University of Wales: Trinity Saint David & Hong Kong Management Association

+ Session One

Qualitative Research Methods

Dr. Tamara Savelyeva

Philosophical Assumptions & Frameworks

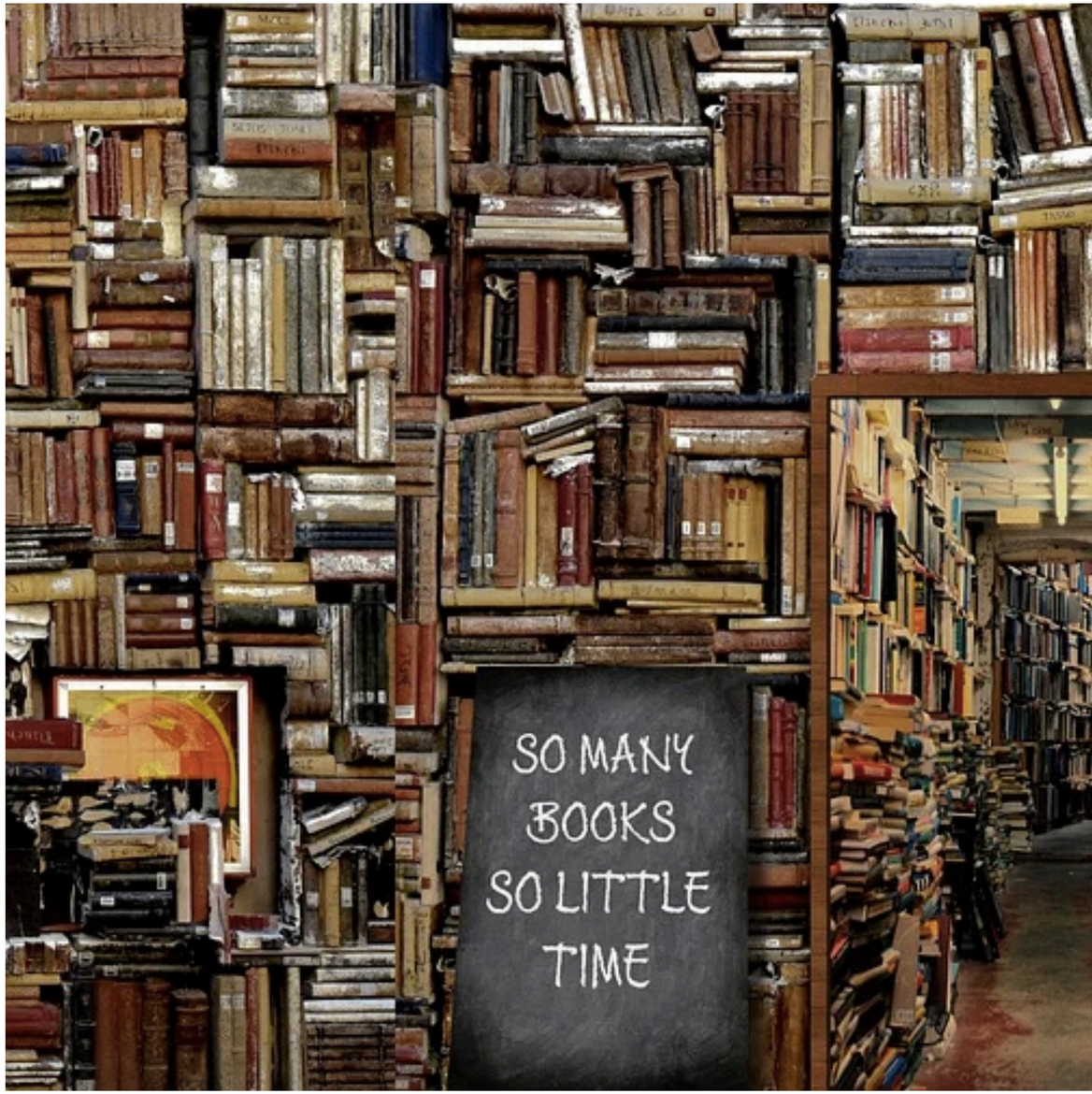
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    1. Postpositivism
    2. Social constructivism (interpretivism)
    3. Postmodernism
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    5. Critical or Transformative
- Theory interpretive frameworks

Our goals for today:

Understand how theory influences methodology

Distinguish qualitative from quantitative research on the basis of key features



Task

Attitudes towards Qualitative Research Methods (QRM)

Directions: Th statements below are designed to identify your attitudes towards research methods. Each item has 7 possible responses. The responses range from 1 (strongly disagree) through 4 (neither disagree no agree) to 7 (strongly agree).
If you have no opinion choose response 4. Please read each statement. Mark the one response, which most clearly represents your degree of agreement or disagreement with that statement. Try not to think deeply about each response. Record your answer and move quickly to the next item. Please respond to all the statements

	Strongly disagree			Neither disagree no agree			Strongly agree
I plan to succeed in all of my assignments in this QRM course……	1	2	3	4	5	6	7
I plan to work hard on my QRM course…….	1	2	3	4	5	6	7
I will like QRM I feel insecure when I have to do QRM……..	1	2	3	4	5	6	7
I will have trouble of understanding QRM because of how I think……	1	2	3	4	5	6	7
QRM is easy to understand…….	1	2	3	4	5	6	7
QRM is worthless……...	1	2	3	4	5	6	7
QRM is a complicated subject……	1	2	3	4	5	6	7
QRM should be a required part of my professional training……...	1	2	3	4	5	6	7
QRM skill will make me more employable…...	1	2	3	4	5	6	7
I will have no idea of what is going on in this QRM course……	1	2	3	4	5	6	7
I will be interested in communicating the QRM information to others……..	1	2	3	4	5	6	7

Positioning yourself

Common barriers:

Research is useless!

Research is boring!

Research is too hard!

Self-fulfilling prophecy

Positioning yourself

Touchstones to reframe your thinking:

Research is useless!

Research is boring!

Research is too hard!

- All businesses rely on social science research to engage in competent practice
- No one *already* knows research. It's something I'll learn through practice
- It's challenging for everyone
- Research is relevant to me because it allows me to figure out what is known about any topic I want to study
- If the topic I choose to study is important to me, I will be more interested in research

Takeaways:

Research methods will help you become a better scholar and practitioner

Anxiety about research methods is a common experience for everyone

Qualitative Research that “knocks your socks off”

TASK

1. Give an example of Qualitative Research study
2. Discuss why researchers went on to conduct the Qualitative Research study?

Qualitative Research that “knocks your socks off”

Examples from the literature



Svetlana ALEXIEVICH

Belarusian oral historian and essayist

Nobel laureate in Literature 2015



traced the fist-hand historical accounts of the Soviet and post-Soviet individual through carefully constructed collages of interviews

Alexievich, S. , Selected titles: (1999)Chernobyl Prayer / Voices from Chernobyl.; (984) War's Unwomanly Face.; (1993) The *Last Witnesses: the Book of Unchildlike Stories*

Qualitative Research that "knocks your socks off"

Examples from the literature



Deliberate HIV exposure by 6 African-American youths was rooted in growing up poor in the inner city

Tourigny SC. ***Some new dying trick: African American youths "choosing" HIV/AIDS.*** *Qual Health Res 1998 Mar;8:149–67.*

Question
What are the experiences of 6 African-American youths who deliberately sought exposure to HIV?

Design
Ethnography.

Setting
Inner city Detroit, Michigan, USA.

Participants
6 African-American youths (4 women, 2 men) ranging in age from 12–22 years who had ≥1 family member with HIV/AIDS and who had deliberately sought exposure to HIV. All respondents were HIV seropositive.

Methods
Respondents told their stories during meetings that took place over time at locations chosen by the respondents. Meetings often occurred in the respondents' homes.

