identities to interfere with our ability to accurately, rather than on their terms, represent the research participants, the presumed "other" in our work. This would only be possible with heavy scrutiny of the complex intersection of our own story, our interaction with the research participants, our negotiation of power dynamics, and the final written word, which constructs and reconstructs identity through research data (Marshall and Rossman, 2006). As Black researchers working with Black communities, we often look to Afrocentric and African scholarly research methods, which are described as not objective practices that can be applied to static objects (Macharia, 2015). However, rather the methodology itself is a struggle of provisional labour. Such struggles are particularly loaded because, as asserted by African scholar Tamale (2011), methodologies are frequently created within

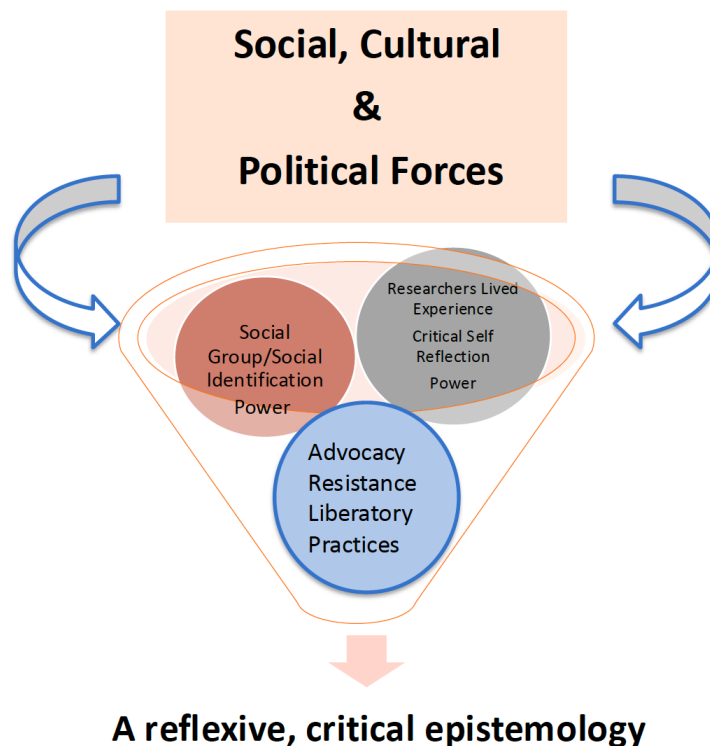
histories of imperialism and violence against Black communities (Matebeni, 2013; Massaquoi and Mullings, 2021).

Establishing a Transformative Research Process

A transformative research process can only succeed if trust is achieved in the power-driven relationship between researcher and study participants, and critical self-reflection is a vital component of the researcher's methodological process (Arnold et al., 2022). It then stands to reason that critical self-reflection would enable the researcher to enter into a relationship of meaningful quality and awareness, in which we understand ourselves to be in a relationship with the community we are studying and are highly aware of their relationship with us. This is necessary to achieve critical subjectivity (Alirangues, 2018). This means we should not suppress or bracket our subjective experience but instead embrace the fact that our knowledge comes from a perspective we need to attend to and the biases at play. It is through a reciprocal understanding that trust is built, which is necessary for an interactive and empowering research process. Decolonizing our research process and engaging in a transformative research practice ultimately relies on the awareness of power in our relationships with communities and shifting that power in favour of those communities.

