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Philosophical and Theoretical Frameworks

In this chapter, I begin examining the relationship between the five traditions of inquiry and phases of research design. An initial phase of design, then, is to consider not only whether a qualitative study is suitable for the study of a problem (as discussed in Chapter 2) but also to frame the study within the philosophical and theoretical perspectives. The philosophical or theoretical lenses range from broad perspectives, such as epistemological and ontological assumptions, to ideological stances, such as postmodernism and critical perspectives, to more narrowly defined "theories" (Flinders & Mills, 1993) composed of propositions and hypotheses found in the social and human sciences.

In this chapter, I begin with five assumptions that guide the design and are central to all good qualitative studies: the multiple nature of reality, the close relationship of the researcher to that being researched, the value-laden aspect of inquiry, the personal approach to writing the narrative, and the emerging inductive methodology of the process of research. For each assumption, I identify its central characteristics, discuss its application in research, and illustrate it with examples from the five traditions of inquiry.

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These assumptions operate at a broad abstract level in guiding the design of all qualitative studies. In addition, the researcher may employ an ideological perspective popular today. In this chapter, I address three of these perspectives—the postmodern, critical, and feminist approaches—and illustrate their use in the five traditions. Regardless of tradition, these perspectives represent a conscious choice by the researcher (Schwandt, 1993).

At a less abstract level, researchers may employ a social science theory to guide their qualitative studies. Central to this issue is whether they should use a theoretical framework to guide their studies and, if so, to what extent, recognizing that all researchers begin with some hunches, ideas, and frameworks from past experiences and readings. In this chapter, I discuss the extent to which investigators use a social science theory *before* they pose questions and collect data and after data collection in each of the five traditions of inquiry.

Questions for Discussion

- ▼ What philosophical assumptions guide all qualitative studies?
- ▼ What are examples of ideological perspectives that qualitative researchers employ?
- ▼ How is social science theory used by authors in each of the five traditions of inquiry?

FIVE PHILOSOPHICAL ASSUMPTIONS

Qualitative researchers approach their studies with a certain **paradigm or worldview**, a basic set of beliefs or assumptions that guide their inquiries. These assumptions are related to the nature of reality (the ontology issue), the relationship of the researcher to that being researched (the epistemological issue), the role of values in a study (the axiological issue), and the process of research (the methodological issue) (see Table 5.1). The assumptions in Table 5.1 are adapted from the “axiomatic” issues advanced by Guba and Lincoln (1988). However, my discussion departs from their analysis in three ways. I do not contrast the qualitative or naturalistic assumptions with conventional

TABLE 5.1 Philosophical Assumptions With Implications for Practice

Assumption	Question	Characteristics	Implications for Practice (examples)
Ontological	What is the nature of reality?	Reality is subjective and multiple, as seen by participants in the study	Researcher uses quotes and themes in words of participants and provides evidence of different perspectives
Epistemological	What is the relationship between the researcher and that being researched?	Researcher attempts to lessen distance between himself or herself and that being researched	Researcher collaborates, spends time in field with participants, and becomes an “insider”
Axiological	What is the role of values?	Researcher acknowledges that research is value laden and that biases are present	Researcher openly discusses values that shape the narrative and includes own interpretation in conjunction with interpretation of participants
Rhetorical	What is the language of research?	Researcher writes in a literary, informal style using the personal voice and uses qualitative terms and limited definitions	Researcher uses an engaging style of narrative, may use first-person pronoun, and employs the language of qualitative research
Methodological	What is the process of research?	Researcher uses inductive logic, studies the topic within its context, and uses an emerging design	Researcher works with particulars (details) before generalizations, describes in detail the context of the study, and continually revises questions from experiences in the field

or positive assumptions as they do, acknowledging that qualitative research is legitimate in its own right and does not need to be com-

pared to achieve respectability. I add to their issues one of my own concerns, the rhetorical assumption, recognizing that one needs to attend to the language and terms of qualitative inquiry. Finally, I discuss the practical implications of each assumption and attempt to bridge philosophy with practice.

Briefly, the **ontological** issue addresses the nature of reality for the qualitative researcher; reality is constructed by individuals involved in the research situation. Thus, multiple realities exist, such as the realities of the researcher, those of individuals being investigated, and those of the reader or audience interpreting a study. The qualitative researcher needs to report these realities, rely on voices and interpretations of informants through extensive quotes, present themes that reflect words used by informants, and advance evidence of different perspectives on each theme. Thus, for example, in a phenomenological study, one reports multiple statements representing the diverse perspectives on the phenomenon being explored (Moustakas, 1994). In one of my grounded theory studies on balance between the personal and work lives of academic chairpersons, I attempt to find multiple perspectives within each theme and report divergent views (Creswell & Urbom, 1997).

