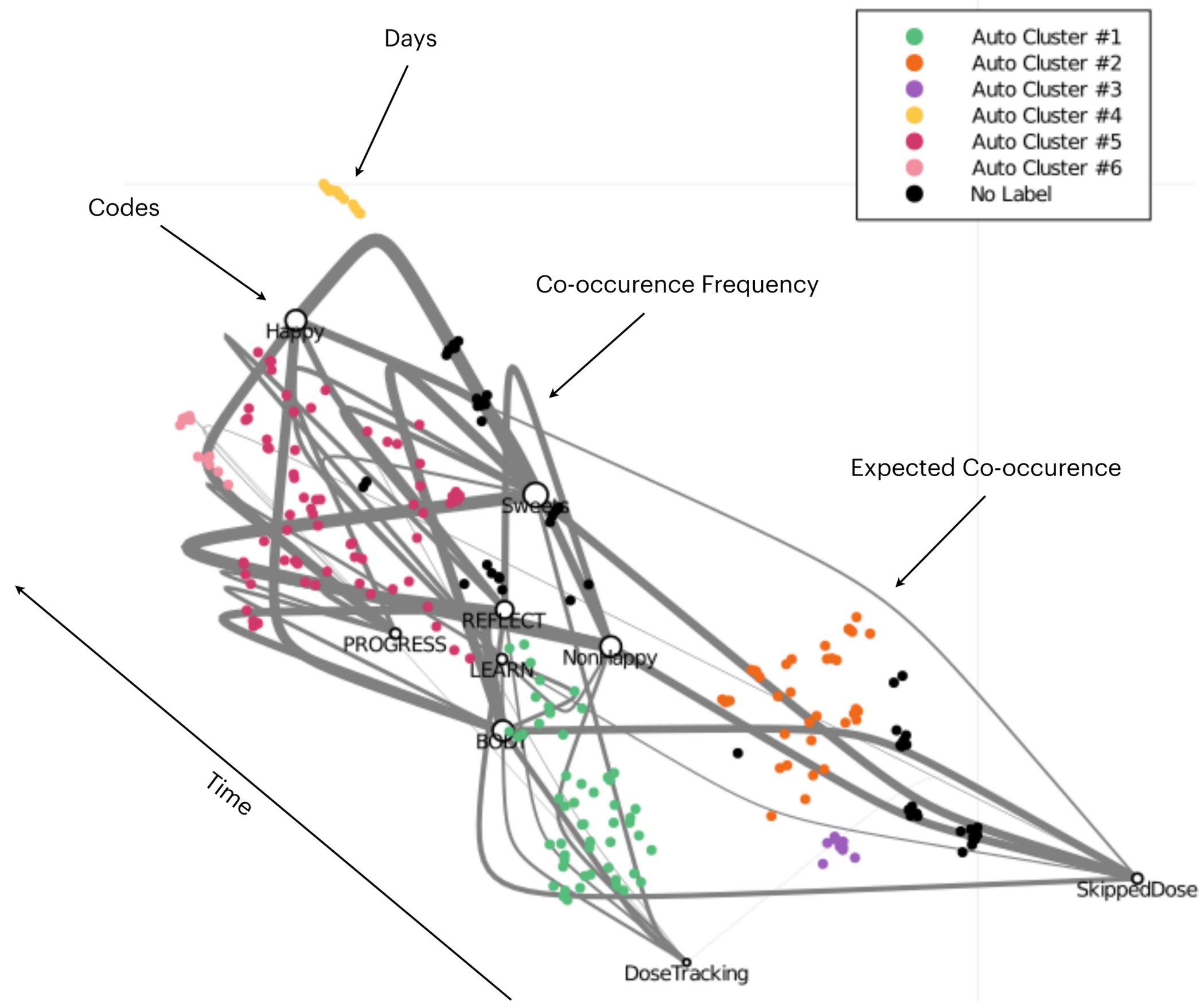


Networks of One and Justice

Mariah A. Knowles and Lauren Scanlon
Networked Justice • 28 Jun 2021



- Networks can promote just outcomes. This was a premise of this satellite.
- My claim: Networks can promote just outcomes even when modeling the experiences of a *single* person.
- Outline: Rock bottom assumption, relate to prior work, ecumenical theory, intuition of the method, and an example



- Networks morally matter instrumentally.
- They morally matter when (a) what they model morally matters and (b) there is a claim that they model that thing well.

- Networks have extensively been used to model "publics," or some conception of a public.

#GirlsLikeUs: Trans advocacy and community building online

**Sarah J Jackson, Moya Bailey
and Brooke Foucault Welles**

Northeastern University, USA

<https://journals.sagepub.com/doi/pdf/10.1177/1461444817709276#page=8>

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DOI: 10.1177/1461444817709276