A transformative anti-oppressive researcher intentionally engages in acts of resistance throughout the research process. Resistance in this context is how we must challenge ourselves and others in ways that may make us uncomfortable as researchers. It requires us to redistribute the power and privileges many of us will acquire on the backs of the marginalized research participants we study regarding the degrees, awards, publications, funding dollars, titles, promotions, and expert statuses we aim to accumulate. Resistance also means that we must be truly transparent about our lives by using our personal experiences as Black people living in Canada and struggling to develop strategies to withstand and eliminate oppression throughout our role as Black researchers (Massaquoi, 2017). Research as resistance takes up the complex lives of Black subjects as the critical source of research knowledge, which allows us to grapple with the politically personal worlds of everyday racism and the imposed boundaries of identity that exist outside of belonging (Freidman, 2017). Importantly, it allows us to transgress academic and disciplinary explanations of how research should be conducted. A transformative research practice understands that social, cultural, and political forces are spinning the research funnel, which contains the researcher's experience, particularly as it intersects with the social group being studied while employing liberatory practices (See Figure 3). The result is a reflexive, critical epistemology for transformative research.

Figure 3: Visual Representation of Transformative Anti-Oppression Research



Reflexivity as a Tool of Transformative Research

As transformative anti-oppressive researchers, our goal is ultimately to facilitate the decolonization of knowledge production. In this effort, reflexivity becomes a major tool for ensuring rigour in the research process. It is a tool that promotes ethical exploration and situates us in a non-exploitive position vis-à-vis the research participants due to the act of decolonizing the discourse of the “other.” It forces us to constantly interrogate the cultural standards we use to interpret the research and lives of the participants and to honestly assess the impact of this interrogative lens on the research process through constant self-monitoring (Adu-Ampong, 2020). Understanding how we, as the researcher, may be impacted by the characteristics and experiences of the research participants, and vice versa is of paramount importance. For us, this has involved a continuous process of internal conversation about, and self-evaluation of, our positionality and the potential for the research study outcomes to be impacted by this vantage point.

Throughout any research, we undertake a process of self-exploration which, at any given moment, allows us to monitor what is meant to be in relationship with the research participants and the potential ramifications of a particular position and/or moment on the research. In the transformative

process, there is the practice of refinement which is done by constantly updating one's own position relative to each new study, repeatedly questioning oneself and discussing with others (e.g., peers, colleagues, supervisors) the current position and how it may affect the participants and the research (Camacho, 2016). One such example is the need to reflect on our professional designation as a social worker versus that of a researcher. Some of the questions grappled with included, at what point should we intervene if a research participant needs assistance? When can we justify stepping out of the researcher's role into the role of a skilled social worker? What were the ethical considerations that need to be explored when, during the course of an interview, we realize we have information that could assist a participant? Or that we could guarantee a successful referral to an organization that the participant needs? Or that we could use contacts to more swiftly navigate someone through a social service waitlist? These are scenarios that need consistent discussion and review with colleagues and other experienced social work researchers.

Given our position as a researcher, which is often within a community where we hold membership, we must understand the fluidity of this position and avoid falling into the trap of thinking about our role as static during the research process. There is a delicate balance between recognizing our lived experiences that closely match those of the research participants and understanding the research participants' experiences from an outsider's perspective (Padgett, 2017). In research, we often encounter a changing narrative that moves between emic and etic research experiences, where we fluctuate between being, at times, a member of the social group and, at other times, a distant observer.

If, for example, we study the experiences of African refugees, we would be coming from the position of being a professor and African immigrant to Canada and as a graduate student and child of African immigrants. We are well-equipped with insights and the ability to understand implied content and are more sensitized to specific dimensions of the data collected. We are familiar with the language of migration, both as a migrant and a child of migrants, and both of us are social work professionals who have worked extensively in the field. We are aware of potentially sensitive topics and know what to ask and how to ask it, and we understand participant responses in a nuanced and multilayered way. We can hear what is not spoken, probe more efficiently, and illuminate hidden hints that others might miss. While we experience these benefits from our insider position, the process of self-evaluation conducted throughout the research process often exposes many moments of blurred boundaries, including the unconscious imposition of our values, beliefs, perceptions, and biases. For example, we tend to want to label experiences commonly faced by newcomers based on our knowledge and our researched knowledge versus how we may have named the same experience when considering it as a newcomer to Canada. For example, the difficulties of finding an apartment or employment may be labelled as experiencing

racism based on our language, research knowledge, and lived experience, even though participants may not have yet come to articulate such experiences as racism and may instead attribute it to difficulties with English, needing more Canadian experience and education, or just a normal part of getting used to a new country and customs. In those moments, we understand our biases, which often leads us to deploy labels before reflexively processing or unpacking our relationship to the story shared by the research participants. These moments may also make us aware that our insider identity can create barriers and facilitators in the research process.

