PARADIGMATIC CONTROVERSIES, CONTRADICTIONS, AND EMERGING CONFLUENCES, REVISITED

Yvonna S. Lincoln, Susan A. Lynham, and Egon G. Guba

the landscape of social scientific inquiry. On the matter of legitimacy, we observe that readers familiar with the literature on and postpositivist paradigms for legitimacy and with one another for intellectual legitimacy. In the 15 years that have elapsed since intellectual and paradigmatic hegemony. The postmodern paradigms that we discussed (postmodernist, critical theory, and constructivism)¹ were in contention with the received positivist distinct turn of the social sciences toward more interpretive, postber of qualitative texts, research papers, workshops, and training materials has exploded. Indeed, it would be difficult to miss the qualitatively oriented studies and dissertations. Third, the numtheories, critical race and ethnic studies, queer theory, border theories, postcolonial ontologies and epistemologies, and poststructural and postmodern work. Second, even those established ventional social science, including, but not limited epistemologies that differ sharply from those undergirding conthat chapter was the number of practitioners of new paradigm inquiry is growing round) in which virtually no study can go unchallenged by propomodern, and critical practices and professionals trained in quantitative social science methods and paradigms reflect a high interest in ontologies and nents of contending paradigms. Furthermore, because new professionals being mentored in graduate schools two of us) want to learn 1995). This nonpositivist orientation has tention among various research paradigms for legitimacy and tive Research (Guba & Lincoln, 1994), we focused on the conn our chapter for the first edition of the Handbook of Qualitapublished, substantial changes have occurred in more about qualitative theorizing created a context (surwith the literature on (Bloland, (including the obvious that approaches to, feminist

daily. The legitimacy of postpositivist and postmodern paradigms is well established and at least equal to the legitimacy of received and conventional paradigms (Denzin & Lincoln, 1994).

The property of 1 is another implication with the property of the property of

On the matter of hegemony, or supremacy, among postmodern paradigms, it is clear that Clifford Geertz's (1988, 1993) prophecy about the "blurring of genres" is rapidly being fulfilled. Inquiry methodology can no longer be treated as a set of universally applicable rules or abstractions.

continue to probe where and how paradigms exhibit confluence and where and how they exhibit differences, controversies, and contradicof schooling practices. Indeed, the various paradigms are begin-ning to "interbreed" such that two theorists previously thought to chology) and particular perspectives (such as Marxism, feminist theory, and queer theory). So, for instance, we can read feminist critical theorists such as Virginia Olesen (2000; Chapter 7, this well as political sophistication, new linkages will, we believe, be paradigms that are in contention is probably less useful than to personal example is our own work, which has been heavily influtheoretical rubric, to be informing one another's arguments. A be in irreconcilable conflict may now secondary text to be teacher empowerment and democratization tions. As the field or fields of qualitative research mature and poststructural critical theorists. Consequently, to argue that it is enced by action research practitioners ers as researchers (Kincheloe, 1991) Joshua Gamson (2000), or we can follow arguments about teachvolume) and Patricia Lather Methodology is inevitably interwoven with and emerges from nature of particular disciplines (such as sociology and psy add both methodological (2007) or queer theorists such as while we understand the appear, under a different and and postmodern and epistemological

will be discovered. found, and emerging similarities in interpretive power and focus

MAJOR ISSUES CONFRONTING ALL PARADIGMS

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in enlarging the frames of reference for new paradigm one reacquaint increasing understandings and her work with us and students has joined us in creating a new and more substantial version of more detailed information is, of course, available in our original chapter. Readers will notice are shown in Table 6.2. An examination of these two tables will and reflective fieldwork), accommodation, and hegemony; these that goes into preparing a researcher values, ethics, accumulated, goodness (rigor and validity) or quality criteria, shown here in Table 6.1. The issues most often in contention were inquiry aim, nature of knowledge, the way knowledge is bases for both established defined the ontological, epistemological, and methodological second, reminding our readers of our previous statements. The axioms differentiating the four paradigms (p. 112, Table 6.2). These tables are reproduced here in slightly different form as a way of differentiating the four sented two tables that summarized our positions, first, on the axiomatic nature of paradigms (the paradigms we considered at that time were positivism, postpositivism, critical theory, and constructivism; Since of the publication of chapter on the reader with tables, one the voice, training (the nature issues we Guba that that & Lincoln, believed were and emergent paradigms; these takes into account both our own that in the interim, Susan Lynham our original Handbook treatment; 1994, p. 109, Table 6.1); and of this to engage in responsible of preparatory most fundamental to Handbook, critical theory, and work. We work

John Heron and Peter Reason, has elaborated on our tables chapter, at least one set of authors,

Table 6.1 Basic Beliefs (Metaphysics) of Alternative Inquiry Paradigms

Ontology

reality but

Naïve realis

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apprehendible

and probabilistically

reality but only imperfectly

Critical realism-

"real"

Postpositivism

Item

Positivism

Methodology

quantitative

methods

qualitative methods

hypotheses;

may include

multiplism; falsification of

manipulative; critical

Modified experimental/

Dialogic/dial

Hermeneutical/dialectical

findings probably true

hypotheses;

chiefly

verification of

manipulative;

Experimental/

Epistemology

findings

Dualist/objectivist;

Modified dualist/objectivist;

ritical tradition/community;

value-mediated findings

created findings

Transactional/subjectivist;

Transactional/subjectivist;

crystallized over time

ethnic, and gender values;

political, cultural, economic,

reality shaped by social,

specific constructed and

constructed realities

Relativism-

local and

Constructivism

Historical realism-

Critical Theory et al.

only one Research Council, 2002). qualitative research in the name of science or that declare there is times foregrounds about what it m forefront once again, resulting in rich and fruitful conversations emerging treatments contradict earlier formulations in are two such issues. treatments for them are newly important because new or extended theoretical or field-oriented els on researcher conceptions of action within and with the com-munity in which research is carried out). Or issues may be feminist, action research, critical theory, and participatory modbespeaks a new awareness (an issue such as recognition of the role of values). An important issue may be one that illustrates the influence of one additions, topic may be one that is widely debated (or even hotly contested) validity is one such issue. An important issue may be one that issues note that important means several things Reason (1997) as what we believe and by rearranging the issues to reflect current thought. the analysis further by building on Heron and Reason's additions structivism; see, e.g., Guba 1990, 1996). Our aim here is to extend include hermeneutic ent chapter (this is constructivism, Heron & Reason, 1997, pp. 289paradigms that we have chosen include our original formulations and the debates form revisions, and participatory/cooperative paradigm (Heron, 19 ason, 1997, pp. 289–290). Thus, in addition to elaboration so embedded in our own view, conof science that deserves the name to be the issues most important today. We should positivism, postpositivism, critical theory, and eans to do qualitative work. Important paradigm on another (such as the influence of we add the about method, paradigms, or ethics take ns, and amplifications made by Heron and well as by Lynham, and we have also chosen larger social an excellent example, we might add, of Important may participatory paradigm in the availablemovements that undermine also indicate that new or voice and reflexivity to us. An important (National

Item	Positivism	Postpositivism	Critical Theory et al.	Constructivism
Inquiry aim	Explanation: prediction and co	ontrol	Critique and transformation; restitution and emancipation	Understanding; reconstruction
Nature of knowledge	Verified hypotheses established as facts or laws	Nonfalsified hypotheses that are probable facts or laws	Structural/historical insights	Individual or collective reconstructions coalescing around consensus
Knowledge accumulation	Accretion—"building blocks" generalizations and cause-effect	adding to "edifice of knowledge"; et linkages	Historical revisionism; generalization by similarity	More informed and sophisticated reconstructions; vicarious experience
Goodness or quality criteria	Conventional benchmarks of "rigor": internal and external validity, reliability, and objectivity		Historical situatedness; erosion of ignorance and misapprehension; action stimulus	Trustworthiness and authenticity, including catalyst for action
Values	Excluded—influence denied		Included—formative	Included—formative
Ethics	Extrinsic: tilt toward deception		Intrinsic: moral tilt toward revelation	Intrinsic: process tilt toward revelation; special problems
Voice	"Disinterested scientist" as info makers, and change agents	rmer of decision makers, policy	"Transformative intellectual" as advocate and activist	"Passionate participant" as facilitator of multivoice reconstruction
Training	Technical and quantitative; substantive theories	Technical; quantitative and qualitative; substantive theories	Resocialization; qualitative and quantitative; history; values of altruism empower	
Accommodation	Commensurable		Incommensurable with previous two	
Hegemony	In control of publication, funding, promotion, and tenure		Seeking recognition and input; offering cha with postcolonial aspirations	llenges to predecessor paradigms, aligned

Table 6.3 Basic Beliefs of Alternative Inquiry Paradigms—Update

Methodology I	Epistemology	Ontology	Issue
Experimental/ manipulative; verification of hypotheses; chiefly quantitative methods	Dualist/objectivist; findings true	Naïve realism— "real" reality but apprehendible	Positivism
Modified experimental/ manipulative; critical multiplism; falsification of hypotheses; may include qualitative methods	Modified dualist/ objectivist; critical tradition/community; findings probably true	Critical realism—"real" reality but only imperfectly and probabilistically apprehendible	Postpositivism
Dialogic/dialectical	Transactional/ subjectivist; value- mediated findings	Historical realism—virtual reality shaped by social, political, cultural, economic, ethnic, and gender values; crystallized over time	Critical Theory et al.
Hermeneutical/ dialectical	Transactional/ subjectivist; co-created findings	Relativism— local and specific co-constructed realities	Constructivism
Political participation in collaborative action inquiry; primacy of the practical; use of language grounded in shared experiential context	Critical subjectivity in participatory transaction with cosmos; extended epistemology of experiential, propositional, and practical knowing; co-created findings	Participative reality—subjective-objective reality, co-created by mind and given cosmos	Participatory

a. Entries in this column are based on Heron and Reason (1997).

Table 6.3 reprises the original Table 8.3 but adds the axioms of the participatory paradigm proposed by Heron and Reason (1997). Table 6.4 deals with seven issues and represents an update of selected issues first presented in the old Table 8.4. *Voice* in the 1994 version of Table 6.2 has been renamed *inquirer posture*, and we have inserted a redefined *voice* in the current table.

believe these issues to be we believe these issues to be the most contentious, we also believe issues of cumulation and mixed methods since both prompt some controversy and friendly debate within the qualitative camp. We postmodern textual representation. tions of truth and knowledge; believe accommodation and commensurability; action; control; foundater. Instead, we focus primarily on the issues in Table 6.4: axiology; reprise the material well discussed in our earlier handbook chapone case not covered by them, we have added a notation that we patory paradigm are those proposed by Heron and Reason; in the In all cases except inquirer posture, the entries for the particicreate the captures their intellectual, intention. theoretical, and practical space for most important at this time. While validity; and voice, reflexivity, and ation. In addition, we take up the We make no attempt here

& Lincoln, 1989) r critical theorists' a postpostpositive, postmodern, and criticalist in orientation. As a result, the reader familiar with several theoretical ful reading of their have elaborated a well outlined in the earlier editions (Kemmis & McTaggart, 2000; Kincheloe & McLaren, 2000). And although Heron and Reason ity criteria we elaborated in Fourth Generation Evaluation (Guba For instance, even though we are ourselves social constructivists or constructionists, our call to action embedded in the authentictiple perspectives, and for borrowing, or bricolage, where borrow tial for interweaving of viewpoints, for the incorporation of muldialogue, consensus, and confluence to occur. There is great potenreflects strongly the bent to action embodied in model they call the cooperative paradigm, care eir proposal reveals a form of inquiry that is and participatory action research perspectives richness-enhancing, or theoretically heuristic. inquiry that is

