ANNOTATED BIBLIOGRAPHY
HOD-753b – RESEARCH METHODS and DESIGNS
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Contents:

Methodology of Social Science
1) Handbook of Applied Social Research Methods (1998) Bickman, L. & Rog, D.J.
2) Behavioral Research Methods in Environmental Design (1975) Michelsen, W.
3) Social Science Methodology: A Criterial Framework (2001) Gerring, J.
4) Toward Transformation in Social Knowledge (1994) Gergen, K.J.

Philosophy of Social Science
1) Naturalism and Social Science (1979) Thomas, D.
2) Philosophical Foundations of the Social Sciences (1996) Kincaid, H.
3) Contemporary Philosophy of Social Science (1996) Fay, B.
4) Chaos Theory in the Social Sciences (1997) Kiel, L.D. and Elliott, E.
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Qualitative Research
1) The Landscape of Qualitative Research (1998) Denzin, N.K. & Lincoln, Y.
2) Strategies of Qualitative Inquiry (1998) Denzin, N.K. & Lincoln, Y.
3) Qualitative Research in Action (2002) May, T.
4) Qualitative Inquiry and Research Design (1998) Creswell, J.W.
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4) Researching Culture (1995) Alasuuarti, P

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2) Research as Social Change (1995) Schratz, M. & Walker, R.

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1) The Social Science Encyclopedia (1996) Kuper, A and J.
2) The Practice of Social Research (Textbook) (2001) Babbie, E.

Bickman, Leonard and Debra J. Rog, Editors (1998) *Handbook of Applied Social Research Methods*. SAGE Publications: Thousand Oaks, Cal. – 580 pages

A handbook is typically compiled to provide a comprehensive representation of the work in a particular area. It is intended to summarize and synthesize major topics and issues. Designed with a broad perspective, a handbook directs the reader to additional resources for more in-depth treatment of any one topic or issue. Thus a handbook serves as a "handy" reference guide, covering key yet often diverse themes and developments in a given area. Applied social research methods span several substantive arenas, and the boundaries of application are not well-defined. The methods can be applied in educational settings, environmental settings, health settings, business settings, and so forth. In addition, researchers conducting applied social research come from several disciplinary backgrounds and orientations, including sociology, psychology, business, political science, education, geography, and social work, to name a few. Consequently, a range of research philosophies, designs, data collection methods, analysis techniques, and reporting methods can be considered to be "applied social research."

Introduction
What is Applied Social Research?
x) Applied research uses scientific methodology to develop information to help solve an immediate, yet usually persistent, societal problem. The applied research environment is often complex, chaotic, and highly political, with pressures for quick and conclusive answers yet little or no experimental control. Basic research, in comparison, also is firmly grounded in the scientific method, but has as its goal the creation of new knowledge about how fundamental processes work. Control is often provided through a laboratory environment.

Differences in Purpose
Knowledge use versus knowledge production
x) Applied research strives to improve our understanding of a "problem," with the intent of contributing to the solution of the problem. The distinguishing feature of basic research, in contrast, is that it is intended to expand knowledge.
Broad versus narrow questions
xi) The applied researcher is often faced with "fuzzy" issues underneath which lie multiple, often broad research questions, and is asked to address them in a "messy" or uncontrolled environment.
Practical versus statistical significance
xi) Basic researchers are generally most concerned with determining whether or not an effect or causal relationship exists, whether or not it is in the direction predicted, and whether or not it is statistically significant…In applied research, both practical significance and statistical significance are important…applied researchers are interested in knowing if the effects are of sufficient size to be *meaningful*…thus besides establishing whether the intervention (independent variable) has produced statistically significant results, applied research has the added responsibility of determining whether the level of outcome attained is important or trivial.
Theoretical "opportunism" versus theoretical "purity"

xii) Applied researchers are more likely than basic researchers to use theory instrumentally…Purity of theory is not as much a driving force as utility.
xii) The [basic] researcher will strive to have variables in the study that are flawless representations of the underlying theoretical constructs.

Differences in Context
Open versus controlled environment
xii) …applied research can be conducted in many diverse contexts…basic research, in contrast, is most typically conducted in universities or similar academic environments.
Client initiated versus researcher initiated
xii) The applied researcher often receives research questions from a client, and sometimes these questions are poorly framed and incompletely understood…The client is often in control, whether through a contractual relationship or by virtue of holding a higher position within the researcher's place of employment.
xiii) University basic research, in contrast, is usually self-initiated…The idea for the study, the approach to executing it, and even the timeline are generally determined by the researcher.
Research team versus solo scientist
xiii) Applied research is most often conducted by research teams. These teams are likely to be multi-disciplinary…Basic research is typically conducted by an individual researcher who behaves autonomously.

Differences in Methods
External versus internal validity
xiii) Whereas internal validity (the extent to which a causal relationship can be soundly established) is essential to both types of research, external validity (the extent to which the study results are generalizable) is much more important to applied research.
The construct of effect versus the construct of cause
xiii) Applied research concentrates on the construct of effect. It is especially critical that the outcome measures are valid – that they accurately measure the variables of interest.
xiv) Basic research, on the other hand, concentrates on the construct of cause. In laboratory studies, the independent variable (cause) must be clearly explicated and not confounded with any other variable. It is rare in applied research settings that control over an independent variable is so clear-cut.
Multiple versus single levels of analysis
xiv) The applied researcher, in contrast to the basic researcher, usually needs to examine a specific problem at more than one level of analysis, not only studying the individual, but often larger groups, such as organizations or even societies…a multidisciplinary research team that can conduct the multilevel inquiry.
xiv) Similarly, because applied researchers are often given multiple questions to answer, because they must work in real-world settings, and because they often use multiple measures or effects, they are more likely to use multiple research methods.

The Orientation of this Handbook

xv) This volume is designed to be a resource for professionals and students alike…Despite the diversity of perspectives, methods, and approaches within this volume, several central themes are stressed across the chapters:

- The iterative nature of applied research
- Applied research involves the efforts and interests of multiple parties
- Ethical concerns
- Enhancing validity
- Triangulation of methods and measures
- Qualitative and quantitative types of research are presented together as approaches to consider in research design, data collection, analysis, and reporting
- Recent technological advances can help applied researchers to conduct their research more efficiently
- Research management

Intervention **is** the independent variable

Michelsen, William, Editor (1975) *Behavioral Research Methods in Environmental Design.* Halsted Press: Stroudsburg, Pennsylvania – 307 pages

Introduction
1) This collection of papers is one attempt to provide a steady basis for the continued collaboration of social scientists and environmental designers for the benefit of both, each on their own terms. The aim of this book is twofold: to indicate to the environmental designer the usefulness and characteristics of selected social science techniques for some of his ongoing problems, and to indicate to the social scientist a rich lode of context, ready and waiting to serve as a literal new world of application.
3) The design process, ideally executed, calls on many different types of social science expertise at different points in the process.
4) [Design] is a process whereby the needs and desires of the client are sensitively and accurately accommodated by the creation of certain arrangements of space in preference to others.***
6) If we ask specifically what it is that occurs in designed environments, the most immediate answer is behavior. Hence a first question to ask of any potential or recently completed environment is how it provides the opportunity for specific sets of human behavior…Opportunity not only has to be there; it has to be perceived for what it is in order that things work out as anticipated.

Emphasize: "environmental opportunity" rather than "environmental determinism."

Bibliography:
Gutman, Robert, editor (1973) *People and Buildings.* Basic Books: New York
Hall, Edward (1966) *The Hidden Dimension.* Doubleday: New York
Michelsen, William (1970) *Man and His Urban Environment: A Sociological Approach.*
        Addison-Wesley: Reading, Mass.
Wohlwill, J.S. and D.H. Carson, editors (1972) *Environment and the Social Sciences: Perspectives and Applications.* American Psychological Association: Washington, D.C.

Gerring, John (2001) *Social Science Methodology: A Criterial Framework.* Cambridge University Press: Cambridge, U.K. – 300 pages

This book is a synthesis of existing work in the rich and heterogeneous field of social science methodology, relevant to the disciplines of anthropology, economics, history, political science, and sociology. Written for students and practitioners, as well as methodologists, it provides a structure for organizing quantitative and qualitative research. While offering an overview of this vast and diverse subject, the book presents an argument about how we should conceptualize methodological problems. Tasks and criteria – not fixed rules or procedures – best describe the search for methodological adequacy. Thinking about methodology through this lens provides a new framework for understanding and conducting research in the social sciences.

"Those sciences, created almost in our own days, the object which is man himself, the direct goal of which is the happiness of man, will enjoy a progress no less sure than that of the physical sciences, and this idea so sweet, that our descendants will surpass us in wisdom as in enlightenment, is no longer an illusion. In meditating on the nature of the moral sciences, one cannot help seeing that, as they are based like physical sciences on the observation of fact, they must follow the same method, acquire a language equally exact and precise, attaining the same degree of certainty."

<div align="right">-- Condorcet (1782)</div>

Preface
xi) To write about social science at the turn of the 21st century is to invite criticism from many quarters. Skeptical perspectives on truth and knowledge – poststructuralism, postmodernism, deconstruction, critical theory, among others – suggest that there is no such thing as social science, or that a science of society is pernicious…Opinions among the general public vary from indifference to incomprehension.
xii) To be sure, members of the human sciences take great pride in their own work, and perhaps, their particular subfield. Notably absent, however, is an abiding faith in *social science.*
xii) There is too much impressionistic narrative in the work of the social sciences, too much rhetoric, and not enough scientific ballast. From the perspective of the critics in the naturalist tradition social science is bad science or immature science.
xiv) Rather than approaching the social sciences as quasi-science or quasi-humanities, let us entertain the hypothesis that these disciplines strive for somewhat different objectives, and utilize rather different methodological tools, than their cousins on the hard and soft ends of the academic spectrum.
xiv) [science means 'systematic inquiry'] – This is an argument for a broader view of science than is generally understood by the natural science referent.
xiv) Social science, I argue, finds its rightful place *between* the natural sciences and the humanities.
xv) [Social scientists] aspire to *science* – which is to say, they intend to study human action in a systematic, rigorous, evidence-based, generalizing, non-subjective, and cumulative fashion.

xviii) Social science, I have already argued, is not simply an offshoot of the natural sciences, or of the humanities. It is, rather, a distinctive realm of inquiry with a distinctive set of norms and practices.

xix) To do good work in the social sciences, therefore, requires more than mastering a set of techniques. It requires understanding why these techniques work, why one approach might be more appropriate for a given task than another, and how a given approach might be adapted to diverse research situations. Good work in the social sciences is necessarily *creative* work, and creative work requires a broad grounding in methodology.

xix) "The natural sciences talk about their results. The social sciences talk about their methods." – Henri Poincare

I) The Problem of Unity Amid Diversity

2) Methodological divisions within the contemporary social sciences are therefore deep and complex, involving disciplinary, sub-disciplinary, theoretical, method-ological, philosophical, as well as old-fashioned ideological cleavages.

4) A discovery in sociology must be understandable, and appraisable, by those who are *not* sociologists; otherwise, it cannot claim the status of truth.*

4) "The theoretical aim of a genuine discipline, scientific or humanistic, is the attainment of truth" writes E.D. Hirsch, "and its practical aim is agreement that truth has probably been achieved. Thus the practical goal of every genuine discipline is consensus – the winning of firmly grounded agreement that one set of conclusions is more probable than others – and this is precisely the goal of valid interpretation."**

Further Reading:
Quine, W.V.O. (1953) "Two Dogmas of Empiricism" in his *From a Logical Point of View*. [seminal work]

Doctrine of 'holism' – that individuals are solely a function of their place in a social group or a broad system of meaning (opposite of individualism).

