



Learning post-qualitative inquiry among education researchers

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Abstract: Learning post-qualitative inquiry emerged as a new activity in education. The aim of this article is to reveal the learning peculiarities of post-qualitative inquiry among education researchers, adapting PRISMA 2020 (Page et al., 2021a, 2021b, 2021c), the main principles and thematic analysis (Braun & Clarke, 2006). The scientific articles were searched in EBSCO, Scopus, and Web of Science (WoS) databases. A total of 854 were found: 444 in the EBSCO database, 391 in the Scopus database, and 19 in the WoS database. Catchii, the systematic literature review screener, helped to implement PRISMA 2020 stages: identification, screening, eligibility, and inclusion, and depict the PRISMA flow diagram. 34 articles were suitable for in-depth analysis. Braun and Clarke's (2006) thematic analysis was used to disclose learning post-qualitative inquiry among education researchers. Maxqda 24 software helped to identify themes and subthemes. The analysis showed that education researchers learn post-qualitative inquiry: a) through nomadic rethinking, b) through reading and writing, c) through empirical learning (material-based learning, etc.), and d) through art (visual art and performative art). This research shows that learning post-qualitative inquiry involves unconventional learning activities that foster divergent thinking and provide learners with greater creativity and freedom. – In addition, this study is significant for education theory and practice as it reveals the learning of post-qualitative inquiry, which is a rare and sensitive methodological approach. The learning of post-qualitative inquiry enables changes in the understanding of research methodologies, curriculum design, and the professional development of education researchers.

Keywords: post-qualitative inquiry, education researchers, learning, PRISMA 2020.

Introduction

Many strategic documents of the world (UNESCO, 2021; OECD, 2022, etc.) emphasise the role of education research in improving educational systems. Therefore, researchers from around the world are invited to ensure the quality of education research (UNESCO, 2021; OECD, 2022). They are encouraged to apply study findings in practice and deepen their understanding of educational processes and their difficulties (OECD, 2022). At the same time, the researchers should open to the public not only research findings but also the specifics of research methodologies used (UNESCO, 2021). As the OECD (2022) highlights the significance of methodologies in education research for quality assurance, it is expected that political decision-making could depend on high-quality education research (OECD, 2022). Researchers from the EU are encouraged to strengthen the potential of methodological decisions (Regulation of the European Parliament and Council, 2021) by using different research methodologies and combining them to understand not only whether something works, but also how it works and under what circumstances (OECD, 2022). Thus, it should be noted that due to increasing complex problems and challenges, education research expands its object, so there is an increasing need to include social partners and representatives of other sciences as neuroscientists, sociologists, etc. in order to develop interdisciplinary learning and ensure the quality of research methodologies.

Research methodology is the researcher's chosen way of collecting and analysing data to answer a relevant question or solve a specific problem (Khan et al., 2023). Scientific research methodologies are evolving, some are transforming, new ones are emerging, old ones are disappearing, and there is a gradual increase in the variety of methodologies (Firdaus et al., 2021), which can fill gaps in scientific knowledge and understanding. Consequently, education researchers should engage in lifelong learning of research methodologies. As Schneider (2024) notes, learning is the acquisition of knowledge through reasoning. Learning research methodologies usually occurs through formal, non-formal, and informal learning. It should be noted that in today's digital age, boundaries between these types are blurring (Prestridge et al., 2024). For example, non-formal activities such as workshops or short courses can be designed to incorporate informal learning experiences, such as research blogs, social media discussions, etc. Therefore, the researchers should engage in learning, cultivate critical thinking and continuously develop an understanding of emerging research approaches.

More recently, post-qualitative inquiry has begun to take hold alongside quantitative, qualitative, and mixed research methodologies, in line with the new materialism and the interdisciplinary approach to theory and research, the rejection of the dominance of 'power' from above, and the rejection of hierarchical approaches. The founder of post-qualitative approach, St. Pierre (2021c), uses the term 'post-qualitative inquiry' and calls it as not a methodology with predefined designs, nor does it follow formalised, systematic processes to ensure validity. The term 'data' as used in traditional methodologies is not compatible with post-qualitative inquiry, which excludes strict data analysis procedures such as coding (St. Pierre, 2021c). Other researchers, such as Bodén & Gunnarsson (2021), are trying to summarise the post-qualitative methodologies and claim that post-qualitative research consists of three things: *no-thing*, *any-thing*, and *every-thing*. As the authors point out, post-qualitative methodology is not a manual approach and does not offer clear instructions. Therefore, it gives us *nothing*. Rather, it provides us with a navigational tool and has the ability to transform into *anything*. However, it is *everything* because it suggests hope. Thomas and Bellingham (2023) use the term 'post-qualitative research.' The authors state that post-qualitative research investigates novel interpretations of relationships and concepts rather than providing precise definitions.

From a post-structuralist perspective, the internal and external motivation of education researchers to learn research methodologies (Gough, 1998), the personality characteristics of education researchers that determine the successes and failures of learning research methodologies (Pather, 2019) and the variety of learning methodologies (Matos et al., 2023) are sufficiently researched. Meanwhile, St. Pierre's (2016) position on researching without methods becomes important for understanding the learning of post-qualitative inquiry. Kuby et al. (2016) disclose that post-qualitative inquiry can be successfully integrated into a qualitative research course.

Post-qualitative inquiry is usually based on Deleuze and Guattari's (2004) philosophy. In this way, teaching and learning of research methodologies become interrelated processes, that help learners to move beyond binary thinking. Such learning forms a nomadic, interdisciplinary researcher with 'poly-topical' competence who is closely cooperates with researchers from other fields of science and present in several interdisciplinary spaces at the same time (Darbellay, 2012). The nomadic researcher is characterised by the ability to 'move' between various research subjects from various fields, such as psychology, economics, etc. Applying the concepts of Deleuze and

Guattari (2004), Clarke and Parsons (2013) argue that education researchers become nomadic researchers. They recognise their ‘rootedness’ and allow research to ‘lead’ them, analyse multifaceted phenomena by going beyond the binary approach to them, and constantly improve their research competences. The nomadic researcher becomes the Self-Other that he did not plan to be. Jackson (2017) encourages researchers to ‘think without a method,’ i.e., to conduct research without choosing research methods in advance, but simply to decide creatively during the research how it is better to research at that time in that situation. Such an example of ‘thinking without a method’ is provided by Brailas and Papachristopoulos (2023), who, without a predetermined methodology, during the study offered the participants of the focus group to single out the topics of the studied phenomenon and provide illustrations for them. In this way, a nomadic thematic analysis was carried out, which included all research participants with different, changing perspectives and interpretations. Despite growing interest in the post-qualitative approach and its specific processes, the learning and implementation of post-qualitative inquiry remain unclear. Thus, further exploration is needed to uncover how education researchers navigate this paradigm shift and integrate these innovative approaches into their work.