On the **epistemological** assumption, the relationship of the researcher to that being researched, qualitative researchers interact with those they study, whether this interaction assumes the form of living with or observing informants over a prolonged period of time or actual collaboration. In short, the researcher tries to minimize the "distance" or "objective separateness" (Guba & Lincoln, 1988, p. 94) between himself or herself and those being researched. Thus, in ethnographic research, prolonged time in the field for the investigator minimizes the distance as the investigator's observational role shifts from that of an "outsider" to that of an "insider" during his or her stay in the field.

Undoubtedly, this role and the close distance between the researcher and the participants have implications for the **axiological** assumption, the role of values in a study. In a qualitative study, the investigator admits the value-laden nature of the study and actively reports his or her values and biases as well as the value-laden nature of information gathered from the field. In an interpretive biography, for example, the researcher's presence is apparent in the text, and the

author admits that the stories voiced represent an interpretation and presentation of the author as much as the subject of the study.

Literary forms of writing such as the use of metaphors, the use of first-person "I," and a focus on stories pervade qualitative inquiries. Basing research on the **rhetorical** assumption means that the qualitative investigator uses specific terms and a personal and literary narrative in the study. Hence, instead of terms such as *internal validity*, *external validity*, *generalizability*, and *objectivity*, the qualitative researcher writing a case study may employ terms such as *credibility*, *transferability*, *dependability*, and *confirmability* (Lincoln & Guba, 1985) as well as naturalistic generalizations (Stake, 1995). Words such as *understanding*, *discover*, and *meaning* form the glossary of emerging qualitative terms and are important rhetorical markers in writing purpose statements and research questions to be discussed later. Moreover, the language of qualitative studies becomes personal, literary, and based on definitions that evolve during a study rather than being defined by the researcher at the beginning of a study. Seldom does one see an extensive "Definition of Terms" section in a qualitative study because the terms as defined by informants are of primary importance.

From these distinctions about reality, the relationship between the researcher and that being researched, the role of values, and the rhetoric of the study emerges the **methodological** assumption, how one conceptualizes the entire research process. In a qualitative methodology, the researcher *starts* inductively, although in grounded theory, for example, the initial inductive logic of generating open coding and generating a theory evolves into the deductive process of examining the theory against existing and new databases. But overall, the qualitative researcher works inductively, such as when he or she develops categories from informants rather than specifying them in advance of the research. In a case study, for example, the researcher details the description of the case and its setting or context before mentioning the more abstract themes. The investigator may "layer the analysis," presenting numerous themes initially, followed by grouping these themes into broader and more abstract categories later. In phenomenology, the researcher first details the individual statements of informants about experiences with the phenomenon before moving to meanings and clusters of meanings. This inductive approach to de-

veloping the qualitative narrative shows that the process is one of an emerging design. For example, a researcher begins a qualitative study with general questions and refines them as the study proceeds. In addition, the process of qualitative research includes a discussion of the context of the subject or case being studied. Nowhere is the context more apparent than in a qualitative case study, where one describes the setting for the case from the more general description to the specific description. Thus, in our gunman study (Asmussen & Creswell, 1995), we first present the city, the campus, the building, and finally the classroom and the gunman incident.

IDEOLOGICAL PERSPECTIVES

These philosophical assumptions mark all qualitative studies. In addition, the researcher may elect to use ideological perspectives to draw attention to the needs of people and social action. For example, a study may include a postmodern critique as a way of thinking about socially responsive research, a critical theory orientation toward action, or a feminist approach to research for women with gender issues of primary concern. The researcher may include one or more of these perspectives (or others related to cultural or marginalized groups) in different aspects of a study, such as in a conceptual perspective at the beginning of a study, in the approach to data collection, in self-disclosing comments throughout the qualitative narrative, or in issues chosen to study.