As a result, the reader familiar with several theoretical and paradigmatic strands of research will find that echoes of many streams of thought come together in the extended table. What this means is that the categories, as Laurel Richardson (personal communication, September 12, 1998) has pointed out, "are fluid, indeed what should be a category keeps altering, enlarging." She notes that "even as [we] write, the boundaries between the paradigms are

Table 6.4 Paradigm Positions on Selected Issues—Updated

Issue	Positivism	Postpositivism	Critical Theories	Constructivism	Participatory ^a		
Nature of knowledge	Verified hypotheses established as facts or laws	Nonfalsified hypotheses that are probable facts or laws	Structural/ historical insights	Individual and collective reconstructions sometimes coalescing around consensus	Extended epistemology: primacy of practical knowing; critical subjectivity; living knowledge		
Knowledge accumulation	building blocks adding to ediffice			More informed and sophisticated reconstructions; vicarious experience	In communities of inquiry embedded in communities of practice		
Goodness or quality criteria	Conventional benchmarks of "rigor": internal and external validity, reliability, and objectivity		Historical situatedness; erosion of ignorance and misapprehensions; action stimulus	Trustworthiness and	Congruence of experiential, presentational, propositional, and practical knowing; leads to action to transform the world in the service of human flourishing		
Values	Excluded—influence denied		Included—formative				
Ethics	Extrinsic—tilt toward	deception	Intrinsic—moral tilt toward revelation	Intrinsic—process tilt toward revelation			
Inquirer posture	"Disinterested scientist" as informer of decision makers, policy makers, and change agents			facilitator of multivoice	Primary voice manifest through aware self- reflective action; secondary voices in illuminating theory, narrative, movement, song, dance, and other presentational forms		
Training	Technical and quantitative; substantive theories	Technical; quantitative and qualitative; substantive theories	Resocialization; qualitative and quantitative; history; values of altruism, empowerment and liberation				

a. Entries in this column are based on Heron and Reason (1997), except for "ethics" and "values."

Table 6.5 Themes of Knowledge: An Heuristic Schema of Inquiry, Thought, and Practice*

	THE	MES OF KNOWLEDGE: Inqu	iry Aims, Ideals, Design, Pro	cedures, and Methods	
	Positivism Realists, "hard science" researchers	Postpositivism A modified form of positivism	Critical (+ Feminism + Race) Create change, to the benefit of those oppressed by power	Constructivism (or Interpretivist) Gain understanding by interpreting subject perceptions	Participatory (+ Postmodern) Transformation based on democratic participation between researcher and subject
Ontology		DASIC DELIEFS (MICIAPHIA	SICS) OF ALTERNATIVE INQ	UIRY PARADIGMS	
The worldviews and assumptions in which researchers operate in their search for new knowledge (Schwandt, 2007, p. 190). The study of things that exist and the study of what exists	predict and control nature (Guba & Lincoln, 2005; Merriam, 1991; Merriam, Caffarella, & Baumgartner,	There is a single reality, but we may not be able to fully understand what it is or how to get to it because of the hidden variables and a lack of absolutes in nature (Guba & Lincoln, 2005;	world that is based on a struggle for power. This leads to interactions of privilege and oppression that can be based on race or ethnicity, socioeconomic class, gender, mental or physical abilities, or sexual preference (Bernal, 2002; Giroux, 1982; Kilgore, 2001).	of multiple mental constructions, socially and experientially based, local and specific, dependent for their form and content on the persons who hold them (Guba, 1990, p. 27). Relativism: local and specific constructed and co-constructed realities (Guba & Lincoln, 2005, p. 193). "Our individual personal reality—the way we think life is and the part we are to play in it is—self-created. We put together our own personal reality" (Guba & Lincoln, 1985, p. 73)	objective reality, co-created by mind and the surrounding cosmos (Guba & Lincoln, 2005, p. 195). Freedom from objectivity with a new understanding of relation between self and other (Heshusius, 1994, p. 15). Socially constructed: similar to constructive, but do not assume that rationality is a means to better knowledge (Kilgore, 2001, p. 54). Subjective—objective reality: Knowers can only be knowers when known by other knowers. Worldview based on participation and participative realities (Heron & Reason, 1997).

Methodology The process of how we seek our new knowledge. The principles of our impairy and haw impairy and haw impairy and haw impairy should procesd to that is the process of What is the process of research? (Creswell, 2007).	method Value a gold	Researchers should streampero approximate leagure approximate leagure approximate leagure approximate leagure but assaidae leagure britis selengine leagure britis selengine leagure processe activity the leagure processe activity to assaidae arrengs to assaidae	Dialogic/Dialectical (Guba & Lincoin, 2005) Search for participatory research, which empowers the oppressed and supports secial transformation and revolution (Merriam, 1991, p. 56).	"We practice inquiries that make sense to the public and to those we study" (Preissle, 2006, p. 636). Assumes that reality as we know it is constructed intersubjectively through the meanings and understandings developed socially and experientially (Guba & Lincoln, 1994). To me this means that we construct knowledge through our lived experiences and through our interactions with other members of society. As such, as researchers, we must participate in the research process with our subjects to ensure we are producing knowledge that is reflective of their reality.	Foliated participation of contact the contact to the practical meaning and a second se
relationship between what we know and what we see. The truths we seek and believe as researchers (Bernal, 2002; Guba & Lincoln, 2005; Lynham & Webb-Johnson, 2008; Pallas, 2001).	There is no reason to interact with who or what researchers study. Researchers should value only the scientific rigor and not its impact on society or research subjects (Guba & Lincoln, 2005; Merriam, 1991; Merriam et al., 2007).	approximate nature. Research and the statistics it produces provide a way to make a decision using incomplete data. Interaction with research subjects should be kept to a minimum. The validity of	study of social structures, freedom and oppression, and power and control. Researchers believe that the knowledge that is produced can change existing oppressive structures and remove oppression through empowerment (Merriam, 1991).	Subjectivist: Inquirer and inquired into are fused into a single entity. Findings are literally the creation of the process of interaction between the two (Guba, 1990, p. 27). Transactional/subjectivist: co-created findings (Guba & Lincoln, 2005, p. 195). The philosophical belief that people construct their own understanding of reality; we construct meaning based on our interactions with our surroundings (Guba & Lincoln, 1985). "Social reality is a construction based upon the actor's frame of reference within the setting" (Guba	idea of interpretation" (Heshusius, 1994, p. 15). Critical subjectivity in participatory transaction with cosmos; extended epistemology of experiential,

	(Merriam, 1991).	questions than positivists		Hermeneutical discussion (Geertz, 1973).	binaries that structure a
The process of how we seek out new knowledge. The principles of our inquiry and how inquiry should proceed (Schwandt, 2007, p. 190). What is the process of research? (Creswell, 2007).	Belief in the scientific method. Value a "gold standard" for making decisions. Grounded in the conventional hard sciences. Belief in the falsification principle (results and findings are true until disproved). Value data produced by studies that can be replicated	Researchers should attempt to approximate reality. Use of statistics is important to visually interpret our findings. Belief in the scientific method. Research is the effort to create new knowledge, seek scientific discovery. There is an attempt to ask more	1 Social transformation and	refined hermeneutically, and compared and contrasted dialectically, with aim of generating one or a few constructions on which there is substantial consensus (Guba, 1990, p. 27). Hermeneutical; dialectical (Guba & Lincoln, 1985, p. 195).	Political participation in collaborative action inquiry, primacy of the practical; use of language grounded in shared experiential context (Guba & Lincoln, 2005, p. 195). Use deconstruction as a tool for questioning prevailing representations of learners and learning in the adult education literature; this discredits the false
Methodology					
		Karda & Lincoln, Christian Merciam, 1991: Matrian Finlandin)	physical abilities, or several profesence (Bernezi, Research Control of Cont	This means we are shaped by our lived experiences, and these will always come out in the knowledge we generate as researchers and in the data generated by our subjects.	
The process of thinking the second state of th	Record of the state of the second of the sec	HERE SHEET THE RELEASE OF THE SHEET OF THE S	Researches drives the the authority of social seriotists; Hetaly of social seriotists; Hetaly of social seriotists; And powers het controls Researches heters that the Researches on the process of the seriotists.	ourselves from what we know. The investigator and the object of investigation are linked such that who we are and how we understand the world is a central part of how we understand ourselves, others, and the world (Guba & Lincoln, 1994).	
				"We are studying ourselves studying ourselves and others" (Preissle, 2006, p. 691). Assumes that we cannot separate	FIGURATES CO-CLUSION DURINGS OF STREET
				"Simultaneously empirical, intersubjective, and process- oriented" (Flax, 1990).	
				"We cannot know the real without recognizing our own role as knowers" (Flax, 1990).	
				Findings are due to the interaction between the researcher and the subject (Guba, 1996).	

Nathre of knowledge How researchers view the knowledge that is generated through inquiry research (Guhe & Lincola, 2008).	Hypothesis is verified as fact.	because of the unknown variables involved in research. There is a unifying method. Distance the researcher to gain objectivity. Use the hypothetical deductive method—hypothesize, deduce, and generalize (Guba & Lincoln, 2005; Merriam, 1991; Merriam et al., 2007).		recognition and explanation of metaphors) and comparing and contrasting dialectics (resolving	communication and challenges the assertions of what is to be included or excluded as normal, right, or good (Kilgore, 2001, p. 56). Experiential knowing is through face-to-face learning, learning new knowledge through the application of the knowledge. Democratization and co-creation of both content and method. Engage together in democratic dialogue as co-researchers and as co-subjects (Heron & Reason, 1997).
			change social policy and practice (Fay 1987).	"Stock taking and speculations regarding the future nevertheless help us comprehend the past and the present and aid our choices for the futures we desire" (Preissle, 2006, p. 686).	Collective recount rection coalesting around contents on meacure, of a calcuration to the contents, 1933). Propie construct their own touchers and age of reality (Guba, 1934).
			aspects of their lives so received the received their collective of the pasts of the index. Indexense on the basis of the index. Which will intimisticle.	Interpretive approaches rely heavily on naturalistic methods (interviewing and observation and analysis of existing texts (Angen, 2000).	SHERE IS THE THE RESIDENCE OF THE PARTY. SHERE IS THE PARTY OF THE PARTY.
	Batural order.		power struggles (Autoux, 1982, Merriam, 1991), Transformation (Guba & Lincoln, 2(995), Stimulate oppressed people Stimulate oppressed people	These methods ensure an adequate dialog between the researchers and those with whom they interact in order to collaboratively construct a meaningful reality (Angen, 2000).	
CONTENUE MARKETER MAR	Constant the president and	possible Caunot fully strain reality but can	social power structure in an attempt to discover the fruth as it relates to social	Generally, meanings are emergent from the research process (Angen, 2000).	
The profession and	Research should be accred	Resourchers affering for	Aim of inquiry is to tind the	Typically, qualitative methods are used (Angen, 2000).	
				Hermeneutic Cycle: Actions lead to collection of data, which leads to interpretation of data which spurs action based on data. (Class notes, 2008)	