The research aim – to disclose the learning of post-qualitative inquiry among education researchers.

Material and Method

Tensions between qualitative research and post-qualitative inquiry

There exist tensions between qualitative, quantitative, and post-qualitative research. According to Bozalek & Zembylas (2025), qualitative research is human-centred, using approaches to understand people’s experiences, while in post-qualitative inquiry, subjects and objects exist through relationships. In this model, there is no dichotomy between human and non-human worlds; everything is intertwined, and data are not separated from the context. St. Pierre (2019) claims that post-qualitative inquiry is quite different and incompatible with qualitative research because it has no pre-existing methods or methodologies. Meanwhile, other authors such as Camire (2024) and Aagaard (2024) emphasise interrelationships of combining different paradigms in a meaningful way. Camire (2024) claims that qualitative research and post-qualitative research can be intertwined

and developed together and separately, creating politically changed territories, boundaries, that are distinct but can be related to each other. Aagaard (2004) points out that incorporating qualitative research aspects into post-qualitative inquiry will help better understand the complex dynamic between people, technologies, and the world. Monforte & Smith (2024) argue that qualitative researchers who do not like post-qualitative inquiry should not content themselves with that feeling. By this, it does not mean that they should strive to like them; they can dispute post statements and respect them. In this way, the tolerance harmony between qualitative and post-qualitative inquiry should be considered.

This study does not conduct post-qualitative research but discloses peculiarities of learning of post-qualitative inquiry.

Method

This study combines PRISMA 2020 main principles (Page et al., 2021b) with thematic analysis (Braun & Clarke, 2006). Thematic analysis is data analysis method that is utilised for purposes such as identifying, analysing, and effectively reporting patterns, which are often related to as themes (Braun & Clarke, 2006). Together, PRISMA 2020 main principles and thematic analysis balance the need for systematic with the ability to conduct a nuanced and rich interpretive analysis of qualitative data. The literature review was done using PRISMA2020 main principles (Page et al., 2021a, 2021b, 2021c) identification, screening, eligibility, and inclusion. The flow diagram ideally illustrates the 'flow' of information in the various stages of a systematic review (Page et al., 2021b). Using thematic analysis, special attention has been taken to epistemological tensions that arise during analysis of texts based on post-qualitative traditions. Despite that, thematic analysis is often associated with more traditional qualitative methods, here it is used as a practical and flexible tool to identify repeated patterns in how researchers are learning post-qualitative inquiry and describe their methodological changes. The disclosed themes and subthemes are temporary and fragile; with time, they can be changed and kept as not a true construct. MAXQDA 24 software has been used for thematic analysis. In addition, themes and subthemes were converted into basic and additional thematic mapping (Attride-Stirling, 2001).

Results

For formulating the research question, the PICO acronym was used.

Table 1: PICO for Formulation Research Question.

P – Population	I – Intervention	Co – Context
Education researchers (doctoral students and academic researchers).	Learning of post-qualitative inquiry.	Experiences in academic and non-academic settings.

The P – *population* is education researchers. An education researcher is a person with a higher education who studies educational phenomena. These can be researchers from various fields. It is important for education researchers to consider, understand, and conduct good research (Hostetler, 2005). During I – *Intervention* – learning of post-qualitative inquiry among education researchers has been analysed. Co – *Context* researcher's experiences in academic and non-academic settings have been presented. According to the PICO acronym, the formulated problematic research question was '*How do education researchers learn post-qualitative inquiry?*'

Table 2: Inclusive and Exclusive Criteria.

Inclusive criteria	Exclusive criteria
<i>The first round (searching for articles)</i>	
The search was done according to terms 'post-qualitative methodologies' OR 'postqualitative methodologies' OR 'post qualitative methodologies' OR '(post)qualitative methodologies' OR 'post-qualitative inquiry' OR 'postqualitative inquiry' OR 'post qualitative inquiry' OR '(post)qualitative inquiry' AND 'research' AND 'learning'.	The search was not done according to terms: 'post-qualitative methodologies' OR 'postqualitative methodologies' OR 'post qualitative methodologies' OR '(post)qualitative methodologies' AND 'research' AND 'learning' OR 'post-qualitative inquiry' OR 'postqualitative inquiry' OR 'post qualitative inquiry' OR '(post)qualitative inquiry' AND 'research' AND 'learning'.
Scientific articles from 2015-01-01 to 2024-12-31	Scientific articles before 2015-01-01 and after 2024-12-31
Scientific articles in English language.	Scientific articles in other languages.
Open Access.	Not Open Access.
<i>The second round (abstract analysis)</i>	
The abstract disclosing doctoral students' and academic researchers' learning of post-qualitative inquiry.	The abstract not disclosing doctoral students' and academic researchers' learning of post-qualitative inquiry among education researchers.
<i>The third round (full articles analysis)</i>	
The scientific articles fully disclosing the learning of post-qualitative inquiry among education researchers.	The scientific articles not fully disclosing the learning post-qualitative inquiry among education researchers.

Inclusive and Exclusive Criteria

First, the inclusion and exclusion criteria were set. As Randles and Finnegan (2023) point out, to guarantee and reinforce a systematic, reliable, and objective approach to the systematic review, the initial searches serve

as the basis for the creation of inclusion and exclusion criteria. The inclusion and exclusion criteria help select participants in order to answer the research question.

The combinations of the keyword ‘post-qualitative’ with ‘inquiry’ and ‘methodologies’ were added as researchers use these expressions. The keyword ‘research’ helped to select articles with empirical features, not only authors’ reflections on theory. As the central keyword ‘learning’ was added.