Main results
The decisions of the 6 youths to deliberately expose themselves to HIV were presented in the context of "marginalization, insensitive social policies, and demanding caretaking responsibilities" inherent in growing up poor in the inner city. The following are excerpts of conversations about why the respondents deliberately sought exposure to HIV:
Belinda: (mother with AIDS and 2 HIV positive stepsisters) "… the easiest thing to do was to just give up and get sick too … maybe now I'se sick, I'll be maybe able to get the things I needed before … the counselling and the assistance and the money I'se asked for all these times and nobody could get me … I never existed for them before; now, they have to count me …"
Brendon: (sister and nephew with AIDS) "Everybody was ragging me about not getting nowhere, not getting no job … Well, there ain't nothing to do here. I looked around at my sister and she got everybody seeing to her hand and foot … This AIDS things don't need make you sick at all, but people sure listen up when you talk … She's getting good money from the feds … She ain't got no need to worry ever again about nothing … Two of my homies gone died last month, from gunshot wounds … I ain't gonna live no 15 years anyway … with no jobs out here, I can't get me no real family, no kids, nothing … these "hopes" we'se supposed to have, that's crap. Ain't worth the fight!"
Azure: (mother with AIDS and brother HIV infected at birth) "It was worth it, to have my baby. My mother always said she loved my baby brother all the more, 'cause she was sick and he was sick … It's human nature for people to have babies, to be born, to die. So when they say "safe sex," they mean no babies. That's sad … There ain't much goin' on for Black girls like me. My mom tried hard, and she said there ain't much we could do with no school … [the government] gonna pay for everything like they done for my mom."
Luen: (mother with AIDS) "I felt he [my HIV positive boyfriend] deserved to have someone with him … and I know I am destined to love and lose and I don't want that anymore … I made the choice not to be left anymore … We don't need to worry about the future, we can enjoy the day, because there is no future to think about."
Chuckie-Dog: (HIV positive brother) [AIDS is] "A white virus manufactured by White people to kill us off … First they import drugs into the 'hood, then, when we ain't dying fast enough, this HIV … now I can really get in people's faces about how they invented a virus to make Black folk completely dependent on them … if you got AIDS, you get more [government aid] … I knew what I was doing, … If I can end up doing some activism, I need to be on the inside."
SueAnn: (HIV positive father) "I don't know if they'll [gang] let me hang out much longer without jumping in." SueAnn felt challenged to prove herself and did—"I had to boot with someone else's mix … they brought a syringe with blood and coke … I never really thought about HIV, although four of the guys got it and I knew their blood would be in the mix."

Conclusions
The stories of 6 youths who deliberately sought HIV exposure were rooted in the social inequalities of inner city life. They were overwhelmed by worry, fear, depression, caregiving, and hopelessness and robbed of their childhood by poverty. They were all young and deeply involved with their loved ones, such that leaving was not an alternative. With no obvious recourse or avenues of success, AIDS offered a way of accessing care. It also provided "self erasure … without the immediacy of death."

Source of funding: not stated.

For correspondence: no current address available.

Commentary

The stories presented by Tourigny provide a glimpse of the reality of how 6 individuals made health choices based on the context of their lives. For these individuals, becoming HIV positive offered a potential improvement in their quality of life. Qualitative study findings such as these afford an opportunity for healthcare providers to reflect on how their view of reality may differ from others and the implications for their professional practice.[1]

Nurses are uniquely positioned to gain understanding about quality of life issues from the perspective of the individual. Through respectfully working with others, nurses gain knowledge about personal and structural influences on health.[2]

This study shows the impact of inequitable social conditions on the health of disenfranchised people. It provides direction for nursing practice focused on individuals and on the development of public policy. Nurses are knowledgeable about the functioning of economic and social policy and its effect on health. We must use this knowledge to advocate for the development of public policy that promotes and supports health for all.[2]

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1 Mitchell GJ. *Nurs Sci Q* 1996;9:143–4.
2 Labonte R. *Health Educ Q* 1994;21:253–68.

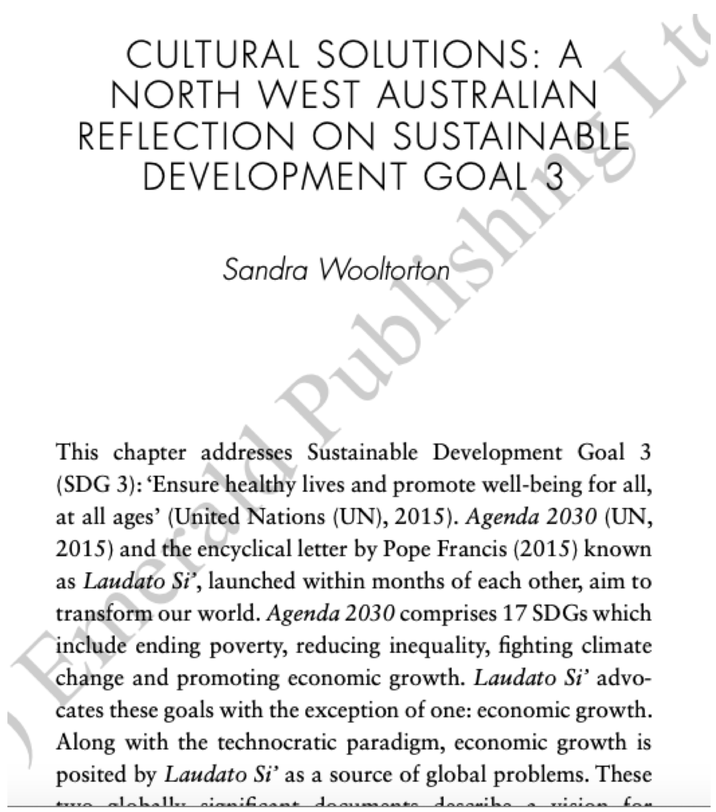
Evid Based Nurs: first published as 10.1136/ebn.1.4.130 on 1 October 1998. Downloaded from http://ebn.bmj.com/ on August 8, 2020 by guest. Protected by copyright.

Tourigny, S. C. (1998). Some new dying trick: African American youths "choosing" HIV/AIDS. Qualitative Health Research, 8(2), 149–167

Qualitative Research that "knocks your socks off"

Examples from the literature





CULTURAL SOLUTIONS: A NORTH WEST AUSTRALIAN REFLECTION ON SUSTAINABLE DEVELOPMENT GOAL 3

Sandra Wooltorton

This chapter addresses Sustainable Development Goal 3 (SDG 3): 'Ensure healthy lives and promote well-being for all, at all ages' (United Nations (UN), 2015). *Agenda 2030* (UN, 2015) and the encyclical letter by Pope Francis (2015) known as *Laudato Si'*, launched within months of each other, aim to transform our world. *Agenda 2030* comprises 17 SDGs which include ending poverty, reducing inequality, fighting climate change and promoting economic growth. *Laudato Si'* advocates these goals with the exception of one: economic growth. Along with the technocratic paradigm, economic growth is posited by *Laudato Si'* as a source of global problems. These

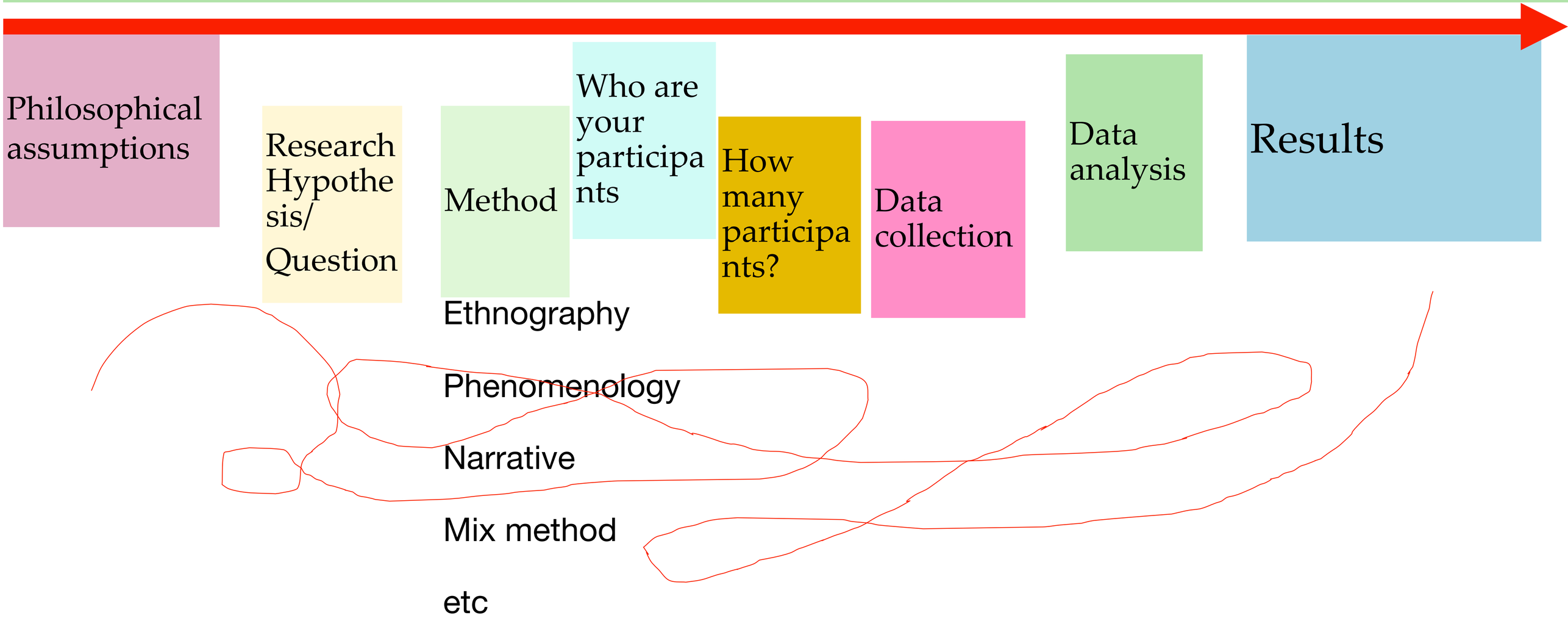
Emerald Publishing Lt

" How can UN policy narratives be used to improve Aboriginal health and well-being outcomes in Australia?"