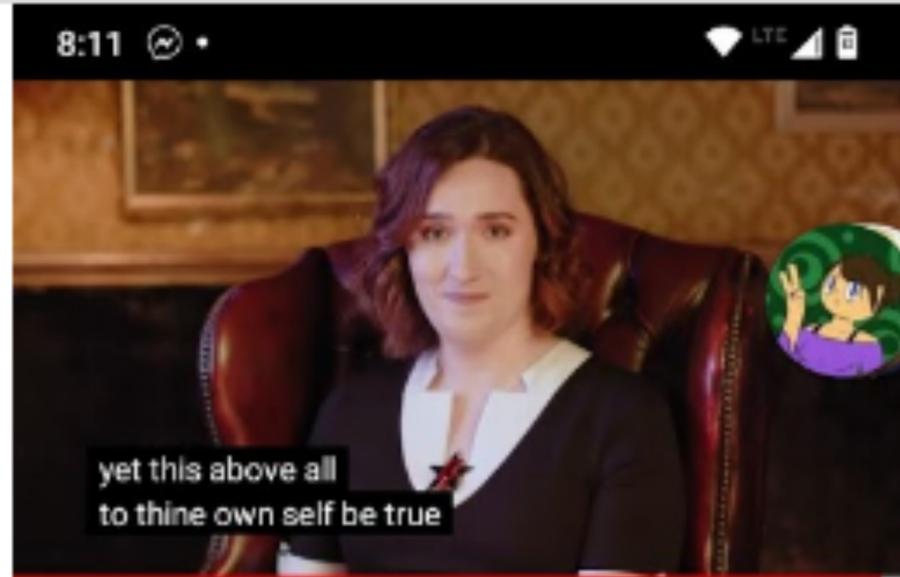
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- Several mixed methods studies have taken that approach: They aim to tell rich qualitative stories whose turns are guided by quantitative features.
- The stories have critical import.
- The quantitative features provided by network models lend the stories (inter alia) two things.
 - (a) Networks lend quantitative support to the claim that we are not exaggerating our statements.
 - (b) Networks lend analytic insight.

- Towards the endeavors of justice, stories are not always about publics writ large.
- Several critical stories have followed the in-depth experiences of individuals.
- Within counterpublics, there is value in sharing, normalizing, and conceptualizing one's own story, both as an individual and as a member of a broader social world.

These examples illustrate the diverse and ordinary ways trans women used the hashtag to document their daily lives. We see #GirlsLikeUs relaxing, sharing familial difficulties, and asking for recommendations on entertainment. As Heinz (2015) has noted, feelings of isolation are one of the most frequent reoccurring mental health issues among trans people. In building a community that transcends distances through #GirlsLikeUs, Twitter has become a space for trans women to both normalize their identities to observers and create healthy interpersonal connections by locating other trans people, finding social support, and sharing the “micro-stresses” of trans living.



Coming Out As Trans - A Little Public Statement

740K views · 2 months ago



87K



5.4K



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Philosophy Tube Live

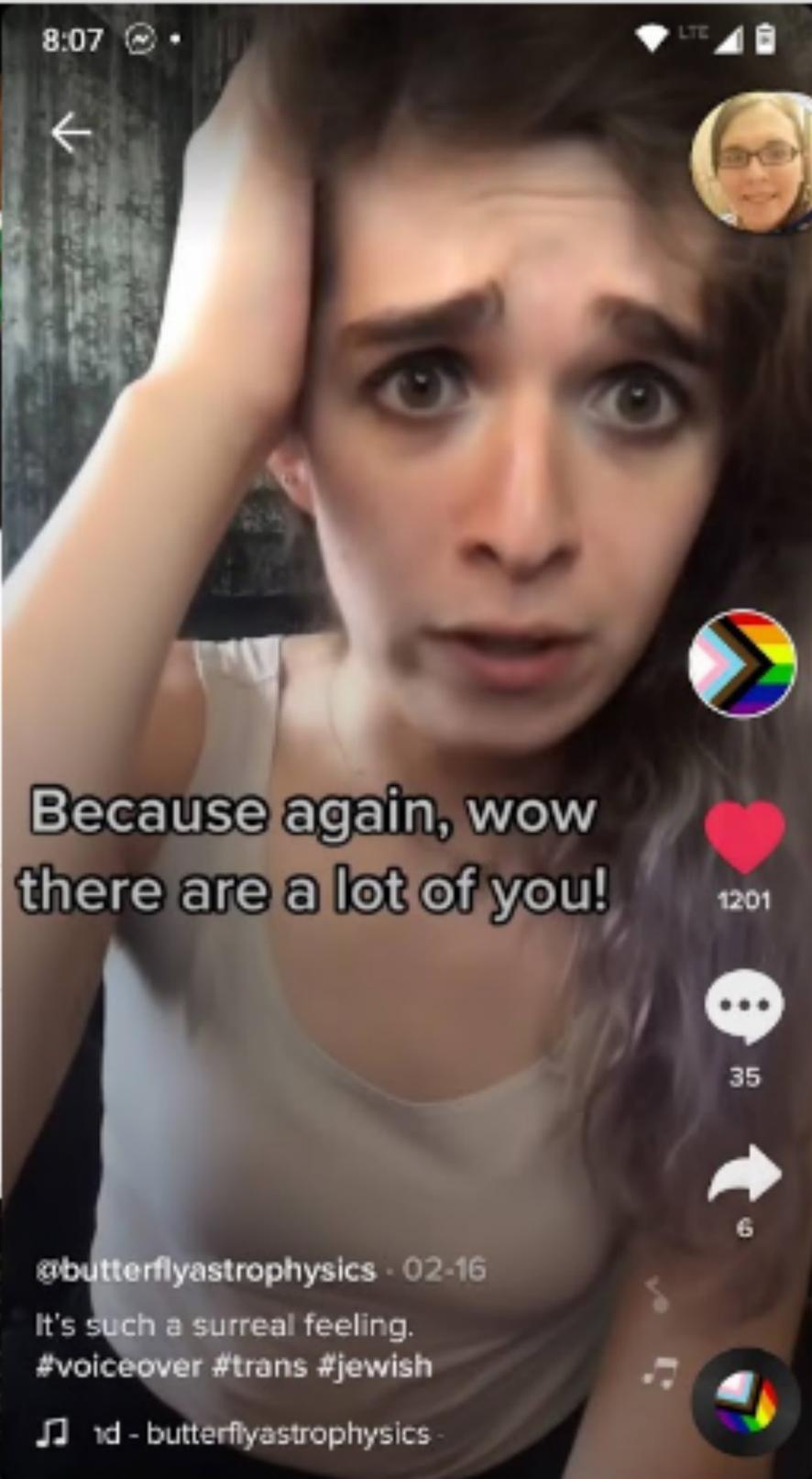
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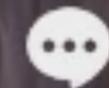
"Treat everyone with kindness and patience, even those who don't treat me kindly." That's such a good attitude n...



