

2023



Call for Proposals

**International Conference of
the Asian Qualitative Inquiry Association**

*Post-Oriental Qualitative Research and
Lives of Asian Peoples*

AQIA(www.asianqi.org)



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Conference Date: 13-14 October, 2023

**Venue: Suncheon National University, Suncheon-si, South Korea
(Off-line and On-line)**

**Asian Qualitative Inquiry Association
Suncheon National University, South Korea**



Dear Colleagues

On behalf of the Program Committee for the Asian Qualitative Inquiry Association, we are excited to issue the **Call for Proposals for the AQIA 2023 Annual Conference** to be held October 13–14, 2023, in Suncheon, South Korea at Suncheon National University. The AQIA will additionally hold a virtual component of the annual conference. All sessions accepted for virtual presentations will take place only during the virtual component.

We invite colleagues to submit proposals for Individual Papers and Organized Panels. We welcome proposals from all disciplines. While priority will be given to proposals that are closely related to the conference theme, the program committee seeks sessions that will advance participants' knowledge about philosophical, theoretical, and empirical studies from/about Asian countries, peoples, histories, and cultures. We also welcome qualitative research on other themes of various disciplines which are related to the aims and scope of AQIA. For more information, please visit the website. www.asianqi.org

All proposals must be submitted electronically via the AQIA electronic submission system. The proposal submission must be received by May 30.

- Individual paper submission : <https://naver.me/Go5c08GM>
- Panel paper submission : <https://naver.me/F2YCze8a>

If you have any questions regarding proposal submissions that are not answered in this Call for Proposals, please contact the AQIA at asianqi@naver.com.

We look forward to an exciting and intellectually stimulating conference in Suncheon.



Naganeupseong

- Provisional List of World Heritage Sites
- 16th place in Korea's representative tourist destination selected by CNN.
- Nakan Eupseong Folk Culture Festival

Conference Theme:

Post-Oriental Qualitative Research and Lives of Asian Peoples



Post-Orientalism is a decolonial discourse to apply Edward Said's definition of Orientalism in order to reconceptualize the knowledge and understanding of Asia. It challenges existing research approaches and discourses of the West about the East and tries to create non-Western and nomadic knowledge and perspectives on "what to do about Asia". By using qualitative and ethnographic research methods, it asks scholars in both Asia and non-Asia to search for new understandings and produce knowledge about Asian human inquiries in terms of methods, practices, cultures, meanings, etc. New Asian discourse produced through such efforts allows Asian scholars to deconstruct the unquestioned and unconscious knowledge about what Asia is, which historically and culturally has been framed by the Western politics of gaze and the colonial ideology of the East. Furthermore, it invites scholars in the West to look at what has not been discussed in Western academia and to deconstruct their misunderstandings about Asia and Asian subjectivities based on Orientalism. These international efforts through deconstructive and postmodern inquiry would help scholars around the world search for epistemologically, ideologically, culturally, and historically more relevant and equitable ideas and perspectives on Asian lives and cultures.

For this purpose, the 2023 AQIA conference will be held with two themes. The first is the methodological exploration of non-Western qualitative research necessary for Post-Oriental Asian qualitative research. Research under the theme raises questions about Western methodology, epistemology, and ontology, which have had a profound influence on the understanding of and research on Asia. This research provides new approaches and practical strategies for Asian qualitative research based on Asian philosophy, history, and culture. Studies of this theme may include a critique of colonial qualitative methodologies, an exploration of post-oriental research methods, or an inquiry into the practice and history of Asian indigenous qualitative research.

The second theme is a new post-colonial inquiry into the lives and cultures of Asian people and peoples. This theme is to present a new understanding of the lives of Asian people, which often has been distorted in Western-oriented international discourse or has not been introduced at all. Specifically, studies on the lives of Asian youth and women, the lives of specific Asian peoples, migration and labor, or Asian education and learning can be included. Through qualitative research on these topics, we expect to explore Asian values anew and create new discourses.