Savelyeva, T. Lee, S. Banack, H (2019) SDG3 Good Health and Wellbeing: Re-calibrating the SDG Agenda. London: Emerald

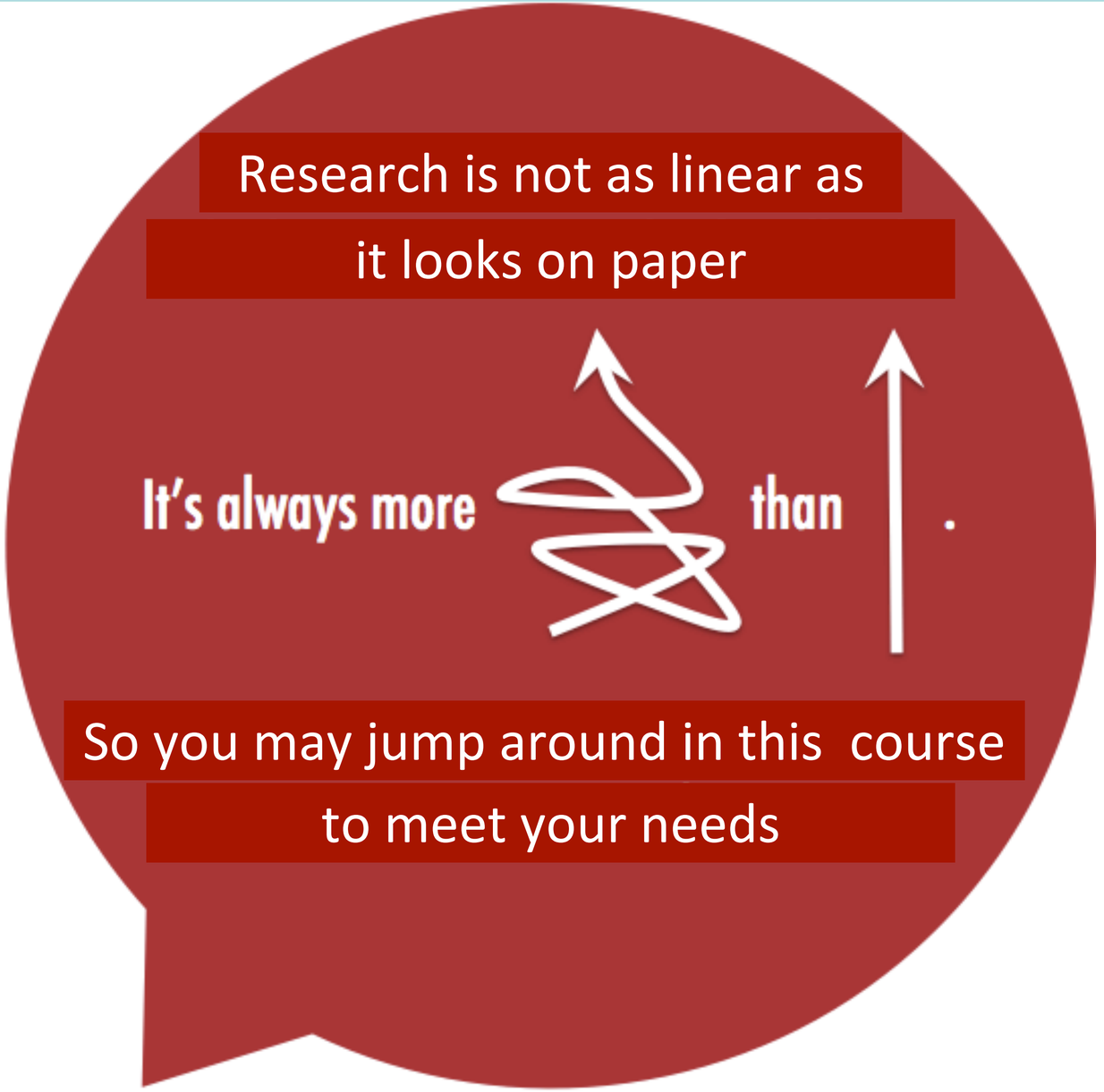
Cohesive scientific process: linear

TASK: List phases of a research process (one on this slide is not accurate ☺)



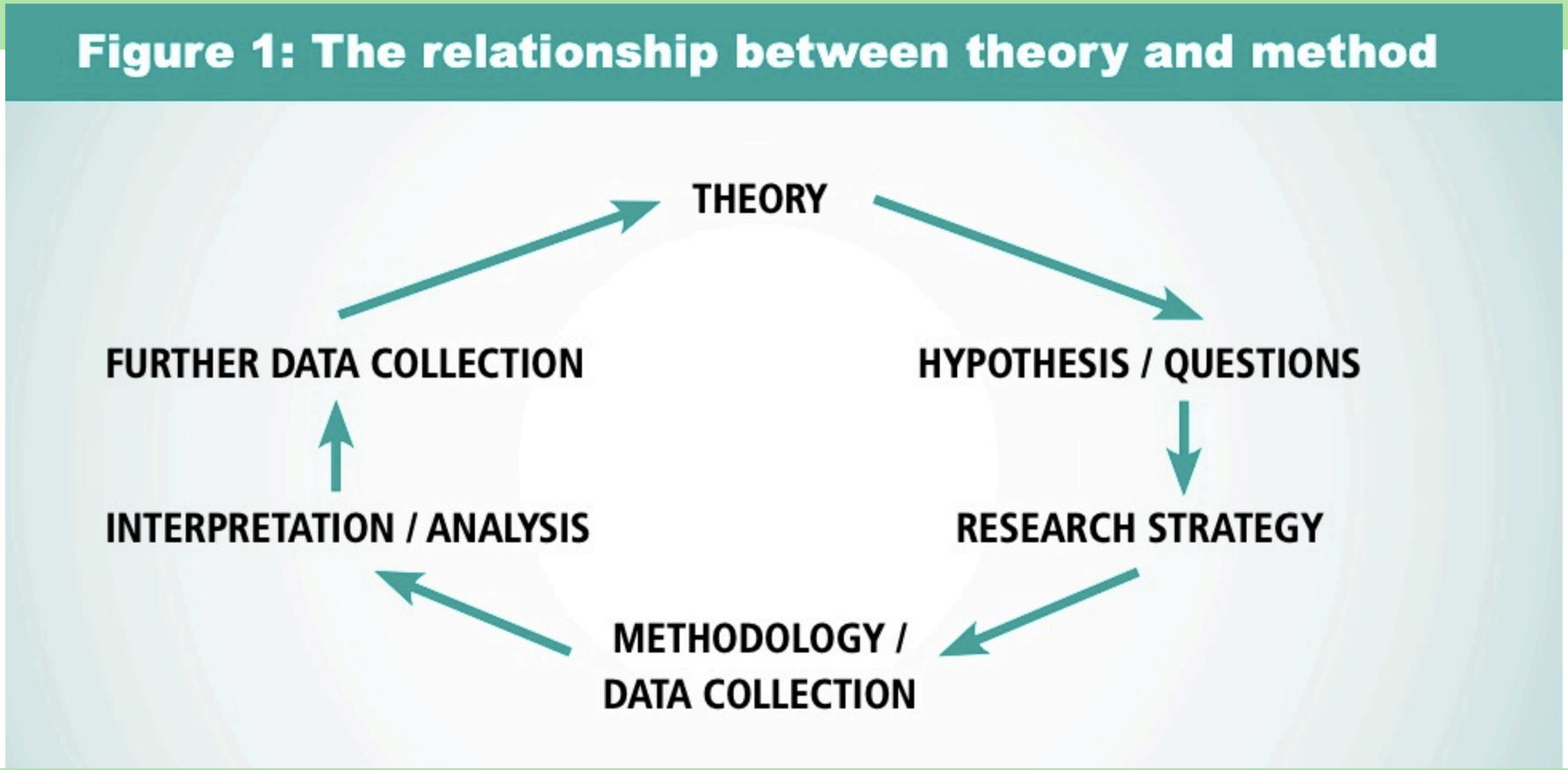
Qualitative Research

Think of research as an exploration, with unexpected twists and turns



Untitled image adapted from Ohio State University Libraries (n.d.) Retrieved from: https://ohiostate.pressbooks.pub/choosingsources/front-matter/introduction/. Shared under a CC-BY 4.0 license. https://creativecommons.org/licenses/by/4.0/