		THEMES OF KNOWLEDGE: In	Critical Critical		
	Positivism	Postpositivism	(+ Feminist + Race)	Constructivism (or Interpretinist)	Participatory
		B: PARADIGM POSITI	ONS ON SELECTED PRACT	(or Interpretivist)	(+ Postmodern)
Inquiry aim			TO OTT OLLLET ED PRACI	ICAL ISSUES	
The goals of research and the reason why inquiry is conducted. What are the goals and the knowledge we seek? (Guba & Lincoln, 2005).	toward the prediction and control of natural	as close to the answer as possible. Cannot fully attain reality but can approximate it.	social power structure in a attempt to discover the truth as it relates to social power struggles (Giroux, 1982; Merriam, 1991). Transformation (Guba & Lincoln, 2005). Stimulate oppressed people to rationally scrutinize all aspects of their lives to reorder their collective existence on the basis of the	meaning of lived experience); such understanding is sought to inform praxis (improved practice). Understanding/reconstruction (Guba & Lincoln, 2005, p. 194). Consensus toward understanding culture (Geertz, 1973). Scientific generalizations may not fi	that can be known about it? What is the relationship between the knower or would-be knower and what can be known? How can the inquirer go about finding out whatever he or she believes can be known about? What is intrinsically valuable in human life, in particular what sort
of knowledge	helief in the streams.		understanding it provides, which will ultimately change social policy and practice (Fay, 1987).	in solving all problems (Guba, 1996). An approach needed to fill in the gaps between theory and practice (Guba, 1996). The essential message of hermeneutics is that to be human is to mean, and only by investigating the multifaceted nature of human meaning can we approach the understanding of people (Josselson, 1995).). Valuable? (Heron & Reason, 1997).
garry, should proceed	Tact.	multiple hidden values and	and productive of	The constructed meanings of actors are the foundation of knowledge.	constructed and takes the form in
	disproved Value data produced by shades that can be smalledard lateriam 1991	rully knowing the answer.	(Merriam, 1991, p. 53). Rationality is a means to better knowledge. Knowledge is a logical outcome of human interests.	reconstructions sometimes coalescing around consensus (Guba & Lincoln, 2005, p. 196). Collective reconstruction coalescing around consensus on meaning of	the eyes of the knower rather than being formulated from an existing reality (Kilgore, 2001, p. 51). Extended epistemology: primacy of practical knowing; critical subjectivity; living knowledge (Guba & Lincoln, 2005, p. 196).
		i	nsights (Guba & Lincoln,	Understanding of reality (Cuba	Experiential participation. Propositional knowing.
The second secon		ti	Believe knowledge is ocially constructed and akes the form in the eyes of he knower rather than	"Realities are taken to exist in the form of multiple mental constructions that are socially and experientially based, local and	Subjective-objective reality. Practical knowing is knowing how to do something, demonstrated in a skill or competence (Heron & Reason, 1997).
		e	xisting reality (Kilgore, 1900), p. 51).	form and content on the persons who hold them" (Guba, 1990, p. 27). Knowledge is cognitively constructed from experience and	The constructed meanings of actors
				Notes, 2008).	coalescing around consensus (Guba & Lincoln, 2005, p. 196). Collective reconstruction coalescing around consensus on meaning of
the state of the s	igorous data produced	attencai confidence irrei	t (he process of interaction between he inquirer and the inquired into Class Notes, 2008).	culture (Geertz, 1973). People construct their own understanding of reality (Guba, 1990).
			n "	Observing dialogue allows us to onstruct a meta-narrative of whole	and are occiainy and
			p ir w	arts, but recognizing in the nterplay of parts the essence of holeness. Only then can we begin	experientially based, local and specific, and dependent for their form and content on the persons who hold them" (Guba, 1990, p. 27).
		tempt to be as equistically of the second se	to	o imagine the real" (Josselson, 1995, p. 42).	Knowledge is cognitively constructed from experience and interaction of the individual with others and the environment (Epistemology Class Notes).
				t	Subjective and co-created through the process of interaction between the inquirer and the inquired into Epistemology Class Notes)
Carried Contractor and Contractor an				k	Cnowledge is socially constructed

Knowledge is socially constructed, not discovered (Epistemology class notes)

Knowledge accumulation					
off prior knowledge to develop a better understanding of the subject or field? (Guba & Lincoln, 2005).	Seek to find cause-and- effect linkages that can build into a better understanding of the field. This can become law over time through use of the scientific method (Merriam, 1991).	techniques to get as close as possible to reality. Although it can never be attained, approximations of reality can be made to develop further understanding.	perspective and revision of how history is viewed so that it no longer serves as an oppressive tool by those with structural power (Guba & Lincoln, 2005).	reconstructions; vicarious experience (Guba & Lincoln, 2005, p. 196). "Since the 1980s, for example, qualitative inquiry has been much influenced by the poststructural and postmodern developments from the arts and the humanities. These bring a sensitivity to language, especially to linguistic assumptions embedded in disciplinary	practice (Guba & Lincoln, 2005, p. 196). "Mind's conceptual articulation of the world is grounded in its
Goodness or quality criteria			whoch will adding the program.	Mat discovered () has being the said	The spirite with the son to some rule the
How researchers judge the quality of inquiry (Guba & Lincoln, 2005).	Rigorous data produced through scientific research.	and objectivity in data produced through inquiry.	erosion of unearned privileges and its ability to impart action for the creation of a more fair society (Giroux, 1982; Guba & Lincoln, 2005).	Conversation and construction. Trustworthiness and authenticity, including catalyst for action (Guba & Lincoln, 2005, p. 196). Credibility, transferability, dependability, and confirmability (Guba & Lincoln, 2005). "To interrogate objectivity and subjectivity and their relationship to one another" (Preissle, 2006, p. 691).	Congruence of experiential, presentational, and practical knowing; leads to action to transform the world in the service of human flourishing (Guba & Lincoln, 2005, p. 196). Intersubjective agreement and reasoning among actors, reached through dialogue; shared conversation and construction. Trustworthiness and authenticity, including catalyst for action (Guba & Lincoln, 2005, p. 196). Credibility, transferability, dependability, and confirmability (Guba & Lincoln, 2005). "To interrogate objectivity and subjectivity and their relationship to one another" (Preissle, 2006, p. 691)

Values					
What do researchers seek as important products within inquiry research? (Guba & Lincoln, 2005).	Standards-based research. Value is found in the scientific method. Gold standard is scientific rigor.	even if data are incomplete and contain hidden values. (Alpa a Tucoju 5002) Concerned about its results Researched and the constitute Researched and the constitute Researched and the constitute Constitute incomplete and the constitute Constitute and the constitute Constitute incomplete and the constitute Constitut	& Lincoln, 2005). Researchers seek data that can be transformative and	Residentiality of the control of the	Included, formative (Guba & Lincoln, 2005, p. 196). Values are personally relative and need to be understood (Epistemology Class Notes).
	TF	IEMES OF KNOWLEDGE: Inqu		dures, and Methods	
	Positivism	Postpositivism	Critical (+ Feminist + Race)	Constructivism (or Interpretivist)	Participatory (+ Postmodern)
]	B: PARADIGM POSITIONS OF	N SELECTED PRACTICAL IS		(· Lostinoucini)
Ethics					
relationship between the researcher and the subject as well as the effect inquiry research has on populations (Schwandt, 2007).	study nature, not to influence how nature affects populations	accurate in their interpretation of reality as possible. Effect on others is not taken into account	thought: Research is tied to a specific interest in the development of a	revelation; special problems (Guba & Lincoln, 2005, p. 196). Included in all aspects of inquiry	Intrinsic: process tilt toward revelation (Guba & Lincoln, 2005, p. 196). Included in all aspects of inquiry and examination of culture (Geertz 1973).

Voice					
Who narrates the research that is produced? Qualitative approach: The ability to present the researcher's material along with the story of the research subject (Guba & Lincoln, 2005). What is the language of research? (Creswell, 2007).	The data speak for themselves. Consistent findings from inquiry leads to the researcher being disinterested in effect (Guba & Lincoln, 2005).	Researchers are to inform populations using the data produced through their inquiry (Guba & Lincoln, 2005).	(Advocate/Activist).	"Passionate participant" as facilitator of multivoice reconstruction (Guba & Lincoln, 2005). Facilitator of multivoice reconstruction of culture (Geertz, 1973). This means that while critical theorists attempt to get involved in their research to change the power structure, researchers in this paradigm attempt to gain increased knowledge regarding their study and subjects by interpreting how the subjects perceive and interact within a social context.	"Passionate participant" as facilitator of multivoice reconstruction (Guba & Lincoln, 2005). Facilitator of multivoice reconstruction of culture (Geertz, 1973).
Training			Parcily 870.	a social context.	
prepared to conduct inquiry research?	quantitative way (Guba & Lincoln, 2005). Prescribe scientific method.	technical and very quantitative way but also have the ability to conduct	using both qualitative and quantitative approaches.	quantitative; history, values of altruism, empowerment, and liberation (Guba & Lincoln, 2005, p. 196).	Co-researchers are initiated into the inquiry process by facilitator/ researcher and learn through active engagement in the process; facilitator/researcher requires emotional competence, democratic personality, and skills (Guba & Lincoln, 2005, p. 196).
Inquirer posture			Change in practice	St. Lancolle, Zhilis, p. 156).	Intersubjecture agreement and a new
the researcher operates. How does the researcher approach the inquiry process? (Guba & Lincoln, 2005).	Researchers should remain distant from the change	from the process, but concerned about its results (Guba & Lincoln, 2005).	activist and a transformative intellectual. The researcher	understanding and interpretation of the meaning of lived experiences (Guba & Lincoln, 2005, p. 196).	Primary voice manifested through aware self-reflective action; secondary voices in illuminating theory, narrative, movement, song, dance, and other presentational forms (Guba & Lincoln, 2005, p. 196). Can include alternative forms of data representation including film and ethnography (Eisner, 1997).

Accommodation					
What needs are provided by the inquiry research? (Guba & Lincoln, 2005).		has a common unit for study and analysis (Guba & Lincoln, 2005, p. 194).	produced do not have to be from a common unit of measurement. Approaches research with different styles and methods that can produce multiple forms of data (Guba & Lincoln, 2005).	commensurable with critical and participatory inquiry (Guba & Lincoln, 2005, p. 194). Some accommodation with	does not have to be from a commo unit of measurement. Approaches research with different styles and methods that can produce multiple forms of data (Guba, & Lincoln, 2005). Some accommodation with criticalist and participatory methods of examining culture (Geertz, 1973).
have on others. Who has the power in inquiry and what is inquired. Presenting definition of reality	have the influence – not the person conducting the inquiry. Aim is to produce truth, not provide ways for that reality to affect others.	will produce data from which decisions can be made. Ultimately, the researcher is in charge of	interactions of privilege and oppression as they relate to race/ethnicity, gender, class, sexual orientation, physical or mental ability, and age (Kilgore, 2001).	Seeks recognition and input; offers challenges to predecessor paradigms, aligned with	Power is a factor in what and how we know (Kilgore, 2001, p. 51).
	TH	EMES OF KNOWLEDGE: Inqu	iry Aims, Ideals, Design, Proced	lures, and Methods	
	Positivism	Postpositivism	(. r · ·	Constructivism (or Interpretivist)	Participatory (+ Postmodern)
Axiology		C: CRITICA	AL ISSUES OF THE TIME		
How researchers act based on the research they produce—also the criteria of values and value judgments especially in thics (Merriam-Webster,	distant from the subject so their actions are to not have influence on populations—only the laws their inquiry produces (Guba & Lincoln,	to gain a better understanding of reality and as close as possible to	existing education as well as other social institutions' policies and practice (Bernal, 2002).	knowing is instrumentally valuable as a means to social emancipation, which is an end in itself, is intrinsically valuable (Guba &	Practical knowing how to flourish with a balance of autonomy, co-operation and hierarchy in a culture is an end in itself, is intrinsically valuable (Heron & Reason, 1997).