Proposal Submission

- Presenters may submit proposals for individual papers (not exceeding 500 words) or panels that include at least three presentations (not exceeding 1,000 words).
 - Abstracts must be submitted in English.
 - Abstracts must be submitted via the electronic submission system.
 - Abstracts must be original and must not have been published or presented at any other meeting before the conference.
 - Individual paper submission: <https://naver.me/Go5c08GM>
Panel proposal submission: <https://naver.me/F2YCze8a>
-

Important dates

- Abstract Submission Deadline: May 15, 2023 (23:59 Korean Time) via the electronic submission system
 - Acceptance notification sent out: May 30, 2023
 - Early bird registration: August 15, 2023 – August 31, 2023
(23:59 Korean Time)
 - Regular registration: September 11, 2023 – October 14, 2023
(23:59 Korean Time)
 - Submission of complete text: September 10–September 20, 2023, to asianqi@naver.com (23:59 Korean Time)
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For more information, please contact asianqi@naver.com



Registration Fee

● Registration Fee

	<Online Session>	<Offline Session>
Professor and Researcher	100 USD (Early Bird: 80USD)	150 USD (Early Bird: 130USD)
Ph.D, Master's and Undergraduate student	70 USD (Early Bird: 50USD)	120 USD (Early Bird: 100USD)

● Please make a deposit to our account

- Bank Name: NONGHYUP BANL
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If you require eight characters, you can exclude XXX.
- Receiver's Account Name : 아시아질적탐구학회
(Asia Qualitative Inquiry Association)
- Beneficiary's Account Number: 301-0312-1280-31

● Paypal Adress

- <http://asianqi.org/subList/32000004496>

For more information, please contact asianqi@naver.com



Keynote Speakers

Dynamic Storytelling Research with Youth: Toward a Conversation in Asian Contexts

Colette Daiute

City University of New York, the U.S.

A Critique of the Modern Reason Towards an Itinerant Curriculum (as) Theory and Research

João Paraskeva

University of Strathclyde, the U. K.

Autobiographical Inquiry in “Asian” Context: Trends, Issues, and Possible Future Directions

Seungho Moon

Loyola University, the U.S.

ASIAN QUALITATIVE INQUIRY ASSOCIATION

Keynote Speech A



Colette Daiute

Professor
Psychology at the Graduate Center City
University of New York, the U.S.

Dynamic Storytelling Research with Youth: Toward a Conversation in Asian Contexts

Young people across the globe share stories with peers and others to make sense of their experiences, how they fit, and what they would like to change. Such flexible use of narrating in everyday life requires complex understandings by researchers and practitioners working with young people to support and to study their development. That understanding is also, ideally, sensitive to local languages, issues, and goals, thereby adding to the complexity of designing research and analyzing research data. This talk will present theory and methodology of dynamic storytelling inquiry, with examples from collaborative research projects across Eurasia, South America, and the United States. My title highlights “conversation” because a major goal of the talk will be to orient toward research issues in contemporary Asian societies, clearly needing to involve conference participants. The talk will begin with principles of dynamic inquiry, a process that is relational (to the setting, among different stakeholders, and with different expressive media), active, and expressive (aesthetically and practically). Highlights of the talk will then be theory-based examples of dynamic research designs with diverse kinds of autobiographical, fictional, and digital narrating that invites participants to share their experiences in the context of their goals and concerns. I will illustrate how these dynamic storytelling projects have applied literary qualities to analyze meaning, learning, and social change. My hope is that the examples will inspire discussion focusing on whether and how these qualitative inquiry design and analysis practices might apply (or not) in/across Asian context(s).

Keynote Speech A



Colette Daiute

Professor
Psychology at the Graduate Center City
University of New York, the U.S.