Cohesive scientific process : cyclical



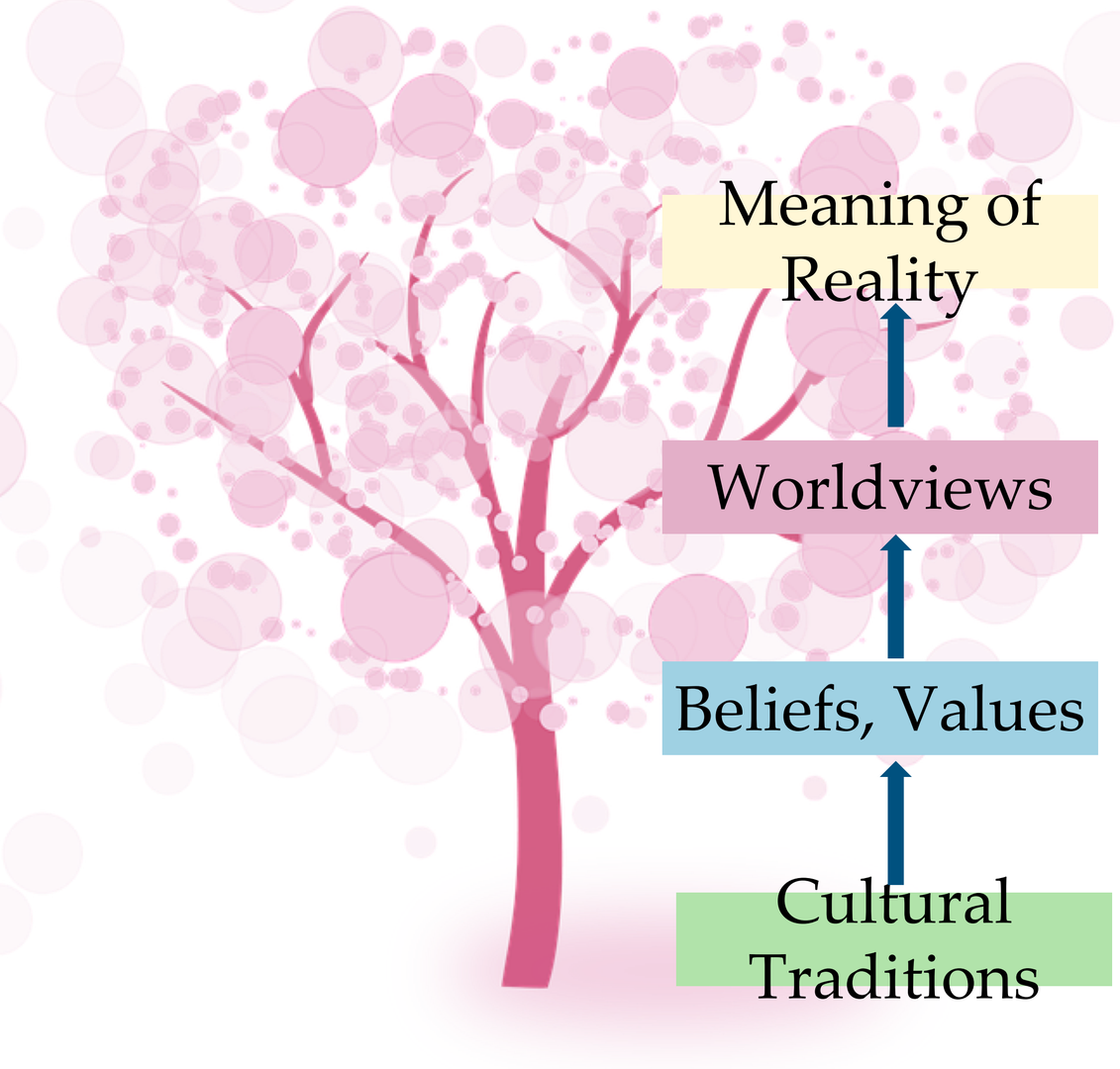
Kielmann, K., Cataldo, F. and Seeley, J. (2012). *Introduction to qualitative research methodology: A training manual*. UK: DfID & Evidence for Action Research Programme Consortium on HIV Treatment and Care http://www.dfid.gov.uk/R4D/Output/188391/Default.aspx

What is Qualitative Research? Recap the Foundations

Philosophy of science: *What is science?*

Ontology -> Epistemology-> Axiology ->Methodology/ Research Process

Inductive- deductive research processes



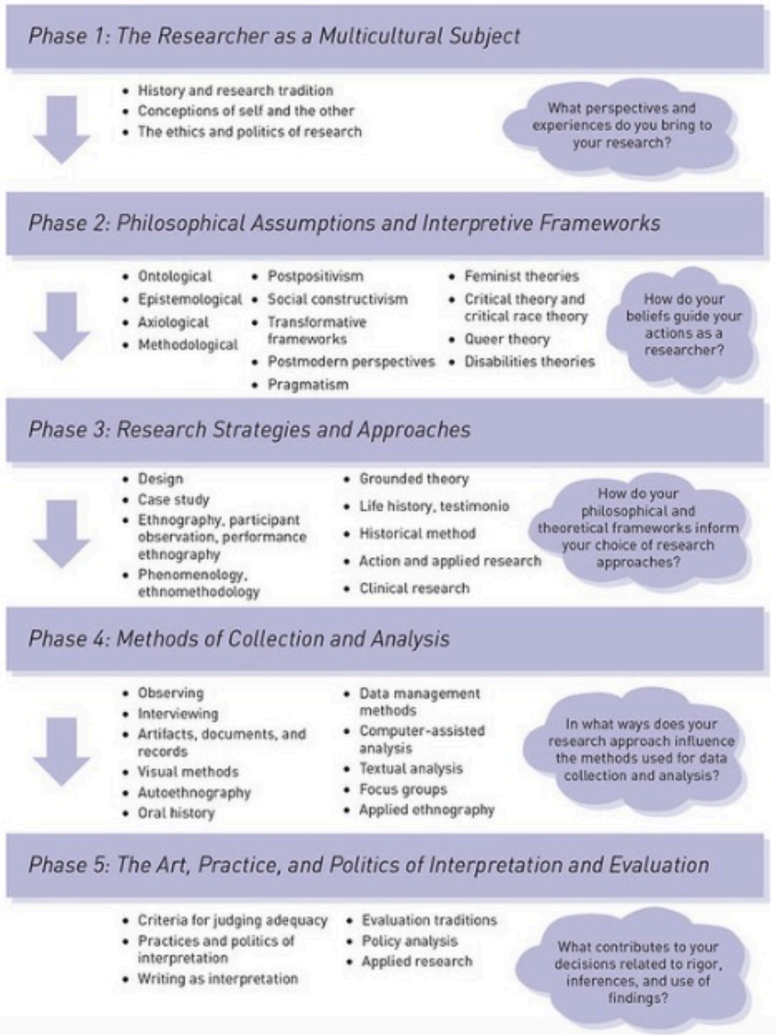
Whatever you believe you become

(proverb)

Philosophy and Research Process: How do they fit together?

TASK: Use Handout 1 → to locate the philosophical assumptions

Figure 2.1 Situating Philosophy and Interpretive Frameworks Within the Research Process



Creswell, J & Poth, C. (2014) (4th Ed.).*Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. London: Sage

Why it is important to understand & articulate the philosophical assumptions in qualitative research?

Importance of philosophical assumptions

Drive / give direction to research goals and outcomes

Depend on training and research experiences

Define evaluative criteria for research-related decisions



Four philosophical assumptions

	Questions	Characteristics	Examples
Ontological	What is the nature of reality?	Reality is multiple as seen through many views.	The researcher relies on quotes as evidence from the participant as well as collaborates, spends time in field with participants, and becomes an “insider.”
Epistemological	What counts as knowledge? How are knowledge claims justified? What is the relationship between the researcher and that being researched?	Subjective evidence is obtained from participants; the researcher attempts to lessen the distance between himself or herself and that being researched.	The researcher relies on quotes as evidence from the participant as well as collaborates, spends time in field with participants, and becomes an “insider.”
Axiological	What is the role of values?	The researcher acknowledges that research is value-laden and that biases are present in relation to their role in the study context.	The researcher openly discusses values that shape the narrative and includes his or her own interpretation in conjunction with those of participants.
Methodological	What is the process of research? What is the language of research?	The researcher uses inductive logic, studies the topic within its context, and uses an emerging design.	The researcher works with particulars (details) before generalizations, describes in detail the context of the study, and continually revises questions from experiences in the field.



Creswell, J & Poth, C. (2014) (4th Ed.).*Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. London: Sage p.54

Writing philosophical assumptions into qualitative study

Example 1

In the Phenomenological Approach Section

Alongside approach description, for the study examining the meaning that people with liver failure ascribe to the experience of waiting for a liver transplant

THE PHENOMENOLOGICAL APPROACH

According to Frankl (1997), the construction of meaning is a central human activity. An advocate of the phenomenological approach, he believed that preconceived patterns of explanation distort human existence and reduce human experience to subhuman dimensions. He advocated something better: a phenomenological approach that pushed forward, in rigorous fashion, the search for meaning in people's lives that could not be reduced to other phenomena. Inspired by Frankl, we have chosen a phenomenological approach to search for the meaning of waiting for a liver transplant.