Why would a researcher use one of these perspectives? Ultimately, it turns, I believe, on the personal concerns of the researcher. These personal concerns may reflect a heartfelt need to promote social action, to lift the "voices" of marginalized or oppressed people, to explore gender issues that have served to dominate and repress women, or to bring about general change in our society. One of these perspectives may be ideal to use for studying certain groups such as marginalized minorities, oppressed gays and lesbians, or street people without a voice. Regardless of the reasons, these perspectives provide one more philosophical and conceptual framework that might guide a study.

Postmodernism

Thomas (1993) calls postmodernists "armchair radicals" (p. 23) who focus their critiques on changing ways of thinking rather than on calling for action based on these changes. Rather than viewing **postmodernism** as a theory, it might be considered a family of theories and perspectives that have something in common (Slife & Williams, 1995). Postmodernists advance a reaction to or critique of the 19th-century Enlightenment and early 20th-century emphasis on technology, rationality, reason, universals, science, and the positivist, scientific method (Bloland, 1995; Stringer, 1993). In response, postmodern thinking emerged in the humanities in the 1960s, gained momentum in the 1970s, and permeated the social sciences in the 1980s and 1990s. The basic concept is that knowledge claims must be set within the conditions of the world today and in the multiple perspectives of class, race, gender, and other group affiliations. These conditions are well articulated by individuals such as Foucault, Derrida, Lyotard, Giroux, and Freire (Bloland, 1995). These are negative conditions, and they show themselves in the presence of hierarchies, power and control by individuals in these hierarchies, and the multiple meanings of language. Also included in the conditions are the importance of different discourses, the importance of marginalized people and groups (the "other"), the presence of "meta-narratives" or universals that hold true regardless of the social conditions, and the need to "deconstruct" texts in terms of both reading and writing, examining and bringing to the surface concealed hierarchies as well as dominations, oppositions, inconsistencies, and contradictions (Bloland, 1995; Stringer, 1993). Denzin's (1989a) approach to "interpretive" biography, for example, draws on postmodernism in that his method is designed to study the turning points or problematic situations in which people find themselves during transition periods (Borgatta & Borgatta, 1992).

Thus, postmodernism is characterized by a number of interrelated characteristics rather than by a single definition (Thomas, 1993), and this thinking attunes empirical social researchers to the assumptions underlying their own empiricism and encourages a reading of all qualitative narratives as rhetoric, a certain state of social being (Agger, 1991). These interrelated characteristics can form, for example, the

ideological base for ethnographies, biographies, or case studies. For example, regarding a "postmodern-influenced ethnography," Thomas (1993) writes that such a study might "confront the centrality of media-created realities and the influence of information technologies" (p. 25). Thomas also comments that narrative texts need to be challenged (and written), according to the postmodernists, for their "subtexts" of dominant meanings, a topic I address further in Chapter 9.

The postmodern perspective challenges meta-narratives or theories and is considered a "post-theory" perspective (Bloland, 1995). However, the postmodern perspective has found application in qualitative research through "solutions" (Bloland, 1995), and two are mentioned here: critical theory and feminist theory. These approaches form a conceptual lens for designing a qualitative study. Investigators might employ critical theory to bring about planned change, and feminist researchers might explore issues of gender and marginalization (for other types, such as Marxist and ethnic approaches, see Denzin & Lincoln, 1994). Although these solutions may support themes of postmodern thinking, not all critical theorists and feminist writers consider themselves postmodernist, and their solutions depart from postmodern thinking in the form of action-oriented research and their support for meta-narratives or theories.

Critical Theory

Critical theory first developed from the thinking of a group of German scholars in the 1920s, collectively called the Frankfurt School (Morrow & Brown, 1994). Variants of **critical theory** abound in all of the social science disciplines, but central themes that a critical researcher might explore include the scientific study of social institutions and their transformations through interpreting the meanings of social life; the historical problems of domination, alienation, and social struggles; and a critique of society and the envisioning of new possibilities (Fay, 1987; Morrow & Brown, 1994). These themes have methodological implications, and they privilege some methods over others. As Morrow and Brown (1994) claim,

As a research program ultimately linked to a critical-emancipatory knowledge interest, critical theory is distinguished clearly by a distinctive approach to methodology as a set of metatheoretical assumptions and privileged research design strategies, a core set of substantive commitments related to the analysis of crisis tendencies in advanced capitalism, and an explicit approach to normative theory and its relation to critique of ideologies. (p. 242)

