**SOURCE 1:**

The Critical Quantitative Theory group has challenged the ways that data and statistics are currently analyzed. The goal is to put the interviewer in the position of the research to force them to consider their own personal bias before giving said interview, etc. Data analysis where it stands currently, quantitative research methods have the upper hand. “Statistics can be used to advance and explain non-equitable conclusions” (Walls). CritQuant wants to play into positionality. Positionality is the social and political context that creates your identity in terms of race, class, gender, sexuality, and ability status. Making the interviewer aware of their own positionality allows for a more equitable and open conversation.

Consider a presentation you have either been presented or have presented yourself. If data is used, stories are not typically the way that data is portrayed to the audience. Qualitative data doesn’t invoke as much emotion in presentations compared to quantitative data. Numbers are typically seen as unbiased and easier to trust.

One quote that stood out to me from this article is, “Maybe we don’t need to fix the student, but instead look at fixing the structures and systems” (Walls). Quantitative data methods have been historically privileged most likely because throughout the history of research, quantitative methods are easier to use over many subjects and quantitative methods are more objective. The preference of quantitative methods over qualitative has presented the issue of no two people perceiving the numbers necessarily in the same way. Bias can be found in how different people could interpret the data. Qualitative data helps address methods of social justice because it puts emotions and stories of real people into the data. Adding stories and emotions make the people appear like actual people instead of just a number. For the final lab for this semester, the use of qualitative methods instead of quantitative will allow for a conversation to happen between us as researchers and those who work for the Garden. More connections can be made to have an open and welcoming conversation.

**SOURCE 2:**

Tribal communities take a different approach to how they interact with their environment. With modern science, traditional knowledge and sustainability is best maintained by keeping the ecosystem away from people. In tribal communities, “human well-being depends on maintaining some type of reciprocal relationship with nature” (“What’s Positionality & What Does It Have To Do With You?”). Nature should instead be conserved for people. The technology access that students at HSU possess combined with tens of thousands of years of observations and knowledge passed through generation combines for the most well-rounded research.

This video’s main claim or argument is that science needs to steer away from what Western science holds true for sustainability because with the methods of western science, there are still consequences because there is no reciprocated relationship between the scientists and nature. This source teaches me to be more mindful when approaching data that pertains to the topic of Indigenous knowledge moving forward because the results might not come from the most trustworthy background. This source reminds me of the information of plant species that MOBOT presented us with from Indigenous Missouri plants.

SOURCES

*Traditional Ecological Knowledge & Place-Based Learning Communities*. *www.youtube.com*, https://www.youtube.com/watch?v=liKV74avPso. Accessed 20 Mar. 2024.

Walls, Martin. “CritQuant: School of Education Faculty and Students Join a Movement to Disrupt Traditional Research Methods.” *SU News*, 6 Dec. 2023, https://news.syr.edu/blog/2023/12/06/critquant-school-of-education-faculty-and-students-join-a-movement-to-disrupt-traditional-research-methods/.

“What’s Positionality & What Does It Have To Do With You?” *Dictionary.Com*, 23 Aug. 2018, https://www.dictionary.com/e/gender-sexuality/positionality/.