Identification

The goal of this review is to disclose peculiarities of learning post-qualitative inquiry among education researchers. The search strategy was conducted using the EBSCO, Scopus, and WoS databases. The EBSCO database was chosen because it specialises in education science, while Web of Science and Scopus are two world-leading and competing citation databases (Zhu & Liu, 2020). There were included databases from EBSCO such as Medline, Business Source Ultimate, ERIC, Teacher Reference Centre, Health Source, eBook Open Access, Green FILE, Health Source, Academic Search Ultimate, and Teacher Reference Centre. In addition, Scopus and WoS databases have been added. A search was conducted according to the terms:

Table 3: Search Terms and Characteristics.

Search Terms	'post-qualitative methodologies' OR 'postqualitative methodologies' OR 'post qualitative methodologies' OR '(post)qualitative methodologies' OR 'post-qualitative inquiry' OR 'postqualitative inquiry' OR 'post qualitative inquiry' OR '(post)qualitative inquiry' AND 'research' AND 'learning'.
Characteristics	In all fields, not older than 10 years; published in English language, Open Access.

The synonymic words ‘post-qualitative,’ ‘postqualitative,’ ‘post qualitative,’ ‘(post) qualitative’ were used in the search for articles. As Christ & Varga (2024) note, which specific word is used depends on personal preferences and philosophical learning. Thus, these words disclose post-philosophical streams and theoretical philosophical concepts. St. Pierre (2020) reveals a post-approach with processes and uses the word ‘post qualitative.’ Meanwhile, Mazzei (2020) presents ‘postqualitative inquiry’ not as a method with a script but as an emerging process methodology. Many researchers use the synonyms ‘postqualitative inquiry’ (Mazzei, 2021) or similar ‘post-qualitative inquiry’ (Gerrard et al, 2017). Other authors, such as Bodén & Gunnarsson (2021), use the term ‘postqualitative methodology.’

Table 4: Total Number of Articles Found in Databases.

Database	Total number of scientific articles	Percents
EBSCO	444	52
Scopus	391	46
Web of Science	19	2
Total:	854	100

A total of 444 articles were found in the EBSCO database, 391 in Scopus database, and 19 in Web of Science database. All found articles were sent from EBSCO, Scopus, and Web of Science databases and transformed into Catchii, a systematic literature review (SR) screener, that includes all of the capabilities required in a systematic review screener application (Halman & Oshlack, 2023). As Halman & Oshlack (2023) point out, it assists a user at many phases of screening, from identifying duplicates to building the final flowchart for a publication. First, in Catchii screener, all articles were checked for duplicates. The Cachii screener analysed all publications and found 137 groups of duplicates with identical topics; after reviewing duplicates, 149 publications were removed. Thus, 705 articles were analysed in a further screening stage.

Screening

The screening of 705 publications was done using the Catchii screener and included abstract analysis. Only abstracts, disclosing doctoral students' and education researchers' learning of post-qualitative inquiry, were left. By setting these keywords for abstract: doctoral students, academics, researchers, learning, and post-qualitative, it was easier to find suitable abstracts of articles. The abstracts were read of both researchers and adopted by consensus. After a careful reading, 101 articles were chosen for further analysis.

Eligibility

100 full articles from databases were added into eligibility stage on Catchii screener. Every article was read intensively, and only articles fully disclosing the learning of post-qualitative inquiry of education researchers have been included into further analysis. After reading these articles, 34 articles were suitable for further analysis.

Inclusion

34 articles have been included for searching emerging themes.

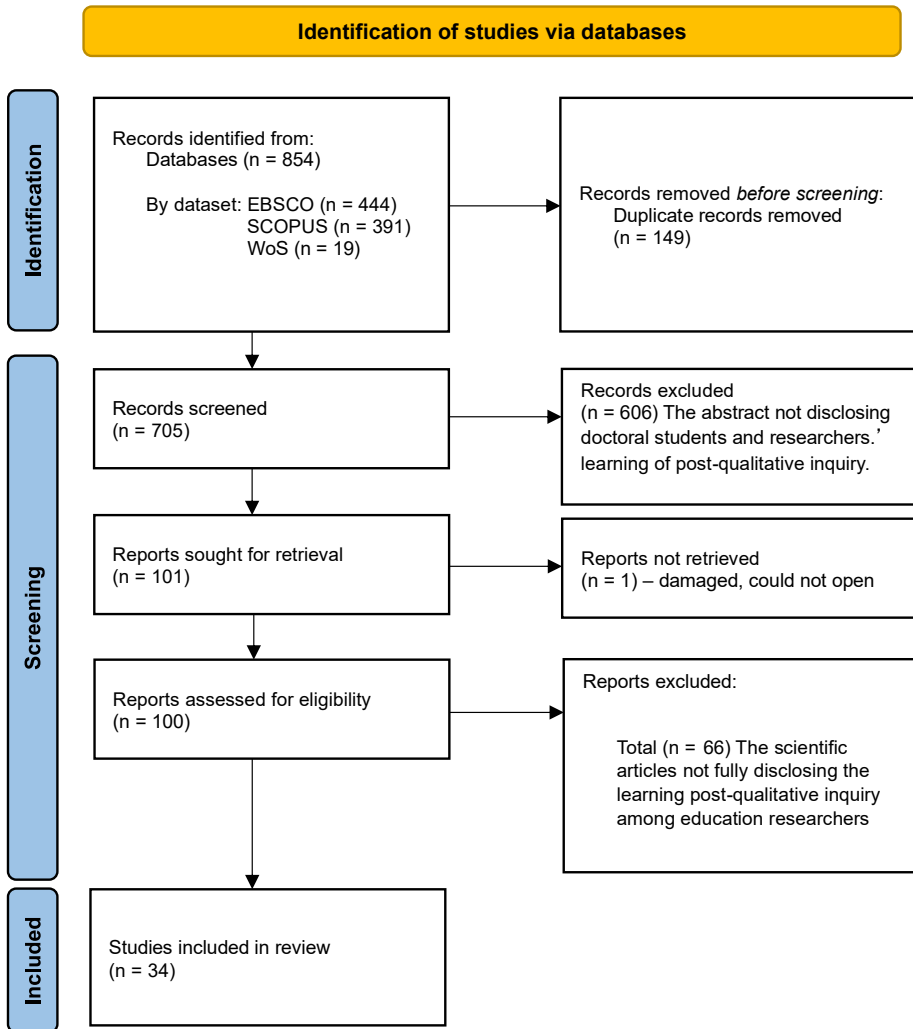


Figure 1: PRISMA 2020 Flow Diagram.