What is this "distinctive approach to methodology"? Critical theory can be "defined by the particular configuration of methodological postures it embraces" (p. 241). The critical researcher might, for example, design an ethnographic study to include changes in how people think, encourage people to interact, form networks and action-oriented groups, and help individuals examine the conditions of their existence (Thomas, 1993). The end goal of the study might be social theorizing, which Morrow and Brown define as "the desire to comprehend and, in some case, transform (through praxis) the underlying orders of social life—those social and systemic relations that constitute society" (p. 211). The investigator accomplishes this, for example, through an intensive case study or across a small number of historically comparable cases of specific actors (biographies), mediations, or systems and through "ethnographic accounts (interpretive social psychology), componential taxonomies (cognitive anthropology), and formal models (mathematical sociology)" (p. 212). In critical action research in teacher education, for example, Kincheloe (1991) recommends the following steps:

1. The teacher looks for philosophical guidance for his or her research and teaching from perspectives of critical theory, feminist theory, postmodern analysis, liberation theology, Deweyan educational theory, Afrocentric epistemology, or indigenous people's knowledge.
2. The "critical teacher" then exposes the assumptions of existing research orientations, critiques of the knowledge base, and through these critiques reveals ideological effects on teachers, schools, and the culture's view of education.
3. The researcher then selects what to study—to see the schools and classrooms from unique angles.

4. The researcher employs a variety of research strategies, making sense of information collected in light of the system of meaning, gaining awareness of the theories and assumptions that guide practice, and viewing himself or herself as part of a wider cultural panorama.
5. In the end, this research involves a pedagogy of personal and social transformation.

The design of research within a critical theory approach, according to sociologist Agger (1991), falls into two broad categories: *methodological*, in that it affects the ways in which people write and read, and *substantive*, in the theories and topics of the investigator (e.g., theorize about the role of the state and culture in advanced capitalism). Methodologically, a qualitative researcher might do the following:

1. Write about the taken-for-granted interests of perspective, polemic, and politics and be explicit about them in the text.
2. Write about challenges to prevailing positivist approaches that conceal and hide key assumptions.
3. Write about the assumptions behind the literary presentation of the qualitative study.
4. Write about how the researcher's language presents his or her own voice.
5. Emphasize multiple methodologies (qualitative and quantitative) and multiple perspectives (class, race, and gender) on problems.

One example of critical theory research is the classical ethnography from Willis (1977) of the "lads" who participated in behavior (e.g., opposition to authority, informal groups, "having a laff" [p. 29]) as a form of resistance to their school. As a study of the reproduction of class identity, this research begins with an ethnography of the male white working class counter-school culture. The lads reject the system that oppressed them, and the study captures the moment of failed resistance among working class male youths in the transition from school to work. The final analysis by Willis is a discussion about the "processes of self-induction into the labour process [that] consti-

tute an aspect of the regeneration of working class culture in general, and an important example of how this culture is related in complex ways to regulative state institutions" (p. 3). As a study of the manifestations of resistance and state regulation, it is a model study of the ways in which actors come to terms with and struggle against cultural forms that dominated them (Morrow & Brown, 1994).

Feminist Approaches

The theme of domination prevails in the feminist literature as well, but the subject matter is gender domination within a patriarchal society. Feminist research also embraces many of the tenets of post-modern critiques as a challenge to current society. In **feminist research approaches**, the goals are to establish collaborative and nonexploitative relationships, to place the researcher within the study so as to avoid objectification, and to conduct research that is transformative. It is a complex area of inquiry, with numerous frameworks (e.g., male oriented, white feminist oriented, able-bodied female oriented) and difficult issues (e.g., the absence and invisibility of women, who can be "knowers") (Olesen, 1994).

One of the leading scholars of this approach, Lather (1991), comments on the essential perspectives of this framework. Feminist researchers see gender as a basic organizing principle that shapes the conditions of their lives. It is "a lens that brings into focus particular questions" (Fox-Keller, 1985, p. 6). The questions feminists pose relate to the centrality of gender in the shaping of our consciousness. The aim of this ideological research is to "correct both the invisibility and distortion of female experience in ways relevant to ending women's unequal social position" (Lather, 1991, p. 71). Given these goals, the foci of questions, and themes, the feminist researcher might engage in procedures such as the following:

- ▼ Conduct sequential interviews in an interactive, dialogic manner that entails self-disclosure on the part of the researcher and fosters a sense of collaboration.
- ▼ Conduct group interviews that provide potential for deeper probing and reciprocally educative encounters.