Because again, wow there are a lot of you!



1201



35



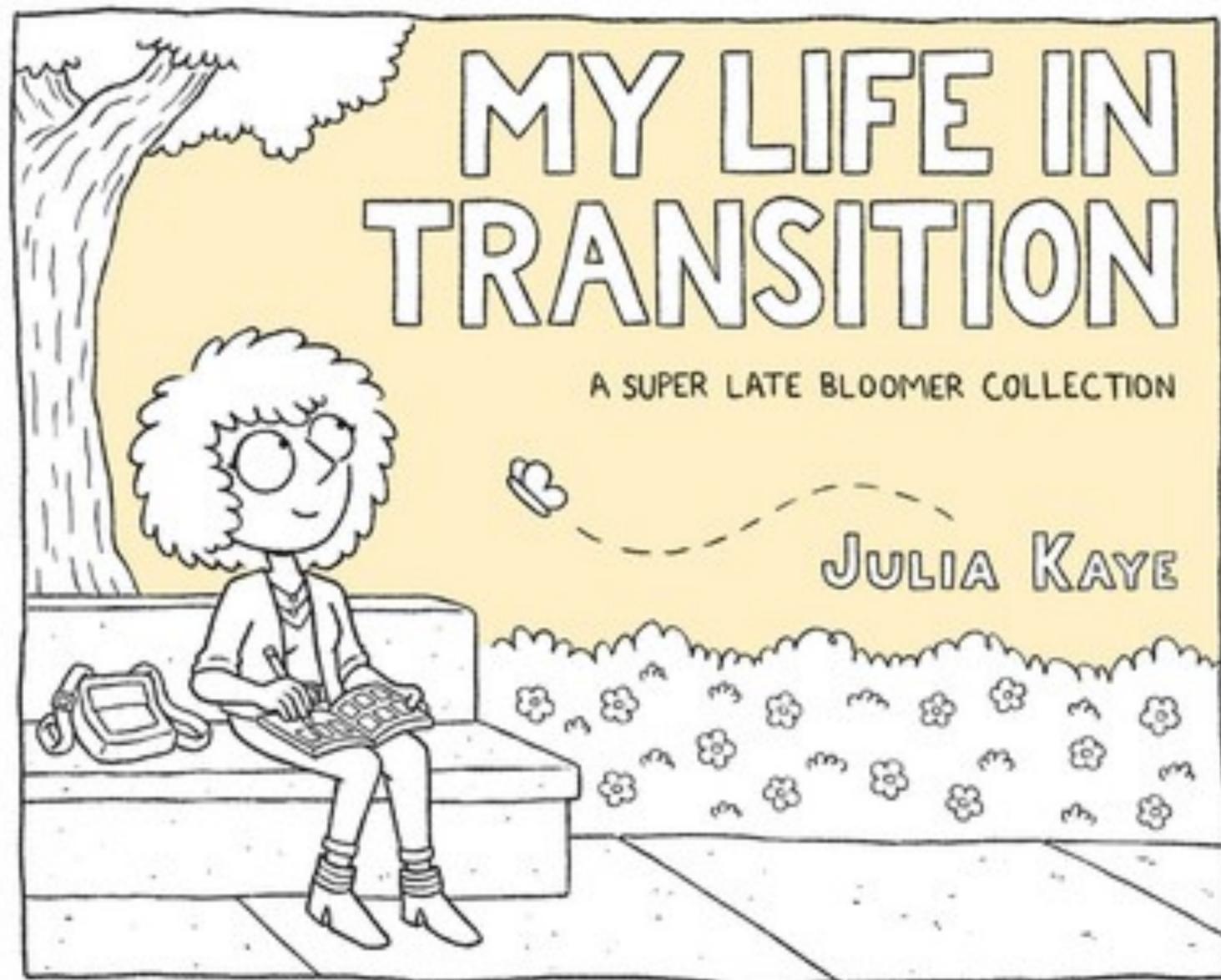
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@butterflyastrophysics · 02-16