Gergen, K.J. (1994) *Toward Transformation in Social Knowledge.* SAGE Publications: Thousand Oaks, Cal. – 260 pages

Critical resistance to traditional empirical methods and the quest for foundational knowledge of human action is widespread. Recognition of theoretical and methodological inadequacies has sparked a search for a more robust conception of human science. [The author] develops the argument for human science as social construction. Demonstrating that descriptions of human action can neither be derived from nor corrected by scientific observation, Gergen provides a bold interdisciplinary challenge to traditional views, thus clearing the way for significant alterations in scientific practice…essential reading for psychologists, sociologists, philosophers of the social sciences and others seeking a fresh understanding of our concept of social knowledge.

"Gergen has written a magnificent book…It is the fruit of a sustained intellectual quest for a new metaphysics for the social/behavioral sciences."

Clyde Hendrick
Contemporary Psychology

Preface to the Second Edition
vii) Two distinguishable cultures are emerging rapidly within the social sciences, removed from each other in vocabularies, values, and visions.
vii) …it is simply the case that the empiricist tradition continues to remain stalwart within the social sciences, maintaining a steady grip over the future of the disciplines, shaping decisions regarding educational curricula, journal policy, hiring and firing criteria, the allocation of research funds, and the representation of the science to the society. Given the major aspirations of [this book], to challenge this tradition and to open possibilities for alternative futures, the need for this collection of arguments is no less vital today than at its first publication.
xiii) As mentioned earlier, a second academic culture has emerged during the past decade, highly varied in its disciplinary origins, but united in its skepticism of the empiricist project for the human sciences…To what extent to traditional presumptions of empirical knowledge remain viable, if the modernist tradition of which they are a manifestation is problematic, and if the institutions rationalized by this tradition are thrown into question? And if we cannot sustain the traditional views and their associated customs, how is the future to be shaped? How are we to conceive of research, scientific writing, and the relationship of scientific accounts to politics, ethics, and professional practices?...It is an introduction to many of these "postmodern" developments that the present publication serves.

Thomas, David (1979) *Naturalism and Social Science: A Post-empiricist Philosophy of Social Science.* Cambridge University Press: Cambridge, U.K. – 213 pages

The essence of this book can be grasped from a summation in the Conclusion: "I have argued that social study can model itself on natural science, if natural science is understood along post-empiricist lines. The naturalistic social science which emerges from post-empiricism pursues generalisations, explanations and predictions, adopting a non-hermeneutic approach to meaning, within the framework of a number of theories based on different moral and political stances."

This position, while potentially contentious, helps us to understand the issues involved in the fundamental debate whether the social sciences can legitimately use the methodologies of the natural sciences. Interestingly, the author divides all methodologies into two camps: the "naturalistic" and all others in the "non-naturalistic," thus keeping the reference on the natural sciences. One may wonder if it is possible to adopt a "non-hermeneutic approach to meaning."

Introduction
1) The philosophy of social science has depended on developments in the philosophy of science
1) I am concerned whether the study of human society can satisfy natural scientific methodology…*Can social study conform to a **naturalistic** methodology, that is replicate the methodology of natural science?*[emphasis added]
1) Hermeneutic methodologies claim to sustain types of non-naturalistic study.
2) *First,* to call a study a science implies that there is an empirical constraint on the acceptability of its statements, that the testing of its statements against the world is at least one strong criterion for the acceptance or rejection of those statements.
Secondly, scientific theories are much more holistic structures than was previously realized…the meaning of a term is partly determined by its relation with other terms in its theory.
3) This contextual view of meaning leads to a holistic interpretation of theoretical structure and then to the denial of existence to a pre-theoretical observation language, once it becomes apparent that there is no basis for holding that some terms derive their meaning in isolation from other terms. [holism]
3) …it became clear that what were considered absolutely empirical terms have their meanings partly determined by their relations with other terms in the theory.
7) …an advocate of a naturalistic social science would emphasize features such as the unification of knowledge…as against the fragmented insights of non-naturalistic approaches.
8) …values have a foundational role in the formation of the human studies. In *Knowledge and Human Interests* [1972], Habermas analyses the different sorts of interests that may underlie naturalistic and non-naturalistic methodologies. From this book's point of view, Habermas' empirical-analytic, historical-hermeneutic and critical sciences are three *alternative* possible ways of conceptualizing the study of man.*
8) …the key issue facing modern philosophy of science, that of giving an account of science's claim to be empirical…modern philosophy of science is itself ultimately untenable.*

8) …the problems posed by meaning and value for naturalistic social science.

11) The second kind of philosophy relevant to the philosophy of social science studies, not elements common to all scientific theories, but features of a specific theory that differentiate it from other theories. These features include the ontology and metaphysics of a theory. They are not straightforwardly empirical, because they are part of the basic conceptual scheme of a scientific theory and are the elements furthest removed from the empirical constraint on the theory.

12) The view that science has a metaphysical layer is a thesis within methodology. It is a thesis usually adopted by post-empiricist philosophy of science; and, in my opinion, philosophers of social science could usefully turn more of their attention to the metaphysics of social science.

I) Complexity and Social Science

II) Common Sense and Social Science

50) People always have such rudimentary precursors of a science, because "thought and reflection are prior to science, which merely uses them more methodically" (Durkheim 1964). When we come to think scientifically about an area, we run the risk of confusing our elementary ideas of that area with the area itself, because our ideas are, as it were, closer to us than the reality they purport to describe. This confusion is dangerous because unscientific concepts are designed for pragmatic purposes, not for the purpose of finding the truth. [?]

III) Meaning and Social Science

IV) Values and Social Science
- Examples of Holistic Philosophy
- Naturalism and a Value-laden Social Science
- Values and the Metaphysics of Social Science
- Rational and Empirical Constraints in a Value-laden Social Science

V) Paradigms and Social Science

Conclusion

196) I have argued that social study can model itself on natural science, if natural science is understood along post-empiricist lines.

Further Reading:
- Feyerabend, P.K. (1975) *Against Method*
- Putnam, H. (1975) *Mind, Language, and Reality*
- Quine, H.V.O. (1961) "Two Dogmas of Empiricism" in his *From a Logical Point of View*
- Durkheim, E. (1964) *The Rules of Sociological Method*
- Habermas, J. (1972) *Knowledge and Human Interests*

Kincaid, Harold (1996) *Philosophical Foundations of the Social Sciences: Analyzing Controversies in Social Research.* Cambridge University Press: Cambridge, U.K. – 283 pages

This book defends the prospects for a science of society and argues that behind the diverse methods of the natural sciences lies a common core of scientific rationality that the social sciences can and sometimes do achieve. It also argues that good social science must duly reflect large-scale social structures and processes and thus that methodological individualism is misguided. These theses are supported by a detailed discussion of actual social research, including theories of agrarian revolution, organizational ecology, social theories of depression, and supply and demand explanations in economics. The author provides a general picture of explanation and confirmation in the social sciences and discusses the nature of scientific rationality, functional explanation, optimality arguments, meaning, and interpretation; the place of microfoundations in social explanation; the status of neoclassical economics; the role of idealizations and non-experimental evidence; and other controversies in social research.

Preface:
xv) This book results from three convictions: (1) that pressing social problems such as poverty, discrimination, and inequality are not simply the result of individual characteristics but result instead from larger social structures; (2) that scientific methods are the most powerful tools available for replacing superstition and prejudice with knowledge and thus that we can and ought to study those social structures with the methods of the natural sciences, broadly construed; and (3) that philosophy of science can contribute to developing such a science of society…
xv) My faith that scientific methods can give us knowledge of large scale social processes produces the two big theses I defend in this book, namely, **naturalism** and **holism**…. Naturalism is thus the belief that social phenomena are part of the natural world and accordingly amenable to the methods of the natural sciences. Holism is the doctrine that good social science will be at least in part about the large scale and that methodological individualism is thus misguided.

I) Issues and Arguments
1) This book defends Marx's grand idea – not his specific thesis of historical materialism but his faith that standard scientific methods can produced scientific knowledge about the large-scale features of society.
1) Naturalists believe roughly that human society, as part of the natural world, can be understood by the general methods of the natural sciences. Holists think that an adequate social science cannot proceed entirely at the individual level, for macrosociological explanations have an irreducible part to play.
2) Just as reason could penetrate a complex natural world, so too could it analyze and evaluate human affairs.[!] Human behavior and culture, carefully investigated, reveal patterns and laws. What Newton did for the natural world, Montesquieu, Stewart, and Smith thought could be done for the social world. Durkheim, Weber, Radcliffe-Brown, and others carried on the tradition after Marx.

3) **Naturalism:** a) the social sciences can be good science by the standards of the natural sciences; b) the social sciences can only be good science by meeting the standards of the natural sciences.

6) **Holism:** a) there can be good social science that explains in terms of social entities – such as classes, institutions and so on – and their characteristics; b) the social sciences must explain partly in terms of social entities and their characteristics.

7) The debate over holism and individualism…is primarily an empirical issue over how to explain society. Holists deny that purely individualist accounts of social structure are ever fully adequate…much contemporary social science makes methodological individualism its official methodology. Thus if holism is correct, than many social scientists follow a misguided philosophy…*The holism-individualism debate goes to the core of how social science should proceed* [emphasis added].

8) The interpretivist or hermeneutical tradition denies that we can understand human behavior in terms of laws, causes, and predictions…Human behavior is meaningful, and that makes a traditional *science* of society impossible (Geertz 1973b, Taylor 1980, Dilthey 1989). We can understand social phenomena, but not by natural science methods. The human sciences need to grasp the meaning of behavior, and they have their own methods for such an interpretive enterprise. Those methods are the ones appropriate to a hermeneutical activity, not a naturalistic science.

8) An even more radical…criticism comes from currently trendy forms of irrationalism… all deny that there is something special about science at all [Feyerabend, Rorty]. Science is just one kind of conversation or one form of social organization. Science has no special method, no better chance of finding the truth, no privileged form of justification. If the natural sciences have no special claim to rationality, than we need not worry if the social sciences are like them. [to the logical positivist, "social science" is a misnomer]

9) The economic approach threatens to do in practice what individualists always claimed must be doable in theory: completely explain social phenomena in terms of individuals and their beliefs.

II) Challenges to Scientific Rationality
17) Quine's influence comes from the role he played in the downfall of logical positivism. The common thread to nearly all current philosophy of science is what it is not: positivist.
27) Kuhn, Rorty, and the advocates of social constructivism hold what we might call an irrationalist view of science; they deny that science has any particular claim on rationality.

III) Causes, Confirmation, and Explanation
58) This chapter begins the argument for a *science* of society…the social sciences can produce well-confirmed causal explanations and laws.

IV) Functionalism Defended
101) Much social science does not trade in ordinary causal talk at all. Look, for example, at the great classical social theorists. Marx, Durkheim, Malinowski, and Parsons all relied heavily on teleological explanations – they explained social phenomena by citing their function or purpose, a function or purpose that usually no individual had in mind.