Bio

Colette Daiute is Professor of Psychology at the Graduate Center, City University of New York. Dr. Daiute was previously a professor at Harvard University. Her research, teaching, and program development focus on how young people and families living in situations of radical sociopolitical change (such as migration or regime change) use language, digital media, and community organizations to make sense of their situations, to change their lives, and to impact their societies. Currently named a Fulbright Specialist (2022 – 2026), Professor Daiute has extended her transnational collaborations in Italy (with the University of Naples Federico II Law Clinic on human rights); building on prior collaborative social action research in Colombia, Serbia, Brazil, India, and elsewhere. Colette Daiute's book publications include *Narrative Inquiry: A Dynamic Approach* (Sage Publications), *International Perspectives on Youth Conflict and Development* (Oxford University Press), *Human Development and Political Violence* (Cambridge University Press). She has published numerous articles with colleagues and students in journals, including *Qualitative Psychology*; *Proceedings of the International Conference of Interactive Digital Narrative*; *Human Development*; *Cognitive Development*). Professor Daiute is also Founder and Coordinator of the Concentration in Qualitative Research Methods at the Graduate Center, CUNY. Branching out into media production, Colette is also Founder and Producer of the *How Ideas Travel* Podcast for the Jean Piaget Society for the Study of Knowledge and Development. She a Member of the National Academy of Education honorific society. Website <http://www.colettedaiute.org>. Contact: cdaiute@gc.cuny.edu.

Keynote Speech B



João Paraskeva

Professor
Educational Leadership and Policy Studies
University of Strathclyde, the U. K.

A Critique of the Modern Reason Towards an Itinerant Curriculum (as) Theory and Research

We know nothing about Asia
(Adorno, 2011)

Modern Western Eurocentric thinking “is an abyssal thinking, a system of visible and invisible distinctions, the invisible ones being the foundation of the visible ones.” (Santos, 2007, p. 45). The monumentality of Eurocentric reason crafted reality through radical eugenic lines that divide social reality into two realms, “the realm of this side of the line and the realm of the other side of the line” (Santos, 2007b, p. 45). What is on this ‘side of the line’ exists and is legit, and what is ‘on the other side of the line’ is not legit and has been produced as non-existent. There is no ‘incomplete other’ (Todorova, 1997). Otherness is a vacuity, a vacuity so well confessed by Adorno (2011) ‘we know nothing from Asia.’

Invisibility and non-existence of the “one side” are the roots of visibility and existence of the “(an)other side.” In such context, not just knowledge but the very question/answer ‘what/who is to think’ is eugenically framed. Welcome to the real colors of the epistemicide (Santos, 2014) - the killing of knowledge - the eugenic logic that undergirds conventional hegemonic and counter-hegemonic Eurocentric theories and research. Our institutions – education in particular – constitute both the lab of such epistemicide (Paraskeva, 2011) blessed through the holy altar of the disciplines of knowledge, a sanctuary that notarizes mythically particular forms of science, theory, research, discourses that determine what constitutes - or not - science, knowledge, and theory.

Keynote Speech B



João Paraskeva

Professor
Educational Leadership and Policy Studies
University of Strathclyde, the U. K.

Drawing on critical, anti-colonial, and decolonial platforms, I place modernity - and its graded logic – as a deceptive dream and exhausted matrix; I dig to understand how Modern Western compass of reason is demagnetized. I excavate some of the challenges counter-hegemonic approaches face in their attempts to at least mitigate such eugenic reason – in particular their theoretical deadlock and their egregious historical error of laboring beyond the Modern Western Eurocentric reason, thus recognizing the legitimacy of non-Western (Asian, African, Latin America, Indigenous) epistemologies; I miner how our social institutions – educational in particular – since its inception lost their ‘innocence’ by legitimizing particular epistemological forms producing as ‘non-existent’ ‘new-other epistemological understandings from Asia and other parts of the world its idiosyncratic inquiries, methods, practices, cultures, and meanings;’ I advocate the need to walk away from such logic, to deterritorialize and to move towards an itinerant theoretical approach, one that is committed to addressing the world’s endless diversity and differences, challenging current theory and research approaches and discourses of the Global North and Global South, and paving the way for the legitimate and just recognition of non-Western and nomadic epistemologies on ‘Asia.’ I call this approach ‘itinerant curriculum theory’ (ICT) an approach that echoes the post-orientalism needs, decolonizing Modern Western Eurocentric counter-dominant perspectives from the endless platforms of the epistemologies from the South – thus avoiding distortions, misappropriations, and production of ‘nonexistences’ from the coloniality of the Western-oriented international avenues. I advocate for another alternative way of doing theory and research, a non-derivative and non-abysal commitment, a theory of just translation, a post-abysal momentum. A decolonial turn.