Contemporary phenomenology is based on the philosophy of Husserl (1960). When we see a tree, Husserl insisted, we do not see a tree image or a packet of sense-data that we make into a tree (as empiricists insist); we see the tree itself. Moustakas (1994) described it as "if the only being that can be absolute is the being that can be absolutely given, and the only being that can be absolutely given is the phenomenal being, then only phenomenal being can be absolute being" (p. 41). Transcendental phenomenology contains four basic assumptions (Creswell, 1998). First, knowledge begins with a description of the experience. Phenomenology is a return to the traditional task of philosophy; a search for wisdom. Second, phenomenology involves an attempt to suspend all judgments about what is real until they are based in more certainty. This process is called *epoche*. Third, the intentionality of consciousness posits that the reality of an object is intimately linked to one's consciousness of it and the meaning if found within. Fourth, phenomenology calls for the refusal of subject-object dichotomy. Reality is only in the meaning of the experience of the individual.

In phenomenological research, the structure of consciousness of lived experiences is explored with the goal of giving the reader an accurate understanding of the essential, invariant structure (or essence) of an experience (Moustakas, 1994). Prior research on chronic illness that involved the use of the phenomenological approach supports the idea that for patients, an illness is a lived experience not easily reduced to a list of variables or a theory (Anderson & Spencer, 2002; Cheung & Hocking, 2004; Ironside et al., 2003). Living with ESLD and waiting for a transplant become experiences in and of themselves as the illness progresses and outcomes are not known. It is with this understanding that we chose phenomenology as the tradition of inquiry.

Brown, J., Sorrell, J., McClaren, J. & Creswell, J. (2006). Waiting for a liver transplant. *Qualitative Health Research* , 16 (1).119-136 DOI: 10.1177/1049732305284011

Writing philosophical assumptions into qualitative study

Example 2

In the Method Section

within the description of the Piliriqatigiinniq Partnership Community Health Research model



p. 134–135

Methods

This qualitative participatory research study explored the topic of Inuit family communication about sexual health and relationships at the request of community members who participated in consultations conducted in Nunavut between 2006 and 2008 (2,40). Their request was prompted by the high rates of sexually transmitted infections and high rate of teenage pregnancy in Nunavut communities

nt J Circumpolar Health 2014, **73**: 25070 - http://dx.doi.org/10.3402/ijch.v73.25070

compared to the Canadian population. The research project was designed and implemented in partnership with community wellness or research centres in each of 3 Nunavut communities. The researcher is from Nunavut and familiar with community and territorial research protocols. This study followed a modified grounded theory approach (41), which retains most of the defined characteristics of "classic" grounded theory, but takes a more subjective and reflexive stance which is more aligned with Indigenous knowledge and ways of knowing (42–44). The research framework focused on Inuit ways of knowing, specifically following the *Piliriqatigiinniq* Partnership Community Health Research Model (45). The model highlights 5 Inuit concepts, which informed the research approach: *Piliriqatigiinniq* (the concept of working together for the common good); *Pittiarniq* (the concept of being good or kind); *Inuuqatigiinniq* (the concept of being respectful of others); *Unikkaaqatigiinniq* (the philosophy of story-telling and/or the power and meaning of story); and *Iqqaumaqatigiinniq* (the concept that ideas or thoughts may come into "one"). A paper outlining the theoretical and methodological aspects of this study in greater detail is published elsewhere (45). Participants were engaged in the study through community health and wellness centres and were offered the opportunity to be



Healey, G. (2014) Inuit parent perspectives on sexual health communication with adolescent children in Nunavut: "It's kinda hard for me to try to find the words", *International Journal of Circumpolar Health,* 73:1, 25070, DOI: 10.3402/ijch.v73.25070

Writing philosophical assumptions into qualitative study

Example 3

Within researcher positionality description

under the heading of Positioning the Mobile Ethnographer

p.642

Positioning the mobile ethnographer

While definitions and meanings have changed, researcher movement and travel remain critical in ethnographic practice. There is an abundance of qualitative methods literature dedicated to the selection of sites (Fetterman, 2010; Hammersley and Atkinson, 2007), methods for gaining entry (Hine, 2000; Pratt, 1986), negotiating relationships (Lofland et al., 2004; Silverman, 2006), ethical issues (Murphy and Dingwall, 2007; Skeggs, 2007), managing multiple sites (Coleman and Von Hellerman, 2011; Falzon, 2009; Marcus, 1998) and advice on when and how to leave the field (Delamont, 2004; Hammersley and Atkinson, 2007). Regardless of the nature of distance (physical, virtual or symbolic), movement and travel are deemed vital to the development of an authentic ethnographic presence and authoritative voice. Just as Coleman and Von Hellerman (2011) in their edited collection of ethnographic research 'do not provide a single perspective on multi-sitedness', similarly, in this section, I attempt, by no means exhaustively, to categorise four types of ethnographer mobility and attending issues of positionality with the aim of locating the case study and a discussion of the ethnographic commute.

Ethnographers who make symbolic moves

I begin this taxonomic task with a category to mark general distinctions between work, non-work and in-between lives of ethnographers. Physical distance is not the only challenge an ethnographer has to address. All ethnographers, regardless of where they live, have to negotiate personal, professional and cultural boundaries. A classic study on this subject is Nippert-Eng's (1996) research, which illustrates a range of symbolic shifts that separate the dimensions of home and work. From dressing differently, maintaining separate phones and key chains and other ritualised practices involving talk, food and music, she illustrates the many 'integrating' and 'segmenting' tactics involved in making the 'mental boundary crossing' between different parts of everyday life. Other kinds of symbolic moves, from the researcher viewpoint, are illustrated in Hine's (2000) virtual ethnography of the Louise Woodward case (in which an English nanny was accused of murdering a child in her care) and Hodkinson's (2002) study of Goth culture. In the former, Hine examines a range of conventional ethnographic moves, such as finding and accessing sites and negotiating identities, relationships and ethical issues, while remaining largely stationary. Ethnographic mobility in this case 'focuses on experiential rather than physical displacement' (Hine, 2000: 45). In the latter, Hodkinson (2002) also attends to symbolic shifts but does so from a different perspective. Already an 'insider' in the UK Goth community, he discusses the deliberate moves he makes to become a 'critical insider', which meant 'continually taking mental steps back so as to observe, compare, contrast and question as well as to experience' (p. 6). In these examples, the moves respondents and researchers make are not always visible, but are nevertheless necessary, deliberate and intrinsic to practice and understanding.

Jungnickel , K. (2014). Getting there ... And back: how ethnographic commuting (by bicycle) shaped a study of Australian backyard technologists. *Qualitative Research* , 14(6) 640–655 DOI: 10.1177/1468794113481792

Writing philosophical assumptions into qualitative study

Example 4

Within Method Section

in description of ethnomethodology of information technology disruptions on court proceedings

&

positioning statement at the footnote

p.207-209

3. Method: Conversation analysis

Our analysis of the influence of information technology on court proceedings is informed by ethnomethodology (Coulon, 1995) and conversation analysis. Conversation analysis is a form of sociological study in which social activities and the methods of social organization are the targets of study (Button & Lee, 1987). It begins from the recognition that social activities are "co-ordinated and accomplished" (p. 20) through talk and interaction, and that detailed analyses of this observable interaction can reveal this co-ordination and the methods of its accomplishment.

Conversation analysis is sometimes considered to be a stream of research within the ethnomethodological tradition. It is, alternatively, considered to be its own stream of sociological research that shares some common assumptions and views with ethnomethodology (Maynard & Clayman, 1991). Either way, it shares with ethnomethodology the view that "all natural language is indexical" (Maynard & Clayman, 1991: p. 398) – that the meaning of language can only be understood within the context in which it is uttered (Coulon, 1995). Rather than seeing this as problematic, conversation analysts and ethnomethodologists see it as an opportunity to better understand the conditional and active productions of social order through active agents engaged in making sense of a situation.

> "Indexical expressions are a window, then, though which to gaze upon the bedrock of social order. Actors achieve all manner of relationship, interdependence, and commitment (Rawls 1989a), and perform an infinite variety of social actions, through the precise placement of single turns of talk in relation

[2] The second author of this paper was involved in this case as an expert witness for the defence, providing expertise to the court in the area of e-commerce. Participants were aware of the author's desire to use the trial in future research. In this paper, however, we have confined our analysis to data taken from official court proceedings and have not relied on the author's inside knowledge of the trial and associated events.

Ross, A. & Chiasson, M.W. (2005) A call to (Dis)order: An ethnomethodological study of information technology "Disruptions" in the courtroom. *Information and Organization*, 15: 203–227.