- ▼ *Negotiate meanings of results with participants in the study.*
- ▼ *Strive to address issues of false consciousness and conceptual determinism.*
- ▼ *Be self-reflexive about what researchers experience as they conduct research.*

Another writer, Stewart (1994), translates feminist critiques and methodology into procedural guides. She suggests that researchers need to look for what has been left out in social science writing and to study women's lives and issues such as identities, sex roles, domestic violence, abortion activism, comparable worth, affirmative action, and the way in which women struggle with their social devaluation and powerlessness within their families. Also, researchers need to consciously and systematically include their own roles or positions and assess how they impact their understandings of a woman's life. In addition, she views women as having agency, the ability to make choices and resist oppression, and she suggests that researchers need to inquire into how a woman understands her gender, acknowledging that gender is a social contract that differs for each individual. Stewart highlights the importance of studying power relationships and an individual's social position and how they impact women. Finally, she sees each woman as different and recommends that scholars avoid the search for a unified or coherent self or voice.

THEORY USE AND THE FIVE TRADITIONS

Another perspective that researchers might use is that of theories. These **social science theories** provide an explanation, a predication, and a generalization about how the world operates. They may be posed by researchers at the broad philosophical level or at the more concrete substantive level. I now address the question: To what extent do qualitative researchers use a social science theory to guide their studies or frame questions in each of the five traditions of inquiry? Flinders and Mills (1993) ask a similar question: Should a theoretical lens frame the study, thus "raising questions and suggesting points of view"?

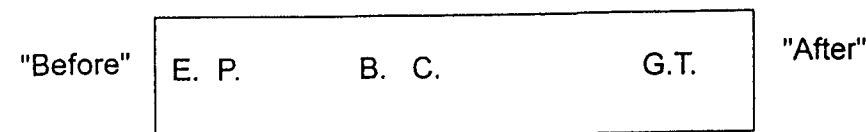


Figure 5.1 Extent of Theory Use in the Five Traditions

NOTE: B = biography; P = phenomenology; GT = grounded theory; E = ethnography; C = case study.

(p. 49). Undoubtedly, I can only answer this question within the context of a particular study. But it is helpful, I believe, for anyone designing a study to consider how theory is used, broadly speaking, within each of the five traditions of inquiry. I think that some general guidelines can be advanced, and I illustrate these guidelines with the five article reviews presented in Chapter 3.

I conceptualize the five traditions of inquiry on a continuum, as shown in Figure 5.1. Taking a cue from a discussion with Wolcott (personal communication, February 13, 1993), I can array the traditions on this continuum according to whether they are used before the study (i.e., before asking questions and gathering data) or after the study (i.e., after data collection).

A biography. I position biography toward the middle of the continuum because theory use varies considerably in biographical studies. For example, Heilbrun (1988) believes the biographies should be framed at the outset by feminist theory. Moreover, Willis's (1977) study draws heavily on cultural theory at the beginning. Traditional models of biographical writing rely on studies that add to the theoretical knowledge in the social science (Denzin, 1989a; Helling, 1988). Perhaps less obvious, Angrosino (1994), in his sketch of Vonnie Lee, draws on anthropological-cultural themes. On the other hand, as an alternative to the traditional model, the interpretive approach of Denzin (1989a, 1989b) relies less on social science theories and turns to the meaning of experiences by the persons who experience them. Thus, in this approach, the investigator may not begin the study with a theoretical perspective that guides the study.

A phenomenology. On the continuum, I place phenomenology at the "before" end. For a phenomenologist, an a priori decision is made that he or she will examine the *meaning of experiences* for individuals. Thus, an individual starts into the field with a strong orienting framework, albeit more of a philosophical perspective than a distinct social science theory, although both provide explanations for the real world. This perspective, however, informs what will be studied and how it will be studied. I already have reviewed these core ideas in Chapter 4, but they are based on the premise that human experience makes sense to those who live it, prior to all interpretations and theorizing. Objective understanding is mediated by subjective experience, and that human experience is an inherent structural property of the experience itself, not constructed by an outside observer (Dukes, 1984). For example, in the Riemen (1986) study of caring interaction, the author specifies early in the study the philosophical grounds of phenomenology that guide the study.