It's such a surreal feeling.
#voiceover #trans #jewish

1d - butterflyastrophysics

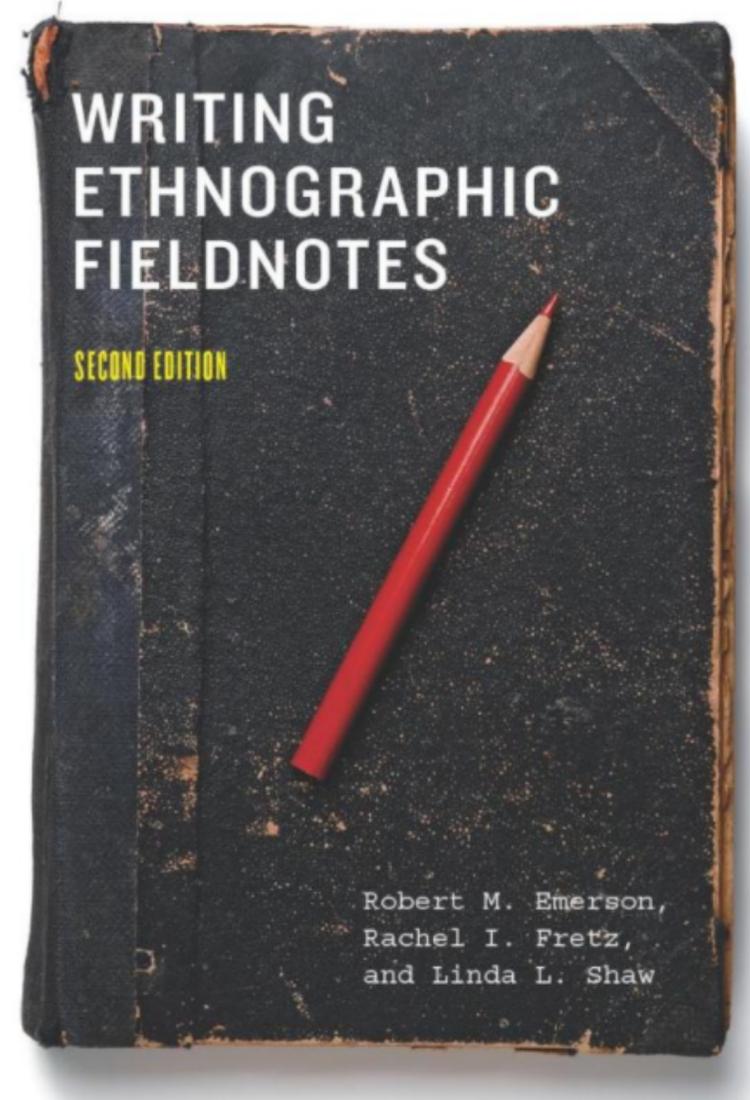
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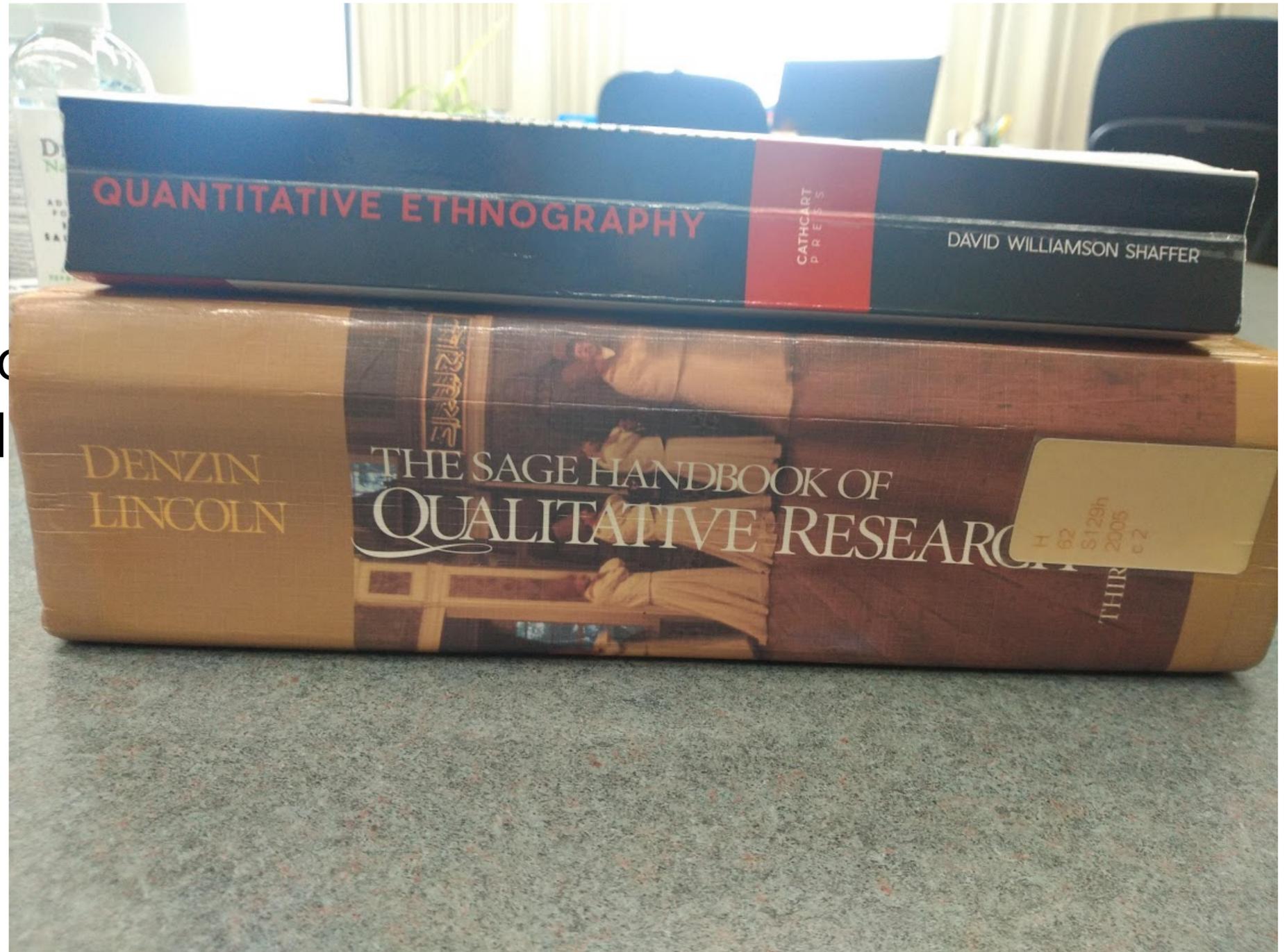
As the project neared completion, I thought back on how much of an impact seeing people who were trans sharing the stories of their lives had on normalizing my feelings about myself. And not just stories about the turbulent early stages of transition, but the mundane experiences of day-to-day life. It had been so important to see that life really did go on; that we're just people with the same wants and needs as anyone else.