However, the natural sciences became real sciences precisely when they gave up on such mystical explanations. Social scientists, on the other hand, have not dropped this pseudo-scientific mode of explanation.

105) Functionalism as a theory a la Parsons or Radcliffe-Brown claims that most or all institutions exist in order to maintain social equilibrium or societal survival.

V) The Failures of Individualism

143) The individualism-holism debate has endured for centuries…Current social science is equally divided on the issue…In fact, *most systematic works in the social science begin by taking some stand on the holism-individualism issue* [emphasis added].

145) Individualists frequently claim that all good social theory is reducible to individualist accounts. [individualism – naturalism – reductionism, all of a kind]

VI) A Science of Interpretation?

205) {Hermeneutical or interpretivist philosophers] infer that the social sciences need not meet naturalistic standards, for the social sciences have their own routes to knowledge which in no way embody the scientific virtues…*the hermeneutical tradition glorifies in left-wing pluralism* [?] [emphasis added].

VII) Economics: A Test Case

VIII Problems and Prospects

260) Let me begin with the cognitive side of science – with the epistemic causes of poor social science and the corresponding epistemic routes to progress. Perhaps two factors are crucial: the relative dearth of controlled experiments and the lack of relevant theories from outside domains to serve as background knowledge.

261) Cognitive Obstacles to Good Social Science:

a) Failing to investigate *ceteris paribus* clauses in the ways necessary to prove them trustworthy.

b) The failure to rule out competing hypotheses.

c) Failing to do fair tests.

d) Not searching for new sources of data and not acknowledging the weaknesses in existing data.

e) Treating correlations as an end in themselves rather than as evidence for causal explanations.

f) The lack of clearly formulated causal claims.

g) An overemphasis on grand, highly abstract theory.

h) Confusing a simplified, heuristic model with real explanation.

i) Failing, when offering functional explanation, to consider competing non-functional causes, not showing that persistence is caused by beneficial effects or even correlated with them, not identifying mechanisms in optimality arguments, and other such problems specific to confirming functional explanations.

naturalism=quantitative

"Individual motives varied too greatly to account for large-scale social patterns"
(Durkheim 1965).
Then where does that place neo-classical economics?

Further Reading:
- Geertz, C. (1973) *The Interpretation of Cultures*
- Dilthey, W. (1989) *Introduction to the Human Sciences*
- McCloseky, D. (1985) *The Rhetoric of Economics*
- Bloor, D. (1976) *Knowledge and Social Imagery*
- Durkheim, E. (1965) *The Rules of the Sociological Method*

Fay, Brian (1996) *Contemporary Philosophy of Social Science: A Multicultural Approach.* Blackwell Publishers: Oxford, U.K.

This volume provides a distinct multicultural approach to the philosophy of social science – introducing and exploring fundamental issues inherent in the study of human beings from the perspective of cultural and social difference. Among the important topics explored are: the self and its relation to others; culture and society; rationality and intelligibility; relativism and objectivity; and the relation of history to social science. Although the book appropriates insights from hermeneutics, poststructuralism, and critical theory, in addition to the analytic philosophy of social science, it is written in a clear and non-technical style. It provides the ideal text for students in the philosophy of social science, those engaged in social science, and those interested in multiculturalism.

Contents:
Chapter 1: Do you have to be one to know one?
Chapter 2: Do we need others to be ourselves?
Chapter 3: Does our culture or society make us what we are?
Chapter 4: Do people in different cultures live in different worlds?
Chapter 5: Must we assume others are rational?
Chapter 6: Must we comprehend others in their own terms?
Chapter 7: Is the meaning of others' behavior what *they* mean by it?
          7.2 Gadamerian Hermeneutics
Chapter 8: Is our understanding of others essentially historical?
Chapter 9: Do we live stories or just tell them?
Chapter 10: Can we understand others objectively?

Introduction
1) This book approaches the philosophy of social science in a new way, one centered on the experience of sharing a world in which people differ significantly from one another. This approach is best called "multicultural" because it is multiculturalism that draws attention to the opportunities and dangers in a world of differences.
1) Throughout much of its history the basic question in the philosophy of social science has been: is social science scientific, or can it be?***Social scientists have historically sought to claim the mantle of science and have modeled their studies on the natural sciences…However, although this approach has yielded important insights into the study of human beings, it no longer grips philosophers or practitioners of social science. Some new approach [other than science?...is required.
2) …philosophically the demise of science as the paradigm of intellectual activity is tied to the death of positivism and the concomitant emergence of perspectivism.
2) …perspectivism asserts that every epistemic endeavor – including science – takes place from a point of view defined by its own intellectual and political commitments and interests. According to perspectivism we cannot see "directly" into anything, least of all Reality. [?]
2) For many, perspectivism has only been a midpoint on the journey from positivism to relativism. Since every act of cognition necessarily occurs within a particular perspective,

relativism claims that no rational basis exists for judging one perspective 'better' than any other [how about closer to the 'truth'?].

2) On a relativist view, science is just one of a number of possible perspectives, no worse but certainly no better than any other. True, science is the preferred approach in the "West" where it has gained hegemony…but this just shows that those in the West value the sorts of achievements made possible by science (in particular, the technical control of nature). [is he talking about *everybody* in the West?]

2) Relativism undermines the traditional pre-eminent standing of science by subverting its claim to specialness…Relativism engenders a keen appreciation for the role political power plays in shaping what we think and do – including the frameworks we inhabit…thus to relativists the "hegemony" of science…shows not its intellectual primacy but instead the power of certain groups to dominate intellectual and political institutions.

3) [Relativism] renders the endeavor to ascertain whether social inquiry is or can be like the natural sciences…pointless.*

In this way relativism has radically undermined confidence that natural science can produce a truthful picture of the physical world, much less serve as the model for reliable knowledge in the human world*…As a result, preoccupation with the issue of relativism has replaced concern with the scientific character of the human sciences.*

3) Relativism is meant to guard against ethnocentrism.

Relativism is meant to guard against chauvinism.

In this way relativism encourages multiculturalism [see Ken Wilber in this regard].

4) But multiculturalism so conceived [as the celebration of differences] poses an epistemic problem: *if others live within their own framework and we live within ours, how can we understand them?*...put succinctly, multiculturalism appears to say that it takes one to know one.

But this means that social inquiry is severely compromised. For if only women an write about women…the idea of an open community of scholars engaged in dialogue in terms of public evidence is utterly vitiated.

5) Given the appeal of multiculturalism and relativism in contemporary intellectual and political life, and given the problems they raise regarding the possibility of understanding others, the basic question of philosophy of social science today ought not to be whether social inquiry is scientific; rather, *it ought to be whether understanding others – particularly others who are different – is possible, and if so, what such understanding involves.* This is precisely the central question of this book. [emphasis added]

5) The organization of the book attempts to capture our situation of living in a multicultural world under the sway of relativism.

7) In general, analysis shows that the "issues" aren't so much false as one-sided, and that a fuller view needs to take into account.

7) …the book argues that relativism in its strong forms, and multiculturalism understood as the celebration of difference, are mistaken though not entirely wrong*…Throughout it replaces a dualistic mode of thought with a dialectical one…a philosophy of social science is multicultural in that it underwrites a (dialectical) mode of thinking more apt for multicultural living.*

8) [The book] proposes a new conception of social science in the context of a new conception of multiculturalism – a conception it calls "interactionism."

Kiel, L. Douglas and Euel Elliott, Editors (1997) *Chaos Theory in the Social Sciences: Foundations and Applications.* The University of Michigan Press: Ann Arbor – 349 pages

This book offers the most recent thinking in applying the chaos paradigm to the social sciences. The book explores the methodological techniques – and their difficulties – for determining whether chaotic processes may in fact exist in a particular instance and examines implications of chaos theory when applied specifically to political science, economics, and sociology. The contributors to the book show that no single technique can be used to diagnose and describe all chaotic processes and identify the strengths and limitations of a variety of approaches.

The essays in this volume address a wealth of specific applications of chaos theory, seeking to understand an array of processes from public opinion to the behavior of states in the international arena, from understanding rational economic expectations among individuals to appreciating the complexities of macrolevel long waves. The essays underscore the universal importance of being able to observe the same kind of chaotic processes at radically different levels of analysis. Unique in providing a wide-ranging yet coherent treatment of its subject, *Chaos Theory in the Social Sciences* succeeds in providing an original discussion of a technical subject that nevertheless can be understood by the nonspecialist.

Introduction

1) The social sciences, historically, have emulated both the intellectual and methodological paradigms of the natural sciences…This trend continues as new discoveries in the natural sciences have led to a reconsideration of the relevance of the Newtonian paradigm to all natural phenomena. One of these new discoveries, represented by the emerging field of chaos theory, raises questions about the apparent certainty, linearity, and predictability that were previously seen as essential elements of a Newtonian universe…Chaos theory appears to provide a means for understanding and examining many of the uncertainties, nonlinearities, and unpredictable aspects of social systems behavior (Krasner, 1990).

Chaos theory is the result of natural scientists' discoveries in the field of nonlinear dynamics. Nonlinear dynamics is the study of the temporal evolution of nonlinear systems. Nonlinear systems reveal dynamical behavior such that the relationships between variables are unstable. Furthermore, changes in the relationships are subject to positive feedback in which changes are amplified, breaking up existing structures and behavior and creating unexpected outcomes in the generation of new structure and behavior. These changes may result in new forms of equilibrium; novel forms of increasing complexity; or even temporal behavior that appears random or devoid of order, the state of "chaos" in which uncertainty dominates and predictability breaks down.

2) The emerging paradigm of chaos thus has profound implications for the previously dominant Newtonian view of a mechanistic and predictable universe. While a Newtonian universe was founded on stability and order, chaos theory teaches that instability and disorder are not only widespread in nature, but essential to the evolution of complexity in the universe…

2) As natural scientists have shifted their investigative focus to more complex systems, the previous quest for certainty has given way to greater appreciation of uncertainty and the enormity of potential generated by the uncertainty of disorder and disequilibrium.

   With the focus of chaos theory on nonlinearity, , instability, and uncertainty, the application of this theory to the social sciences was perhaps a predictable eventuality…The social realm is clearly nonlinear, where instability and unpredictability are inherent, and where cause and effect are often a puzzling maze. The obvious fact that social systems are historical and temporal systems also stresses the potential value of chaos theory to the social sciences. Social systems are typified by the changing relationships between variables.

3) Clearly, the fundamental gap between the clear success of knowledge acquisition in the natural sciences versus the rather minimal successes in understanding the dynamics of the social realm is the inherent nonlinearity, instability, and uncertainty of social systems behavior.***

Chapter 11: "Cities as Spatial Attractors" – Dimitrios S. Dendrinos
Chapter 13: "Social Science as the Study of Complex Systems" – David L. Harvey and
         Michael Reed

Further Reading:
- Krasner, S. ed. (1990) *The Ubiquity of Chaos.* American Association for the Advancement of Science: Washington, D.C.
- Forrester, J.W. (1987) "Non-linearity in High Order Social Systems." *European Journal of Operational Research,* 30:104-9
- Elkaim, M. A. Goldbeter, and E. Goldbeter-Merinfeld (1987) "Analysis of the Dynamics of a Family System in Terms of Bifurcations." *Journal of Social and Biological Structures,* 10:21-36
- Reed, M. and D.L. Harvey (1992) "The New Science and the Old: Complexity and Realism in the Social Sciences." *Journal for the Theory of Social Behavior,* 22:356-79
- Saari, D.G. (1991) "Erratic Behavior in Economic Models." *Journal of Economic Behavior and Organizations,* 16:3-35
- Young, T.R. (1992) "Change and Chaos Theory: Metaphysics of the Postmodern." *The Social Science Journal,* 28:289-305

Chaos theory in the social sciences uses a mathematics of nonlinear dynamics.