A grounded theory study. At the most extreme end of the continuum, toward the "after" end, I place grounded theory. Strauss and Corbin (1990) are clear that one collects and analyzes data before using theory in a grounded theory study. This explains, for example, the women's sexual abuse study by Morrow and Smith (1995) in which they generate the theory through data collection, pose it at the end, and eschew prescribing a theory at the beginning of the study. In my own studies, I have refrained from advancing a theory at the beginning of my grounded theory research, generated the theory through data collection and analysis, posed the theory as a logic diagram, and introduced contending and contrasting theories with the model I generate at the end of my study (Creswell & Brown, 1992; Creswell & Urbom, 1997).

An ethnography. I see ethnography as an approach in which researchers bring a strong cultural lens to their study. Although this lens shapes their initial observations and questions in the field, it may be moderated and changed during fieldwork. Thus, I place ethnography at the "before" end of the continuum. For example, as mentioned by Fetterman (1989), most ethnographers use one of two cultural theories: ideational theories, which suggest that change is a result of mental activities and ideas, or materialistic theories, which

hold that material conditions, such as resources, money, and modes of production, are prime movers. In Wolcott's (1994a) Principal Selection Committee study, he explores the cultural theme of the role behavior of both the prospective principals being interviewed and the committee conducting the interviews. Later, at the end of the study, we learn that one behavior exhibited by the committee was "variety-reducing" behavior.

A case study. I see qualitative case studies that employ theory in different ways, and so I position case studies at the midpoint on the continuum. Social science theories might be absent from the study with a focus on a description of the case and its issues (e.g., Stake, 1995), used to guide the study in an explanatory way (e.g., Yin, 1989), or employed toward the end of a study (e.g., Asmussen & Creswell, 1995). Stake's (1995) qualitative case study of reform in Harper School illustrates a descriptive, issue-oriented case study. The study begins by addressing issues of school reform and then a description of the school, the community, and the neighborhood. The format of description and issues continues throughout the study, and my assessment is that theory does not come into the study. On the other hand, a theory shapes the direction of McCormick's (1994) study. The study begins with the definition of a "nonreader" and then proceeds to the "theoretical bases for the study" (p. 158), framed within an interactive theory of reading ability and disability that predicts that failures and successes in literacy learning are related to external and internal factors. The study then proceeds to explore the experiences of an 8½-year-old child. In our gunman case (Asmussen & Creswell, 1995), we do not position the study within any particular theoretical camp before data collection. However, after data collection, analysis, and formation of a theoretical model, we introduce theoretical perspectives of psychosocial and organizational perspectives to compare and contrast with our theoretical model, thus advancing a "theory-after" perspective.

SUMMARY

In this chapter, I situated qualitative research within the larger discussion about philosophical and theoretical frameworks that investiga-

tors bring to their studies. It is a complex area, and one that I can only begin to sketch with some clarity. I see, however, that the basic philosophical assumptions relate to ontology, epistemology, axiology, rhetoric, and methodology as central features of all qualitative studies. Furthermore, ideological perspectives often guide such studies, drawn broadly from postmodern concerns and specifically from orientations such as critical theory and feminism. These perspectives create issues for examination as well as procedures for conducting research. Finally, looking across the five types of traditions discussed in this book, I see that authors use social science theories to guide their studies in varying degrees. I find them at various points on a continuum representing whether the theory is used before the investigator poses questions and collects data or after data collection. As a general guide, I position the five traditions on a continuum and discuss the use of theory for each, reflecting on studies introduced in Chapter 3 and other illustrations of qualitative inquiry.

▼ ADDITIONAL READINGS

Several writers, in addition to Guba and Lincoln (1988), discuss the paradigm assumptions of qualitative research. In counseling psychology, Hoshmand (1989) reviews these assumptions. In education, see Sparkes (1992) or Cunningham and Fitzgerald (1996). In management, see Burrell and Morgan (1979) or Gioia and Pitre (1990).

Burrell, G., & Morgan, G. (1979). *Sociological paradigms and organizational analysis*. London: Heinemann.

Cunningham, J. W., & Fitzgerald, J. (1996). Epistemology and reading. *Reading Research Quarterly*, 31(1), 36-60.

Gioia, D. A., & Pitre, E. (1990). Multiparadigm perspectives on theory building. *Management Review*, 15, 584-602.

Guba, E., & Lincoln, Y. S. (1988). Do inquiry paradigms imply inquiry methodologies? In D. M. Fetterman (Ed.), *Qualitative approaches to evaluation in education* (pp. 89-115). New York: Praeger.

Hoshmand, L. L. S. T. (1989). Alternative research paradigms: A review and teaching proposal. *The Counseling Psychologist*, 17(1), 3-79.