Keynote Speech B



João Paraskeva

Professor
Educational Leadership and Policy Studies
University of Strathclyde, the U. K.

Bio

João M. Paraskeva is a Mozambican-born public intellectual - pedagogue, and critical social theorist. A former literacy, middle, and high school teacher in Southern Africa. He is currently a Full Professor of Educational Leadership and Policy Studies at the University of Strathclyde, Glasgow, UK. He was the founding chair of the Department of Educational Leadership and Graduate Program Director of the Doctoral Program in Educational Leadership and Policy Studies at the University of Massachusetts Dartmouth. He was also an honorary fellow at the University of Wisconsin Madison, Visiting Professor at the University of La Coruna, Spain; the University of Cadiz, Spain, Federal University of Pelotas, Brazil; the University of Florence, Italy; and Miami University, Oxford, Ohio. He is the founder and senior editor of the 1st open-access peer-reviewed curriculum journal *Curriculum Sem Fronteiras*.

Paraskeva championed the post-abysal turn in the field and the struggle against the epistemicides, advocating an itinerant curriculum approach as the future for the field's theory that needs to embrace the world's epistemological difference and diversity. His itinerant approach 'offers us a truly provocative political treatise, which courageously widens the field's epistemological possibilities' (Darder, 2021), advancing a 'new conceptual grammar and language' for the field (Jupp, 2017). 'With the term epistemicide, Paraskeva enacts the call for new languages for curriculum studies' (Schubert, 2017). Through his work, the field is flooded with a new semantic – 'epistemicides,' 'reversive epistemicides,' 'critical curriculum river,' 'generation of utopia,' 'curriculum involution,' 'curriculum imparity,' 'curriculum mechanotics,' 'curriculum occidentosis,' 'curriculum exfoliation,' 'curriculum isonomia,' 'curriculum ecology,' 'momentism,' 'curriculum disquiet,' 'theorycide,' 'curriculum abyssality,' 'indigeneoustude,' 'among others.'

Keynote Speech B



João Paraskeva

Professor
Educational Leadership and Policy Studies
University of Strathclyde, the U. K.

Drawing from a myriad of disciplinary rivers within and beyond the Western Modern Eurocentric epistemological matrix - including political science, policy studies, sociology, philosophy, history, cultural studies, classic and modern literature, and literary studies, Paraskeva developed and jazzed different strands within critical, post-structural, decolonial, and anti-colonial approaches advocating alternative ways to think and to do curriculum theory alternatively. His approach triggered special issues in journals, symposia, articles, book chapters, reviews, and edited volumes. The critique refers to Paraskeva 'as one of the most exceptional scholars writing in the curriculum field today' (McCarthy); 'Undeniably one of the most acclaimed curriculum theorists in the world today' (Autio)

He is a very prolific public intellectual. His work has won prestigious awards and has been translated into nations such as South Korea, China, Finland, Greece, Spain, Argentina, Chile, Mexico, Brazil, Angola, Argelia, and Portugal.



Suncheonman Bay

- Registered in the Ramsar Convention
- A wintering and habitat for internationally rare birds
- One of Korea's natural tourist attractions

Keynote Speech C



Seungho Moon

Professor
Teaching & Learning Program
Loyola University Chicago

Autobiographical Inquiry in “Asian” Context: Trends, Issues, and Possible Future Directions

This keynote speech is about the current trends and future directions of autobiographical inquiry, which is both a mode of qualitative inquiry and a literary genre. There are two major different approaches for doing autobiographical inquiry: humanist versions of narrative inquiry and poststructuralist versions of autobiographical theorizing. During this keynote speech, Dr. Moon provides an overview of these two approaches and introduces the cutting-edge issues in autobiographical inquiry. The most commonly used forms of autobiographical research in educational practices are humanist, phenomenological versions of inquiry. This approach is mainly defined as a study of narrating individual students’ and educators’ experiences. According to the humanist versions of autobiographical inquiry, interpreting social realities and lived experiences through stories are key elements. Self-reflection and keeping reflective journals are major tools of self-understanding. In contrast the poststructuralist versions of autobiographical theories posit that autobiography cannot be seen as a singular, transparent, and linear story (Miller, 2005). This approach assumes that self-reflection does not guarantee self-awareness because subjects are not fully conscious, and identities are constantly shifting (Miller, 2005). Doing autobiographical inquiry needs to be used to trouble the fixed stories that neglect the social, cultural, and historical moments and discourses in which subjects are working. It aims to challenge grand narratives that ignore discursively constructed identities. Autobiographers investigate multiple versions of stories as “representative of normative and historically specific social constructs” of race, ethnicity, nationality, gender, sexual orientation, or the identity category of subjects (Miller, 2005, p. 51). The singularity of stories and experiences closes possible doors to multiple, complicating, odd, and abnormal stories and identities.