What is the role of values? (Creswell, 2007).	Assistant and the subject so that are the subject so their are to help help have entirely and the laws their inquiry	reality (Guba & Lincoln, 2005).	Attempt to conduct research to improve social justice and remove barriers and other negative influences associated with social oppression (Giroux, 1982).	Emancipatory, but longer term, more reflective versus critical theory's desire for immediate results. "Intellectual digestion"	What is the purpose for which we create reality? To change the world or participation implies engagement, which implies responsibility. In terms of human flourishing, social practices and institutions need to enhance human associations by integration of these three principles; deciding for others with others and for ones self (Heron & Reason, 1997).
Accommodation and commensurability Can the paradigm accommodate other types of inquiry? (Guba & Lincoln, 2005). Can the results of inquiry accommodate each other? (Guba & Lincoln, 1989). Can the paradigms be merged together to make an overarching paradigm? (Guba & Lincoln, 1989).	are commensurable. The data produced are equal in measure to all other data created (Guba & Lincoln, 2005).	According to Guba and Lincoln, all positivist forms are commensurable. The data produced are equal in measure to all other data created (Guba & Lincoln, 2005).	There is a priority or rank order to data created by different forms of research. Because critical researchers want to transform society, critical theory data must come before all other forms. (Incommensurable with empirical-analytical epistemologies and accommodates different forms of research	as they merge in liberationist approaches outside the West (Guba	as they merge in liberationist approaches outside the West (Guba & Lincoln, 2005, p. 198).
Impaires posture (see person of very in what) the resembles operates, from the resembles operates, from the resembles of the the second of	The column to the change of the column to the change of th	Stock and analysis (Ouback Lincoln, 2005, p. 194) Grant & Princoln Stock From the business part grant part business market	paradigms) (Guba & Lincoln, 2005; Skrtic, 1990).	Accommodates critical and participatory approaches to understanding of culture (Geertz, 1973). "Qualitative inquiry is composed of multiple and overlapping communities of practice. Many qualitative inquirers are members of several of these communities" (Preissle, 2006, p. 692).	Course in a second by Everell 1988 Some in the second by Everell

do not concern themselves with the action that is produced as a result of inquiry research (Guba &	strictly objective, therefore do not concern themselves with the action that is produced as a result of inquiry research (Guba &	impart social change, change how people think, or serve as an examination of human existence (Creswell, 2007).	often incomplete without action on the part of participants; constructivist formulation mandates training in political action if participants do not understand political systems (Guba	Intertwined with validity; inquiry often incomplete without action on the part of participants; constructivist formulation mandate training in political action if participants do not understand political systems (Guba & Lincoln, 2005, p. 198).
Only the researcher has a vesce, any effort to include the purisipants that purisipants to reach the purisipants.	Circly the researcher has a - vance, any effort to include the voice of the participants skinger street, but the participants			
validary is found in gold- standard data, data that can be recent and - refreshed involvers.	Validity is found in data. That can be analyzed and said studied using stansingal. Soft and the days is a soft of the soft o			
			According to my understanding of the readings, researchers must understand the social context and the culture in which the data are	
		STREET, STREET	produced to accurately reflect what the data actually mean to the study.	TOUR DECEMBER OF THE PROPERTY
1	researchers without the input and/or concern of the	that within the critical paradigm, control can be shared by the researcher and the subject, and ultimately the subject can have a say in how the	Shared between inquirer and participants (Guba & Lincoln, 2005, p. 198). Without equal or co-equal control, research cannot be carried out.	Shared between inquirer and participants (Guba & Lincoln, 2005 p. 198). Without equal or co-equal control, research cannot be carried out. Knowledge is an expression of power (Kilgore, 2001, p. 59).
VIII	According to Guba and Lincoln (2005), the control is conducted by the researchers without the input and/or concern of the participants and/or society	with the action that is produced as a result of nquiry research (Guba & Lincoln, 2005, p. 198). According to Guba and Lincoln (2005), the control is conducted by the researchers without the input and/or concern of the participants and/or society with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). According to Guba and Lincoln (2005), the control is conducted by the researchers without the input and/or concern of the participants and/or society	with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). According to Guba and Lincoln (2005), the control is conducted by the researchers without the input and/or concern of the participants and/or society as a whole. According to Guba and Lincoln (2005), the control is conducted by the researchers without the input and/or concern of the participants and/or society as a whole. Critical race theory and critical raced-gendered epistemologies demonstrate that within the critical paradigm, control can be shared by the researcher and the subject, and ultimately the subject can	with the action that is produced as a result of anquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of anquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced as a result of inquiry research (Guba & Lincoln, 2005, p. 198). with the action that is produced action if participants to act appropriately politicall systems (Guba & Lincoln, 2005, p. 198). Must act to be valid or trustworthy. If do not educate participants to act appropriately politically, could actually cause harm to them (accountability in research). Encourages readers to consider the findings presented and understanding of the readings, researchers must understand the culture in which the data actually mean to the study. According to Guba and Lincoln (2005), the control is conducted by the researchers without the input and/or concern of the participants of constructivation action if participants do not understand politically action in participants of constructivation action if participants of constructivation action if participants of constructivation action in participants of cons

	THEMES OF KNOWLEDGE: Inquiry Aims, Ideals, Design, Procedures, and Methods				
	Positivism	Postpositivism	Critical (+ Feminist + Race)	Constructivism (or Interpretivist)	Participatory (+ Postmodern)
		C: CRITICAL IS	SSUES OF THE TIME continu	ıed	
Relationships to foundations of truth and knowledge					
Helps make meaning and significance of components explicit (Guba & Lincoln, 2005).	Positivists believe there is only one truth or reality. Knowledge is the understanding and control over nature.	fully be understood. Knowledge is the attempt to approximate reality and get	critical paradigm is found in the struggle for equality and social justice, and social science demonstrates the oppression of people.	Refusal to adopt any permanent standards by which truth can be universally known. According to the readings, to approach inquiry from a constructivist	transformation and experience as demonstrated through shared research inquiry between the researcher and subject(s) (Epistemology Class Notes)
Extended considerations of validity (goodness criteria)	data produced are equal in	data produced are equal in	de catase grinte al rescendiers Near to hanstern suchers		
Bringing ethics and epistemology together (the moral trajectory) (Guba & Lincoln, 2005).	Validity is found in "gold standard" data, data that can be proven and replicated.	that can be analyzed and studied using statistical tests. Data can be an approximation of reality.	research creates action (or action research) or participatory research, which creates the capacity for positive social change and emancipatory community action (Guba, & Lincoln, 2005; Merriam, 1991)	(Guba & Lincoln, 2005, p. 198). Validity is a construct of the development of consensus. Based on participants and inquirer. "Assessment of any particular piece of research, then, may depend on very general expectations, on criteria tailored to the subcategory of approach and on emergent expectations that vary in all areas as the methodology itself changes" (Preissle, 2006, p. 691).	findings of the experiences of the subjects (Epistemology Class Notes)
		Carbor concern meanistra		Based on this assessment of validity, can it be argued that all data are valid because what may not have meaning to one person could be the foundation of all truth to another? Taking this	otien moon piete white action of

				approach, could we say that there is no such thing as invalidity of data or method if someone can find it to be an accurate reflection of their interpretation of reality?	
Voice, reflexivity, postmodern textural representations					
Voice: Can include the voice of the author, the voice of the respondents (subjects), and the voice of the researcher through their inquiry (Guba & Lincoln, 2005). Reflexivity: The process of reflecting critically on the self as researcher, "the human instrument" (Guba & Lincoln, 2005).	voice; any effort to include	would impact objectivity (Guba & Lincoln, 2005).	The researcher has a voice, but also imparts the voice of the subjects. The researcher is careful to present knowledge through his or her own paradigm while being sensitive to the views of others (Bernal, 2002; Guba & Lincoln, 2005).	voices sometimes dominant; reflexivity serious and problematic; textual representation and extended issue (Guba & Lincoln, 2005, p. 198). Voices mixed, with participants' voices sometimes dominant. Reflexivity is serious and problematic. Researchers do not wish to give	subjectivity and self-awareness (Guba & Lincoln, 2005, p. 199). Textural: Must be within the context of who or what (for institutions or organizations) is being studied. The subject(s) voice must be present in the research (Epistemology Class Notes).
Postmodern textual representations: The approach researchers take in understanding how social science is written and presented to avoid "dangerous illusions" which may exist in text (Guba & Lincoln, 2005). Whose voices are heard in the research produced through the inquiry process? Whose views are presenting and/or producing the data?				direction to study. Must use reflection as a researcher: "A few issues seem to be perennial: combining research approaches, assessing research quality, and the researcher's relationship to theory and philosophy, on the one hand, and participants and the public, on the other hand" (Preissle, 2006, p. 689).	

shifting." policy formulation or on the redress of social ills. blurring and shifting as emblematic of a dynamism that is critical "blurring of genres" to which we referred earlier, and we regard this we are to see qualitative This IS: the research begin to have an impact on equivalent of the Geertzian

ated, where voices are beginning to achieve some harmony. possible, where constructive readers with the larger currents, arguments, dialogues, and prowe ourselves do not even yet see: where and when confluence is vocative writings and theorizing, the better to see perhaps what digms. This is not a complete summation; space constraints prevent that. What we hope to do in this chapter is to acquaint data that can be shown to be false). We have tried, however, to incorporate perspectives from other major nonpositivist parasensetory, oppressive, or nonliberatory), or malformed (created from tion). The meaning-making activities themselves can be changed and constructivists simply when they ties themselves are of viduals around those phenomena. The meaning-making activities themselves are of central interest to social constructionists consists of the meaning-making activities of groups and indithat particular piece of research (Lather, 2007; Lather & Smithies 1997). We believe that a goodly portion of social phenomena action and further steps) are derived from community consensus regarding what is "real" what is or validity are absolutist (Bradley & Schaefer, 1998); rather, they defined. We do not believe Our own position is that of the constructionist camp, loosely -making, attributional activities that shape action (or inac This useful and what has meaning (especially are found to be within that criteria for judging either "reality incomplete, faulty (e.g., discriminabecause it is the meaning-making, rapprochement might be negotithat community, as well as social phenomena

AXIOLOGY

choice of If we had it to do all over again, we would make values or, more to conclude that the issue is ture and subsequent rethinking of our own rationale have led us tive forms of inquiry. A second reading of the burgeoning literabetween positivist, conventional modes of inquiry and interpre findings. We believed the argue for the inclusion of issue within the context, change framework, Lincoln, methods, choice of context, Earlier, reserved for ourselves values feed into the inquiry process: choice of the problem, choice of paradigm to guide the problem, choice of theoretical should be (Lincoln & Guba, 1985), we positivists or phenomenologists might have a "posture" (Guba & our minds. We did we 1989, 1994; Lincoln & Guba, 1985). Fortunately, for ourselves the right to either get smarter or grouped placed values choice of major data-gathering and data-analytic with basic beliefs. In Naturalistic Inquiry those and choice of format(s) for presenting on the table as an "issue" on much larger than we first conceived. treatment of values already resident both. Now, we suspect that axiology alues as a major point of departure right covered some of the ways in which were strong enough reasons to the problem,

> proposed some years earlier. inquiry, as Reason (1993), and later Lincoln and Denzin (1994), it is a placeing find legitimacy; it is a place where Richardson's (1994) This is the place, "sacred spaces" become authoritative sites for human inquiry; confluence among the various interpretivist inquiry models. This is the place, for example, where Peter Reason's (1993) profound concerns with "sacred science" and human functionissues to include axiology, then, is one way of achieving greater both profoundly critical theorists closer to both (owing to their concern liberation from oppression and freeing of the human s structivists closer to participative inquirers and would move religion broadly larger a reason than that it also concerns religion. But defining ably, axiology dialogue about the role of spirituality in human inquiry. Arguably, axiology has been "defined out" of scientific inquiry for no of ethics within, not external to, paradigms (see, e.g., Christians, 2000) and would contribute to the consideration of and would, in our philosophical correctly, axiology (the branch of philosophy dealing with ethaesthetics opinion, begin to help us see the embeddedness or the place-, and religion) a part of the basic foundational dimensions to spiritual concerns). The expansion of basic encompass of where the spiritual meets social paradigm proposal. Doing spirituality would move conto the consideration of and spirit,