While our dual location as a researcher and community member carries benefits that shape the research process, we also recognize that our perceived familiarity with the participants' experience can create information gaps, where participants leave out important details because they assume we understand due to taken-for-granted similarities racially or ethnically that do not need explanation. Here, reflexive clarity is required to understand that we have not experienced some of the refugee experiences of war, trauma, violence, state-sanctioned persecution, or life in a refugee camp. Participants may never acknowledge this difference, but it is something that we have to keep front and centre in our framework and lens. In order to do so, our private practices of self-reflection and evaluation are essential, but it is also imperative that we engage in a practice of collective reflection in dialogue with one another as this fosters accountability and provides perspective.

Insider status

Consequently, reflexivity is paramount throughout the research process by situating us socially to enhance rigour and ethics and as an emotional positioning (Chaudhry, 2000). Emotionality allows us to monitor the tensions between our involvement with and detachment from the study participants. It allows for greater sensitivity to have a solid understanding of ourselves and our role in creating knowledge through careful monitoring of our biases, beliefs, and personal experiences. It also allows for the maintenance of a boundary between what was inherently our stories and those universal plot points. While this level of insider status can provide insight into the lives of research participants, it is more important to understand how insider status can subtly or covertly re-inscribe dominant-subordinate power relations in our decision-making processes and interactions with research participants. Being a Black researcher doing research with Black communities does not preclude us from reinforcing our power and privilege if self-reflection is not the foremost practice used throughout the research process. Rendering visible at all times, the contradictory relationship between power and privilege is a non-negotiable aspect of the transformative research methodology we aim to promote. We have the privilege of choosing to be an insider or not. If we decide to research from the inside, according to Dorothy Smith (2005), we are choosing to be a person who understands and feels the effects of the set of circumstances that we are studying. This ontological shift is a break from

traditional ways of knowing. It is research that is not rooted in ideas but in the praxis of everyday struggle and the innate drive for human freedom.

Mind the Research Gaps

It is generally accepted that we conduct research to identify, explore, or investigate new information to fill existing knowledge gaps. Identifying research or knowledge gaps and setting out to address them is generally what makes a specific research study worthwhile. As transformative researchers, we see such gaps as opportunities to understand more about ourselves rather than about external forces that have created a dearth of research knowledge on the subjects of inquiry. When we have little knowledge about a particular research area of interest before beginning the research process, the personal question is about why you personally had little knowledge of the subject you are about to embark on. This is not as simple as looking outside of the self to discuss systemic oppression and other reasons why there was so little information about particular communities. The bigger or more important question is why you do not have sufficient knowledge to ground yourself before going into the research.

As researchers, we use knowledge or research gaps as justification for embarking on particular research projects. Understanding and evaluating the conditions that have created our own personal research gaps sheds light and direction on how to collect, document, and analyze knowledge to fill those gaps. For us, it requires reflection on our privilege, which often blocks our ability to prioritize an understanding of the challenges of marginalized people. This involves developing an understanding of our beliefs, which often produces an inaccurate analysis of the limited information we have access to. It requires admitting that we may not have sufficient knowledge to begin looking in the right places or speaking to the correct people. We have to accept that lack of engagement or exposure to a particular community means that we will prepare to begin research by reviewing material that has been filtered through a colonial lens and colonial narratives. With this frank acknowledgment, we can also make sense of the fact that despite being an insider you might be starting your research with the absence of a pool of participants and no real understanding of where to find them. Building trust and gaining credibility then becomes the priority in the research process in order to maintain the benefits of your insider status.