Grounded upon these poststructuralist versions of autobiographical inquiry, Dr. Moon theorizes his life journey of one qualitative researcher with “Asian” heritage. His autobiographical narratives are situated with/in “Asian” qualitative inquiry, which is always complicated, unpredictable. Crucial questions include, what is “is-ness” with/in “Asian-ness” in the theorization of “Asian” qualitative inquiry? What is the role of “Asian” researchers if the “is-ness” of Asian-ness is an illusion and thus political, cultural, and discursive constructions. He utilizes Taoist epistemology of nonduality, flowing like water, and being/nonbeing co-reliance to navigate this tension of Asian-ness or some different formats of “centering” Asianness in the advancement of qualitative inquiry in the “Asian” context. Furthermore, Dr. Moon invites the audience to create a new version of autobiographical inquiry based on Asia’s complex, multi-layered, discursively constructed subjectivities and realities. For example, he articulates his autobiographical narrative to examine complicated, chaotic ways to navigate tensions in theorizing multiplicities of “Asian-ness.” For example, how do autobiographical researchers initiate the conversation on co-existence and co-reliance of being? The Chapter 11 of Do-Deok-Gyeong inspires the beauty of emptiness and being-nonbeing nonduality: “Thirty spokes are united around the hub to make a wheel [三十輻共一], But it is on its nonbeing that the utility of the carriage depends [當其無, 有車之用]” (Chan, 1963, p. 144). What new discourse can be created and shifted if Taoist epistemology offers a frame that cannot be institutionalized such as research methodologies in any format? Overall, the audience of this keynote speech will have the opportunity to examine multiple versions of autobiographical inquiry and destabilize “Asian-ness” within a sociopolitical context.

Keynote Speeches



Seungho Moon

Professor
Teaching & Learning Program
Loyola University Chicago

Bios

Dr. Seungho Moon is a Professor of Curriculum Studies at Loyola University Chicago. Dr. Moon is a cutting-edge researcher who extends and shifts educational discourses through innovative scholarship, engaged service, and transformative teaching. He published three peer-reviewed books *The Flows of Transnationalism: Questioning Identities and Reimagining Curriculum* (Moon, 2022), *Three Approaches to Qualitative Research through the ARTS Initiative: Narratives of Teaching for Social Justice* (Moon, 2019). He co-published *The Curriculum Foundations Reader*, addressing historical analysis on major curriculum issues, including choice, resistance, voice, and language (Ryan, Tocci, and Moon, 2020). This book received a book award from the Society of Professors of Education (SPE). Dr. Moon published more than 40 scholarly works, including 30 peer-reviewed journal articles, encyclopedia entries, peer-reviewed book chapters, and book reviews. He challenges Eurocentric, patriarchal approaches in favor of innovative educational inquiry grounded in the humanities. Notably, he analyzes indigenous epistemology in order to provide multiple perspectives on such key educational issues as self-other relationships, social transformation, and creative modes of teaching-learning. Dr. Moon also has promoted cross-cultural conversations in education by referencing East Asian philosophy. At Loyola University Chicago, Dr. Moon has enacted his passion for mitigating social injustice by advancing university-school-community partnerships. Dr. Moon serves as a Board of Director (2023-2026) for the Society of Professors of Education (SPE), an international board member for Educational Philosophy and Theory, and associate editor for both *Multicultural Education Review* and *The Journal of Qualitative Inquiry*. He was the chair of AERA's Confucianism, Taoism, and Buddhism in Education (CTBE) SIG (2020-2023). Seungho grew up in South Korea and studied philosophy (minor in theology), educational foundation, and curriculum & pedagogy. He earned his doctorate in the department of Curriculum & Teaching at Teachers College, Columbia University.