- How can networks can be used to model individual experience, lend quantitative support, and lend analytic insight?

- How
method
qual
and



- How
method
qual
and



- First, stories are composed of a set of phenomena and the interweaving between them.

- Second, when we tell stories, we tell them with paragraph breaks: We make the decision to group certain events together because we believe their phenomena share some sense of similarity, and we spend time discussing that group of events's content and import before moving on.

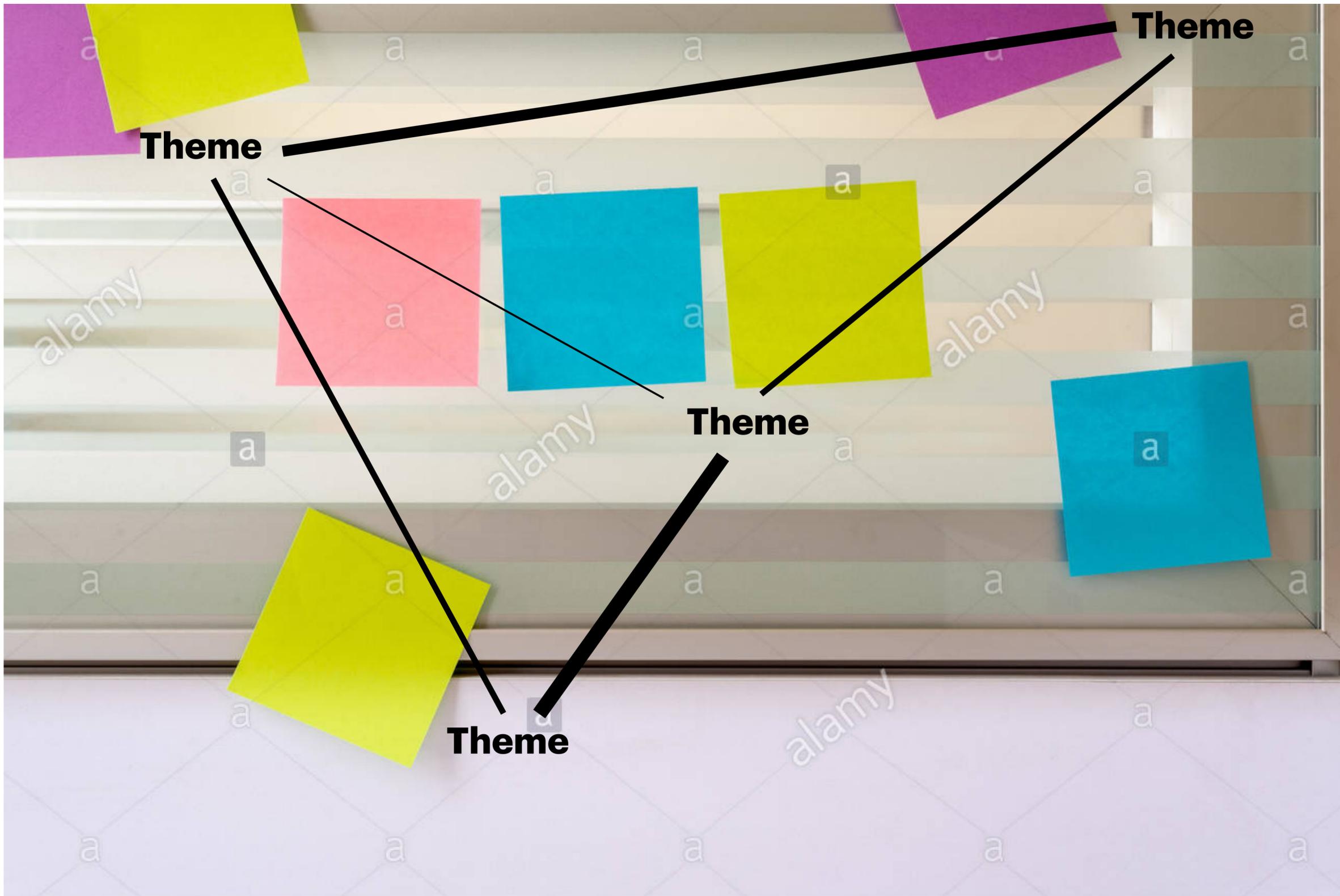
- Third, we hang those paragraphs together into some larger global narrative structure, and that global structure usually has analytical import: We break the story into separable themes, a before vs. after, tell it as a story that moves over time, break it into alternating accounts of two contrasting groups, or so on.
- Fourth, qualitative research naturally produces a matrix: the phenomena we saw by where we saw them.