Schmitt, F.F. (2003) *Socializing Metaphysics: The Nature of Social Reality.* Rowman and Littlefield Publishers, Inc.: Lanham, Maryland - 389 pages

Human life is conducted within a network of social relations, social groups, and societies; grasping the implications of that fact starts with understanding social metaphysics. Social metaphysics provides a foundation for social theory, as well as for social epistemology, philosophy of language, philosophy of mind, action theory, ethics, and political philosophy. *Socializing Metaphysics* supplies diverse answers – from a broad array of voices – to the basic questions of social metaphysics. What does it mean for human beings to stand in social relations or to form social groups? Do these relations and groups bring about something above and beyond the individuals involved? Is there any sense to the notion of a human being apart from his social relations? How can an individual achieve autonomy within a society? In what sense are human concepts such as race and gender socially constructed? This volume will be of interest to anyone concerned with mind, action, or the foundations of social theory.

Socializing Metaphysics: An Introduction
1) Virtually all of the discussion in the metaphysics of sociality has turned on how individual human beings figure in social relations and collectivities. The key question is whether a social relation amounts to something significantly over and above the nonsocial relations and properties of the individuals related and whether a collectivity amounts to something over and above its members standing in nonsocial relations. *Individualists* deny that social relations and collectivities amount to more than the associated individuals and nonsocial relations, while their opponents – *holists* or *collectivists* – affirm the contrary.
1) Underlying the debate between individualists and holists is an assumption, questioned long ago by some philosophers influenced by Ludwig Wittgenstein…that we can understand individual human beings independently of social relations and collectivities.
2) There is a question how far sociality extends into the apparently nonsocial world. There is also a question whether social constructionist accounts of these phenomena are genuinely incompatible with naturalist accounts.

Ontological Individualism – the view that there are only individuals, their nonsocial properties, and admissible composites of those.

Contents

Chapter 9: Denotation and Discovery – Gary Ebbs
Chapter 10: Individual Autonomy and Sociality – Seumas Miller
Chapter 11: Social Construction: The "Debunking" Project – Sally Haslanger
Chapter 12: Social Construction, Social Roles, and Stability – Ron Mallon
+ Socializing Metaphysics: A Bibliography

Further Reading:
- Wittgenstein, Ludwig (1958) *Philosophical Investigations.* Macmillan: New York
- Weber, Max (1949) *The Methodology of the Social Sciences.* Free Press: New York
- Coulter, Jeff (1979) *The Social Construction of Mind.* Macmillan: London

Denzin, Norman K. and Yvonna S. Lincoln, Editors (1998) *The Landscape of Qualitative Research: Theories and Issues.* SAGE Publications: Thousand Oaks, Cal. – 470 pages

The seminal work – *Handbook of Qualitative Research* (1994) – was made more accessible and functional by dividing it into three volumes. This current book, the first in the series, takes a look at the field from a broadly theoretical perspective and attempts to put the field into context. Part I locates the field, providing historical context as well as background on applied qualitative research traditions, the "self" and the "other," and the politics and ethics of field research and qualitative inquiry in general. Part II isolates what we regard as the major historical and contemporary paradigms now informing and influencing qualitative research in the human disciplines. The chapters move from competing paradigms (positivist, post-positivist, constructivist, critical theory) to specific interpretive perspectives. Part III considers the future of qualitative research.

"This book is a must for anyone teaching, or wishing to better understand, qualitative research…This handbook is destined to be a classic text in the field of qualitative research that belongs on every student's and researcher's bookshelf."
                                                                    -- Harvard Educational Review

Preface
vii) For more than two decades, a quiet methodological revolution has been taking place in the social sciences. A blurring of disciplinary boundaries has occurred. The social sciences and humanities have drawn closer together in a mutual focus on an interpretive, qualitative approach to research and theory. Although these trends are not new, the extent to which the "qualitative revolution" has overtaken the social sciences and related professional fields has been nothing short of amazing.

Introduction
1) Qualitative research has a long and distinguished history in the human disciplines. In Sociology, the work of the "Chicago School" in the 1920s and 1930s established the importance of qualitative research for the study of human group life. In anthropology, during the same period, the path-breaking studies of Boaz, Evans-Pritchard, Radcliffe-Brown, and Malinowski chartered the outlines of the fieldwork method…Soon qualitative research would be employed in other social science disciplines, including education, social work, and communications.
2) Qualitative research is a field of inquiry in it own right. It crosscuts disciplines, fields, and subject matter. A complex, interconnected family of terms, concepts, and assumptions surround the term *qualitative research.* These include the traditions associated with positivism, post-structuralism, and the many qualitative research perspectives, or methods, connected to cultural and interpretive studies. There are separate and detailed literatures on the many methods and approaches that fall under the category of qualitative research, such as interviewing, participant observation, and visual methods.
2) The present moment is defined…by a new sensibility, the core of which "is doubt that any discourse has a privileged place, any method or theory a universal and general claim to authoritative knowledge."

3) [Initial Generic Definition] Qualitative Research is multimethod in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the *meanings* people bring to them [emphasis added]. Qualitative research involves the studied use and collection of a variety of empirical materials – case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts – that describe routine and problematic moments and meanings in individuals' lives. Accordingly, qualitative researchers deploy a wide range of interconnected methods…

3) The multiple methodologies of Qualitative Research may be viewed as bricolage, and the researcher as *bricoleur*…a bricoleur is a "Jack of all trades or a kind of professional do-it-yourself person…The solution (bricolage) which is the result of the bricoleur's method is an [emergent] construction."

The qualitative researcher-as-*bricoleur* uses the tools of his or her methodological trade, deploying whatever strategies, methods, or empirical materials as are at hand. If new tools have to be invented, or pieced together, then the researcher will do this. The choice of which tools to use, which research practices to employ, is not set in advance. The "choice of research practices depends upon the questions that are asked, and the questions depend on their context," what is available in the context, and what the researcher can do in that setting.

4) The *bricoleur* is adept at performing a large number of diverse tasks, ranging from interviewing to observing, to interpreting personal and historical documents, to intensive self-reflection and introspection. The *bricoleur* reads widely and is knowledgeable about the many interpretive paradigms (feminism, Marxism, cultural studies, constructivism) that can be brought to any particular problem…The researcher-as-bricoleur-theorist works between and within competing and overlapping perspectives and paradigms.

The *bricoleur* understands that research is an interactive process shaped by his or her personal history, biography, gender, social class, race, and ethnicity, and those of the people in the setting. The bricoleur knows that science is power, for all research findings have political implications. There is no value-free science.

The product of the bricoleur's labor is a bricolage, a complex, diverse, reflexive, collage-like creation that represents the researcher's images, understandings, and interpretations of the world or phenomena under analysis.

5) As a site of discussion, or discourse, qualitative research is difficult to define clearly. It has no theory, or paradigm, that is distinctly its own…multiple theoretical paradigms claim use of qualitative research methods and strategies…Qualitative research is used in many separate disciplines.

Nor does qualitative research have a distinct set of methods that are entirely its own. Qualitative researchers use semiotics, narrative, content, discourse, archival, and phonemic analysis, even statistics. They even draw upon and utilize the approaches, methods, and techniques of ethnomethodology, phenomenology, hermeneutics, feminism, rhizomatics, deconstructionism, ethnographies, interviews, psychoanalysis, cultural studies, survey research, and participant observation, among others. All of these research practices "can provide important insights and knowledge." No specific method or practice can be privileged over any other, and none can be "eliminated out of hand."

6) "Qualitative research is an interdisciplinary, transdisciplinary, and sometimes counter-disciplinary field. It crosscuts the humanities and the social and physical sciences."

7) <u>Resistances to Qualitative Research</u>

The academic disciplinary resistances to qualitative research illustrate the politics embedded in this field of discourse…Qualitative researchers are called journalists, or soft scientists. Their work is termed unscientific, or only exploratory, or entirely personal and full of bias. It is called criticism and not theory, or it is interpreted politically.

These resistances reflect an uneasy awareness that the traditions of qualitative research commit the researcher to a critique of the positivist project.

8) <u>Qualitative vs. Quantitative Research</u>

The word *qualitative* implies an emphasis on processes and meanings that are not rigorously examined, or measured (if measured at all), in terms of quantity, amount, intensity, or frequency. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. Such researchers emphasize the value-laden nature of inquiry. They seek answers to questions that stress how social experience is created and given meaning. In contrast, quantitative studies emphasize the measurement and analysis of causal relationships between variables, not processes. Inquiry is purported to be within a value-free framework.

22) More action-, activist-oriented research is on the horizon, as are more social criticism and social critique. The search for grand narratives will be replaced by more local, small-scale theories fitted to specific problems and specific situations. *

23) <u>Qualitative Research as Process</u>

Three interconnected, generic activities define the qualitative research process. They go by a variety of different labels, including *theory, method* and *analysis*, and *ontology*, *epistemology,* and *methodology*. Behind these terms stands the personal biography of the gendered researcher, who speaks from a particular class, racial, cultural, and ethnic community perspective. The gendered, multiculturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) that specifies a set of questions (epistemology) that are the examined (methodology, analysis) in specific ways. That is, empirical materials bearing on that question are collected and then analyzed and written about.

30) Marcus…argues that we are already in the post "post" period – post-poststructuralism, post-postmodernism…

Denzin, Norman K. and Yvonna S. Lincoln (1998) *Strategies of Qualitative Inquiry.* SAGE Publication: Thousand Oaks, Cal. – 346 pages

In this, the second of a three volume paperback version of the landmark *Handbook of Qualitative Research,* the editors survey the major strategies employed by the qualitative researcher. Starting from the research design process and following through to consider a range of methods that can be employed in any study, the book offers funding, case studies, ethnography, grounded theory, participative inquiry, and much more.

Preface
ix) [This book] isolates the major strategies – historically, the research methods – that researchers can use in conducting concrete qualitative studies. The question of methods begins with the design of the qualitative research project. This always begins with a socially situated researcher who moves from a research question to a paradigm or perspective, and then to the empirical world. So located, the researcher then addresses the range of methods that can be employed in any study.

Introduction
xi) Qualitative researchers think historically, interactionally, and structurally. They attempt to identify the varieties of men and women who prevail in a given historical period. Such scholars seek to examine the major public and private issues and personal troubles that define a particular historical moment. Qualitative researchers self-consciously draw upon their own experiences as a resource in their inquiries. They always think reflectively, historically, and biographically. They seek strategies of empirical inquiry that will allow them to make connections among lived experience, larger social and cultural structures, and the here and now. These connections are forged out of the empirical materials that are gathered in any given investigation.

　　　　Empirical inquiry, of course, is shaped by paradigm commitments and by the recurring questions that any given paradigm, or interpretive perspective, asks about human experience.