Preventing selection bias and ensuring validity of the selection

In order to ensure validity, the research question was formulated according to PICo acronym. In order to clearly formulate the research question, the clear inclusive and exclusive criteria were set. The databases of high-level were chosen, and the selected abstracts and articles were read carefully. After this procedure, 34 articles have been left for further analysis.

Using Catchii, the PRISMA 2020 flow diagram has been depicted (figure 1).

Thematic Mapping

The thematic networks method (Attride-Stirling, 2001) is an additional tool for thematic analysis. It can be used to structure and represent themes identified in the data. According to Attride-Stirling (2001), the procedure of thematic networks does not seek to identify the origins of arguments or the conclusions of rationalisations; it simply provides a technique for breaking up text and identifying explicit rationalisations and their implicit significance. Attride-Stirling (2001) presents three levels of themes that comply with Braun and Clarke's (2006) thematic analysis: basic themes – subthemes; organising themes – themes; and global themes – meta themes. A three-level map is presented below (figure 2).

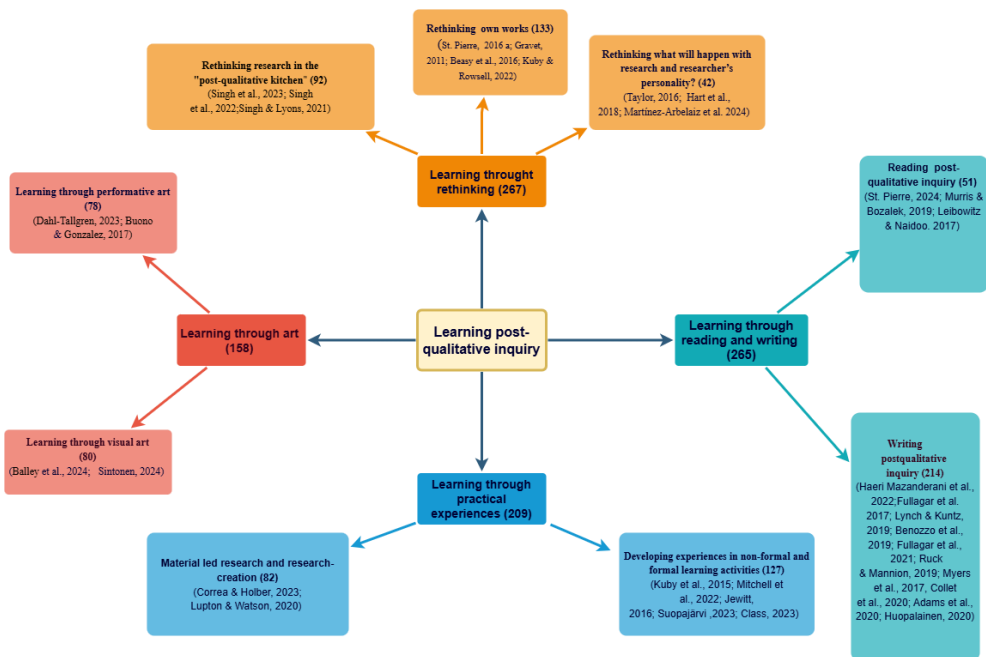


Figure 2: Thematic Map of Learning Post-Qualitative Inquiry.

Referring to Braun and Clarke (2006) thematic analysis, the meta theme is *Learning post-qualitative inquiry*, which has these themes: *learning through rethinking*; *learning through reading and writing*; *learning through practical experiences*; *learning through art*. Each theme consists of subthemes. For

example, *Learning through rethinking* comprises these subthemes: rethinking one's own work; rethinking research in the 'post-qualitative kitchen'; rethinking what will happen with research and the researcher's personality. *Learning through reading and writing* consists of such subthemes: reading post-qualitative inquiry and writing post-qualitative inquiry. *Learning through practical experiences* consists of two subthemes: material-led research and research creation and developing experiences in non-formal and formal learning activities. Finally, the theme – *Learning through art* encompasses two subthemes: learning through performative art and learning through visual art. Braun & Clarke's (2006) thematic analysis is presented below.

Thematic analysis

Learning post-qualitative inquiry through art

Learning through performative art is highly expressed in Dahl-Tallgren's (2023) and Buono and Gonzalez's (2017) research. Dahl-Tallgren (2023) presents an arts-based research approach that focuses on artography as a research methodology. The author (2023) introduces artography (not ar/to/graphy) as the connection between positions that are woven together. The researcher learns research methodologies through experiential learning and knowledge creation through artistic practice; the researcher, in the role of artographer, teacher, and learning facilitator demonstrates and practices artographic techniques. Similarly, Buono and Gonzalez (2017) present performative art research through an interdisciplinary collaborative PhD project in which two PhD students explore research methodologies. Alexia, who studies choreography, tries to help his friend Charles, an education researcher, to understand the thoughts of his research participant Tiffany. Alexia, through choreography, presents bodily writing, an expressive practice that combines movements with written reflection. This performative inquiry allows the explanation of research questions through creative performances and enactments.

I am not going to do that, for that's, I'm discovering, not my qualitative ABR researcher approach. ... as a researcher I don't want to become the research. For both personal [reasons], [the] research approach, and moral reasons. I am not my participants... I am doing my best, and my most moral and ethical best to honor and respect their voice to be heard. This/which is so different than my 'normal' artistic 'only' choreographic and performative process. (Buono, & Gonzalez, 2017, p.14).

Alexia integrated dance, which generates ideas from a performative inquiry perspective, to enhance Charles' research in teacher education.

In general, this multidisciplinary research discloses a combination of education and choreography. Through body movement, it reveals embodied experiences, creative interaction, and participants express their feelings in an artistic manner.

Learning through visual art is disclosed in Bailey et al.'s (2024) and Sintonen's (2024) research. Bailey et al. (2024) explore the use of visual and arts-based inquiry. One of the projects describes a visual analysis of photographs, where the second researcher took daily photos of her daughter and critically examined the discourse of the 'good mother.'