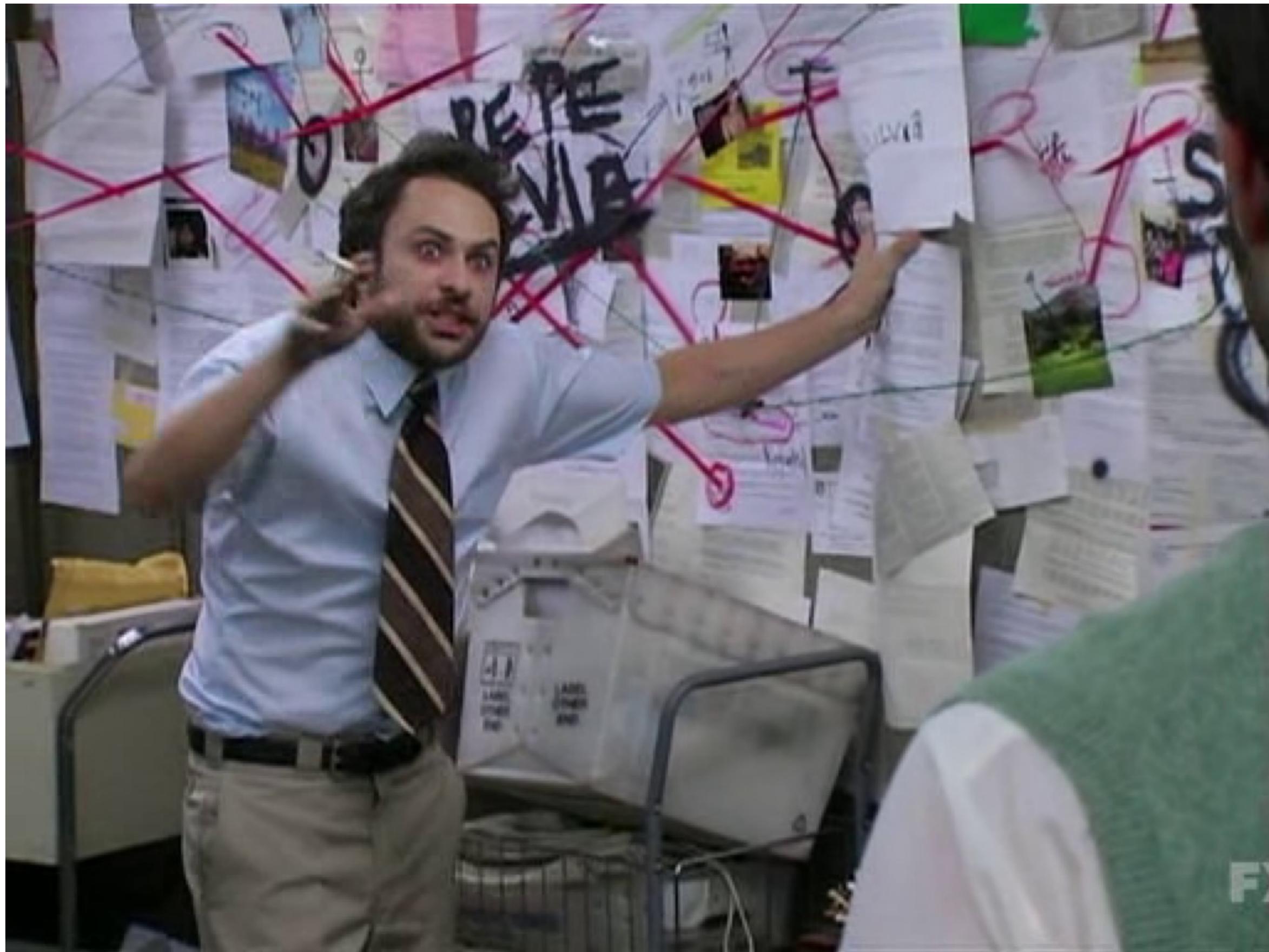
- Fifth, we can project that matrix in accordance with our initial analytic understanding of our story's global structure.
- Sixth, we can use the features of that projection to guide the turns of our telling of the story.
- Seventh, no telling is neutral, and we deepen our analytic insight as we write, as we flesh out, investigate, and interrogate why our telling ought be the right one.

- Finally, we can model stories as networks if we take the phenomena under study (the columns of our matrix) to be the connections between qualitative themes, not themes in isolation.
- This allows the projection to simultaneously embed (a) the events under study and (b) a network representation of the qualitative codes describing the phenomena of those events.









- The projection can be linear, it can be nonlinear. What matters is that it is directed by one's qualitative understanding of the story's global structure, not vice versa.

Experiencing Transitions: An Emerging Middle-Range Theory

Meleis, Afaf Ibrahim, PhD, FAAN; Sawyer, Linda M., PhD, RN; Im, Eun-Ok, PhD, RN; Hilfinger Messias, DeAnne K., PhD, RN; Schumacher, Karen, PhD, RN [Author Information](#) 

Advances in Nursing Science: [September 2000](#) - Volume 23 - Issue 1 - p 12-28

Time span

All transitions are characterized by flow and movement over time.² Bridges^{19,20} characterized transition as a time span with an identifiable end point, extending from the first signs of anticipation, perception, or demonstration of change; through a period of instability, confusion, and distress; to an eventual "ending" with a new beginning or period of stability. However, the results of the research examined here suggest that it may be difficult or impossible, and perhaps even counterproductive, to put boundaries on the time span of certain transition experiences.⁶ The stories told by parents of infants with CHD indicated that their transition did not always follow the same chronological trajectory. Migration provided another case in point.⁷ Immigrants may consider their transition as "temporary" even though they may live in another country for an extended period. Even for those who settle permanently, the migration experience may best be characterized as an ongoing, undulating, unending transition. This does not necessarily mean that immigrants or others experiencing long-term transitions are constantly in a state of disconnectedness, flux, or change. However, such states may periodically surface, reactivating a latent transition experience. In evaluating transition experiences, it is important to consider the possibility of flux and variability over time, which may necessitate reassessment of outcomes.

