

Quilting a jo-gag-bo

: Conversing About Ethical Complexities of
Using Narrative Inquiry in South Korea





Overview

- What is narrative inquiry?
- Aroma's research
- Sheila as supervisor
- Conversing about ethical complexities
- Final reflections



What is Narrative Inquiry?

A qualitative methodological approach i.e. the researcher is interested in *depth* rather than *breadth*

- Belief in ‘multiple realities’ – researcher not looking for ‘the truth’, rather the ‘truths’ that people hold to
- Narratives are not ‘simply’ a set of facts – rather they are social products produced by people within the **context** of social, historical and cultural locations
- ‘Storytelling’ is a universal practice BUT the ways in which ‘stories’ are told are mediated by the context
- ‘A persuasive narrative inquiry enables its audience to see transparently how interactions between researcher and research participants help to shape and structure research texts rendering them engaging and readable’ (Trahar, 2013; xi)

What is Narrative Inquiry?

- 'Start with yourself'
- 'A different relationship between researchers and subjects and between authors and readers' (Ellis & Bochner, 2000; 733-5)
- The role of the researcher is foregrounded but may differ from other qualitative approach: 'Thou-orientation' and 'We relationship'
- Exploring experiences and life of people through life stories by verbal, oral and visual methods such as interviews, conversations, journals, letters, photos, pictures and artefacts (Clandinin and Connelly, 2000).





Aroma's Research

- “Education fever in South Korea: A Narrative Inquiry into Mothers’ Perceptions and Experiences of their Children’s Education”
(Education Fever: Enthusiasm for education)
- Previous research into education fever uses quantitative approaches
- Narrative inquiry informed by social constructionism
- South Korea ‘the most Confucian country in East Asia’
(Park & Lunt, 2015, p.3)

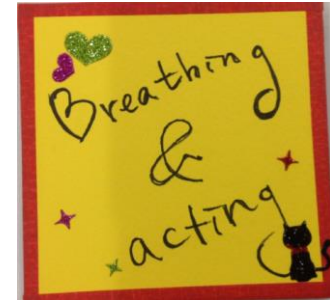
Six Research Methods & Ethical Issues



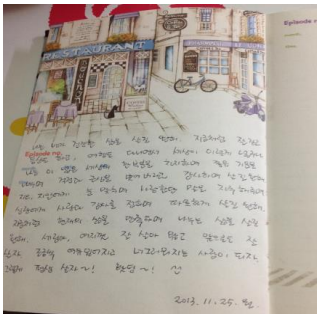
Narrative interviewing



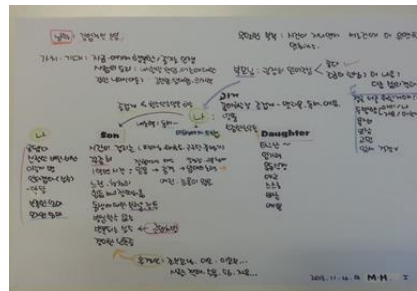
Reflecting team



Artefact



Journals written by the participants



Field notes



Reflexive notes

Consent, Confidentiality and Privacy, Member checking, Trust and Relationship, Environment and Procedure, Fluid Identities of the Researcher..



Sheila's Positioning as a Supervisor

- Problematise epistemological ethnocentricity in my own research
- Challenged to interrogate my own epistemological/ontological beliefs – influences my research methodology teaching/supervisory relationships
- Narrative approaches continue to be viewed sceptically in many contexts
- Ethically incumbent on me to ensure that researchers are aware of possible risks
- And to support/encourage them to develop a version of narrative that is congruent with their world views



Ethical Complexities?

- Lack of reflexivity in most researchers when applying research methods developed in particular contexts to 'non-Western' ones (Park & Lunt, 2015)
- Value of a sociocultural paradigm in doctoral supervision – 'conceptualises the doctorate in terms of epistemological, pedagogical and management considerations' (Halse & Bansel, 2012, p.382)
- BUT...how are researchers encouraged to reflect critically on such 'considerations'?

Conversation between Aroma and Sheila





Final Thoughts

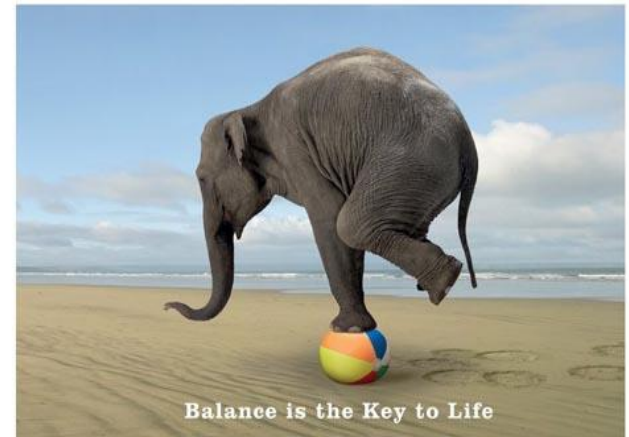
- To what extent do researchers engage in this philosophical questioning because I advise and encourage it?
- Do they feel coerced? ‘Cultural differences in hierarchy’? (Winchester-Seeto et al., 2014)
- But...if I did not explain the risks associated with narrative research – would that be ethical?
- Ethical issues surface at every stage of the research process – do not relate only to participants

Final Thoughts

-Doing research:
multidimensional
process

(Philosophical
positioning,
methodology,
methods,
analysis,
ethical issues,
criteria...)

-My narrative into
Our narrative



Nine pieces of the mothers' thematic stories Nine pieces into one jo-gag-bo (quilt) as 'our stories'