Research Design
xii) The research design…situates the investigator in the empirical world. Four basic questions structure the issue of design: (a) How will the design connect with the paradigm being used? That is, how will empirical materials be informed by and interact with the paradigm in question? (b) Who or what will be studied? (c) What strategies of inquiry will be used? (d) What methods or research tools will be used for collecting and analyzing empirical materials?
xiii) Janesick…sees research design as a work of art: as an event, a process, with phases connected to different forms of problematic experience, and their interpretation and representation.
xv) Strategies of inquiry connect researchers to specific approaches and methods for collecting and analyzing empirical materials.

May, Tim, editor (2002) *Qualitative Research in Action.* SAGE Publications: Thousand Oaks, Cal. – 402 pages

This book brings together an international range of contributors to focus on cutting-edge issues related to the practice of qualitative research in the field. It provides a forum for authors to discuss the issues and processes which inform qualitative research in its various forms as based on fieldwork experiences. In achieving this it enables a dialogue of ideas and provides the reader with a 'state of the art' overview of qualitative research from a contemporary, international, and practical perspective. Rather then being a 'how-to-do' book, this volume will be very useful for qualitative researchers who wish to engage with an assortment of ideas and practices in order to gain a broader understanding and explanation of the place of qualitative research in the social sciences.

Introduction

1) We have witnessed in the latter part of the 20th century a number of critiques concerning the state of social research in society. Although mostly aimed at positivism and empiricism, it has resulted in extensions of particular discourses into terrains that were once presumed to be clear in their demarcation points, for instance the relationships between philosophy, theory, methodology and method. We can now observe that data are produced, not collected, and it is the process of production that is fundamentally related to the product (May 2001). Whether overtly, or as a result of the presuppositions that are inevitably embedded within ways of thinking that inform practice and so often remain beyond question, the decisions that are made about theory, methods, methodology, ethics and politics are now open to routine scrutiny. Particular ideas of neutrality, such as the maintenance of objectivity through positioning the researcher as nothing but a passive instrument of data collection, are now exposed as falsehoods that seek to mask the realities of the research process. The knower (as researcher) is now implicated in the construction of the known (the dynamics and content of society and social relations).

2) At this point we might note that this trend is nothing new. In *The Sociological Imagination,* originally published in 1959, Mills had a chapter on 'reason and freedom.' Here he noted how social science had inherited terms which, although outdated, remain rooted in practice. He then moved on to urge that these "standard categories of thought," if generalized to contemporary situations, "become unwieldy, irrelevant, not convincing …so now The Modern Age is being succeeded by a *post-modern period.* Perhaps we may call it: The Fourth Epoch." (Mills 1970, 1959: 184, added emphasis).

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2) Critical Realist Ethnography – Sam Porter
3) Framing the Rational in Fieldwork – Peter K. Manning
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5) Generalization in Interpretive Research – Malcolm Williams

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7) Automating the Ineffable: Qualitative Software and the Meaning of Qualitative Research – Nigel S. Fielding
8) Subjectivity and Qualitative Method – Valerie Walkerdine, Helen Lucey and June Melody

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13) Negotiating Power and Expertise in the Field – Lynne Haney
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16) Reflexivity and the Politics of Qualitative Research – Lisa Adkins
17) Techniques for Telling the Reflexive Self – Beverley Skeggs
18) Emotions, Fieldwork and Professional Lives – Sheryl Kleinman

Further Reading:
- May, T. (1998) 'Reflexivity in the Age of Reconstructive Social Science.' *International Journal of Methodology: Theory and Practice* 1(1): 7-24
- May, T. (2001) *Social Research: Issues, Methods and Process,* 3rd edn. Open University Press: Buckingham, U.K.
- Derrida, J. (1978) *Writing and Difference*. Routledge: London
- Habermas, J. (1992) *The Philosophical Discourse of Modernity: Twelve Lectures.* Polity: Cambridge

Creswell, John W. (1998) *Qualitative Inquiry and Research Design: Choosing Among Five Traditions.* SAGE Publications: Thousand Oaks, Cal. – 403 pages

"The book is a benchmark in the rising tide of work on qualitative methods. *Qualitative Inquiry and Research Design*'s principal task is to broadly map the terrain of options and approaches available to those wanting to choose, design, conduct, and write up a qualitative study. The focus is on five types of qualitative traditions of inquiry: biography, phenomenology, grounded theory, ethnography, and case study. The book does a good job of comparatively unpacking the features – including the pros and cons – of each type. Along the way, the reader gets plenty of 'how-to' instructions as well as criteria for selecting, doing, and evaluating research. In this way, the reader comes away with a comprehensive appreciation of five of the most popular tools of the trade. The juxtaposition of the five types goes beyond technical distinctions (i.e.- data collection – analysis strategies); comparative insight is also offered along philosophical, theoretical, and rhetorical dimensions. It is the broad and comprehensive perspective, neatly tied to a set of examples, that makes the book a success."

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Keith Pezzoli
University of California, San Diego

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Introduction
Purpose
2) This book is [an] attempt to answer this question. [How does the type or tradition of qualitative inquiry shape the design f the study?] My primary intent is to examine five different traditions of qualitative inquiry – biography, phenomenology, grounded theory, ethnography, and case studies – and compare them in six phases of research design. These six phases are philosophical or theoretical perspectives; the introduction to a study, including the formation of the purpose and research questions; data collection; data analysis; report writing; and standards of quality and verification. Early in the book, I sharpen the distinctions between traditions and research through the presentation of five short qualitative studies, each representing one of the traditions. Also, I provide tables in the chapters that summarize major differences among the traditions in research design. I end by turning a case study into a biography, a phenomenology, a grounded theory study, and an ethnography…features common to qualitative research regardless of tradition.
2) Tradition of Inquiry – an approach to qualitative research that has a distinguished history in one of the disciplines and that has spawned books, journals, and distinct methodologies that characterize its approach. These traditions are known in other books as "strategies of inquiry" (Denzin and Lincoln, 1994) or "varieties" (Tesch, 1990)
2) Research Design – the entire process of research from conceptualizing a problem to writing the narrative, not simply the methods, such as data collection, analysis, and report writing. Yin (1989) commented, "the design is the logical sequence that connects the empirical data to a study's initial research questions and, ultimately, to its conclusions" (p.28).
3) …we know that the types of qualitative research come from diverse disciplinary perspectives. For example, ethnography originated in anthropology, grounded theory in sociology, and biography in history and sociology. We have a proliferation of journals

and books given to specific types. These varieties subdivide into specialties such as critical ethnographies and transcendental phenomenology.

3) …those conducting qualitative studies do not always understand the tradition they are using and its chief elements.

4) …those conducting qualitative studies need to consider the differences among approaches to qualitative research. When comparisons and distinctions among qualitative approaches are made clear, researchers can design more rigorous and sophisticated studies. Researchers can also make informed choices about what qualitative approaches to use in their studies and why they are using them.

4) Rationale for the book – no book currently addresses the relationship of tradition and research design.

9) reflexivity = self-awareness

Further Reading:
- Yin, R.K. (1989) *Case Study Research: Design and Method.* SAGE: Newbury Park, Cal.
- Redfield, R. (1963) *The Little Community: Viewpoints for the Study of a Human Whole.* University of Chicago Press*
- Moustakas, C. (1994) *Phenomenological Research Methods.* SAGE: Thousand Oaks, Cal.
- Tesch, R. (1990) *Qualitative Research: Analysis Types and Software Tools.* Falmer: Bristol, Penn.
- Barritt, L. (1986) "Human Sciences and Human Image." *Phenomenology and Pedagogy,* 4(3), 14-22

Seale, Clive (1999) *The Quality of Qualitative Research.* SAGE Publications: Thousand Oaks, Cal. – 214 pages

This book, on aspects of methodology, starts from the premise that methodological writing is of limited use to practicing social researchers, who are pursuing a craft occupation, in large part learned 'on the job', through apprenticeship, experience, trial and error, rather than by studying general accounts of method. The broad thrust of the argument is that methodology, if it has any use at all, benefits the quality of research by encouraging a degree of awareness about the methodological implications of particular decisions made during the course of a project. Intense methodological awareness, if engaged in too seriously, can create anxieties that hinder practice, but if taken in small doses it can help to guard against more serious errors. It may also offer ideas for those running short on these during the course of a project.

I) Why Quality Matters
7) Quality does matter in qualitative research, but I agree with Denzin (1988) that the modernist headings of 'validity' and 'reliability' are no longer adequate to encapsulate the range of issues that a concern for quality must raise. Instead, we need to accept that 'quality' is a somewhat elusive phenomenon that cannot be pre-specified by methodological rules. This in fact is the 'threat' to quality that I referred to at the start of this chapter: the idea that research must be carried out under the burden of fulfilling some philosophical or methodological scheme. Practising social researchers can learn to do good work from a variety of examples, done with different 'moments', without needing to resolve methodological disputes before beginning their work. At the same time, the quality of qualitative research is enhanced if researchers engage with philosophical and methodological debate, so that the pursuit of quality becomes a 'fertile obsession' (Lather, 1993) as methodological awareness develops and feeds into practice.
Key Points:
- A variety of conceptions of qualitative research exist, with competing claims as to what counts as good-quality work
- Rather than opting for the criteria promoted by one variety, 'paradigm', 'moment' or school within qualitative research, practising researchers can learn valuable lessons from each one.

Writes Denzin (1988): "Gone are words like theory, hypothesis, concept, indicator, coding scheme, sampling, validity, and reliability. In their place comes a new language: readerly texts, modes of discourse, cultural poetics, deconstruction, interpretation, domination, feminism, genre, grammatology, hermeneutics, inscription, master narrative, narrative structures, otherness, postmodernism, redemptive ethnography, semiotics, subversion, textuality, tropes" (p.432).

Further Reading:
- Denzin, N.K. (1988) "Qualitative Analysis for Social Scientists." *Contemporary Sociology,* 17(3): 430-2
- Lather, P. (1993) "Fertile Obsession: Validity after Poststructuralism." *Sociological Quarterly,* 34(4): 673-93

Silverman, David (1993) *Interpreting Qualitative Data: Methods for Analysing Talk, Text and Interaction.* SAGE Publishers: London

[This book] offers an invitation to learn the craft of qualitative research. Based on worked-through examples and student exercises, [the author's] text spans the range of different approaches within the qualitative tradition. The author considers the relations between qualitative and quantitative methods in social research, and the strengths of specific methodologies. In particular, the book focuses on:

- issues of observation, analysis and validity in qualitative research
- the theoretical underpinnings, methodological consequences and practical applicability of major traditions of qualitative research, including ethnography, symbolic interactionism, semiotics, conversation analysis and ethnomethodology
- The centrality of language as the medium of communication of the subjects of qualitative research, and the ways in which such communication can be studied – through the analysis of interviews, texts and transcripts

This broad-ranging critical text will be invaluable to students of qualitative research, micro-sociology, cultural studies and conversation analysis.

Preface
ix) What I have to say stems from my discomfort with a fairly large proportion of the 'qualitative' research to be found in the leading contemporary academic journals. This discomfort arises from four related tendencies…

1) A failure of analytic nerve in that the issues of theory-building are, at best, addressed only in the first few lines of an article, while the remainder reads like Mills' 'abstracted empiricism'. This is often allied to a stress on the 'exploratory' nature of the research undertaken as opposed to the attempt to test hypotheses deriving from the increasing body of empirical knowledge and analytical approaches.

2) The attempt to identify qualitative research with 'open-ended', 'informal' interviews. Unlike quantitative researchers, it sometimes seems, our aim is to 'empathise' with people and to turn ourselves into mirrors of other people's 'experiences'.