I asked, 'What assumptions might one make looking at the photograph? What would a stranger who did not know about NICU say after looking at the photographs?' These questions helped me unearth important themes about coping with the limitations of mothering in the Neonatal Intensive Care Unit (NICU). I attempted to make sense of image insights based on my experiences while also trying to imagine the meaning an outsider might make from them' (Bailey et al. 2024, p. 11)

The act of photographing itself, capturing an intense personal experience, created a material basis for methodological research. She learnt the methodology through practising photographic interpretation and disclosed new ideas for further research, such as the use of artefact elicitation and collage to investigate birth trauma.

Similarly, Sintonen (2024) discloses self-taken digital photographs of stones. In this way, situated writing, a methodological approach that connects thinking with digital photographs, is explored to engage with educational materials and experiences, particularly in the context of early childhood education. The process begins with the author's personal observation – she notices that her mobile phone gallery is full of photos of stones and rocks, as well as photos of children exploring with stones.

The researcher investigates entanglement with the material existence of stones using a methodological framework based on situated writing and engaging with digital images. (Sintonen, 2024, p. 1366)

The photos are used in an unconventional and innovative way and viewed through the lens of post-humanism and new materialism. The experience of learning research methodologies through the lens of visual art, particularly photography, is characterised as an active, experiential, and transformative process that encourages engagement and creativity.

In general, the experience of learning through photography can be described as an active, experiential, and transformative learning process that encourages creativity. Learning through visual art allows an opportunity for researchers to expand their horizons of imagination and possibilities, generate new ideas, and express freedom.

Learning post-qualitative inquiry through nomadic rethinking

Rethinking own works.

In post-qualitative inquiry, divergent thinking rejects binarism and enables a wider range of views. St. Pierre (2014) reviews her personal experience and evolution in what she calls 'post qualitative inquiry' and rethinks different periods of her research. St. Pierre (2014) uses the broad and ambiguous term 'post qualitative' to mark what she considered an impossible intersection between the usual humanistic qualitative methodology and 'post.'

To overall performance art manifests itself as new approach of learning. Various elements of performance theatre, dance, interactive performance, and the process of artistic creation are used for learning interactions and a deeper understanding of research methodologies.

The research methodologies can be learned methodologies by developing them and collaborating with each other in a performative way, encompassed in embodied practice, creative interaction, and rethinking. (St. Pierre. 2016a, p.6)

She advises refusing conventional traditional methods and paying attention to post-philosophical concepts and new materialism. Gravett (2011) and Beasy et al. (2016) present doctoral students learning post-qualitative inquiry through rethinking. Gravett (2021) draws on her personal doctoral journey experience and rethinks the doctoral process. The author sees her chosen format for her doctoral thesis and her approach to it as an opportunity to disrupt established notions of doctoral studies, particularly those related to neoliberal pressures in higher education for speed, efficiency, and linear progress. Gravett (2021) discloses that rhizomatic learning allows more freedom and becomes non-linear and more suitable as escape from the neoliberal university. Similarly, Beasy et al. (2016), the authors as first-year PhD students, reflect on the research landscape and highlight the need to move beyond 'arborescent thinking' (traditional, hierarchical approaches) and embrace 'rhizomatic thinking' (chaotic, entwined approaches) in environmental education research. Thus, Gravett

(2011) and Beasy et al. (2016) critique traditional research approaches and practices and propose perspective as a means of envisioning a more diverse, connected, and emergent research landscape.

Kuby & Rowsell (2022) spent years talking, thinking, and writing about magic and literacy. Revisiting previous studies allows them to compare the past and the present to understand new research practices. Kuby & Rowsell (2022) suggest a new concept, 'magic(al)ing,' to rethink literacy and research practices. 'The concept of magic(al)ing fosters a space to not only rethink literacy but also humans in relation to literacy' (p. 4). Magic(al)ing is defined here as sparks of life that always exist and emerge when epistemology and ontology meet. The researchers are inspired by futuristic research that encourages not only rethinking the present but also promoting new hopes for the future. This shows that learning can arise from delving into unexpected or new concepts.

Rethinking research in the 'post-qualitative kitchen'

Singh et al. (2023), Singh et al. (2022), Singh & Lyons (2021) rethink their research as a 'post-qualitative kitchen' inspired by the practice of Langar. Singh et al. (2023) present Langar as a traditional Sikh religious and cultural institution. It was created as a unique social and cultural practice in which everyone, regardless of religion, social class, or occupation, could come together to cook, eat, and share food. Langar, a communal meal practice, can be understood as a new way of doing things and a way of creating knowledge from a post-qualitative perspective. In this way, learning does not follow the usual methods of traditional research; it encourages creativity, imagination, and the unknown. Researchers use this idea to work together on their research. Singh et al. (2023) learn together, and challenge traditional ideas, and they can share their beliefs. Singh & Lyons (2021) talk about how people in the community are coming up with new ideas. The authors claim that research should be creative, imaginative, curious and new, rather than just copying knowledge in a systematic and predictable way. They suggest that Langar is a good example of care, and they do not challenge the usual ways of doing research, but the ideas that limit what can be done.

We do not offer this meal to denigrate other research methodologies or belittle their significance. As qualitative now post-qualitative researchers we all come from within the academy and in this discussion, we continue to look within seeking another way. With Langar, we highlight the need to deepen our understanding of the complexity of becoming researchers and

the implications for supervisors/advisors, university mentors, and higher education policymakers and coordinators/facilitators of doctoral education programs. (Singh et al., 2022, p. 10)

It should be noted that the integration of metaphors into post-qualitative inquiry offers new ways. In this context, students and researchers are engaged in a collaborative journey together and are enriched by research experience, leading to a deeper understanding of research materials and methods.

Rethinking what will happen with research and the researcher's personality?

Taylor (2016) raises the question of what happens methodologically/logically when we conduct post-qualitative research. The emergence of post-qualitative research has been driven by a desire to critique neoliberal policies and analyse the inadequacy of conventional methods. Taylor (2016) invites us to rethink empirical approaches to higher education. According to the author, the 'abolition' of conventional methods in post-qualitative research promises to open new empirical landscapes for higher education research. Hart et al. (2018) and Martínez-Arbelaiz et al. (2024) disclose new positions of researchers, and Martínez-Arbelaiz et al. (2024) rethink the isolation of researchers. As the authors note, collaborative ethnography discloses post-qualitative research practices and describes activities in a clear and transparent way. Martínez-Arbelaiz et al. (2024) disclose that in the face of increasing neoliberal pressure and academic isolation, it is not enough to belong to a research group that performs practical tasks. However, it is better to create a community that cares for its members by promoting emotional well-being, mutual support, and human relationships, which requires time and attention to one another. Hart et al. (2018) rethink theoretical and methodological trends in environmental education research. Hart et al. (2018) suggest that education environment research should engage with 'post-qualitative inquiry' that involves 'new forms of relationality, responsibility/reflexivity, decentred researchers' selves, partial knowledges, uncertainties, holistic first-person accounts, sustained engagements, entanglements, and diffractions' (p. 3). In this way, researchers are encouraged to reposition themselves – to become embodied and implicated, acknowledging their responsibility.