Interpretive Frameworks

Paradigms

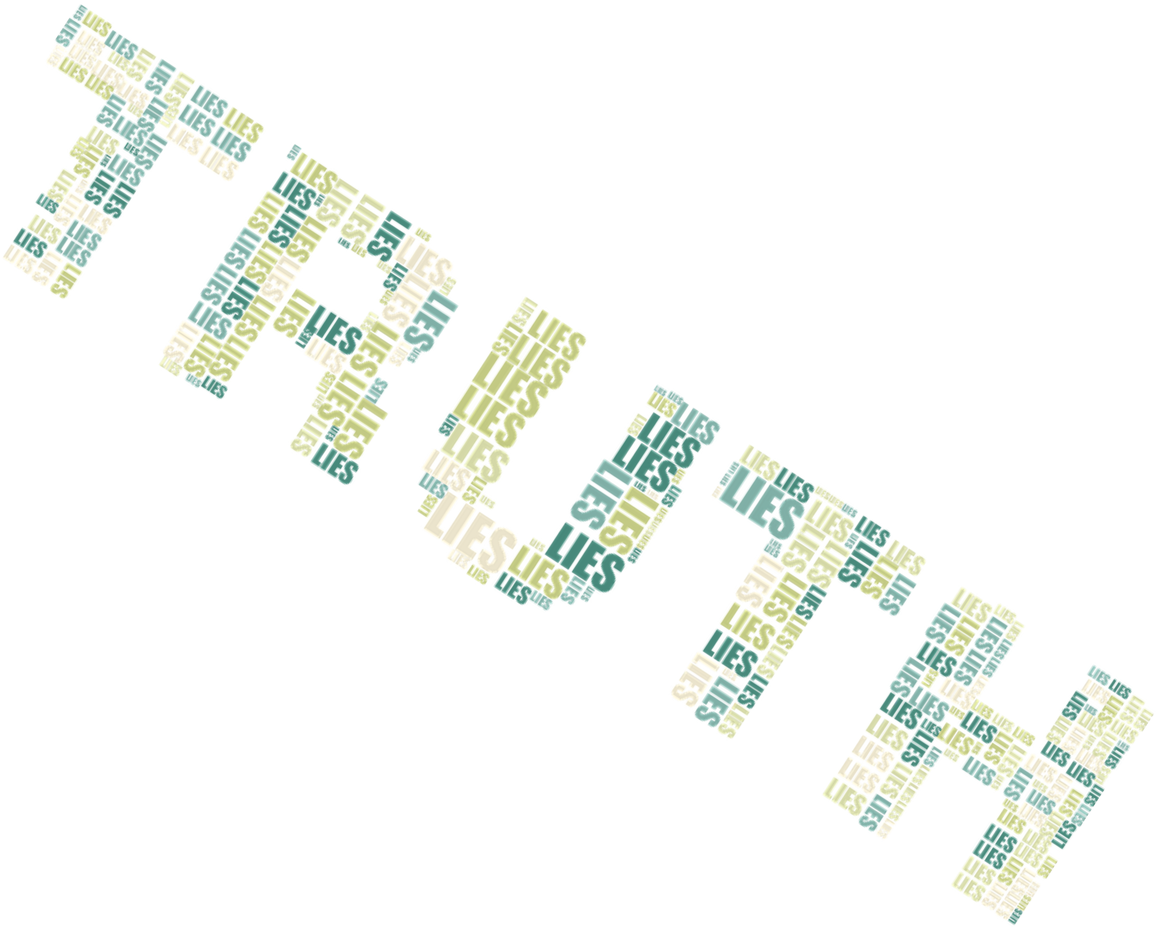
Theories

Interpretive Frameworks: Our goals

Define paradigm & describe their significance

Identify and describe the four predominant paradigms underlying qualitative research

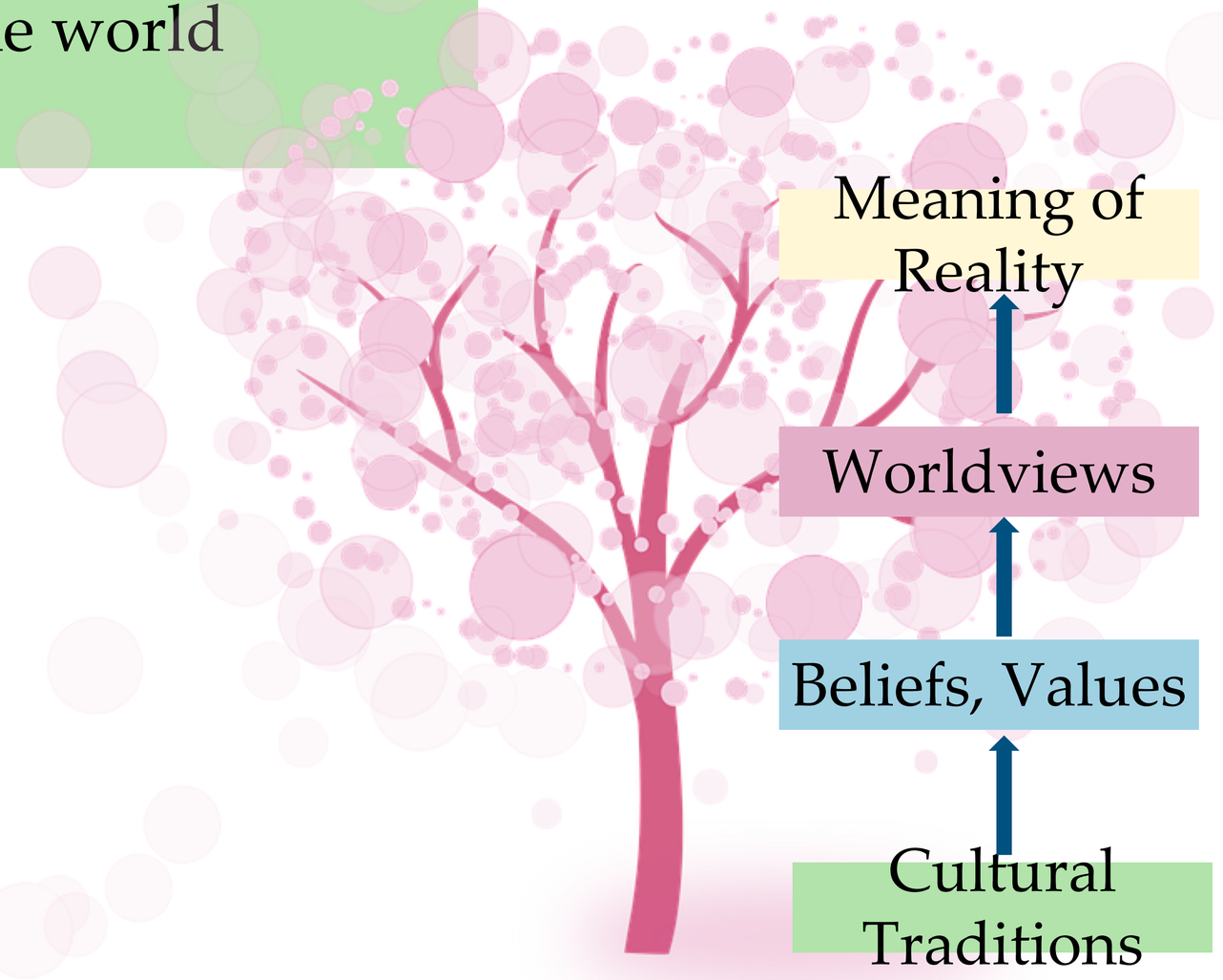
Define theory & describe the role that theory plays in qualitative research



Interpretive Frameworks: Paradigms

"Analytical Lens" = a way of viewing the world

> set of common beliefs and agreements … from which to understand human experience
>
> Thomas Kuhn, 1962



Kuhn, T. (1962). *The structure of scientific revolutions*. Chicago, IL: University of Chicago Press

Interpretive Frameworks: Paradigms

Scientific & non-scientific paradigms

Give an example of a non-scientific paradigm



Interpretive Frameworks: Sci- & non-Scientific Paradigms

TASK:

Give an example of a non-scientific paradigm

Hint:

What do you eat for breakfast?

Interpretive Frameworks

Paradigms

- A paradigm is a model of understanding consistently free of significant contradictions; even when it isn't, it still works, because we can shift in and out of various paradigms, although not always as well as we would like
- It guides our expectations and helps us to sort, organize, and classify information.
- It affects the way information is processed by the brain and the types of questions we ask when trying to understand the world around us incorporating all of the knowledge and experiences we have acquired since birth.
- Our brain uses paradigms to classify, sort, and process information received by the senses.
- A paradigm may be personal or cultural, and we each have many different paradigms for different contexts

Interpretive Frameworks: Paradigms

Perceptions, meanings, relationships

- Expectations are focused through learning, learning reinforces expectations
- We acquire information through our senses
- We recognize order, repetition, predictability, patterns
- We organize information by comparing it with experience
- Experience is the total of previously learned information
- Learning affects our perspective by altering our paradigms, which influences what we perceive and ultimately alters our perception.
- We see the world very differently as adults than as children

Paradigm interpretive frameworks

1. Postpositivism

2. Social constructivism (Interpretivism)

3. Transformative (Creswell, 2014)
   or
   Critical (DeCarlo, 2018)

4. Postmodernism

5. Positivism

6. Pragmatism

Creswell, J & Poth, C. (2014) (4th Ed.).*Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. London: Sage.