3) The use of data-extracts which support the researcher's argument, without any proof that contrary evidence has been reviewed. Alternatively, the attempt to downplay such issues of validity and reliability in research (as either inappropriate or politically incorrect) and to replace them with other criteria like the 'authenticity' with which we have reproduced 'experience'.

4) A belief that a particular, partisan moral or political position determines how we analyze data and what constitutes a 'good' piece of research.

As opposed to each of these arguments, I propose the following. First, social theory is not an 'add-on' extra but is the animating basis of social research. Second, while 'open-ended' interviews can be useful, we need to justify departing from the naturally occurring data that surrounds us and to be cautious about the 'romantic' impulse which identifies 'experience' with 'authenticity'.

Third, I insist on the relevance of issues of validity and reliability to field research: we cannot be satisfied merely with…'telling convincing stories'. Contrary to the assumption of many social scientists, as well as funding bodies, generalisability need not be a problem in qualitative research.

Finally, I follow Max Weber (1946) in recognizing the value positions that can arise in the choice of research topics and in discussion of the relevance of research findings. Nonetheless, I totally reject 'partisanship' as a basis for assessing research findings or even as a standard for determining for others what are the most appropriate topics for investigation. Unfortunately, I am not convinced that 'political correctness' (either of the radical left or the managerial right) does not enter into the decisions of some funding bodies and editorial boards.

Weber, Max (1946) "Science as a Vocation." In H. Gerth and C.W. Mills (eds.), *From Max Weber.* Oxford University Press: New York

I) Beginning Research
Basic Concepts in Research

Concept	Meaning	Relevance
Theory	A set of explanatory concepts	Usefulness
Hypothesis	A testable proposition	Validity
Methodology	A general approach to studying research topics	Usefulness
Method	A specific research technique	Good fit with theory, hypothesis and methodology

"My propositions serve as elucidations in the following way: anyone who understands me eventually recognizes them as nonsensical, when he has used them – as steps – to climb up beyond them (me must, so to speak, throw away the ladder after he has climbed up it). He must transcend these propositions and then he will see the world aright."

Ludwig Wittgenstein
Tractus Logico-Philosophicus

Recurring issue: the 'validity' or accuracy of our descriptions. "Qualitative researchers have still had limited success in convincing policy-makers of the relevance of their findings."

Stringer, Ernest T. (1999) *Action Research, 2nd Edition.* SAGE Publications: Thousand
Oaks, Cal. – 229 pages

Community-based action research seeks to involve as active participants those who have
traditionally been called subjects and is intended to result in a practical outcome related
to the lives or work of the participants. No matter the setting – organizational ,
institutional, or educational – there are particular skills needed to conduct action research
successfully. [This book] provides a simple but highly effective model for approaching
action research:
- *Look:* Building a picture ands gathering information
- *Think:* Interpreting and explaining
- *Act:* Resolving issues and problems
[T]he scope of this [edition] has been broadened to include university and other
bureaucratic settings.

Preface
xvii) This book has been written for those workers, both professional and
nonprofessional, who provide services to people in community, organizational, or
institutional contexts. It speaks, therefore, to teachers, health workers, social workers,
community and youth workers, planners, and a whole range of other people who function
in teaching, service delivery, or managerial roles. Its purpose is to provide a set of
research tools that will enable those individuals to deal effectively with many of the
problems that confront them as they enact their work
 xviii) Although this volume is presented as a handbook for practitioners, it has a more
serious intent. It represents an approach to research that takes seriously the critiques of
traditional research methodologies that are inherent in postmodern, feminist, and critical
theory. Community-based action research is presented, therefore, as a reemerging
tradition that links processes of inquiry to the lives of people as they come to grips with
the problems and stresses that beset them in their day-to-day lives.
xviii) As I reviewed the literature in preparation for writing this book, I read a number of
interpretations of the genesis of action research, all of them interesting and informative,
but all citing different authors and providing quite disparate histories. Readers who are
interested in examples of this diversity should follow the different routes to interpreting
action research provided by Kemmis and McTaggart (1988); Anderson, Herr, and Nihlen
(1994); and Reason (1994). The common themes that emerge from these authors provide
the glue that enables us to link their interpretations with this book. They all acknowledge
fundamental investment in processes that
- are rigorously empirical and reflective (or interpretive)
- engage people who have traditionally been called *subjects* as active participants in
  the research process
- result in some practical outcome related to the lives or work of the participants

Community-based action research sits comfortably with these agendas but has an added
dimension that relates to the hidden curriculum of most social encounters. That is, it is
designed to encourage an approach to research that potentially has both practical and

theoretical outcomes but that does so in ways that provide conditions for continuing action – the formation of a sense of community.

Action research has links to and is informed by a variety of intellectual traditions, although it is not defined by any one of them. Operationally, it is usual to acknowledge the seminal work of Kurt Lewin (1946) and, more recently, Carr and Kemmis (1986) and Reason and Rowan (1981). Action research has much in common, however, with a range of other traditions, including practitioner research, action inquiry, action science, and community development. Its intellectual roots are likewise diverse; action research has been linked to Moreno (1956), Freire (1974), and the critical theory associated with Habermas (1979) and the Frankfurt School.

Action research **is** community development!

References
- Kemmis, S. & McTaggart, R. (1988) *The Action Research Planner.* Deakin University Press: Geelong, Victoria, Australia
- Anderson, G., Herr, K. and Nihlen, A. (1994) *Studying Your Own School: An Educator's Guide to Qualitative Practitioner Research.* Corwin: Thousand Oaks, Cal.
- Reason, P. (1994) "Three Approaches to Participative Inquiry." In N.K. Denzin and Y.S. Lincoln (Eds.) *Handbook of Qualitative Research* (pp.324-339). SAGE Publications: Thousand Oaks, Cal.
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- Reason, P. and Rowan, J. (Eds.) (1981) *Human Inquiry: A Sourcebook of New Paradigm Research.* John Wiley & Sons: New York
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- Freire, P. (1974) *Pedagogy of the Oppressed.* Seabury Press: New York
- Habermas, J. (1979) *Communication and the Evolution of Society* (T. McCarthy, Trans.) Beacon Press: Boston

Greenwood, Davydd J. and Morten Levin (1998) *Introduction to Action Research: Social Research for Social Change.* SAGE Publications: Thousand Oaks, Cal.

Action research (AR) can help us build a better, freer society. This book offers a general overview of AR, including a comprehensive philosophical justification for it, a review of some of the most commonly used methods, case examples, and a review of a variety of different approaches to AR practice. Throughout, we advocate AR and its social change agenda vis-à-vis other forms of social research that do not contribute as accurately and directly to processes of democratic social change and the simultaneous creation of valid social knowledge. Our advocacy rests on two distinct but related bases: democratic inclusion and social research quality. AR democratizes research processes through the inclusion of the local stakeholders as coresearchers. We also believe that AR can produce better research results than those arising from the professional expert social research models. And we see AR as central to the enactment of a commitment to democratic social transformation through social research.

I) Introduction: Action Research, Diversity, and Democracy
Action Research Defined
4) AR is social research carried out by a team encompassing a professional action researcher and members of an organization or community seeking to improve their situation. AR promotes broad participation in the research process and supports action leading to a more just and satisfying situation for the stakeholders.

Together, the professional researcher and the stakeholders define the problems to be examined, cogenerate relevant knowledge about them, learn and execute social research techniques, take actions, and interpret the results of actions based on what they have learned. AR rests on the belief and the experience that all people – professional action researchers included – accumulate, organize, and use complex knowledge constantly in everyday life. This belief is visible in any AR project because the first step professional action researchers and members of a community or organization take is to define a problem that they seek to resolve. They begin by pooling their knowledge. AR democratizes the relationship between the professional researchers and the local interested parties.

Because it is a research practice with a social change agenda, AR involves a critique of conventional academic practices and organizations that that study social problems without trying to resolve them. Although AR views academic and professional knowledge systems that do not engage practice direction as wrongheaded, action researchers neither reject formal research methods nor ignore the epistemological issues that necessarily undergird the development of valid social knowledge.

Tomal, Daniel R. (2003) *Action Research for Educators.* Scarecrow Education: Lanham, Maryland

Most research methods are too impractical and painstaking for educators. Teachers and administrators at all levels need a simple yet powerful book on conducting action research as a viable method for making educational improvements. This user-friendly book covers the principles and history of action research, ethical and legal considerations, conducting both formal and informal action research, data collection methods, data analysis and interpretation, planning and initiating action, and evaluating the results of action.

Features:
- A procedure model for using action research in the school environment
- A model of action research with examples
- A comprehensive description of how action research varies from the use of qualitative and quantitative research methodology
- Examples of benchmarking techniques that can aid an educator in using action research
- Examples of how to conduct literature reviews
- A detailed explanation of collecting data and analyzing this data in a practical manner
- Practical tips and strategies to analyze data using basic statistical methods
- Samples of teacher action research projects and references
- How to construct graphs using Microsoft Excel
- Methods of evaluating action research
- Explanation of how to conduct a formal action research proposal
- Strategies in conducting interviews and surveys

The Nature of Educational Research

Principles of Research

1) A working definition of research is the systematic process of attempting to find a solution to a problem (when the solution is not known) using an acceptable methodology…It entails a careful undertaking to discover new facts and relationships concerning a solution that is unknown.

Many people use the term research loosely, when, in fact, the process of research is much more investigative and scientific. As early as the 1930s, the famous philosopher John Dewey (1933) outlined the scientific process of research consisting of: problem identification, developing a hypothesis (or educated guess), collecting and analyzing data, and drawing conclusions concerning the data and hypothesis.

Action Research

11) …a general model of action research derived from the work of Kurt Lewin:

Stage 1: Problem Statement (initial diagnosis)
Stage 2: Data Collection
Stage 3: Analysis and Feedback
Stage 4: Action Planning
Stage 5: Taking Action (implementation)
Stage 6: Evaluation and Follow-up

McTaggart, Robin (1997) *Participatory Action Research: International Contexts and Consequences.* State University of New York Press: Albany

In this book the authors tell their stories of action research in their own ways, and indeed, give expression to their own cultural positioning as they draw upon their extensive experience in the field and the academy. They write in terms of their own experience, but with a collective as well as individual purpose. Contributors describe the history of participatory action research, and identify its interpretations in the diverse cultural contexts of Colombia, India, Austria, Australia, Venezuela, USA, England, Spain, Thailand, and New Caledonia. Drawing in the fields of nursing, education, community development, land reform, popular education, agriculture, and mass media, the authors describe the development of democratic research practice in quite different institutional and cultural contexts.

"The general dissatisfaction with traditional research paradigms in the social sciences, humanities and professions (such as education, nursing) has sparked an interest in exploring alternatives, and participatory action research is a natural. The topic is one which pushes researchers to think about issues of politics, ethics, and epistemology in new ways."

- Sandra Mathison
State University of New York at Albany

I) Reading the Collection

1) Participatory action research might be described as a broad church, movement, or family of activities. Each term is appropriate in its own way. The word *church* probably connotes community, solidarity, and commitment; all are necessary to carry the arguments to confront the psychologizing and sociologizing of research and method and their engagement with social life. The term *church* also invokes questions of ethics, morality, values, and interest that attend the research act…Participatory action research is also a 'movement' for reasons foreshadowed: it expresses a recognition that all research methodologies are implicitly political in character, defining a relationship of advantage and power between the researcher and researched. What counts as research is not merely a matter of elegant argument about methodology; social research is also about the politics of having arguments heard, a precursor to them being understood and accepted.