Sparkes, A. C. (1992). The paradigms debate: An extended review and celebration of differences. In A. C. Sparkes (Ed.), *Research in physical education and sport: Exploring alternative visions* (pp. 9-60). London: Falmer.

For an introduction to postmodern thinking in the social sciences, see Rosenau (1992), Slife and Williams (1995), and the journal article by Bloland (1995).

Bloland, H. G. (1995). Postmodernism and higher education. *Journal of Higher Education*, 66, 521-559.

Rosenau, P. M. (1992). *Post-modernism and the social sciences: Insights, inroads, and intrusions*. Princeton, NJ: Princeton University Press.

Slife, B. D., & Williams, R. N. (1995). *What's behind the research? Discovering hidden assumptions in the behavioral sciences*. Thousand Oaks, CA: Sage.

For critical theory, see the following articles that provide an introduction to the subject: Bloland (1995), Agger (1991), and Carspecken and Apple (1992). For book-length works, see Morrow and Brown (1994), a useful book for drawing the connection between critical theory and methodology. Another book-length work that takes the critical theory discussion into ethnography is Thomas (1993).

Agger, B. (1991). Critical theory, poststructuralism, postmodernism: Their sociological relevance. In W. R. Scott & J. Blake (Eds.), *Annual review of sociology* (Vol. 17, pp. 105-131). Palo Alto, CA: Annual Reviews.

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Carspecken, P. F., & Apple, M. (1992). Critical qualitative research: Theory, methodology, and practice. In M. L. LeCompte, W. L.

Millroy, & J. Preissle (Eds.), *The handbook of qualitative research in education* (pp. 507-553). San Diego: Academic Press.

Morrow, R. A., & Brown, D. D. (1994). *Critical theory and methodology*. Thousand Oaks, CA: Sage.

Thomas, J. (1993). *Doing critical ethnography*. Newbury Park, CA: Sage.

For an introduction to feminist research and social science methods, see the articles or chapters by Roman (1992), Olesen (1994), and Stewart (1994). For book-length works, examine Harding (1987), Nielsen (1990), Lather (1991), Reinharz (1992), and Ferguson and Wicke (1994).

Ferguson, M., & Wicke, J. (1994). *Feminism and postmodernism*. Durham, NC: Duke University Press.

Harding, S. (1987). *Feminism and methodology*. Bloomington: Indiana University Press.

Lather, P. (1991). *Getting smart: Feminist research and pedagogy with/in the postmodern*. New York: Routledge.

Nielsen, J. M. (Ed.). (1990). *Feminist research methods: Exemplary readings in the social sciences*. Boulder, CO: Westview.

Olesen, V. (1994). Feminisms and models of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 158-174). Thousand Oaks, CA: Sage.

Reinharz, S. (1992). *Feminist methods in social research*. New York: Oxford University Press.

Roman, L. G. (1992). The political significance of other ways of narrating ethnography: A feminist materialist approach. In M. L. LeCompte, W. L. Millroy, & J. Preissle (Eds.), *The handbook of qualitative research in education* (pp. 555-594). San Diego: Academic Press.

Stewart, A. J. (1994). Toward a feminist strategy for studying women's lives. In C. E. Franz & A. J. Stewart (Eds.), *Women creating lives: Identities, resilience and resistance* (pp. 11-35). Boulder, CO: Westview.

To examine the issue of the role of theory in qualitative research, I recommend the chapter in Merriam (1988), the compilation of chapters in the edited book by Flinders and Mills (1993), and the chapter in Creswell (1994).

Creswell, J. W. (1994). *Research design: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage.

Flinders, D. J., & Mills, G. E. (1993). *Theory and concepts in qualitative research*. New York: Columbia University, Teachers College Press.

Merriam, S. (1988). *Case study research in education: A qualitative approach*. San Francisco: Jossey-Bass.

EXERCISES

1. In the study you are planning to conduct, you may or may not use an ideological perspective. But it is good practice to consider how you might design this component into your proposed study. Take the study you have designed thus far (through the Exercises in Chapter 2-4) and select either a postmodern, critical theory, or feminist perspective. In the introduction to your proposed study and in your research questions, add this proposed perspective and discuss, specifically, how it will guide your study.
2. Take the five philosophical assumptions and design a matrix like Table 5.1 that includes a column for how you plan to address each assumption in your proposed study.