Research as Resistance

Acts of resistance and the development of alternative ways of producing knowledge can empower us to develop practices that help research participants overcome their marginalized status in the larger oppressive society. One can be seen to be “doing” transformative anti-oppressive research when one is not only able to engage with research methods in a way that includes resistance but also interrogates the production of dominant forms of knowledge and the way this impacts research participants. At the individual transformative level, anti-oppressive

research makes connections between the self and the ability of the self to endure, reflect, and be a catalyst for change; the ability of the experience of transformation to mobilize and empower others; and the ability of research to question existing forms of knowledge and/or create knowledge where very little exists (Brown and Strega, 2015). The end goal is to build epistemology, theory, and practice that is more in keeping with the lived experiences of those being studied.

As researchers, we must concern ourselves not only with understanding how power is held over oppressed Black communities, ~~groups~~ but also with knowing how to embolden one another to seek alternative strategies that challenge the status quo. For the researcher, self-exploration is one of the keys. We believe that understanding, focusing on, and sharing our experiences with others is, at times, emotionally difficult, but also empowering. An example of this self-exploration includes the reality that our stories act as a form of resistance as they enable us to take control of how we are portrayed in academic discourse, and beyond. Further, this approach to self-exploration highlights the fact that the most effective means of resistance can come from our own identity and the struggles we have encountered as a result of this identity, as well as the opportunities and barriers society has put in front of us because of our identities. Our research explores the concept of using individual experiences, and the often-painstaking exploration and analysis of those experiences, as a source of knowledge and insight. These experiences reveal best practices that can be nurtured and applied to other situations, with a goal of improving the lives of individuals in similar situations. This important source of “practice knowledge,” developed from experiences in everyday encounters, is the wisdom that can only come from trust and deep sharing between the researcher and participant.

Every subject responds to life circumstances and experiences based on their own biography and social identity, and therefore, our understanding of others’ circumstances is critical for these experiences to be heard and articulated. We cannot separate who we are as individuals from the research and analysis that we do, and we must be reflexive in how we influence the research process and how it, in turn, influences us and the decisions we make in our final interpretations of our subjects’ lives (Morse et al., 2008). In the traditional view of research, we are supposed to avoid “going native” at all costs, that is, getting too close to our subjects to be objective. But what if you are already a native? We are more inclined to support the notion put forward by Fals-Borda (2001), who challenges the traditional research requirement of objectivity, stating that researchers who claim neutrality or objectivity willingly support the status quo. Contreras (2015) alludes to the notion that rejection of value-free research will increase the usefulness or richness of the research process and results. In this view, objective research is seen to be impaired in its understanding of the transformation required to carry out a social justice agenda. There is an imperative to ground our research in the assumption that it needs to be part of the strategy to further

social justice and human rights through meaningful involvement of community and transformative research methodologies, thus leading to the greater realization of social change (Mertens, 2012).

We aim to be practical in what we want to accomplish with this project of transformation, which places action, interaction, and emotional responses to events at centre stage and locates them within the larger historical, social, economic, and political contexts in which events occur. The use of transformative anti-oppressive methodologies is a solid research decision because it is a process whereby research participants can be viewed as active agents in their lives rather than as passive receivers of the impacts of larger social forces. Through the research process, we try to see the lives of study participants from the inside out and enter into their personal spaces and settings to the broadest extent possible. Through the use of self-analysis, reflection, and resistance as points of departure, we are able to move from data collection to how we look at the data, to how we are able to think analytically about the data collected, and how we are ultimately able to represent communities with respect and accountability.

Informed Consent

N/A

Funding

N/A

Conflict of Interest

N/A

Author Contribution Statements

N.M. conceived of the theoretical and conceptual ideas presented in this paper and led manuscript prep. T.T.H. contributed to the writing of the manuscript.