1) The addition of the term *participatory* to action research is now necessary to distinguish authentic action research from the miscellaneous array of research types that fall under the descriptor 'action research' when data bases are surveyed. Those data bases show that the term *action research* is used to describe almost every research effort and method under the sun that attempts to inform action in some way.

The editor of this book is an Aussie.

Van Willigen, John (2002) *Applied Anthropology: An Introduction.* Bergen & Garvey: Westport, Connecticut

Chapter 5: Action Research and Participatory Action Research
77) Action research (AR) and participatory action research (PAR) are methods of research and social action that occur when individuals of a community join together with a professional researcher to study and transform their community in ways that they mutually value. The idea of cogeneration of understanding is often part of AR and PAR discussions. The "community" for an action project can be a neighborhood, village, school, organization, or any social group in which members want to enact some change.
77) Participatory action research is historically derived from action research. Early action research literature continues to be useful to participatory action research practitioners. The idea of PAR emerged to stress the participatory and non-dominating orientation of practitioners and to separate the practice of examples of co-optation of the approach by the business community.
78) Kurt Lewin coined the term *action research...*Action research, according to Lewin, "consisted in analysis, fact-finding, conceptualization, planning, execution, more fact-finding or evaluation; and then a repetition of this whole circle of activities; indeed a spiral of such circles."
79) Key Concepts
* Research – one of AR's strengths as an approach is its process leads to the generation of new and powerful knowledge
* Participation – participatory process is understood to create a strong commitment to the knowledge generation process and enable participants to take some responsibilities in increasing their control over their own lives
* Action – AR is a research with a social agenda. It aims to alter the initial situations in the direction of a more self-managing, liberated state

Black, Thomas R. (1999) *Doing Quantitative Research in the Social Sciences: An Integral Approach to Research Design, Measurement, and Statistics.* SAGE Publications: Thousand Oaks, Cal. – 751 pages

This original textbook provides a comprehensive and integrated approach to using quantitative methods in the social sciences. The author guides the student and researcher through the minefield of potential problems that may be confronted, and it is this emphasis on the practical that distinguishes his book from others which focus exclusively on either research design and measurement or statistical methods. Focusing on the design and execution of research, key topics such as planning, sampling, the design of measuring instruments, choice of statistical test and interpretation of results are examined within the context of the research process. In a lively and accessible style, the student is introduced to research design issues alongside statistical procedures and encouraged to develop analytical and decision-making skills. An ideal text for students across the social sciences, including education, this book covers a wide range of examples and activities providing a solid foundation in research design, measurement and statistics.

Preface
x) Chapter 1 introduces the idea of a scientific approach to social science research, showing its relationship to the development of theories as well as its role in solving more practical problems. The complementary association with qualitative studies provides an eclectic view of research. It is suggested that understanding is cyclic in nature and that all answers should be considered tentative.
x) Chapter 2 presents an overview of the design process, the choice of a research question and the development of hypotheses is presented. This approach treats the design of research as an iterative process (systems approach model), needing continual analysis of intent, evaluation of processes and procedures, rigor, and awareness of assumptions behind any statistical tests employed.
xi) Part III: Turning Data into Information Using Statistics [why does this feel revolting to me?]

I) The Nature of Enquiry
Ways of Viewing the World: Empirical, Non-empirical, Integrated
2) The difference between 'common sense' explanations and scientific ones lies in the way the two originate. Everyday observations are haphazard, careless and not systematic, whereas those carried out by scientists endeavor to be specific, objective, well-focused and systematic, to the extent that they could be replicated by someone else.
2) While there are few true guarantees, the more systematic and organized the studies we conduct, the more likely they will produce valid explanations that can be used to support decisions [this assume static, unchanging conditions; is this possible in human conditions?]
2) In the social sciences, achieving a thorough understanding of a situation often requires constructing a model of events and how people interact.
3) [Use this Figure 1.1 as an example of a hierarchical, authoritarian model]
3) *Empirical* indicated that the information, knowledge and understanding are gathered through experience and direct data collection.

4) The emphasis in this text will be on techniques that enhance one's ability to make systematic observations and use these as part of the process of testing guesses (hypotheses) about how events can be described. Such an approach is usually described as *scientific* because of its systematic approach and goal of producing replicable studies, but this does not necessarily divorce it from humanity nor simply reduce people to the status of numbers on a computer file [is this a disclaimer?]
4) Non-empirical sources of information include forms of introspection, vicarious experiences and other people's analysis of events.
5) This book will focus on …empirical systematic approaches, with some concern for gathering, but primarily with the aim of testing hypotheses in situations where there are quantitative data.
6) While it is human nature to want to be 'right,' the rather grand aim here is to provide the skills with which one is better equipped to pursue the 'truth.' This has the disconcerting consequence that sometimes when resolving issues, our preferred view of the world may not be shown to be the best or most accurate…The unfortunate aspect of models is that they are rarely right or wrong, but dynamic (ever changing) and often have a limited life (until a better one comes along).

Theories, Laws, and Information
6) At the foundation of the process of trying to understand events and their causes are observations, which necessarily must be distinguished from inferences.
7) As part of understanding the world around us, we engage in classification of people and events, sometimes with the intent of judging, other times just for the sake of knowing where they fit in our personal scheme of things…These often constitute potential *variables*, non-constant traits, which allow us to consider the possibility of relationships…From such results, *laws* may be formed that describe relationships among variables, but these may not describe causality.

To provide a more complete explanation of events in our lives, *theories* – models and explanations that elaborate on why events have occurred – are devised to describe causal relationships between actions and/or events. These may involve a number of laws – relationships among variables – that appear to influence events. The value of a theory is in its ability to allow us to explain and predict outcomes, though often it can be found to be incomplete.
8) Theories are the basis of research studies and can be thought of as formal statements or explanations of events, expressed in such a way as to allow their investigation, confirmation and verification. They are dynamic and not static, which means they are expected to change and improve.
8) One could be asked: of what value is a theory except that it can be used to explain or predict other events?

Causality
12) There has been an assumption up to this point that we are dealing with identifiable *causal* relationships, but causal links are not that easy to identify and prove.

Identifying *meaningful* potential variables that fit in *sensible* causal chains in the social sciences and education can be a difficult task.

<u>Limits of Theories</u>
17) So theories have a role in the social sciences, but not usually as the sole source of explanation of individual events as they often do in the physical sciences or sometimes occasionally do in certain areas of the biological sciences. Human actions and interactions are rarely so simple that a single source of causality can be identified.

Further Reading:
- Gadamer, H.G. (1975) *Truth and Method*

Appendix A: An Introduction to Spreadsheets
Appendix B: Statistical Tables
Glossary of Mathematical Symbols, Equations, and Excel Functions

Geertz, Clifford (1988) *Works and Lives: The Anthropologist as Author.* Stanford
University Press: Stanford, Cal. – 157 pages

In this book, a seasoned anthropologist attempts to analyze and define "ethnography" as a
distinct literary genre, with its own style and characteristics. Using material from such
notables as Evans-Pritchard, Malinowski, and Benedict, Geertz convincingly asserts that
what makes good anthropological writing is the ability of the authors t convince us that
they have "penetrated" the cultutre, or, have been penetrated by it; in other words, they
have truly "been there."

Preface
v) …the term "anthropology" is used here mainly as equivalent to "ethnography" or
"works based on ethnography"…I use the term to refer to sociocultural anthropology, and
particularly to that part of it that is ethnographically oriented, merely for the sake of
expository convenience.
vi) …although both biographical and historical matters inevitably enter my discussion at
numerous points, this study is not itself either biographical or historical in intent, but is
primarily concerned with "how anthropologists write" – that is, it is textually oriented.

Being There
Anthropology and the Science of Writing
1) The illusion that ethnography is a matter of sorting strange and irregular facts into
familiar and orderly categories – this is magic, that is technology – has long since been
exploded. What it is instead, however, is less clear.
2) But perhaps the most intense objection [to analyzing ethnography as a literary genre],
coming from all quarters, and indeed rather general to intellectual life these days, is that
concentrating our gaze on the ways in which knowledge claims are advanced undermines
our capacity to take any of these claims seriously. Somehow, attention to such matters as
imagery, metaphor, phraseology, or voice is supposed to lead to a corrosive relativism in
which everything is but a more or less clever expression of opinion.
4) The ability of anthropologists to get us to take what they say seriously has less to do
with either a factual look or an air of conceptual elegance than it has with their capacity
to convince us that what they say is a result of their having actually penetrated (or, if you
prefer, been penetrated by) another form of life, of having, one way or another, truly
"been there." And that, persuading us that this offstage miracle has occurred, is where the
writing comes in

Johnson, Richard, et al. (2004) *The Practice of Cultural Studies.* SAGE Publications: London

What is distinctive about cultural research? Cultural studies pioneered new approaches to research, while being less than explicit about how-to-do-it questions. This book offers a wide-ranging argument about Method, identifies the different methods of cultural study, and advises student researchers on issues of practice. The authors engage in dialogues not only within cultural and media studies, but with other disciplines that have taken a 'cultural turn.' This book:

- Identifies different agenda of cultural research, their political roots and implications for method
- Exemplifies the range of methods in cultural studies and argues for their combination
- Provides practical guidance on key moments and issues of research
- Argues throughout for a particular approach to knowledge, which draws on both interpretative and critical philosophies

Introduction
Aims of the Book
1) This is a book about the practice of researching culture. It offers, as our title suggests, a clarification and elaboration of the methodological basis for 'cultural studies', which we understand to be a particular approach within the study of culture.
Writers and Readers
1) We seek a conversation with *many* voices that speak of culture today, especially the geographic, historical, literary, political-economic, psychological, and sociological. This arises, in part, from conversations across our own disciplinary affiliations, which embrace not only cultural studies but also literary studies, history, geography, women's studies, sociology and social theory, development studies, media studies, film studies and studies of migration and ethnic minorities.
Research Practice: An Approach to Method
2) The book takes – or develops – a particular approach to method. Much methodology – the discourse on method – seems to us to be dull and overly elaborate without quite touching the point of practice, which is the activity itself. Our dissatisfaction is expressed in our preference for the term 'research practice.'
Method in Cultural Studies
3) Cultural studies has always had distinctive ways of working, but it has lacked a developed methodological discourse and debate…It has been commoner to map theoretical frameworks than explore methods of research.

Denzin, Norman K. (1997) *Interpretive Ethnography: Ethnographic Practices for the 21 Century.* SAGE Publications: Thousand Oaks, Cal.

At century's end, we are witnessing tremendous changes in the world's culture. As global culture has become both postmodern and multinational, so too must ethnography. [The author] sounds a call to transform ethnographic writing in a manner befitting a new age…he argues cogently and persuasively that postmodern ethnography is the moral discourse of the contemporary world and that ethnographers can and should explore new sorts of experiential texts – such as performance-based text, literary journalism, and narratives of the self – to form a new ethics of inquiry.