Overall, the process of rethinking re-evaluates established concepts and encourages active engagement with 'post' theories; through this engagement, researchers have the opportunity to re-evaluate prevailing

beliefs about the fundamental nature of data, the pivotal role of the researcher in the investigative process, and the intricate relationship that exists between theory and method in research practices. Such thinking allows one to move beyond traditional boundaries; it can bring new confidence and freedom, even if it means coming to terms with institutional requirements and expectations.

Learning post-qualitative inquiry through practical experiences

Exploring material-led research and research-creation. Correa and Holbert (2023) engage in material-led research as a post-humanist paradigm for practising researchers in the learning sciences to evaluate their own making practices, methodologies, and outcomes. The authors disclose three methodological movements – attending to material assemblages, noting what materials do, and reading them longitudinally – that offer practitioners a way to follow the materials. The researcher is working on the design of pedagogical materials and frameworks for biomarking. The first author, Correa, chose mycelium as her partner organism due to a growing interest in the fungal kingdom. The researcher used experimentation to demonstrate post-qualitative concepts, such as becoming, assemblages, such as:

‘Vinyl is a material wonder in the flows of becoming: elastic but enduring, disposable but perennial, ancient and new’ (Correa & Holbert, 2023, p. 202).

‘When my gloved hand enters the bag, I take a moment to feel the nonhuman body I am about to meet’ (Correa & Holbert, 2023, p. 203).

In this way, Correa and Holbert (2023) disclose that gloves, bags, and other things make assemblages. In this research, she also discloses movements. The initial movement is the beginning of understanding how different materials interact within their environments. The second movement presents what materials actively do in their natural states, in hidden places during the quiet hours of the night. The final movement in this exploration involves reading and interpreting materials longitudinally. Lupton and Watson (2020) learn post-qualitative inquiry through practical interpretation of research creation. Research creation is a hybrid practice between art and social science research. Creative making is not just a means, but the very practice of generating research, and the research approach is described as in the world, which is ‘thinking-doing-acting.’ The authors explore Australian researchers’ understandings, representations, and practices related to their digital data, combining more-than-human theory with art and design methods. The education researchers learn

methods by practical engagement in creative activities, creating artefacts (zine pages, creative writing, drawings). Education researchers collaborate with students on creative writing tasks to direct participants towards the following questions: How are your data generated, where do they go, and who can access them? How do humans come together with 'smart' objects and algorithms in generating data?

Developing experiences in formal and non-formal learning activities are expressed in Kuby et al. (2015), Mitchell et al. (2022), Jewitt (2016), and Class (2023) research. Kuby et al. (2015) show learning of post-qualitative inquiry in the methodological course. According to the authors, post-qualitative inquiry rejects binaries and transgresses what has been normed in qualitative inquiry. The learners are deeply engaged in and undergo a process of 'becoming' that involves the creation of novelty, experimentation, and changes arising from unpredictable multiplicity. They explore 'lines of flights,' deviations from standard and traditional academic methods, which encouraged them to use an artistic approach and unusual writing.

I had to unlearn the concept of data and the practice of separating aspects of my research (data, methods, theory) from how I was thinking and writing about it. I began to question how far writing could or would be able to overcome or transgress borders... I began to wonder why [ideas] need to be separated and categorized under methods, theory, data, or discussion in my final paper. (Julia,) (Kuby et al. 2015, p. 4)

Similarly, Mitchell et al. (2022) disclose how they improve their learning through engaging in the seminar series 'Post Philosophies and the Doing of Inquiry.' The seminars were dedicated to discussing post-qualitative research and post-philosophies and how they relate to the doing of inquiry. Doctoral students and researchers learned from such researchers as St. Pierre, Maclure, and Kuby. Three doctoral students, Veronica, Susan, and Lieve, disclose their doctoral journeys, which have post-qualitative research features.

Our research experiences have traversed in-between spaces infused with our relations to others through our teaching and learning endeavours. What we have recognized is that we are not apart from our research but in the middle of what we are studying amid time/space matters (Mitchell et al., 2022, p. 234)

Lieve delves into the innovative ways that various forms of art, including clippings, lithographs, and poetry, are used. Veronica tries to solve an ethical dilemma involving art-making techniques and engaging participants in creative processes. Meanwhile, Sue applies a critical social justice lens to

pedagogical approaches and actively supports not only meaningful personal transformation but also significant social change. An interesting project on research methodologies presents Class (2023), integrating her own practice (praxis) and an ongoing design-based research (DBR) project. Specifically, she pays attention to how students of social sciences, specifically education, learn (or should learn) research methodologies. The author discusses various learning theories such as authentic learning, collaborative learning, experiential learning and suggests integrating the TPACK (Technological Pedagogical Content Knowledge) framework for teaching research methods, which consists of different types of knowledge required for teaching research methods in education, including content knowledge, pedagogical knowledge, and technological knowledge, as well as their intersections. Moreover, she advises creating new research methods and methodologies.

Jewitt (2016) studies how researchers learning about research methodologies and express the meaning of the body in research teams, in a design group, in a fashion research group, in an artistic research group, in a psychology research group, and in a social interaction group. In the design group, researchers are learning research methodologies through practical creation, combining product and graphic design theories with body theories from various disciplines. In the fashion research group, researchers learn through creative practices related to the body and experimentation with digital technologies. Performances dominate in an artistic group. Embodied learning interactions and digital learning environments are investigated by researchers in the education group. Psychologists integrate the body into observation and interviews. The social interaction research group disclose body in conversation analysis, semiotics, and workplace studies.