Presidential Invited Sessions

Posthuman Qualitative Research (English session)

Alexander B. Pratt (Chair)

Assistant Professor, Pennsylvania State University

Jerry Rosiek

Professor, University of Oregon

Mary Cartee

PhD Candidate , University of Oregon

Kevin Donley

Post-Doctorate ,Georgetown University

Art-based Qualitative Research (Korean session)

Jaeseong Jo (Chair)

Assistant Professor, Gwangju National University of Education

Minyoung Yang (Chair)

Gwangyang high school

Presidential Invited Session A



Chair : Alexander B. Pratt

Assistant Professor, Pennsylvania State University

Presenters :

Jerry Rosiek, Professor, University of Oregon

Mary Cartee, PhD Candidate , University of Oregon

Kevin Donley, Post-Doctorate ,Georgetown University

Posthuman Qualitative Research (English session)

Introduction to the Session:

There is a vast literature on the side effects of educational policies and practices grounded in critical and postcritical philosophy. This includes scholarship on "hidden curriculum," (Jackson, 1968; Anyon, 2008) and "null curriculum," (Eisner, 2002; Sabzalian et al., 2021). It includes research on the unanticipated material effects of policies, such as the way desegregation of U.S. schools eliminated jobs for Black teachers (Madkins, 2004; Tillman, 2004). Such social "side effects" raise profound questions about researchers' responsibility for anticipating and tracking, not just discreet unintended impacts of education practices or policies, but also the way that practice, policy, and even research design contributes to the reproduction of broadly distributed social ills.

Over the last 2 decades, a new assemblage of theoretical frameworks often referred to as posthumanism (Barad, 2003; Braidotti, 2019) has emerged that seeks a more affirmatively responsible practice of reflexive inquiry; one that treats ideological, subject, material, and other relational effects, not as ancillary concerns, but as part of the purpose of practice, policy, and research.

This session will provide a conceptual inventory of the growing number of empirical educational studies influenced by posthumanist philosophies. The review will be organized around the questions: (1) How do these distinct genres reconceptualize the consequences of education practice and policy? And (2) How do these studies expand our understanding of the axiology of education research generally?

Circumscription of the Topic

The review will include studies that self-describe as posthumanist (Kuby et al., 2018), new materialist (Snaza et al., 2016), postqualitative (St. Pierre, 2016), and multinaturalist (Latour, 2011). Themes prevalent in this literature include, but are not limited to, an interest in non-human agency, ontologically generative effects of inquiry, imagining new social futurities, affirmative forms of social analysis, and the co-constituting relation between sociality and materiality. Also included are studies influenced by Indigenous philosophies which have a long history of acknowledging non-human agency (Bang & Marin, 2015; Garrouette & Westcott, 2013; Marker, 2016) and by postcolonial theorists who call for more politically visionary and ontologically generative social analysis (e.g., Mbembe & Meintjes, 2003; Weheliye, 2008; Wynter & McKittrick, 2015).

Preliminary Analysis

The first set of analyses will be organized around the methodological terms used in the research literature itself. The second part of the review will be organized using a continuum ranging from what we call descriptive posthumanist studies to enactive posthumanist studies that spans these different methodological types. Descriptive posthumanist studies provide accounts of the complex protean relation between methods of measuring and interpreting educational phenomena and the holistic consequences of those ways of knowing but do so using familiar practices of research representation (e.g., Dixon-Roman, 2017). In contrast, enactive studies provide speculative analysis of educational processes that function as performative acts whose purpose is to intra-actively transform the relation of the knower and the known (e.g., Springgay, 2019). In this way the ethical and political significance of enactive studies lie in the qualities of the present and future relations it makes possible.