Paradigm interpretive frameworks

1

Postpositivism

premise : a completely objective reality is impossible to apprehend

assumption: research accounts can approximate, or at least attempt to approximate, an objective truth (may or may not occur)

approach: starts with a theory



Post-positivism holds that only partially objective accounts of the world can be produced, for all methods examining such accounts are flawed

Denzin & Lincoln 2005, p.27



Postpositivism researchers

- view inquiry as a series of logically related steps
- believe in multiple perspectives from participants rather than a single reality
- espouse rigorous methods of qualitative data collection and analysis
- use multiple levels of data analysis for rigor
- employ computer programs to assist in their analysis
- encourage the use of validity approaches
- write their qualitative studies in the form of scientific reports, with a structure resembling quantitative articles

Paradigm interpretive frameworks

2

Social constructivism (interpretivism)

premise : reveal multiple realities as opposed to search for one objective truth

assumption: research accounts aim to understand/interpret multiple truths, constructed socially & collectively

approach: generates theory

> Constructivism … adopts a relativist (relativism) ontology, a transactional epistemology, and a hermeneutic, dialectical methodology.
>
> Denzin, 1994, p.100

Creswell, J & Poth, C. (2014) (4th Ed.).*Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. London: Sage

Paradigm interpretive frameworks

3

Postmodernism

premise : human knowledge is limited

assumption: research claims must be set within the conditions of the world today in the multiple perspectives of class, race, gender, and other group affiliations.

approach: challenge all other approaches.

common method: interpretive biography



"armchair radicals" who focus their critiques on changing ways of thinking rather than on calling for action based on these change

Thomas, 1993, p. 23 (cited in Creswell & Lincoln, 2018)



Paradigm interpretive frameworks

4

Pragmatism

premise : Truth is what works at the time; not connected to ideas or reality.

assumption: research is what works here and now, based on the intended consequences & research outcomes.

approach: focus on problem & emphasize the importance of conducting research that best addresses the research problem.

common method: evaluation



The examples … are drawn primarily from program evaluation, policy analysis, and organizational development. The emphasis throughout is on gathering information and generating findings that are useful.

Patton, 1990



Patton, M. Q. (1990). *Qualitative evaluation and research methods* (2nd ed.).London: Sage.

Paradigm interpretive frameworks

5 Critical or Transformative

premise : Truth is neither objective, no value – free

assumption: research focus on power imbalance, inequality, oppression, domination, and social change

approach: research is conducted with the express goal of changing & empowering participants & systems being studied. Results include a plan for reform, political debate etc.

common method: participatory (in collaboration with participants), case study.

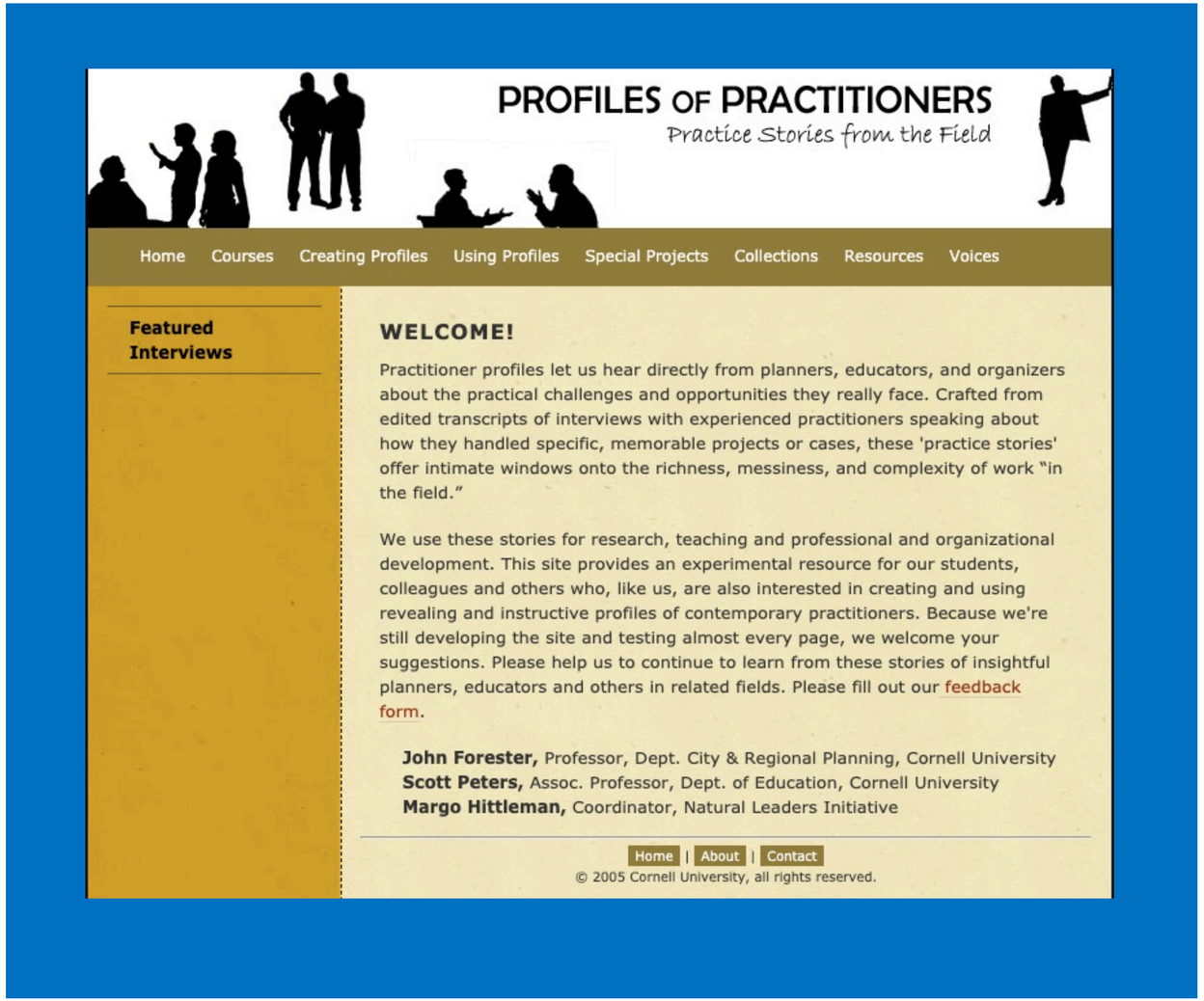


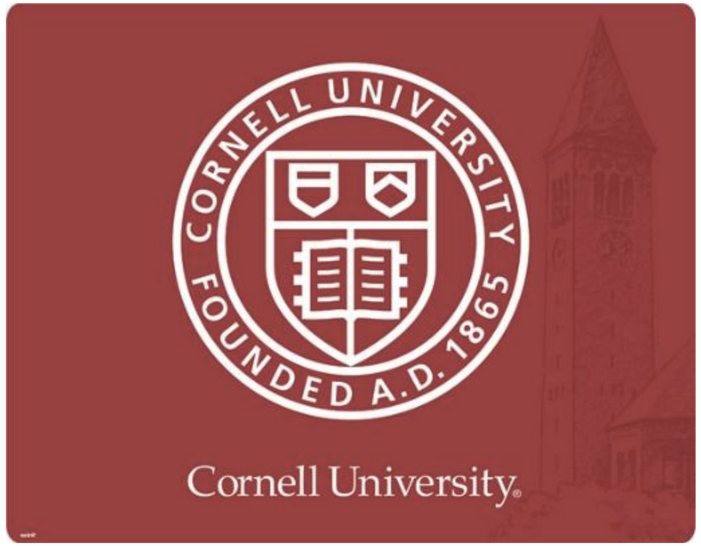
the “voice” of the participants becomes heard throughout the research process and the research products meaningful for all involved

Creswell & Lincoln, 2017, p. 61



Paradigm interpretive frameworks: Critical or Transformative





https://courses2.cit.cornell.edu/fit117/index.htm

Paradigm interpretive frameworks

Paradigm	Emphasis	Assumption
Positivism	Objectivity, knowability, and deductive logic	Society can and should be studied empirically and scientifically.
Social Constructionism	Truth as varying, socially constructed, and ever-changing	Reality is created collectively. Social context and interaction frame our realities.
Critical	Power, inequality, and social change	Social science can never be truly value-free and should be conducted with the express goal of social change in mind.
Postmodernism	Inherent problems with previous paradigms.	Truth is always bound within historical and cultural context. There are no universally true explanations.