Ethics Approval

N/A

References

- Adeniji-Neill, D. (2014). I will chant homage to the Orisa: Oriki (praise poetry) and the Yoruba worldview. In B. van Wyk and D. Adeniji-Neill (Eds.), *Indigenous concepts of education* (pp. 173–184). Palgrave Macmillan's Postcolonial Studies in Education, Palgrave Macmillan. https://doi.org/10.1057/9781137382184_13
- Adu-Ampong, E. A., and Adams, E. A. (2020). “But You Are Also Ghanaian, You Should Know”: Negotiating the Insider–Outsider Research Positionality in the Fieldwork Encounter. *Qualitative Inquiry*, 26(6), 583–592. <https://doi.org/10.1177/1077800419846532>
- Ahmed, S. (2007). A phenomenology of whiteness. *Feminist Theory*, 8(2), 149–168. <https://doi.org/10.1177/1464700107078139>
- Alirangues, M. (2018). Regaining the Subject: Foucault and the Frankfurt School on Critical Subjectivity. *CLCWeb : Comparative Literature and Culture*, 20(4). <https://doi.org/10.7771/1481-4374.3357>
- Arnold, D., Glässel, A., Böttger, T., Sarma, N., Bethmann, A., and Narimani, P. (2022). “What Do You Need? What Are You Experiencing?” Relationship Building and Power Dynamics in Participatory Research Projects: Critical Self-Reflections of Researchers. *International Journal of Environmental Research and Public Health*, 19(15), 9336-. <https://doi.org/10.3390/ijerph19159336>
- Brown, L., and Strega, S. (2015). *Research As Resistance, Second Edition: Revisiting Critical, Indigenous, and Anti-Oppressive Approaches*. Canadian Scholars. <http://ebookcentral.proquest.com/lib/west/detail.action?docID=6282047>
- Camacho, D. (2016). Blurring boundaries: An emotionally aware caregiver, social worker, and researcher. *Qualitative Social Work*, 15(5-6), 682-695. <https://doi-org.ouraccess.library.utoronto.ca/10.1177/1473325016652682>
- Carlson, B., Jones, L., Harris, M., Quezada, N., and Frazer, R. (2017). Trauma, shared recognition and Indigenous resistance on social media. *Australasian Journal of Information Systems*, 21, 1–18.
- Chaudhry, L. N. (2000). Researching “my people,” researching myself: Fragments of a reflexive tale. In E. St. Pierre and W. Pillow (Eds.), *Working the ruins: Feminist poststructural research and practice in education* (pp. 96–113). Routledge.
- Chesser, S., Porter, M. M., and Tuckett, A. G. (2019). Cultivating citizen science for all: Ethical considerations for research projects involving diverse and marginalized populations. *International Journal of Social Research Methodology*, 1–12.
- Cho, J., and Trent, A. (2006). Validity in qualitative research revisited. *Qualitative Research*, 6(3), 319–340. <https://doi.org/10.1177/1468794106065006>
- Collins, P. H. (2020). Intersectionality and epistemic injustice. In J. Kidd, J. Medina, and G. Pohlhaus Jr. (Eds.), *The Routledge handbook of epistemic injustice* (pp. 115-124). Routledge.
- Contreras, R. (2015). Becoming a stickup kid. *Contexts*, 14(4), 20–25. <https://doi.org/10.1111/soc4.12441>
- Delgado, R., and Stefancic, J. (2017). Chapter VII. Critical race theory today. In *Critical race theory today* (pp. 113–151). New York University Press. <https://doi.org/10.18574/nyu/9781479851393.003.0012>
- Dei, G. J. S. (2000). Rethinking the role of Indigenous knowledges in the academy. *International Journal of Inclusive Education*, 4(2), 111–132. <https://doi.org/10.1080/136031100284849>