Seonam Temple

- Founded in 527.
- Listed as a UNESCO World Heritage Site in 2018
- 1500-year-old temple and valuable cultural heritage can be seen

Presidential Invited Session B



Chairs :

Jaeseong Jo

Assistant Professor, Gwangju National University of Education

Minyoung Yang

Gwangyang high school

Art-based Qualitative Research (Korean session)

Introduction to the Session:

Artistic qualitative research is also called arts-based research. This type of research is differentiated from basic qualitative research in that the researchers use artistic activities as a main research tool to try and understand the phenomena and meanings of social science based on their insights along with the expressive, aesthetic, and sensitive forms of art.

Artistic qualitative research is unique in that extremely diverse fields and techniques coexist in the research, including literature, music, art, movement, and drama. For instance, graphics and images can be used instead of writing to expand the interpretations of the readers. Play and drama styles can be used to show the internal consciousness and acts of a community more clearly. Even paintings, cartoons, and movies can be used to offer a venue for discussions and debates about academic concepts. Artistic qualitative research goes beyond the boundary of old qualitative research to collect and analyze colorful data, and present outcomes. They can propose new insights and interpretations of already known topics or discover hidden research topics and meanings in each field, having the expectation of developing into an important research tool.

As for the Korean values of artistic qualitative research, scholars can promote a new understanding among readers as they make an inquiry into the social phenomena they capture in the forms of various artistic genres and provide research results. Korean researchers are accustomed to daily, non-verbal, and visual media of expression, but they have had difficulties with conducting a research and analyzing data since the research field is thoroughly restricted to language in terms of research forms and grammar. It was hard to find cases that used a non-verbal medium as a style for research reports and papers. Artistic qualitative research, however, applies the methods and forms of diverse genres of art to the inquiry process and presentation of a phenomenon and provides the effects of understanding, interpretation, insight, and communication based on non-verbal media as research results.

This session will allow researchers to share all the content they observe and create based on free artistic styles and break down a boundary between art and social science in the era of fusion. They will benefit from a chance to be born again as a qualitative researcher capable of talking about life through art while discovering and investigating the main concepts of learning with art.

Special Session



Chair : Kevin Wai Ho Yung & Chun Zeng

The Education University of Hong Kong

Qualitative Research beyond the West: China/Hong Kong (English session)

Qualitative inquiry has been gradually accepted and respected by scholars as an important research approach around the world, including China. Over the years, qualitative inquiry has been widely used in the fields of education, sociology, anthropology, linguistics, psychology, nursing, management, political science, religion, etc. Recently, qualitative studies from various parts of China have become more visible in academia, which shows a flourishing development of qualitative research in the Chinese context.

Scholars have employed a wide variety of methodological approaches to conducting qualitative research in China. Creswell and Poth (2018) compares five classic approaches for qualitative inquiry, which are narrative inquiry, phenomenology, ethnography, grounded theory, case study. These approaches have been frequently adopted in the Chinese context. In addition, oral history, autobiography, critical theory, discourse analysis and many others are widely utilised in different disciplines. In recent years, the development of technology has promoted the emergence and usage of diverse innovative qualitative research methods, such as netnography, photovoice, and participatory filmmaking (Phillipson & Hammond, 2018; Wiles, Bengry-Howell, Crow & Nind, 2013). It is noticed that more scholars are using these new valuable tools to gain a deeper understanding of the meaning that Chinese people attach to their experiences and explore a wide range of social and cultural phenomena in China.

As China continues to play an increasingly important role in research round the world, qualitative inquiry concerning the contemporary Chinese socio-cultural context will have a wide impact on academia worldwide. This panel is for scholars to share their research conducted through qualitative approaches in the Chinese context and for anyone who would like to learn more about qualitative inquiry in different parts of China, including both its urban and rural regions in the mainland, as well as special administrative regions of Hong Kong and Macau.



Call for Papers in Asian Qualitative Inquiry Journal

We invite submissions for the 1st issue of Volume 2 of [Asian Qualitative Inquiry Journal \(AQIJ\)](#) which will be published on June 30, 2023. AQIJ provides an interdisciplinary forum for qualitative methodology and related issues in the human sciences. It publishes original peer-reviewed analyses which individually and collectively found new Asian research and discourse informed by Asian philosophies, epistemologies, ontologies, cultures, histories, and experiences.