Critical points and events

Some transitions are associated with an identifiable marker event; such as birth, death, the cessation of menstruation, or the diagnosis of an illness; while in other transitions specific marker events are not as evident.^{19,20} The various studies

Knowles, M. A. "Telling Stories of Transitions." ICQE 2021.

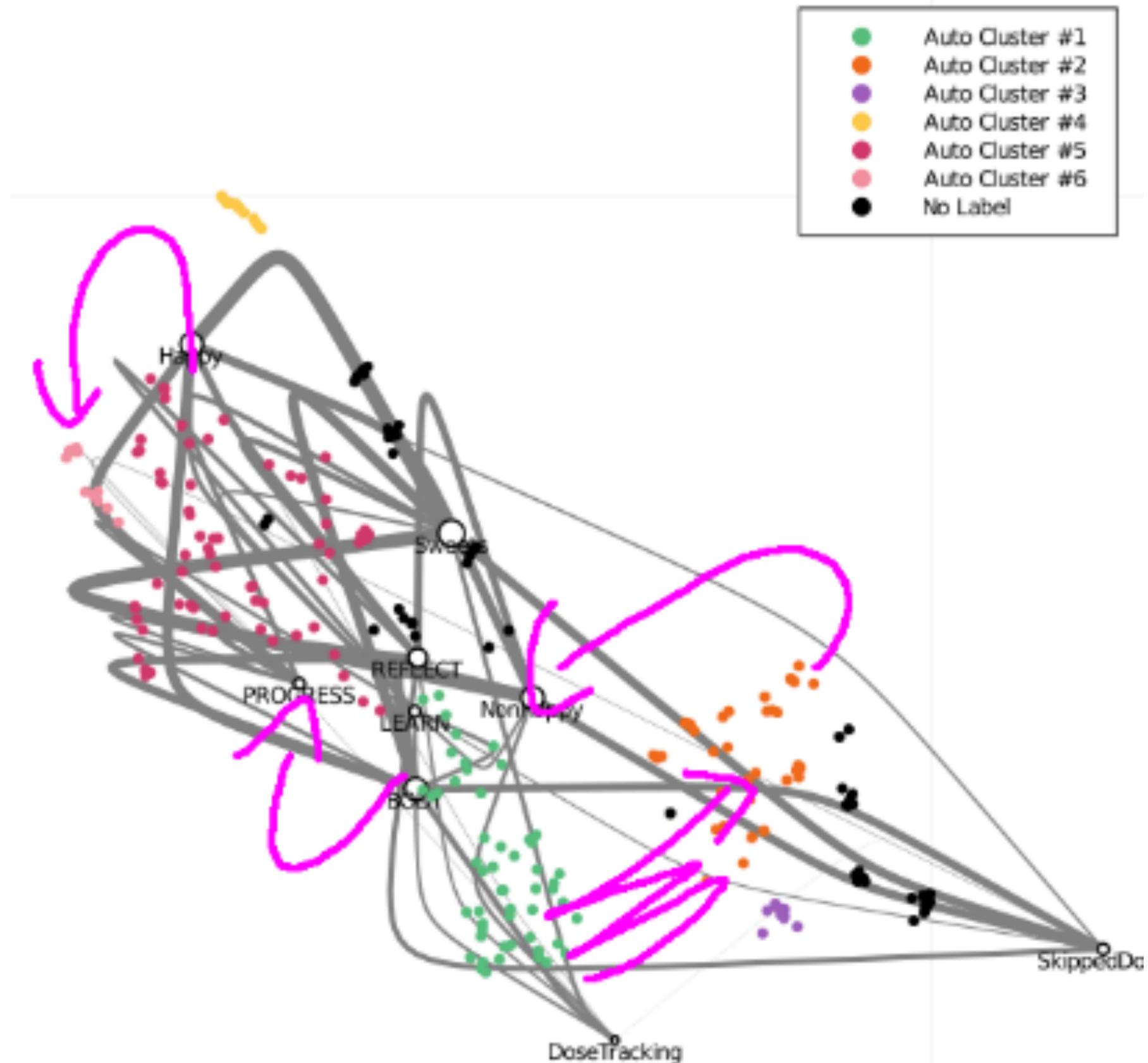
Inductively coded first year HRT journal (see paper)