ACCOMMODATION, AND CUMULATION COMMENSURABILITY,

make perfectly ation (Guba & matic or philosophical level, commensurability tivist and constructivist worldviews is not pos 1994; Lincoln & Guba, 1985). So, for instance, in Effective Evaluation (Guba & Lincoln, 1981), we argued: within each paradigm, mixed methodologies be retrofitted to each other in Positivists and practice of paradigms are, constructivist worldviews is both possible. We have argued that at the paradigpostpositivists alike still occasionally argue that good sense (Guba & in some ways, commensurable; that is, they ways that make the simultaneous Lincoln, not possible, but 1981, 1982, 1989, (strategies) between posi-

The guiding evaluation is typically priate application. (p. 36) require information that is best generated by more conventional methods, especially quantitative methods. . . . In such cases, the responsive conventional evaluator will not shrink from the appro times, however, when the issues and concerns voiced by audiences graphic paradigm. It will be seen that qualitative techniques most appropriate to support this approach. There inquiry the naturalistic, paradigm most phenomenological, or ethnoappropriate to responsive

naturalistic, ethnographic, phenomenological, or ca approaches assumed it was.² As late as 1998, Weiss sciences was not about method, although many critics of the new As we tried to make clear, the "argument" arising in the social or case study

> claim, concern, or issue" (p. 43). deals with whatever information is responsive to the unresolved out quantitative quantitative or qualitative. Responsive evaluation mation collection by the evaluator: "The information may be Evaluation (1989) that those claims, concerns, and issues that have not been resolved become the advance organizers for infor-(p. 268), even though we stated early on in Fourth and quantitative approaches responsibly within an evaluation" Lincoln (1989), hold that it is impossible to combine qualitative found to claim that "some evaluation theorists, notably Guba and modes, as is mistakenly believed does not rule by many, but by many, Generation

(1985), that We had also strongly asserted earlier, in Naturalistic Inquiry

probably more than are appreciated. (pp. 198reader tunities for the naturalistic investigator to utilize quantitative data quantitative paradigms, respectively. Indeed, there are many oppordigms are so oftennot because the paradigm is antiquantitative but because qualitaqualitative methods are stressed within the naturalistic paradigm methods come more easily to the human-as-instrument. The ler should particularly note the absence of an antiquantitative ce, precisely because the naturalistic and conventional para--mistakenly equated with the 199, emphases added) qualitative and

paradigms are constructed, we can ask the question again regarding commensurability: Are paradigms commensurable? Is it possible to blend elements of one paradigm into another, so that one is engaging in research that represents the best of both worldviews? The answer, from our perspective, has to be a cautious yes. This is so if the models (paradigms, integrated philosophical systems) share axiomatic elements that are similar or that resonate strongly. So, for instance, positivism and postpositivism (as proposed by Phillips, 2006) are clearly commensurable. In the same vein, elements of interpretivist/ enough, (our stance) are not commensurable. defining their take on science, made this very point clearly and forcefully for us. Positivism (their stance) and interpretivism inquiry fit comfortably together. Commensurability is an issue only when researchers want to "pick and choose" among the axioms of positivist and interpretivist models because the axipostmodern, ity of now) talking about an antiquantitative posture or the exity of *methods*, but rather about the philosophies of Having demonstrated that we were not then are contradictory and the National critical theory, Research Council's constructivist, and mutually exclusive. 2002 report, when participative (and are not . Ironically which

argue Corporation 1976) case study aggregation that is, it cannot be aggregated in such a way as to make larger understandings or policy formulations possible problems with qualitative research is Cumulation. this is not the case. Beginning with the Lucas (1974, in the The argument is frequently made that one 1970s, researchers have analyses, that it is not developed at Rand begun to . We would cumulative, think of the

> research less viable now, or even meaningless. body of qualitative research is now within our grasp. That makes the criticisms of the non-cumulativeness of qualitative purposes. This is now a far more readily available methodology with the advent of large databases manageable on computers. Although the techniques have not, we would argue, been tested extensively, it would seem that cumulation of a growing might be cumulated into meta-analyses, about ways in which similar studies, methods with similar populations or carried out via qualitative , especially in similar for contexts, policy

THE CALL TO ACTION

interpretation and *verstehen*, or understanding, toward social action is probably one of the most conceptually interesting of the shifts (Lincoln, 1997, 1998a, 1998b). participatory phenomenological models, where a step beyond The sharpest shift, however, has been in the constructivist and social justice)—differentiates between positivist and postmodern criticalist theorists (including feminist and queer theorists). nal social transformation (in the form, for instance, of extended tion, such as ridding oneself of false consciousness, or of exter The call for actiontices to radical transformation of entire rists, on the other hand, have always advocated varying degrees both of which undermine the aim of come of inquiry processes. Positivist adherents believe action to be either a form of advocacy or a form of subjectivity, either or action on research results as a meaningful and important outtivist adherents, who view action as a One of the clearest ways in which the paradigmatic controversies can be demonstrated is to compare the positivist and postposiresearch results and processes, and the interpretivists, who see social action, from the overturning of specific unjust pracwhether in terms of form of contamination of objectivity. Critical theo societies (Giroux, 1982) internal transforma-

that limns the public policies) has come to characterize much new-paradigm inquiry work, both at the theoretical and at the practice and social structures, which is the project informing much feminist theorizing, or deconstruction of the homophobia embedded in research, policy analysis, evaluation, and social deconstruction (e.g., deconstruction 2000). Whatever the source of the problem to which inquirers were responding, the shift toward connecting action with commitment (see, e.g., Carr & Kemmis, 1986; Christians, 2000; Greenwood & Levin, 2000; Schratz & Walker, 1995; Tierney, ons who might follow through on recommendations with meaningful action plans (Guba & Lincoln, 1981, 1989). For others, embracing action came as both a political and an ethical desire to create forms of evaluation that would attract champito widespread nonutilization of evaluation findings For some theorists, the shift toward -oriented levels. Action has beco ongoing debates of the patriarchal me a major controversy action came in response forms of oppression in practitioners and the

tic of rigorous scientific or even negate the objectivity that is a (presumed) characteris nel, legislators, and civic and political officials. Hard-line foun dationalists presume that the taint of action will interfere with researchers and researc paradigm inquirers. Many positivist and postpositivist inquirers still consider action the domain of communities other than sharply delineated between positivist/postpositivist and new various paradigms. The mandate for social action, especially action designed and created by and for research participants the aid and cooperation of researchers, can be method inquiry. h participants: those of policy person

CONTROL

attack an inquiry's rigor, objectivity, or fairness. term usually used as a co adherents is control an issue of advocacy, a somewhat deceptive inquiry within a community. For none of these paradigmatic in designing outlets for findings to be shared more widely within action controlled by the local context members to be the aim of and outside the community. Participatory inquirers understand active role in nominating questions of interest for any inquiry and those who work in community organizing programs, are painfully participants to take control of their futures (see, e.g., Lather, aware of the necessity for members of the community or research by while an evaluation is in progress). Critical theorists, especially except insofar as inquirers seek to obtain participants' genuine participation (see, e.g., Guba & Lincoln, 1981, on contracting and attempts to get some stakeholding groups to do more than stand 2007). Constructivists desire participants to take an increasingly preeminent paradigm issues of ontology and epistemology effectively folded into one another, and who have watched as methodology and axiology logically folded into one another (Lincoln, and validity). For the issue of control is effectively walled off from voice, reflexivity, in some way threatens and issues of textual representation because each of those issues only for new-paradigm inquirers. For more conventional inquirers, modern textual representation, which we shall take up later, but mines what representations will be made of participants in the research? Let us be very clear: The issue of control is deeply embedded in the questions of voice, reflexivity, and issues of post what forms the findings will be made public, if at all? Who deter-Who determines how data salient questions? Who ters on control of Another controversy that has tended to become problematic centers on *control* of the study: Who initiates? Who determines 1997), control of new-paradigm inquirers claims to rigor (particularly objectivity an inquiry seems far less problematic, determines what constitutes findings? de within a larger metanarrative to will be collected? Who determines in who have seen the

ment and of redressing power imbalances such that those who fostering emancipation, de Rather, for new-paradig mocracy, and community empowerm researchers, control is a means of

> objectivity. C tions of that world (Polkinghorne, 1989; Salner, 1989). but rather is inhabit, then (Polkinghorne, 1989). But if knowledge of the social (as opposed to the physical) world resides in meaning-making mechanisms of the social, mental, and linguistic worlds that individuals lated to be separate and distinct from those who would know scription for control becomes inextricably intertwined with mandates for sense in another.) Paradigmatic formulations interact such that surable, and how questions in one framework make little, if any, or overarching philosophiesquestions to a Muslim" to give another sense of how paradigms, they were never intended. (We could as well call these "Hindu meaning because the frames of reference are those for which ing problem a workshop participant in the early 1980s. were previously marginalized now achieve voice (Mertens, 1998) or "human flourishing" (Heron & Reason, 1997). Control as a controversy is an excellent place to observe the phenomenon that we have always termed "Catholic questions directed to a Methodist audience:" We use this description—given to us by rooted in Objectivity derives from the Enlightenment preknowledge of the physical world, which is postuknowledge cannot be separate of illegitimate questions: questions that have no his or her mental or linguistic designa--or theologies -to refer to the ongofrom the knower are incommen-

KNOWLEDGE IN PARADIGMS FOUNDATIONS OF TRUTH AND

(1989) makes clear: sible of human bias, misperce Bacon, cited in Polkinghorne, knowledge about reality reside in rigorous application of testing phenomena against a template as devoid as instrumentally possible of human bias, misperception, and other "idols" (Francis Bacon, cited in Polkinghorne, 1989). As Donald Polkinghorne empiricist tradition, utilization of methods that prevent human contamination of apart from the flawed human apprehension of it. Furthermore, that reality can be approached (approximated) only through the Enlightenment, scientific method, conventional, positivist, researchers, most assuredly there is a "real" reality "out there," experience of that world is an open question. For modernist (i.e., Enlightenment, scientific method, conventional, positivist) Whether or not the world has a "real" existence outside of human apprehension or comprehension. For foundationalists in the the foundations of scientific truth and positivist)

stance theory, with its distinction between the objective and subjective realms.... In the splitting of reality into subject and object realms, what can be known "objectively" is only the objective realm. True knowledge is limited to the objects and the relationships between them that exist in the realm of time and space. Human consciousness, which is subjective, is not accessible to science, and thus not truly knowable. (p. 23) The idea that the objective realm is independent of the knower's subjective experiences of it can be found in Descartes's dual sub-

> observation, and others. In all cases, however, the referent is the the result of experiential sensing, as the result of empirical individual cases also be foundationalists, taking the view that variety of waysoutside the human mind. the assumption that there is a "real" physical or empirical world: rational engagement with it, experience of it, and empirical observation of it. Realists, who work on Now, templates of truth and knowledge can these ways of defining are rooted in phen as the end product of world "out there" may in omena existing be defined in a

are negotiated. It is the case, however, that most realists are also difficulty in determining what those criteria are); nonfounda-tionalists tend to argue that there are no such ultimate criteria, a criterial question. observe them, the elements of the physical world are neverthe-Foundational criteria are discovered; nonfoundational criteria ria for testing them as truthful (although we may have great Realism is an ontological question, whereas foundationalism is tionalists are relativists. foundationalists, and many nonfoundationalists or antifoundatain community (Kuhn, 1967) and under certain conditions real phenomena necessarily implies certain final Although we can think about them, transcendent, referred to but beyond direct apprehension. those that we can agree on at a certain time, within a cer-Some foundationalists experience argue that having , ultimate crite them,

acterizes the ontological-epistemological collapse is one that dationalism within the same "collapse" of categories that charjective and intersubjective, critical social knowledge and the ers take their primary field of interest to be precisely that sub theorists, constructivists, and participatory/cooperative inquir That state of affairs suits new-paradigm inquirers well. Critical exhibits good fit with the other assumptions of include edge field with zest, informed by a variety of soo active construction and co-creation of such human agents, Furthermore, new-paradigm inquirers take to the social knowl-An ontological formulation that connects realism and fountheoretical explorations. These theoretical which is produced by human constructivism cial, intellectual, knowledge by consciousness. excursions