Submission deadline: April 30, 2023

Publication date: June 30, 2023

All manuscripts should be sent to aqijjournal@gmail.com

The scope of AQIJ

1. History, Philosophy, and Asian Values

This area focuses on research that (re)evaluates and examines elements of worldview, ontology, and epistemology that are embedded in the histories and philosophies of Asian countries, regions, and jurisdictions. Studies in this area may discuss elements, ideals, and beliefs of Asian history and philosophies being compared to those in the West.

2. Life, Culture, and ethnography

The focus of this area is research on describing and interpreting the various forms of the lives of Asian people from ethnographic perspectives and methodologies. Studies in this area may focus on describing the different ways of Asian peoples and discussing how it differs from how Asian peoples have been represented, perhaps by those in the West.

3. Children, family, and Development

This area focuses on research that understands how Asian children are cared, raised, and disciplined by their parents, extended families, and societies. Research on this area may investigate the socialization process of Asian children, Asian parents' child-raising practice culture, and the traditional and changing ecology of the developmental environment of Asian children.

4. Schooling, Shadow Education, Trans-boundary Learning culture

The foci of this area include research that explains how Asian students are educated both in public education and shadow education sectors. Research on this area may focus on understanding the public education system (policies, curriculum, and selection process) and its ideals, cultural elements of shadow education practices, and Asian students' learning culture as trans-boundary learning.

5. Migration, Multiculturalism, and Changing Identities

The focus of this area is on research that explores the impacts and dynamics of migration and emigration of Asian peoples. Research in this area may investigate how and why Asian people migrate within and beyond Asia; how their migration changes Asian societies and the identity formations of the people.

6. Women, Race, and subaltern studies

This area invites research examining under-represented, marginalized, and subalternized lives of people in Asia. Studies in this area may reveal cultural and institutional domination and/or the oppression of under-represented groups of people; we also invite studies on how Western forms of marginalization is interpreted, and perhaps practiced in Asian societies; additionally, welcome studies that reveal Asian forms of marginalization in terms of culture and history.

7. Asian I, and autoethnography

The focus of this area includes studies that investigate subjectivity of Asian people, and subjectivity formation. Research on this area may discuss how “I” is conceived by Asian people and how their perception of “I” interact with that of “we”. Also we invite studies that theorize methodological approaches to investigate Asian identity and subjectivity, as well as different ways of conducting (auto)ethnography.

8. Fieldwork, Representation, and Politics of Writing

This area focuses on how to conduct qualitative inquiry in terms of conducting fieldworks, and issues of representation of qualitative inquiry on/about Asia and its peoples. We invite studies that discuss or invent Asian ways of conducting qualitative research in terms of collecting and analyzing data as well as writing. We also invite conceptual and theoretical discussions on the limitations and politics of using Western languages such as English for qualitative inquiry in Asian contexts.

9. Ethnic studies, Post-Orientalism, and Post-West research

Studies on this area include discourse of ethnic studies that goes beyond Western epistemology and worldview. Research on this area may discuss the ethnicity of Asian people, social formation and change of the ethnicity that are informed by post-Orientalism and post-West epistemology and worldviews. We invite research that seeks theoretical and methodological advancement of qualitative inquiry in Asian context and beyond.

10. Brave New Asia and Leading Trends

Studies in this area aim to produce Asian knowledge, concepts, and theories that are based on cultural and historical phenomenon of Asia. Such knowledge and theories would provide scholars with intellectual grounding for Asian people to understand and explain Asian phenomenon. It requires “brave thinking and research praxis” as it begins from challenging ‘Orientalism within us’. This area of study would eventually open new research trends for Asians. Asian research, thus, can stand bravely without reliance on the knowledge and theories of the West.

11. Asia as Discourse

The last, research goal of AAQI is to found new research discourses to consider ‘Asia as discourse’. Asia as discourse means that Asia can be considered as a source of new discourse, i.e. studies in Asia in itself are discourses. Studies under this theme are to develop new academic discourses in terms of research themes as well as research methodologies. Working for ‘Asia as discourse’ is to produce academic spaces where Asian history, culture, and contemporary phenomenon are considered as original and valuable, not inferior to those of the West.

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