Introduction
xvii) This…is a book about the prospects, problems, and forms of ethnographic, interpretive writing in the twenty-first century. Since 1986, ethnographers have been writing their way out of Clifford and Marcus's (1986) *Writing Culture.* Ethnographers are now in the "sixth moment" of inquiry. This is a period of intense reflection, "messy texts," experiments in autoethnography, ethnographic poetics, anthropological and sociological poetry, evocative and layered accounts, short stories, the "New Journalism," performance texts, plays, ethnographic fictions and ethnographic novels, and narratives of the self.

These messy texts are often grounded in the study of epiphanal moments in people's lives…Messy texts are many-sided, open-ended, they refuse theoretical closure, and they do not indulge in abstract, analytic theorizing. They make the writer a part of the writing project. These texts, however, are not just subjective accounts of experience; they attempt to reflexively map multiple discourses that occur in a given social space. Hence, they are always multivoiced, and no given interpretation is privileged. They reject the principles of the realist ethnographic narrative that makes claims to textual autonomy and to offering authoritative accounts of the processes being examined.

The epiphanic, messy text redefines the ethnographic project. The writer-as-scribe for the other also becomes a cultural critic, a person who voices interpretations about the events recorded and observed.

xviii) These experiments in genre, voice, narrative, and interpretive style challenge, while they belie a commitment to a visual, ocular epistemology – an epistemology that privileges sight, sound, and vision. There are other ways of knowing, other ways of feeling our way into the experiences of self and other. An ethnographic epistemology that goes beyond vision and mimesis is required. This will be an evocative epistemology that performs, rather than represents, the world.

The dividing lines between a secular science of the social world and sacred understandings of that world are now being challenged and, in some cases, erased. Interpretive ethnographic writing in the twenty-first century will move closer to a sacred and critically informed discourse about the moral, human universe.

Further Reading:
Ong, W.J. (1977) *Interfaces of the World.* Cornell University Press: Ithaca, New York
Nelson, R.K. (1989) *The Island Within.* Vantage: New York
Clough, R.F. (1994) *Feminist Thought: Desire, Power, and Academic Discourse.*

Alasuutari, Pertti (1995) *Researching Culture: Qualitative Method and Cultural Studies.*
SAGE Publications: London

The growth of interdisciplinary cultural studies poses new challenges for the process of doing research. In this comprehensive textbook, [the author] introduces the range of approaches and methodological tools available for undertaking critical and rigorous research on culture. He draws upon three main sources:

- the qualitative traditions of sociological and anthropological research, including ethnography and symbolic interactionism
- the different methods used in the study of language and interaction: semiotics, narrative analysis, conversation analysis, discourse analysis
- the relevance of quantitative analysis to the kind of data produced by research on culture

Bringing together these different approaches, [the author] shows how cultural studies transcends traditional divisions between social sciences and humanities.

Introduction
1) A qualitative research process is always to some extent unique; it creatively applies the basic rules and often also creates new ones. In this respect methodology textbooks are useful because they sum up the state of the art in a field of study: by presenting one's own line of reasoning in light of the rules as they are formulated in the textbooks it is easier to argue for its logic and sense.
2) In my view, qualitative analysis deals with the concept of culture and with explaining meaningful action…In this sense I see cultural studies – and qualitative methods as they are approached and developed in this book – as a bridge between the humanities and the social sciences.
2) But the real gist of cultural studies is to *make use* of all useful theories and methods in order to gain insights about the phenomena one studies…cultural studies starts from the idea that theories and methods should become not blinders but additional viewpoints on reality. Cultural studies methodology has often been described by the concept of *bricolage*: one is pragmatic and strategic in choosing and applying different methods and practices.
3) In my personal history, moving from traditional fieldwork methods to experimenting with *quantitative analysis of qualitative data* [emphasis added], I seem to share many others' experiences. In fact the whole division into qualitative and quantitative research is increasingly often challenged.
What is Qualitative Research?
8) In quantitative analysis argumentation is based on numbers and on systematic, statistical relations between the numbers.

*** This book emphasizes the 'social survey' and strongly advocates synergizing qualitative and quantitative methods…..

Golden, M. Patricia (1976) *The Research Experience.* F.E. Peacock Publishers, Inc.: Itasca, Illinois

This book makes two basic assumptions: (1) that students should be exposed to a wide range of research possibilities, and they should have the privilege of making their own choices and developing their own biases, and (2) that students should be introduced to the experiential as well as the conceptual aspects of research, that is, not only to the basic principles that influence the nature of the research process, but also to the compelling personal and pragmatic considerations and constraints which sometimes alter, modify, and impede the process. Accordingly, the content of the book is organized in terms of these two goals.

The book is intended to complement the material covered in a basic research methods text. The articles included were chosen primarily for their methodological approach rather than their substantive content. Students should thus be advised to look fro methodological points rather than substantive findings. The object is to provide material which is stimulating for students and provokes their interest in sociology and, at the same time, exposes them to significant research strategies and important procedures.

Preface

x) Students come into a social research methods course with many misconceptions, not only about social research but also about sociology and what the sociologist does. Many of them also come with an inordinate fear of the material and a lack of confidence in their ability to cope with it. Research methods texts tend to compound the difficulties by presenting the research process as an orderly and patterned progression, from problem selection through data collection, data analysis, and presentation of findings in the form of a research report. Initially, at least, it seems so simple and logical, so "scientific." On the surface, sociology seems capable of perfection.

Neat outlines of the research process, however, overlook much of what is actually involved in doing research. Methods texts touch on only some of the problems one encounters. Research reports do not record the many choices, decisions, and refinements made along the way. Therefore, students can get a very distorted picture of the research process and of the research experience. Biased or limited treatments may not be acknowledged as such. Methodological preferences, whether personal or rooted in theoretical orientations, may not be made clear to the student. To their own misunderstandings, students may add the prejudices of a particular textbook or teacher. It may be some time before they learn that there are alternative ways to do research.

Further, to the beginning student, social research often seems abstract and intellectual. Problems and difficulties are usually discussed in terms of theoretical and methodological principles. Rightly so, but sometimes even these principles are lost in the detail of technique. The implications of personal and pragmatic considerations and constraints which may influence one's choices and restrict one's abilities, are often ignored. The urgencies and limitations imposed by inadequate resources of time, money, and personnel are not reported. The idiosyncratic interests that influenced the selection of a problem or the choice of an integrating principle remain the private domain of the researcher. The many compromises and modifications that are made as a result of circumstances are left out of the final product. That the ideal and the actual experiences

of social research may differ in significant ways is a reality seldom communicated to the novice researcher.

3) Consequently, this book advocates no particular research approach to the exclusion of others. Because the type of material presented here is intended to complement the many excellent textbooks already available, the specific procedures and precautions associated with using various methods are not reiterated. Once the choices have been made, there are many sources, including many of the contributions to this book, for obtaining such "how to" and "how not to" formulas.

For students, what is more often lacking is a coherent discussion of the considerations and constraints that influence the researcher's choices in the first place…. [and that's what this collection of reports provides].

Schratz, M. and R. Walker (1995) *Research as Social Change.* Routledge: London – 182 pages

This book is dedicated to the notion that social research should become an integral part of the contemporary workplace. Its principle concern is with integrating different forms of qualitative research, action research and case study methods within the ambit of professional practice. In pursuit of the demystification of research it turns toward the investigation of memories and personal perceptions, drawings, journal writing and photographs as sources, with the aim of developing new directions and new possibilities for research that bring together theory and practice, method and message, social organizations and the client. It is a vital source for all who are interested in doing research but who find themselves skeptical, critical, or alienated from the research they encounter.

I) Social Research as Social Action
1) This book is written for those who see their involvement in research providing them with new possibilities for action. For some this means finding new ways of looking at what is familiar in order to change it, for others it may begin as a need for a better understanding of changes forced on the situations in which they find themselves. For many people it means finding ways to seize the opportunity to become more reflexive in their practice, that is to say creating the means for looking at the situations in which they act as others in the situation see them.

This is intended to be a book for research beginners, but 'beginners' is a somewhat ambiguous term because in qualitative research, perhaps more than in any other kind of research, we are all beginners every time we start a new project, and our past experience is not always as useful as we hope it will be. Nevertheless, we expect the book to be used mainly by students who are doing research as part of master's degrees or PhDs and some of the topics we have addressed have such students especially in mind. While the ideas in this book derive from our experience in educational research and evaluation, we believe it will be useful to a wide range of studies in the social sciences, in the professions and projects in those areas of applied and environmental science that touch on social conditions and consequences.
3) In this book we will suggest some ways you can begin to build a continuing research dimension into your work.
11) This book is about research, but about a particular form of research, conceived to counter the tendency for research to become the currency of institutional power.

Kuper, A. and J. Kuper (1996) *The Social Science Encyclopedia,* 2nd Edition. Routledge: London – 923 pages

[This reference book] presents the breadth of the social sciences. Lengthy entries which cover the core disciplines provide introductory material and map out the connections between the various fields presenting a clearly unified domain of discourse.
Written by an international team of specialists, this new edition presents a global understanding of the social sciences. Extensive cross-referencing directs the reader and provides access to relevant articles. Related fields are covered and the philosophy of the social sciences is addressed as are theories, methodology, key figures, schools of thought and areas of study.

The Social Science Encyclopedia aims to provide a broad, authoritative, accessible and up-to-date coverage of the social sciences in a convenient format.

Babbie, Earl (2001) *The Practice of Social Research, 9th Edition.* Wadsworth: Belmont, Cal. – 498 pages

This is a college textbook whose first edition was written some 30 years ago. It is a general overview of doing research in the social sciences, intended for undergraduates, that is clearly written and organized holographically, for varying levels of penetration. Also included in this edition is an introduction to the use of telecommunications and cyberspace tools for social research. All in all, a very accessible book for covering the basics.

The Whole Thing: Hologram 1
21) Social research is the systematic observation of social life for the purpose of finding and understanding patterns among what is observed.

People interact with one another and create structures for those interactions. Social scientists seek to discover the nature of human relations…Normally, when people observe what's going on around them and seek to understand it, their observations and explanations are often clouded by at least three factors: (1) their opinions about the way things should be, (2) the misconceptions and superstitions they learned growing up, and (3) sloppy and erroneous observations. In contrast, social researchers make observation a conscious and deliberate act – often a team activity, in fact. They then analyze the results of their observations carefully and objectively to determine what *is*, regardless of their feelings about what *ought* to be.

Chapter 1: Human Inquiry and Science
Chapter 2: Paradigms, Theory, and Social Research
Chapter 3: The Idea of Causation in Social Research
Chapter 4: Research Design
Chapter 5: Conceptualization, Operationalization, and Measurement
Chapter 6: Indexes, Scales, and Typologies
Chapter 7: The Logic of Sampling
Chapter 8: Experiments
Chapter 9: Survey Research
Chapter 10: Qualitative Field Research
Chapter 11: Unobtrusive Research
Chapter 12: Evaluation Research
Chapter 13: Qualitative Data Analysis
Chapter 14: Quantifying Data
Chapter 15: Elementary Quantitative Analysis
Chapter 16: The Elaboration Model
Chapter 17: Social Statistics
Chapter 18: The Ethics and Politics of Social Research
Chapter 19: The Uses of Social Research

…and including Appendices:

- Qualitative research listservs:
   qualrs-1@uga.cc.uga.edu,
   qualnet@chimera.sph.umn.edu
- Web locations that are relevant to social research
- Access to research software
- Glossary
- Extended Bibliography

Go to: http://sociology.wadsworth.com/babbie_research/index.html