- an internal relationship within some linguistic system; between words and what those words signify as the function of Saussurian linguistic theory, which views
- meaning and resituate them within both author's and reader's historical and social contexts (Hutcheon, 1989; Leitch, 1996); seek to disconnect texts from any essentialist or Literary theory's deconstructive contributions, transcendental
- which seeks to uncover and explore varieties of 1990, 1997; Trinh, 1991), and queer theorizing (Babbitt, 1993; Harding, 1993), race and Feminist (Addelson, 1993; Alpern, Antler, Perry, & Scobie, Gamson, 2000), oppression and ethnic (Kondo,

historical colonizing between dominant and subaltern genders, identities, races, and social worlds;

- as an unclear referent system, and method and criteria as potenwhich problematizes truth as partial, identity The coercive (Ellis & Bochner, 1996); and postmodern historical moment (Michael, as fluid, language
- Schratz & Walker, 1995). Criticalist theories of social change (Carspecken, 1996;

logical, and linguistic worlds that individuals and social groups representations (Tierney & Lincoln, 1997) that grapple openly selves within texts, to reconstruct their minds of new-paradigm postmodern and poststructural inquirers, to endlessly fertile fields of inquiry rigidly walled off from create and constantly re-create and become sedimented and accepted as truths" (Polkinghorne, 1989, are genealogicalering forms of inscription and the rhetoric of metanarratives action is locally and temporally shaped. other rhetorical devices that obscure the extent to which human with problems of inscription, reinscription, metanarratives, and research participants in less constricted fashions, and to create dental scientific conventional inquirers. Unfettered from the pursuit of transcen-42; emphasis added)-The realization of the richness of the mental, social, psychotruth, inquirers are now free to resituate them--"expos(ing) the origins of the view that have or archaeological (Foucault, 1971; co-create gives rise, in the The processes of uncovrelationships with

ization. Knowers are not portrayed as separate from some objec perspectives, with an important difference. Rather than locating foundational truth and knowledge in some external reality out there," such critical theorists tend to locate the foundations critical theorists who are more positivist in orientation, who lean toward Marxian interpretations, tend toward foundational New-paradigm inquirers engage the foundational controversy in quite different ways. Critical theorists, particularly of truth in specific historical, economic, racial, gendered, and Scheurich, 1997). tive reality, but they may be cast as una historical realities ("false consciousness" critique tied in turn to raised consciousness of the possibility tions in this historical moment conflicts, to act on those historical forms to alter specific conditorical forms of oppression but unable or unwilling, because of social infrastructures of oppression, injustice, exist apart from social change, but Thus, the "foundation" for critical theorists is a duality: social critical perspectives. positive and liberating social change. Social critique may both are necessary for most as unaware actors in such ("divided consciousness") theorists, particularly) or as aware of and marginal-

permanent, unvarying (or "foundational") standards by foundational (Lincoln, 1995, 1998b; Schwandt, 1996). Antifoundational is the term used Constructivists, on the other hand, tend toward the to denote a refusal to adopt which

and the "human flourishing" goals of participatory and coop erative inquiry. of Richard Rorty, the democratic focus of constructivist inquiry, ratives of considerations, a premise 1979) is never fixed or unvarying. Rather, it is created by means of a community narrative, itself subject to the temporal and community narratives, historical conditions that through the argumentation of the participants in a discourse" (Bernstein, 1983; Polkinghorne, 1989; Schwandt, 1996). This "communicative and pragmatic concept" of validity (Rorty, tivity and relativity about truth claims or may eventuate as the result of a dialogue that moves arguments truththat formulation as well; (may be the subject of community negotiations regarding what will be accepted as truth (although there are difficulties with arises from the relationship between members of some stake-holding community (Lincoln, 1995). Agreements about truth truth can be universally known. As one of us has argued, Schwandt (1989) has also argued that these discourses, or and any agreement regarding what is valid knowledge the critical theorists, the philosophical pragmatism validity past the warring camps of objectoward "a communal test of validity can and should be bounded by moral gave rise to the community. Thomas 3uba & Lincoln, 1989). Or agreements grounded in the emancipatory nar-"a communal test of validity

The controversies around foundationalism (and, to a lesser extent, essentialism) are not likely to be resolved through dialogue between paradigm adherents. The likelier event is that the "postmodern turn" (Best & Kellner, 1997), with its emphasis on the social construction of social reality, fluid as opposed to fixed identities of the self, and the partiality of all truths, will simply overtake modernist assumptions of an objective reality, as indeed, to some extent, it has already done in the physical sciences. We might predict that, if not in our lifetimes, at some later time, the dualist idea of an objective reality suborned by limited human subjective realities will seem as quaint as flat-earth theories do to us today.

VALIDITY: AN EXTENDED AGENDA

has to be answered in not missed nor readily configured by new-paradigm practitioners (Angen, 2000; Enerstvedt, 1989; Tschudi, 1989). Validity canconcept of validity is a more irritating construct, one neither easily dispositivist frameworks, it is viewed as conceptually flawed. But cal, philosophical, and pragmatic rationales for examining the more fertile than Lincoln, Mathison, & Mertens, 1998; Scheurich, 1994, 1996). (Howe & Eisenhart, 1990; Kvale, 1989, 1994; Ryan, Greene, Nowhere can the conversation about paradigm differences be Validity is not like objectivity. There are fairly strong theoretibe dismissed simply b objectivity in the and finding it wanting. Even within extended controversy about validity way or another: Are these findings ecause it points to a question that

> is the royal road to ultimate knowledge. In new-paradigm inquiry, however, it is not merely method that promises to deliver on some set of local or context-grounded truths; it is also the processes of interpretation. struction of social realities (Lincoln & Guba, 1985), no suited than others for conducting research on human conwould argue that a single methodlarger their claims to delivering on truth (Richardson, 1994). Thus, although one might argue that some methods are more mate truth and, in fact, is the conflation between method and interpretation. The postmodern turn suggests that no method can deliver on ultiers with multiple, sometimes conflicting, mandates for what constitutes rigorous research. One of the issues around validity same time, radical reconfigurations of validity leave researchrelated to the way others construct their social worlds) that I may trust myself in acting on their implications? More to the point, would I feel sufficiently secure about these findings to construct social policy or legislation based on them? At sufficiently authentic (isomorphic to some reality, trustworthy, I feel sufficiently secure about these findings to "suspects all methods," the more so the or collection of methods-

attended to with some seriousness. issues as prolonged engagement and persistent observation anthropological and sociological methodological theorists. Those methodological criteria are still useful for a variety of reasons, not the least of which is that they ensure that such two forms of rigor, we assembled a set of methodological crite study itself. Prior to our understanding that there were, indeed, over another author and reader in ascribing salience to one interpretation soning, plausible alongside some other reality that is known to both a community consent and a form of rigor-defensible reain the application of method, whereas Thus, we have two arguments proceeding simultaneously. The first, borrowed from positivism, argues for a kind of rigor largely borrowed from an earlier generation of and in framing and bounding the interpretive the second argues for thoughtful

It is the second kind of rigor, however, that has received the most attention in recent writings: Are we *interpretively* rigorous? Can our co-created constructions be trusted to provide some purchase on some important human phenomenon? Do our findings point to action that can be taken on the part of research participants to benefit themselves or their particular social contexts?

Human phenomena are themselves the subject of controversy. Classical social scientists would like to see *human phenomena* limited to those social experiences from which (scientific) generalizations may be drawn. New-paradigm inquirers, however, are increasingly concerned with the single experience, the individual crisis, the epiphany or moment of discovery, with that most powerful of all threats to conventional objectivity, feeling, and emotion and to action. Social scientists concerned with the expansion of what count as social data rely increasingly on the experiential, the embodied, the emotive qualities of human

ring, and near and far future. promise for projecting where qualitative method conversations. Those edges are where the border matic controversies are often taking place at the definitions of social science is appropriate because the paradigthis discussion, we believe make life conflictual, moving, and problematic. descriptions of human life and to capture those elements that sonal experience and performance methods, both to overcome the abstractions of a social science far gone with quantitative Fine, Weis, Weseen, & Wong, 2000) and Ellis (2009) concern themselves with various forms of autoethnography and per-Sociologists such as Carolyn Ellis and Arthur P. Bochner (2000) and Richardson (2000), qualitative researchers such as Ronald pelias (1999, 2004), and psychologists such as Michelle Fine (see experience, which contribute accordingly, they are the adoption the narrative quality to a life the places of the most radical For purposes of show s will be in the work is occur-2009) concern the of those most

Whither and Whether Criteria

forms and limits of human knowledge and functioning criteria might be for judging social inquiry. have some preliminary understanding of what entirely different practical philosophy—a deep questioning about how we shall get on in the world and what we conceive to be the potentials (p. 68). When social inquiry becomes the practice of a form of considerations as well as more conventionally scientific ones" philosophy, characterized by "aesthetic, prudential, and moral resituates and resuscitates social inquiry, with other contemporary philosophical pragmatists, within a framework that transdisputes about what is correct or incorrect, true or false" not, however, himself say farewell to criteria forever; rather, he Schwandt (1996), who suggests that we say "farewell to criteriolvalidity. The first and most radical is a conversation opened by At those edges, several conversations are occurring around has created a virtual cult around criteria. Schwandt does or the "regulative professional social inquiry norms for removing into a form of practical doubt and settling the potentials then we (p. 59);

knowledge as-practical-philosopher. He or she might be "evaluated on the philosophy: We might make judgments about the social inquirerthird way in which we might judge social inquiry as practical research encounter," critical intelligence perspectives, or with different lenses. Second, he proposes a might seek to understand the aims of practice from a variety of displac[ing] lay probing of social problems, capacity to engage in moral critique." And finally, he proposes a "enhancing or cultivating critical intelligence in argues, we should search for a social inquiry that "generate[s] edge for which we do not yet have the content, but from which we social inquiry as Schwandt (1996) that complements practical philosophy" that has as its aim proposes or supplements rather than three such "a form of knowlparties to the

success to which his or her reports of the inquiry enable the training or calibration of human judgment" (p. 69) or "the capacity for practical wisdom" (p. 70). Schwandt is not alone, however, in wishing to say "farewell to criteriology," at least as it has been previously conceived. Scheurich (1997) makes a similar plea, and in the same vein, Smith (1993) also argues that validity, if it is to survive at all, must be radically reformulated if it is ever to serve phenomenological research well (see also Smith & Deemer, 2000).

that we now turn. what we might use to make both professional and lay judgments regarding any piece of work. It is to those versions of validity construction that we may feel safe in acting on them, or, more important, that members of the community in which the research is conducted may act on them? To that question, there specific social inquiries that are faithful enough to some human question embedded in validity: How it is possible for us to do in this chapter.) To return to the central the relativity of truth. (For a more sophisticated explication and critique of forms of constructivism, hermeneutics, and interreflective of, critical theorist and participatory paradigms, as well as constructivism, although Schwandt specifically denies foundationalists and nonfoundationalists far more clearly than out distinctions between realists and nonrealists and between pretivism, see Schwandt, 2000. In that chapter, Schwandt spells dialogic, the idea of practical wisdom, and moral discourses, much of Schwandt's work can be seen to be related to, and efforts. These dialogic efforts are quite clearly themselves forms of "moral discourse:" Through the specific connections of the criteria we as a scientific community might adopt, but rather what the nature of social inquiry ought to be, whether it ought both the transformation and the criteria are rooted in dialogic personal communication, August 21, 1998) is quite to undergo a transformation, and what might be the basis criteria within a projected transformation. Schwandt (1989; also no final At issue here is not whether we shall have criteria, answer. There are, , however, seen we know when we have several discussions clear to, and whose