Suopajärvi (2023) integrates affect theory in the ‘affect cafe,’ communicating with researchers in order to disclose shortcomings in neoliberal universities. The researchers disclose that in the neoliberal university, they feel insecurity, rising anxiety, and a sense of isolation. Despite these feelings, researchers actively engage in a variety of ‘small’ everyday practices of resistance, that contribute to more collective pushback against these neoliberal university norms. In this group, they can make choices about methodologies and various forms of publishing, feel free to do so, and support each other.

In general, nonformal and formal learning of research methodologies takes place in the academic environment, at universities, and in the context of doctoral studies. The expression of methodological knowledge in a formal environment manifests itself through the selection, application, and

conceptualisation of methods in research processes and practice; the ability to integrate different theoretical approaches and ideas when new insights arise; experimentation with creative methodologies and theories; the evaluation, explanation, and defence of methodological choices in written works (e.g., dissertations, publications) as well. Nonformal learning manifests in seminars, courses, or other spaces where methods are introduced (through observation), and specialised courses on new methodologies or training on specific methods may be offered.

Learning post-qualitative inquiry through reading and writing

Reading post-qualitative inquiry.

St. Pierre (2024) delves into the concept of reading, especially in the context of post-qualitative inquiry and social sciences and education. In this context reading is not separate from thinking or writing, because everything is constantly differentiating and emerging together.

Reading and writing do not have separate existences but come into being together in continuous variation in relations with everything else (St. Pierre, 2024, p. 1606).

She claims that the world, the text, and the writer (or reader) do not exist separately. St. Pierre (2024) advises reading post-philosophy and using its concepts in post-qualitative inquiry. According to the author, reading should not be made easy or recognisable; it is better to read sophisticated philosophical texts, because reading philosophy helps us understand that what seems normal in one system of thought simply cannot be thought in another. The reading process is very long preparation rather than a method.

Inspired by Haraway (1992) and Barad's (2007) works, Murriss and Bozalek (2019), introduce a diffractive methodology. Attending to Barad's seminars, Murriss and Bozalek engage in a critical re-reading of two of Barad's later works from 2014 and 2018, specifically focusing on the diffractive method. They disclose that diffractive reading is not reading texts by comparing but through one another.

Using a post-humanistic approach.

Leibowitz and Naidoo (2017) disclose social justice in pedagogy. Researchers must see themselves as part of the situation, rather than as external or evaluative. To achieve this goal, the authors analyse and reinterpret data from a previous 'Teaching and Learning Research' (SoTL) project, which involved 23 interviews with academics. The re-analyse them

through post-humanist insights as a 'generative' source using this diffractive approach rather than strict coding. Diffractive reading through post-humanist concepts such as intra-action and becoming-with helps to understand how racial categories emerge and become important in teaching and learning, rather than being assigned as fixed to individuals.

Writing post-qualitative inquiry.

Haeri Mazanderani et al. (2022) explore the position of international doctoral students at the university and the unique challenges they face in academic writing due to a sense of otherness. In this study, the researchers themselves are involved in the academic writing process to facilitate the integration of international students. Academic writing is joyful and free at the same time, and individual concerns become the group's concerns. There are no constraints in such writing; dominant creative prompts, such as drawing and poetry, recalled the space as a 'safe' place to be and share with fellow writers in a different way. Similarly, Fullagar et al. (2017) disclose collaborative writing, which can be mobilised as a rhizomatic practice to open engagements with supervision that counter hierarchical master/apprentice models of knowledge transmission. The authors engaging in the collaborative writing method definitively show that they overcome boundaries beyond the boundaries of the humanistic 'student-centered' concept of learning. It shows that knowledge is created through intermediate spaces (self-other, self-computer, self-other, self-world) that were previously forgotten or denied. Collaborative writing can be disclosed as a rhizomatic practice to reimagine surveillance that resists hierarchical models of lecture/student knowledge transfer. Lynch & Kuntz (2019) present the personal journey of a female international doctoral student in an academic environment. The researcher, who is the first author of the article, uses her personal experience as the main source of data, documenting it in a daily journal. The authors emphasise becoming in academia – the journey of becoming, the process of how a student becomes a researcher, and how this journey is continuous and changing. Writing is considered a transformative act and a way of telling the truth and resisting norms at the neoliberal university.

Benozzo et al. (2019) learn post-qualitative research through the disruption of a traditional academic conference. This experience allows the authors to transform their identities into 'earthwormers' as thinkers outside. In addition, they present cyborg writing as a hybrid writing form that blurs boundaries and disturbs the reader. It is:

... irredeemably and positively hybrid, and gives rise to writing in its image, that is, writing which is a mixture, a mash-up; writing which troubles boundaries, which misbehaves; writing which disturbs and perhaps annoys the reader at times' (Benozzo et al., 2019, p. 6).

Benozzo et al. (2019) usually write articles in an unusual form, which is a provocation of traditional writing and publishing. For example, the cyborg in the article is also reflected in the collaboration process itself.

In Fullagar et al. (2021), researchers and doctoral students learning embodied research methodologies practically engage in sport activities such as lifting weights and playing soccer. The participants were encouraged to explore their understanding of what the 'well' body feels like through movement writing. After physical movement, participants returned to write about their embodied experiences. They were encouraged to engage deeply in the process of writing, expressing their body feelings, vulnerability, success, and failures. The combination of movement exercises and the act of writing together created a powerful assemblage, weaving together diverse practices, their bodies, and transforming the space in which they engaged with these activities.

Ruck & Mannion, (2019) change approaches to field note writing and analysis by drawing up aspects of new materialist theory and multi-species ethnography to reorient the writing of ethnographic field notes and use situational analysis to continuously analyse the field notes. The authors abandoned field notes during the research in order to better sense the elements of more-than-human and develop 'embodied knowing.' The researchers were able to change the field note writing and analysis in ways that better related to new materialist concepts like human-nonhuman entanglements, affective capacities, and the co-constitution of humans and materials.

Myers et al. (2017) disclose learning through writing in the context of (un)learning. The main part of the writing was taken from a collaboratively edited Google document called 'Subject Learning and Unlearning.' They experimented with authorship, mentorship, citation, teaching, and learning through writing.

I cannot believe myself in the writing of this paper, how undependable I have been... how I keep coming into meetings with nothing (on paper in Google Doc)... nothing that counts traditionally. Nothing to show (Myers et al., 2017, p. 320).