- Fals-Borda, O. (2001). Participatory (action) research in social theory: Origins and challenges. In P. Reason and H. Bradbury (Eds.), *Handbook of action research* (pp. 27–37). Sage.
- Freidman, M. (2017). Unpacking liminal identity: Lessons learned from a life on the margins. In H. Parada and S. Wehbi (Eds.), *Reimagining anti-oppression social work research* (pp. 99–113). Canadian Scholars' Press.
- Galimberti, A. (2023). PhD graduates' professional transitions and academic habitus. The role of tacit knowledge. *Studies in Higher Education*, 48(10), 1563–1575. <https://doi.org/10.1080/03075079.2023.2252845>
- Macharia, K. (2015). Archive and method in Queer African Studies. *Agenda*, 29(1), 140–146. <https://doi.org/10.1080/10130950.2015.1010294>
- Marshall, C., and Rossman, G. B. (2006). *Designing qualitative research* (4th ed.). Sage.
- Massaquoi, N. (2017). Crossing boundaries to radicalize social work practice and education. In D. Baines (Ed.), *Anti-Oppressive Social Work Practice* (3rd ed., pp. 289–303). Fernwood Publishing.
- Massaquoi, N., and Mullings, D. (2021). Anti-Black racism, Afrocentricity and social work's responsibility to serve Black communities. In D. Este, W. T. Bernard, and D. Mullings (Eds.), *Africentric social work: Best practices for working with African communities in the diaspora*. Halifax, NS: Fernwood Publishing.
- Matebeni, Z. (2013). Deconstructing violence towards Black lesbians in South Africa. In S. Ekine and H. Abbas (Eds.), *Queer African Reader* (pp. 343–353). Pambazuka Press.
- Mertens, D. M. (2012). Ethics in qualitative research in education and the social sciences. In S. D. Lapan, M. T. Quartaroli, and F. J. Riemer (Eds.), *Qualitative research: An introduction to methods and designs* (pp. 19–39). Jossey-Bass.
- Morse, J. M., Niehaus, L., Varnhagen, S., Austin, W., and McIntosh, M. (2008). Qualitative researchers' conceptualizations of the risks inherent in qualitative interviews! *International Review of Qualitative Research*, 1(2), 195–215.
- Padgett, D. (2017). *Qualitative methods in social work research* (3rd ed.). SAGE.
- Parada, H., and Wehbi, S. (2017). Anti-oppression research: Epistemologies, principles, direction. In H. Parada and S. Wehbi (Eds.), *Reimagining anti-oppression social work research* (pp. vii–xiii). Canadian Scholars' Press.
- Preston, S., and Redgrift, L. (2017). Phenomenology as social work inquiry: Parallels and divergences with anti-oppressive research. In H. Parada and S. Wehbi (Eds.), *Reimagining anti-oppression social work research* (pp. 87–99). Canadian Scholars' Press.
- Schiele, J. H. (2017). The Afrocentric paradigm in social work: A historical perspective and future outlook. *Journal of Human Behavior in the Social Environment*, 27(1-2), 15-26.
- Shaw, I. (2008). Ethics and the practice of qualitative research. *Qualitative Social Work*, 7(4), 400–414.
- Smith, D. E. (2005). *Institutional ethnography: A sociology for people*. Altamira Press.
- Tamale, S. (2011). Researching and theorizing sexualities in Africa. In S. Tamale (Ed.), *African sexualities: A reader* (pp. 11–37). Pambazuka Press.
- Torres, R. A., and Nyaga, D. (Eds.). (2021). *Critical research methodologies : ethics and responsibilities*. Brill.
- Wainaina, B. (2005). How to write about Africa. *Granta*, 92. <https://granta.com/how-to-write-about-africa/>

Wojanar, D., and Swanson, K. (2007). Phenomenology: An exploration. *Journal of Holistic Nursing*, 25(1), 72-83. doi:10.1177/0898010106295172