Validity as Authenticity

criteria were instead rooted in the axioms from any concerns carried over from the positivist legacy. The the paradigm we had tried to describe and construct and apart Guba & Lincoln, 1981), each ground disciplined inquiry, alongside research of a social constructionist inquiry (see Guba & Lincoln, 1989). We described five potential outcomes constructivist inquiries (rather than the application of methods; developed in response to a challenge by John K. Smith (see criteria for judging the processes and Smith & Deemer, 2000). In those criteria, we attempted to locate Perhaps the first nonfoundational led in evaluation is one form of outcomes of naturalistic or and policy analyses; criteria were those concerns specific to and assumptions of

holder or participant voices reflects, we believe, a form of bias. pp. 245and voices should be apparent in the text. Omission of stake is, all stakeholder views, perspectives, values, claims, concerns, authenticity, and tactical authenticity (Guba & Lincoln, 1989, fairness, ontological authenticity, educative authenticity, catalytic or "valid" constructivist or phenomenological inquiryinfer them. Those authenticity criteriabelieved them to be hallmarks of authentic, trustworthy, rigorous, the constructivist paradigm, insofar as we could extrapolate and -251). Fairness was thought to be a quality of balance; that so called because we

we had proposed (see, e.g., Sechrest, 1993). were sufficiently self-aware It was a point to which our proposed had strong moral and ethical overtones, a point to moral critique. In fact, the under our theoretic and practice feet—reflective also of Schwandt's (1996) "critical intelligence," or capacity to engage in these criteria cannot be that particular historical moment (1989), there is no reason social or organizational purpose. Although we failed to see it at surround them or with whom they come into contact for some participants and, in the second, by individuals about those who level of awareness, in act with energy to ensure that all voices in the inquiry effort had a chance to be represented in any texts and to have their stories authenticity were designated as criteria for determining a raised treated fairly and with balance. Ontological and educative fairness was defined by deliberate attempts to prevent marginwhich we later returned (see, e.g., Lincoln, 1995, 1998a, 1998b). alization, to act affirmatively with respect to inclusion, and to are reflective of inquirer blindness or subjectivity. Rather, this cerns of objectivity that flow from positivist inquiry and that This bias, however, was the first instance, by individual research and is not related directly to the cont this point in time, with many miles to realize the implications of what critics strongly objected before we authenticity criteria we originally

tive. For purposes of this discussion, it is enough to say that we tivity and bias has a long theoretical history, and this chapter is learning experience, practical, embodied, gendered, and emothat either take account of subjectivity or posit it as a positive simply too brief for introduce subjectivity, resulting in bias. The problem of subjec part of the inquirer is thought to destabilize objectivity and social inquiry are the most critical because any action on the cific point that practitioners of positivist and postpositivist forms of emancipatory community action. It is also at this spe political action if participants desire such training. It is here that critical theorist action, action research, or participative or coopcapacity in research participants for positive social change and erative inquiry, each of constructivist inquiry evaluator in training participants in specific forms of social and given inquiry to prompt, first, action on the part of research participants and, second, the involvement of the researcher/ Catalytic and tactical authenticities refer to the ability of a Sn to practice begins to resemble forms which is predicated on creating the enter into the various formulations

> who believe that knowing can be separated from the knower. are persuaded that objectivity is a chimera: a mythological creature that never existed, save in the imaginations of those

as Poststructural Transgression Validity as Resistance and

an effort to create in pants, to her work, t Here we present an extended quotation to give son how such validity might be described and deployed: examining the sions of sociology; resee/refeel sociology. Reseeing and retelling are inseparable" (p. 167). The way to achieve such validity is by examining the properties of a crystal in a metaphoric sense. feels," it is necessary gressive forms permit a social science... [which] means changing one's relation-kind of social science... [which] means changing one's relationship to one's work, how one knows and tells about the sociological" (p. 166). To see "how transgression looks and how it "C-1 and denlow methods that allow us writing who seeks the an effort sought to "problematize reliability, validity, and truth" (p. 165) in validity, a deliberately uncover Richardson particularly experimental (i.e., the same hidden assumptions and life-denying represpoems new relationships: to her research partici-to other women, to herself (see also Lather, ends, 2007). 1997) has proposed another form "transgressive" form, the crystalline. and nonauthoritative, plays, Richardson says Richardson some flavor nonpositivist) (1997) that

structure, and crystallization provides us with a deepened, compoughly partial understanding of the topic. Paradoxically, more and doubt what we know. (Richardson, 1997, p. 92) we have how there is no single truth, we see how texts validate themselves); can be both waves and triangulation, crystallization. In postmodernist mixed-genre texts, directions. What we Crystals grow, change, alter, but are not amorphous. Crystals prisms that reflect externalities and refract within themsel I propose that the central imaginary for "validity" for postmodernist texts is not the triangle—a rigid, fixed, two-dimensional object. Rather the central imaginary is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, reating different colors, patterns, arrays, casting off moved from plane geometry to light theory, where light both waves and particles. Crystallization, without losing e, deconstructs the traditional idea of "validity" (we feel eflect externalities and refract within multidimensionalities, and angles of approach. see depends upon our angle of traditional idea of "validity complex, themselves, repose. Not in different

the research: discovery, seeing, telling, storying, representation. phor for validity. The properties of the crystal-as-metaphor help writers and readers alike see the interweaving of processes in cesses of the research that "flow" together) is an attractive metamultiple layers of meaning), through which we can see both "wave" (light wave/human currents) and "particle" (light as turned many ways, "chunks" The metaphoric "solid object" (crystal/text), which can be of energy/elements of truth, feeling, connection, prowhich reflects and refracts light (light/

Other "Transgressive" Validities

presencepresence for further reflections and disquisitions on validity). discourse theory, hence textual revelation (see form a way of interrupting, disrupting, and transforming "pure" tices of engagement and self reflexivity" (p. 686). Together, these (p. 679); Derridean rigor/rhizomatic validity, a form of behaving "via relay, circuit, multiple openings" (p. 680); and voluptuous/situated validity, which "embodies a situated, partial tentativecra/ironic validity; Lyotardian paralogy/neopragmatic validity, a form of validity that "foster[s] heterogeneity, refusing disclosure" tion of counterpractices of authority that take the crisis of representation into account" (p. 674). In addition to catalytic tion of countries....via a dispersion, circulation Richardson is not alone in calling for forms of validity that are "transgressive" and disruptive of the status quo. Patti Lather (1993) seeks "an incitement to discourse," the purpose of which and "brings ethics and epistemology together ... (Lather, 1986), Lather (1993) poses validity as simulainto a disturbing, fluid, partial, and problematic—a poststructural and decidedly postmodern form of displace its and prolifera-Lather, 2007 crisis of

Validity as an Ethical Relationship

research, philosophy, and women's studies (Lincoln, 1995). human flourishing; and sharing of the perquisites of privilege that accrue to our positions as academics with university positions. Each of these standards was extracted from a body of profound regard for how science can (and does) contribute intense self-reflexivity; see, for instance, Heron & Reason, 1997); reciprocity or the extent to which the research relationship becomes reciprocal rather than hierarchical; sacredness, or the polyvocality; critical subjectivity (or what might be termed about emerging criteria for quality that were also epistemology/ethics nexus. Seven new standards quality; voice, or the extent to which from that search: positionality, or Lincoln, 1995). The result was the first set of understandings in which the ethical intersects both the interpersonal and the epistemological (as a form of authentic or morality" (p. 105; quoted in Peshkin, 1993, p. 24). The way in which we know is most assuredly tied up with both what we know and our relationships with our research participants. fication often carries us farther and farther from the heart on Nel Noddings's (1984) observation that "the search for justi-Accordingly, one of us worked on trying to understand the ways Parker As Lather (1993) points out, poststructural form "bring ethics and epistemology together" (p. 6) discourse communities and research sites as arbiters often from disciplines as disparate as its own moral trajectory" (p. 24). Alan Peshkin reflects standpoint, judgments; spehas the quality of (p. 686); indeed, valid knowing; management, were derived rooted in the ms for validiof knowing

POSTMODERN TEXTUAL REPRESENTATION Voice, Reflexivity, and

as those problematics are displayed tive and literary forms that direct ernists to reflect on their represent practices become more problematic. ing, but painful issues are voice, the human emotion. postmodern/poststructural textual Texts have to do a lot more work these days Even as they are charged by poststructuralis literary forms that voice, the representational poststructuralists directly ntational practices, Three of the most en in. representation, status of reflexivity, and the shift toward openly deal with than in and postmodespecially the engagnarrathose

reformulations) of the in designed 2002). Performance texts, in particula immediacy to the voices of researchers reformulations) of research, voice can mean not only maxima participatory forms of research, voice can mean not only maxima a real researcher—and a researcher's voice—in the text, but also letting research participants speak for themselves, either in also letting research participants speak for meetings," or other Rosanna Hertz (1997) describes voice pants far beyond their own sites and locales (see McCall, 2000). oral and performance-oriented media more conscious of having readers "hear" permitting readers to hear the exact word researchers became more conscious of the abstracted realities their texts created (Lather 2007), they became simultaneously more conscious of having readers "hear" their informants to mean many things to different researchers. In former the only appropriate voice was the "voice from nowhere""pure presence" of representation, as Lather (2007) terms Voice is a multilayered problem, simply because it has come by research participants themselves (Bernal, rformance texts, in particular, give an emo the informants. the lapses, pauses, stops, st informants. Today, especially Lather (2007) terms it. can mean not only having words (and, occasionally, or communication forms and research particiin the text, but starts, emotional H. more eras,

author. respondents within the text. A third dimension appears when self is the subject of the inquiry. . . . Voice is how authors exprehemselves within an ethnography. (pp. xi-xii) taneously writing the respondents' accounts and representing their selves. Voice has multiple dimensions: First, there is the voice author. Second, there is the presentation of the voices of a struggle to figure out how to present the author's self while simulis the presentation how authors express voices of of the

ately and squarely within their texts (even though, as Geertz, 1988, has demonstrated finally and without doubt, the authorial down rhetoric" of positivist inquiry (Firestone, 1987) find i difficult, if not nearly impossible, to "locate" themselves deliber voice is rarely genuinely absent, or eve tions of ethnographers trained in the down rhetoric" of positivist inquiry (F commonsense understanding of "expressing ourselves." But knowing how to express ourselves goes far beyond the n hidden). (even though, as Geertz, "cooled-out, 1987) find it stripped-Genera-

practices of reflexivity and narrativity, without which achieving a voice of (partial) truth is impossible. cises abstracted voice of poetry Smithies's (1997) ing ethnographic work in various literary formsovercome Specific are hard work. and textual e plays the Troubling the Angels—can help a researcher e tendency to write in the distanced and of the disembodied "I." But such writing exer-Troubling the Angels-e tendency to write i This is also work that is embedded xperimentation can help; that is, Richardson's compos in the

Reflexivity

selves (p. 5). Each of those selves comes into play in the research setting and consequently has a distinctive voice. field" (p. selves (p. 5). Each of those selves and personally create our standpoints), and situationally created based selves, brought selves (the selves that historically, socially, only "bring the self to the field ... [we also] create the self in the field" (p. 3). She suggests that although we all have many selves we bring with us, those selves fall into three categories: researchproblem and with those with whom we engage in the research process, but with ourselves and with the multiple identities that represent the fluid self in the research setting (Alcoff & Potter, 1993). Shulamit Reinharz (1997), for example, argues that we not only "bring the self to the field ... [we also] create the self in the forces us to come to terms not only with our choice of research know the self within the processes of research itself. Reflexivity and respondent, in Peter Reason and John Rowan's edited volume, Human Inquiry Reflexivity is the process of reflecting critically on the self as researcher, the "human as instrument" (Guba & Lincoln, 1981). (1981). It is a conscious experiencing of the self as both inquirer is, we would assert, the critical subjectivity discussed early on as teacher and learner, as the one coming to

the process of engaging in research is far clear that this bitextual reading of the processes of qualitative But D. Jean Clandinin and F. Michael Connelly (1994) have made "writing up" (fieldnotes) characterized qualitative interactions with respond process of field and later in the discovery processes of writing, but also our interactions with respondents, in who we become to them in the and paradoxes shape not binaries, contradictions, and paradoxes that form our own lives ways in which research efforts are shaped and staged around the sensibilities demands that Reflexivitymust question ourselves, too, regarding how those binaries paradoxes shape not only the identities called forth in the becoming to ourselves (Mayan, 2009). Someone once too simplistic. In fact, many texts are created in concerning we as well cerning quality in qualitative research—interrogate each of our selves regarding the fieldwork. as the poststructural and postmodern g quality in qualitative research and "writing down" research as the twin processes (the narrative).