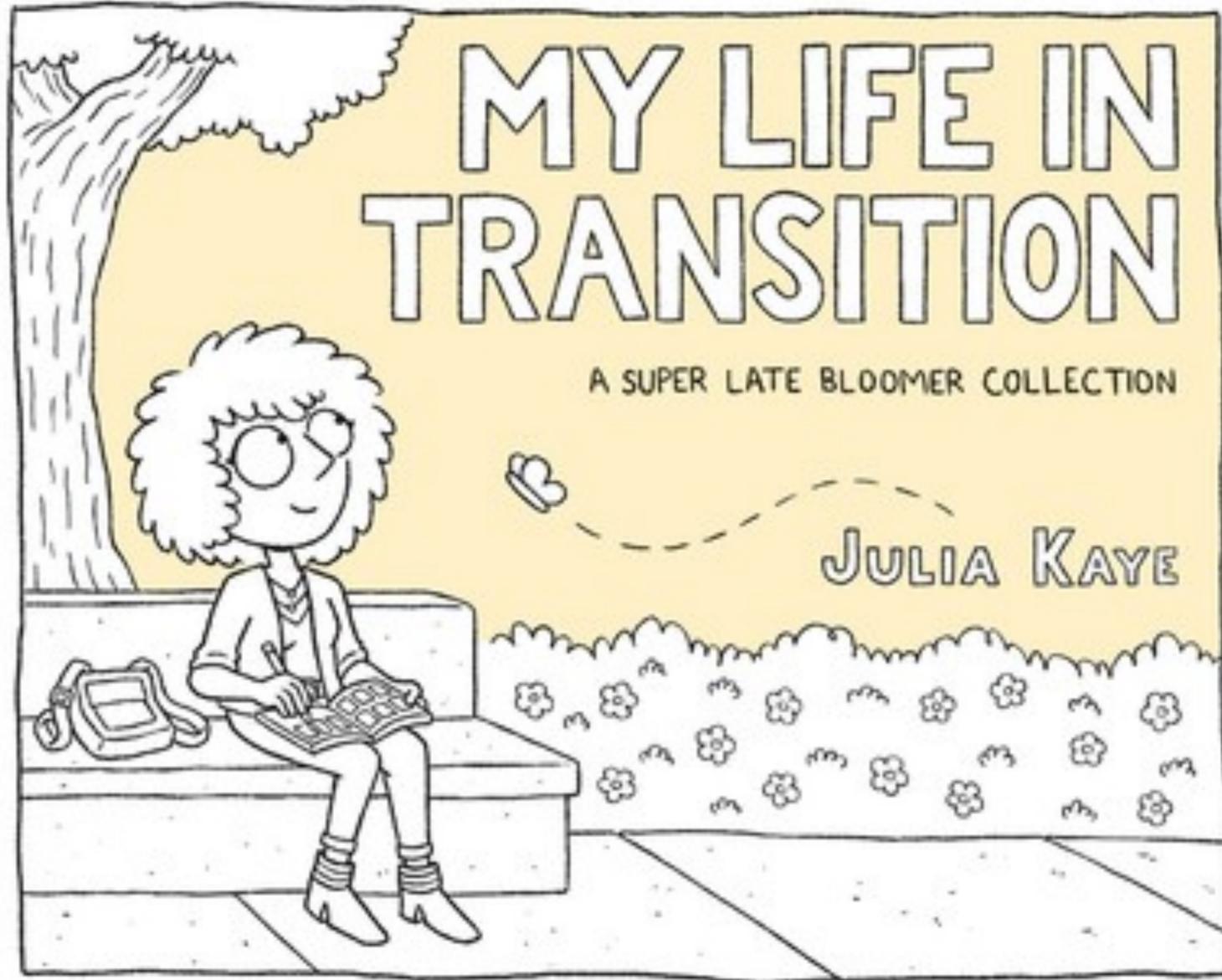
UMAP to model "lumpy" time

DBSCAN to guide "reading" of similar nearby events

Initially thought "out" would be the end, and unsure about critical events

Model captured expected non-linear behavior,
identified most salient critical event,
highlighted importance of living my damn life,
forced me to reconsider "out" as one piece of "Progress"





At its core, this series is about the importance of all the small moments that make up the greater whole that is my life as an adult queer woman. I may be a woman who came into herself later in life than most, but I'm doing what I can with the time I've been given. The point is that I exist and I'm out here making the most of the life I have.

—Julia

Julia Kaye. *My Life in Transition.*

Types of days marked by small moments
and mundane experiences

UMAP + DBSCAN,
or PCA
or ...

These days *exist*:
But what are they exactly?



[results pending]

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- Networks morally matter instrumentally.
- They morally matter when (a) what they model morally matters and (b) there is a claim that they model that thing well.
- (a) Sharing one's own story morally matters
- (b) Modeling autobiographical stories with networks worked well and it led us to better qualitative analysis of the self in connection to a network of one's experiences living in a broader social world

Networks of One can promote just outcomes

ty

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https://www.google.com/books/edition/Feminist_Research_Practice/Ujd1AwAAQBAJ

1. **Knowledge Practice:** Knowledge of the world is "cemented" through some knowledge practices and not others
2. We researchers hope that we've chosen our knowledge practice well
3. A style of a telling is a knowledge practice
4. **Fairness:** It's easy for a style of a telling to be fair to theory and fair to the community under study: The stylistic genres we lean on are deeply embedded in both
5. How can a style of a telling be fair to the data?
6. Data is not neutral, it is not collected or interpreted or used in any neutral way. So, nothing can be fair to the data in isolation. But something can be fair to the data *holding* some theory.
7. **Claims:** Claims are revisable: When we learn new information, we can re-evaluate our statements.
8. We social science researchers hope that our claims are stable to new information: We've seen enough that nothing substantive is new (within some frame, perspective, etc.)
9. **Mixed Methods:** When we aim to tell rich qualitative stories whose turns are guided by quantitative features, we are aiming to choose a knowledge practice that is fair and produces stable claims
10. **Projections:** The projection-based framework I describe aims to be ecumenical, pragmatic, and dialectical: I hope it gives simultaneous advice for how to *develop* mixed methods [(QUAL/quant)+ dialectical] as called for by a particular study and for how to *link* that method to theory and intuition. I developed it specifically to deal with telling a story of transition, because none of the methods I could find did that in a way that left me convinced.