Table 6.1 Social scientific paradigms

Theory interpretive frameworks

HOW?

Theories
(specific aspects of a phenomena level)

WHY?

Paradigms
(ontology, epistemology, axiology, methodology levels)



Theory is a systematic set of interrelated statements intended to explain some aspect of social life.

Rubin & Babbie, 2017, p. 615



Theory interpretive frameworks

Social Science

Social Justice

Leadership theory, attribution theory , political influence theory, system theory, conflict theory, social exchange theory, control theory, symbolic interaction theory
etc. etc. etc.

1 Feminist theories

2 Critical theory / Critical race theory ✓

3 Disability theory

4 Queer theory

Creswell, J & Poth, C. (2014) (4th Ed.).*Qualitative Inquiry & Research Design: Choosing Among Five Approaches*. London: Sage I

Theory interpretive frameworks

2 Critical Theory

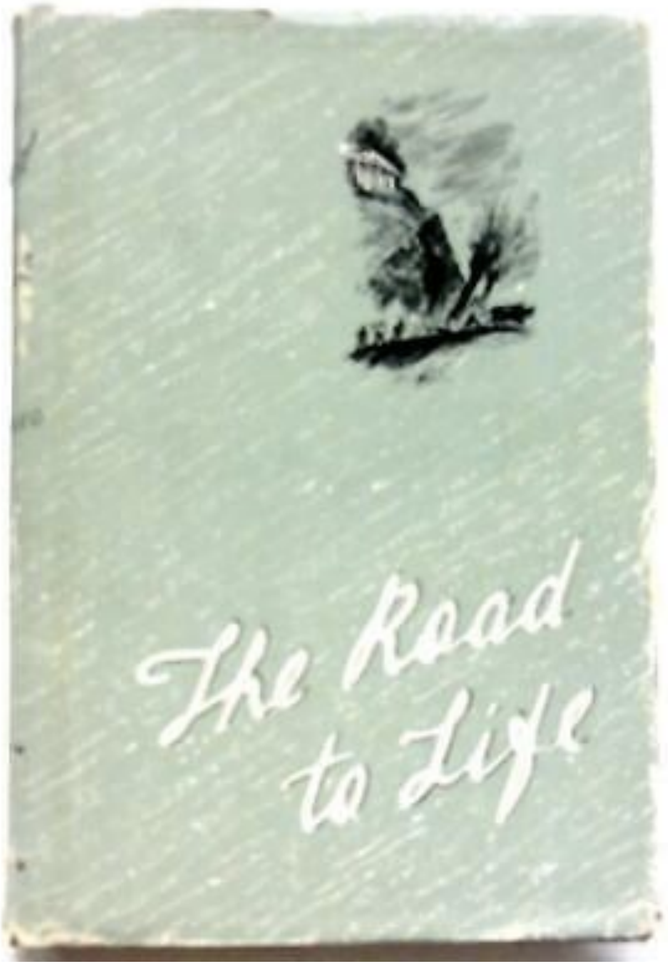
empower people to transcend the constraints placed on them by race, class, and gender

Central themes

- study of social institutions and their transformations through interpreting the meanings of social life
- the historical problems of domination, alienation, and social struggles
- critique of society and the envisioning of new possibilities approach
- opposition to authority
- resistance of subculture youth groups

Theory interpretive frameworks

2 Critical Theory in Education Sciences



Anton Makarenko

Social Pedagogy

or

Pedagogy for Change

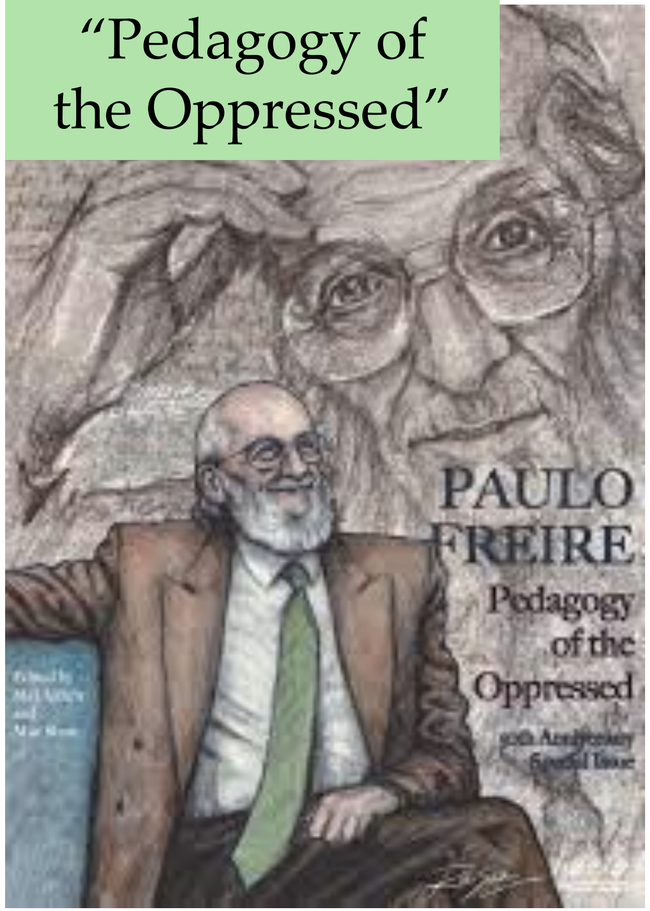


Makarenko, A. (1933/1955) *The Road to life* . (The Pedagogical Poem) . Moscow: Foreign Languages Publishing House Available at https://www.marxists.org/reference/archive/makarenko/works/road1/index.html.

Theory interpretive frameworks

2 Critical Theory in Education Sciences

"Pedagogy of the Oppressed"



Paulo Freire

Critical Pedagogy

or

Pedagogy for Transformation

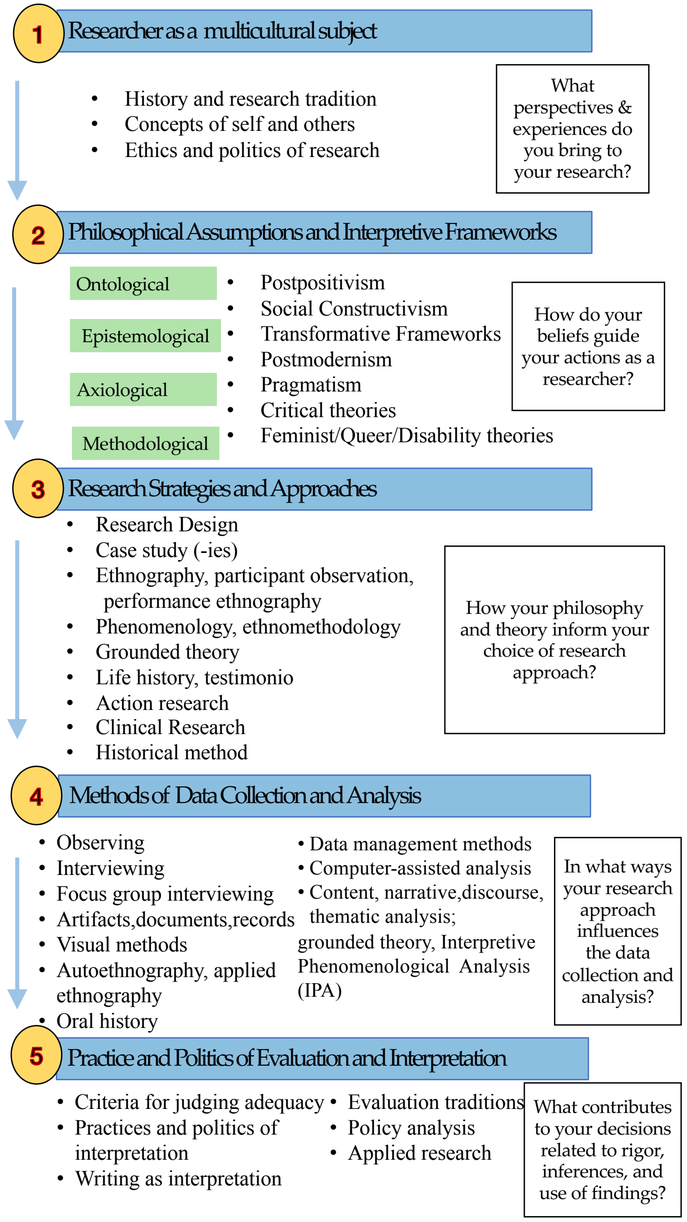
"Pedagogy of the Oppressed" 1970

Fraire, P. (1970/2000) *Pedagogy of the oppressed.* (Trans. by Myra Ramos). London: Continuum

+ Handout

Fig. 2.1 Situating Philosophy and Interpretive Frameworks within the Research Process

Fig. 2.1 Situating Philosophy and Interpretive Frameworks within the Research Process





Qualitative research is a mindset,

and here we are making it grow

Tamara Savelyeva

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