the texts, notes, presentations, and possibilities—is also a process of discovery: discovery of the subject (and sometimes of the problem itself) and discovery of the self.³ merely the transcribing of As Richardson (1994, 1997, 2000) makes clear, writing is not some reality. Rather, writing--of all

> rary of formulations. The good news is that the multiple selves—ourselves and our respondents—of postmodern inquiries may give rise to more dynamic, problematic, open-ended, and complex forms of writing and representation. The bad news is that the multiple selves we create and encounter give rise to more dynamic, problematic, open-ended, and complex forms of the needs of our intended audiences. the needs ter of spec must be made. Often such choices are made on the basis of both it is nevertheless a buffet ter of specific model (e.g., critical feminist studies, queer theories, hybrid theorists, postcolonial theorists, and the like) to which we are theoretically, philosophically, and morally inclined, writing and representation. Among the various proposals for textual presentations, it is occasionally difficult to know to which proposals we should be attending; while it is often a mat-There is good news and bad news with the most contempoour research of wildly rich fare, and some choices participants and coresearchers

Postmodern Textual Representations

Catherine Stimpson (1988) has observed: which may also serve subtly to re-create this world, rather than some other, perhaps more complex, but just one; Eisner, 1997). those whose ways) "this way" ways) and rather simpler than it is, and they may reinscribe enduring forms of historical oppression. Put another way, we are confronted with a crisis of authority (which tells us the world is scientific method: They may lead us to believe the world is There are two dangers inherent in the when perhaps it is some other way, or many a crisis of representation (which serves e lives we appropriate for our cocial and appropriate for our social sciences, conventional texts reinscribe enduring to silence

also be a narrative, a sequence of images and ideas....Or, a representation can be the product of ideology, that vast scheme for showing forth the world and justifying its dealings. (p. 223) can be an Like every great word, "representation/s" is a stew. A scrambled menu, it serves up several meanings at once. For a representation image visual, verbal, or aural. . . . A representation can

social science and less conveniently encompassed; that transgress aries of conventional social science; and that seek that forgo closed, bounded worlds ation of new center to the underlying ideologies) that texts may foster is through the cre-One way texts that break boundaries; that move from the margins to comment on and decenter the center; sed, bounded worlds for those more open-ended about human life rather than on subjects. confront the dangerous illusions (and science; and that seek to create a the bound-

rather, they are texts that seek to break the binary between science and literature; to portray the contradiction and truth of human experience; to break the rules in the service of showing, nightmares (although they may be typographically nonlinear); Experiments with how to do this have produced "messy texts" (Marcus & Fischer, 1986). Messy texts are not typographic Experiments

> 2000; Tierney & Lincoln, 1997). tyranny embedded in representational practices (see Richardson, reflexive interrogations, and deconstruction experimenting with personal narratives, first-person accounts, inquirers also tions and tragedies of living that existence. Postmodern representations search out and experiment with narratives that expand the range of understanding, voice, and storied variations in human experience. As much as they are social scientists, both the eternal verities of human existence and the daily irritaeven partially (Flax, 1990), how real human become storytellers, poets, and playwrights, of the beings cope with forms of

private and "nonscientific" until now. will, however, continue to be untidy, experimental, and driven by the need to communicate social worlds that have remained nous audiences. Those that are produced for scholarly audiences text, for the consumption, reflection, and use of some forms of inquiry may never show up world because their purpose will be use in the whom may be outside the scholarly and academic world. In fact, some forms of inquiry may never show up in the academic representational practices is that they will proliferate as forms and they will seek and demand much of audiences, many of The only thing that can be said for certain ab the number of those engaged in inquiry and the realms of social and intrapersonal life that become interesting to researchers. inquirer, brings a unique perspective to our understanding, the all representations, fail us. Because, too, each inquiry, each cast that life into words that exhibit perfect one-to-one correspondence with that experience. Words, and therefore any and possibilities for matic, and rhetorical structure are far from being either explored or exploited fully expanding and, at the same time, the forms of narrative, drabecause the ideas of what constitutes legitimate inquiry are controversies Representation may be arguably the most openbetween life as lived and experienced and our ability to communicate social worlds that surrounding phenomenological variation and exploration are and because we know that there is immediate conout postmodern limited only by local or indigeresearch today ended of the

A GLIMPSE OF THE FUTURE

of inquiry from others. versies are bound to continue as practitioners of the various new and emergent paradigms continue either to look for common ground or to find ways in which to distinguish their forms of the critical ones, and discussion, dialogue, and even controunder discussion for the near and far future. But they are some The issues raised in this chapter are by no means the only ones

several traditions tists could work within a common discourse some way of resolving their differences, such that both positivist and new-paradigm forms of inquiry might find Some time ago, we expressed our hope that practitioners of once again. In retrospect, such a resolution and perhaps even all social scien-

> world in one color. from hearing only the voices of Western Europe, emancipation from generations of silence, and emancipation from seeing the Hannah Arendt calls "the coerciveness conjectural path, when its history is written, we will find that this social scientists might ascribe in some common terms and with mutual understanding. Rather, we stand at the threshold of a history marked by multivocality, contested meanings, paradigmatic rather than fixed—leads us incluctably toward the insight that there will be no single "conventional" paradigm to which all controversies, and new textual forms. At some distance down this of the actual people, events, and places; that identities are fluid slippage between signifier and signified in linguistic and textual or because the reinscription of stern positivist "science" abounds, with even more rancorous pronouncements about qualitative research than we have heard in previous decades. Rather, it is because, in the postmodern (and post-postmodern) moment, and in the wake of poststructuralism, the assumption that there terms creates representations that is no single "truth" nomenologists will budge an inch (useful. This is not, however, because neither positivists nor phe appears highly unlikely and would probably been the era of -that all truths are but partial truths; that the emancipation: emancipation from n positivist "science" abounds, although that, too, is unlikely), are only and always shadows of Truth," even be less emancipation than

human beings. untied, as a means of finding where our interests where we can both be and promote others' being, exploring the ways in which our inquiries are both tied and linked, or clearly not linked, with other variables determination. Egon Brunswik, the orgonete of "tied" and "untied" variables sacred with the secular in ways that promote freedom and selfregarding how our inquiries are shaped by our own historical and gendered locations, and on inquiry into "human flourishing," as Heron and Reason (1997) call it, may yet reintegrate the cal values, on inquiry that respects communal forms of living that are not Western, on inquiry involving intense reflexivity regarding how our inquiries are shaped by our own historical research efforts. The emphasis on We may also be entering an age human forms of organization. inquiry that reflects ecologiof greater spirituality within We our interests cross organizational may variables that be in a when study period of as whole theorist, are

NOTES

McTaggart (2000) and Kincheloe and McLaren (2000). turalist, or constructivist-oriented varieties. 1. There are several versions of critical theory, just as there are several varieties of postmodernism, including classical critical theory, which is most closely related to neo-Marxist theory; postpositivist formulations, insistence on conventional rigor criteria; which divorce themselves from Marxist theory but are positivist in their arr and Kemmis (1986), and Lather (1991).and See, for instance, Fay (1987), postmodernist, See also Kemmis and , poststruc-

- rently, Weiss (1998, esp. p. 268). tions came paradigms, For a clearer understanding of how methods came to stand in to be misconstrued, or how our initial (and, we thought, quite clear) posisee Lancy (1993) or, even more cur-
- personal tone, probably because there appears to be much more "contention" than calm dialogue concerning these issues. The "cool" tone likely stems from our psychological response to trying to create a quieter space for discussion around controversial issues. What can we say? also arise as a function of the material being covered. The material we chose as most important for this chapter seemed to demand a less Although some colleagues have surprised us by correctly identifying which chapters each of us has written in given books, nevertheless, the style of this chapter more closely approximates the more distanced Richardson (2000) and Ellis and voices are clear, personal, vocal, and interior, interacting subjectivities. of "realist" writing rather than the intimate, personal "feeling (to borrow a phrase from Studs Terkel) of other chapters. Voices For example, compare this chapter than his chapter with, say, the work of Bochner (2000), where the authorial the intimate,

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NALITATIVE RESEAR

Developments, Challenges, Prospects1

Virginia Olesen

There are many discourses of feminism in circulation, and we need, at times, to deploy them all.

and qualitative research practices continue to Susanne Gannon and Bronwyn Davies (2007, p. 100)

Replicating whiteness is a m Hutchinson, & Sookraj, 2009). northern hemisphere are no longer the standard (Alexander, 2005; Arat-Koc, 2007; Harding & Norberg, 2005; Mohanty, 2003). Howard & Allen, 2000). Ideas of once dominant groups in the pragmatic orientations that feminist agendas differ wid neous feminism. Feminists draw gendered social justice. This does not assume a global, homoge tive researchers to address enduring and emergent questions of decolonized feminist research. and transnational feminist work, insights, and practices expand, even as they destabilize some foundations. Energizing these developments is the growing importance of "endarkened"/ research practices exist as new ideas and practices emerge, old ones ossify or fade (Fonow & Cook, 2005). Amid the multiple complexities, maturing and deepened developments in theory be highly diversified, contentious, dynamic, and challengresearch on intersectionality, participatory action research eminisms ing. Disparate orientations to both theoretical issues and growing importance of esearch. These position feminist qualitatesearch of a major concern (Evans, Hole, Berg, reflect national contexts where from different theoretical and (Alexander,

Not Enough." ship relevant for policy to frame and harness passion to challenge injustice around women's health, one of my enduring concerns. Feminist postcolonial and deconstructive thought This chapter derives from the sharpening and ⁰wn research sensibilities since my That chapter called for incisive feminist scholar-1975 chapter, focusing "Rage Is

> ist symbolic interaction. Postmodern research that addresses social justice issues has also influenced me, as has the work of later substantially expanded my groundedness in construction-

A review of unresolved and emergent sion of new opportunities and an social justice in difficult times. ments. A short exploration follows of introduce a discussion of transformative themes feminists of color and lesbian feminists.

A brief review of diverse feminist qualitative examination some enduring concerns issues introduces discuse research will s and developof realizing

Breadth

medical knowledge (Shim, 2000), and social movements (Bell, Policy research, once errors, 2004), body and health (Dworkin & medical knowledge (Shim, 2000), and social movements (Bell, 2009; Klawiter, 2008; Kuumba, 2002). that range from interpersonal issues, that is, domestic violence (Jiwani, 2005; Renzetti, 2005), body and health (Dworkin & Wachs, 2009), health and illness (Schulz & Mullings, 2006), Feminist qualitative researchers continue to explore topics

Priyadharshini, 2003). qualitative approaches, increasingly draws feminist attention (Fonow & Cook, 2005), although the area is a challenge (Campbell, 2000; Harding & Norberg, 2005; Mazur, 2002;

it is it is the issue of knowledges. Whose how obtained, by whom, from whom, If there is a dominant theme in feminist qualitative research, of knowledges. Whose knowledges? Where and and for what purposes?