They rethink the realities of their collaborative process, acknowledging the challenges of finding time to meet and the tension between traditional academic expectations and their evolving approaches to learning and writing.

Drawing on Haraway's concept of sympoiesis, Collet et al. (2020) argue that collaborative writing helps merge researchers' identities into 'we' and develop thinking in a rhizomatic way. Adams et al. (2020) are engaged in collaborative writing of scripts and use images to create a visual text. They write voiceover scripts for their 'Three Minute Theory' videos. The insertion into the 'text' helps them to create a writerly text rather than a readerly text. Also, they put theory to work through learning experiences. In such a way, writing became free and rhizomatic; their works became entangled and intertwined with each other. The writing in the Google Doc file, which they called a 'parking lot' is 'very messy,' nonlinear, and included digressions, links, and images. It was like a rhizome. Learning post-qualitative research methodologies, the authors use metaphors such as 'snake' and 'surfing.' According to the authors, data, like a snake, is slippery and hard to grasp. The metaphor of surfing is used to describe post-qualitative research methodology and analytical practices. Unlike sports, which are bound by rules, territory, and specific tools, surfing is being at one with the wave, 'riding' it rather than controlling, catching, or forcing it to adapt.

Huopalaainen (2020) draws inspiration from post-qualitative methodologies to experiment with feminist dog-writing. The author positions feminist dog-writing as a post-qualitative practice that 'decentralises the human subject and emphasises our common worlding as well as the non-oppositional interconnections between humans and animals' (p. 965), allowing for alternative, interdependent, and more-than-human forms of knowledge to emerge. The author's dogs, Saga and Selma, actively participate in the research by being approached as fellow creatures with their own needs and actions. The author includes them not as objects of research, but as co-creators and co-beings.

In general, learning post-qualitative inquiry is expressed through deep, continuous reading and experimental, open writing, which are considered not as separate skills but as essential, mutually constitutive processes. Reading post-qualitative inquiry is not merely the collection of information for review but an ontological process aimed at reorienting thinking through experimentation, invention, and creation, often involving the study of philosophy and its concepts. Also, writing is closely related to reading and 'becoming,' destroying traditional, representational styles and seeking to

explore new directions in methodological practice. Such experimental writing allows for the creation of new methodologies and theories, and is intertwined with doing, thinking, dreaming – these activities are in constant flux, allowing for the emergence of innovation.

Discussion and Conclusions

This study aimed to contribute to understanding the learning of post-qualitative inquiry among education researchers. This research has shown that educators learn research methodologies through rethinking (St. Pierre, 2014; Kuby & Rowsell, 2022; Singh et al., 2023; Taylor, 2016; etc.). practical experiences (Correa & Holber, 2023; Kuby et al., 2015; Mitchell et al., 2022; etc.), through art (Dahl-Tallgren, 2023; Buono & Gonzalez, 2017; Sintonen, 2024), and through writing and reading (St. Pierre, 2024; Murris & Bozalek, 2019; Haeri Mazanderani et al., 2022; Fullagar et al., 2017; Lynch & Kuntz, 2019; Benozzo et al., 2019, etc.). These findings show that education researchers who learn post-qualitative inquiry are eager to develop divergent thinking, which is the opposite of binary thinking (good/bad, white/black, etc.). Divergent thinking helps researchers understand post-qualitative inquiry from different angles and can be successfully integrated into learning research methodologies. Interestingly, post-qualitative inquiry often involves unconventional practical experiences, such as material-led research, in which researchers interact with various materials in laboratories and other environments. Its value also emerges through incorporating dance, singing, and acting into the learning of post-qualitative research methodologies, allowing researchers to express, for example, bodily movements or performance-based actions.

Writing and reading within post-qualitative inquiry also take unconventional forms and escape from methodological rigour. For example, written texts may vary in size or be supplemented with pictures. These diverse practices can be successfully integrated into research methodology training, for example, as learning tasks for doctoral students. Comparing this study to Matos's (2023) research, it becomes evident that the process of learning research methodologies can evoke a sense of vulnerability among education researchers. This usually happens when researchers conduct post-qualitative inquiry as a new methodological approach. This study is similar to Pather's (2019) insights that to conduct successful research, it is useful to explore new research designs and methods, demonstrate a willingness, and rethink every detail. In addition, this study aligns with Gough's (1998) ideas, illustrating that engaging with post-qualitative inquiry

requires not just a new perspective but also enables researchers to express a sense of freedom and creativity in their work.

It should be noted that in post-qualitative research, as a supplementary element, qualitative methods such as ethnography (it involves immersing oneself in a particular community to observe their behaviour and interactions up close), collective biography (it involves studying the lives of individuals who share a common theme or experience), autoethnography (the researcher becomes both the subject and the object of study, reflecting on their own experiences and connecting them to broader cultural and social contexts) are used. Learning post-qualitative inquiry gives the learner more creativity and freedom from binary categorisation and hierarchical power.

Further learning directions should encourage education researchers to learn post-qualitative methodologies in a variety of ways and develop and expand the variety of research methodologies. It would also be useful to encourage education researchers to collaborate with quantitative researchers to resolve issues of post-qualitative research reliability. In addition, it would be helpful for researchers from different fields to introduce the specificities of post-qualitative inquiry, to develop research networks, and to integrate post-qualitative philosophical concepts into their research.

This study has significant value for educational theory and practice. Firstly, it discloses the peculiarities of learning within post-qualitative inquiry, a relatively uncommon research approach characterised by specific methodological decisions. Such learning incorporates unusual learning activities that foster divergent thinking and provide learners with greater creativity, autonomy, and freedom. The findings of this study disclose that changes can be made to the course of research methods, curriculum design, and professional development of education researchers. For example, emerging research approaches, such as artography, multi-species ethnography, or diffractive reading, can be successfully integrated into a research methodology course. Furthermore, professional development requires special attention. In this way, the post-qualitative inquiry should be offered through courses, workshops, or roundtables. To understand the terrain of post-qualitative inquiry, education researchers are encouraged to engage in deep reading of post-structuralist philosophy, particularly the works of Deleuze and Guattari (2004), whose insights are as the background of the post-qualitative inquiry.

The limits of the research

The articles were searched only in the EBSCO, Scopus, and WoS databases. The search covered a 10-year period of published articles. Only articles published in the English language were included; publications in other languages were not used in this research.

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