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Janet Mola Okoko
Scott Tunison
Keith D. Walker *Editors*

Varieties of Qualitative Research Methods

Selected Contextual Perspectives

 Springer

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Janet Mola Okoko · Scott Tunison ·
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Introduction to a Variety of Qualitative Research Methods

1

Janet Mola Okoko, Scott Tunison, and Keith D. Walker

This book is compilation of qualitative research concepts authored by academics and research practitioners from all over the world. The editors have observed that as the world gets smaller and increasingly interconnected, the field of qualitative research has become more diverse and inclusive of varied ways of knowing and inquiring. Context specific, more innovative, and indigenous epistemologies are finding their way into the scholarship and practice of qualitative research. This book provides a platform for authors, who are at different points in their scholarly journeys, to share place and context specific, as well as universally applied concepts, theory, approaches and methods of qualitative research. The authors of the concepts and methods were carefully identified to cover reputable practise and scholarly experience with the given concept or method.

This book provides accessible primers on the history, purposes, processes in action, strengths, limitations, references and additional resources for a variety of concepts or methods. *Variety of Qualitative Research Methods* is concise, just enough, and just in time. This book uncovers concepts and methods used internationally, and also demonstrates different ways of knowing and world views with integrity, rigor, and relevance. The topics are not explored in a significant depth but work as signposts with provision of relevant literature and resources that allow the reader to continue their explorations of these topics with further sources and conversations. While fully recognizing the extant concepts and frameworks, this book

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strengthens the ties within existing literature on qualitative research. By including references and online links to resources associated with the various concepts and methods, the book provides the reader with access to more literature and descriptions that tolerates and invites adaptation of various methods in a complementary fashion. This book is not meant to guide the readers on how different methods or concepts might align or complement one another but rather provides an introduction to an array of methods for consideration. The diversity and strengths of the authors provide this book with a powerful set of qualitative tools and ways of approaching research. Because of its accessibility and the nature of its contents, research practitioners, scholars, students, and instructors of foundational research courses will find this volume incredibly useful.

Variety of Qualitative Research Methods presents more than 70 qualitative research concepts that have been used by researchers and practitioners in the social sciences and humanities. The book has a list of authors with their designations and the institutions with which they are affiliated. We have been honoured to work with these contributors.

1.1 Organization of *Variety of Qualitative Research Methods*

The concepts include methods and methodologies applied in various qualitative research context. Each concept is contained in a stand-alone chapter that is authored by a researcher or practitioner who has had some scholarly experience with the particular method. The chapters could be categorized in various ways. For instance, the chapters roughly fall into four broad functional themes, namely: (i) theoretical perspectives (ii) methodological frameworks/ approaches to research (iii) data collection methods and (iv) data analysis. But, instead, we have chosen to present the chapters in alphabetical order, using the titles of the concepts to provide easy access for readers. The chapters follow a prescribed outline which gives the reader a better sense of predictability in terms of the layout of the book and its chapters. Each chapter starts with a brief historical background of the concept, followed by a concise description of the concept, and the processes used in the concepts application. Readers are then provided with the possible ways in which the concept might be used, and its benefits. Each chapter concludes by providing readers with some strengths and limitations of the concept and a list of references that authors have used in the chapter. Each chapter also provides instructors and students of qualitative research with some exercises. These are designed by contributors to enhance readers' understandings of concepts and their uses.

The decision to alphabetize the chapters was driven by the chapters' multi-dimensional nature and the sense that many of chapters could comfortably straddle a number of the categories, themes and functions (as above). For instance, some of the theoretical perspectives may also be seen as research frameworks. Similarly, some of the frameworks might be seen as research approaches to collect, organize, analyze, or interpret data. To further guide the reader, the editors have provided a table that disaggregates the chapters into clusters of similar methods and including

the pages where they can be found (see Table 1.1). A brief description of the chapter commonalities is provided.

1.2 Uniqueness of *Varieties of Qualitative Research Methods*

This book is unique because:

- The book offers concepts and methods that are place and context sensitive, as well as approaches which are universally applied qualitative research.
- There is no other book that provides brief overviews of such a variety of qualitative research methods in the way that this book does.
- The book provides readers with accessible primers (background, purposes, processes in action, strengths, limitations, and references) for a wide variety of concepts and methods used in qualitative research.
- The book provides overviews of concepts used by qualitative researchers from diverse contexts and speaks to the different ways we can know and inquire, as we do so with integrity, rigor, and relevance.
- This book strengthens ties with existing literature on qualitative research with its focus on providing readers with an introduction to an array of concepts, methods, and means for inquiry.
- By including references and links to resources associated with the various methods, the book provides the reader with access to descriptions that tolerate and, indeed, invite adaptation of methods.
- The diversity and strengths brought to this book by its authors provides the book with world-wide appeal. We are pleased to present readers with a selection of newer methods and a number of Indigenous methods that have not previously been collected together within a single volume.

1.3 Possible Uses of *Varieties of Qualitative Research Methods*

Our original and primary vision for this book has been that we provide an introductory textbook to qualitative concepts and methods to be adopted by instructors for their undergraduate and graduate levels courses. The editors love doing interviews, conducting focus groups, observing groups and pouring over background documents in their own research efforts. However, the world of qualitative research is so much larger, there are so many nuisances, varieties, complimentary ways of knowing, and new methods to explore. We might ask: Why can't the picture of what constitutes the world of qualitative methods be presented with descriptions of its splendor of colours, tones, and textures. There are emerging methods and epistemologies that help expand our imaginations and raise our antennae and receptors to serve our research curiosities in rather exciting ways. The section above provides some of our reasons for our inviting colleagues to contribute to this book.

Table 1.1 Location of similar methods

Category	Chapter	Page
Theoretical perspective	Actor-network theory	15
	Critical race theory	97
	Critical theory	103
	Facet theory	177
	Reception theory	413
	Realist analysis	393
	Symbiotic interactionism	457
Methodologies framework/approach to research	Action research	9
	Affinity research	21
	Archival research	35
	Appreciative inquiry	29
	Arts-based inquiry	41
	Autoethnography	53
	Biographical narrative	59
	Case studies	67
	Duo-ethnography	147
	Ethnomethodology	167
	Feminist autoethnography	185
	Grounded theory	203
	Hermeneutics	217
	Life history narrative	287
	Narrative inquiry	325
	Nominal group	341
	Observational study	336
	Phenomenography	371
Phenomenological studies	377	
Portraiture	376	
Qualitative longitudinal research	401	
Situation. analysis	439	
Data collection methods	Asset mapping	47
	Deliberate public engagement	127
	Discursive positioning	133
	Electronic Delphi	155
	Focus groups	191
	Interpretive/expert panels	243
	Interpretive descriptions	257
	Observational study	351
	Online focus groups	359
	Participatory learning and action	365
	Photo elicitation	383
	Photo voice	389
	Portraiture	395
	Reflective journaling	419
	Video voice	475
World cafe	481	

(continued)

Table 1.1 (continued)

Category	Chapter	Page
Data analysis	Coding qualitative data	73
	Comparative analysis	79
	Content analysis	85
	Cultural domain analysis	109
	Document analysis	139
	Electronic Delphi	155
	Force field analysis	197
	Harnessing insights with NVivo	209
	Manual transcription	295
	Metaphor analysis	317
	Naturalistic decision making	333
	Interpretative analysis	249
	Interpretive phenomenological analysis	269
	Realist analysis	407
	Reflexive bracketing	425
	Rhizoanalysis	431
	Social network analysis	445
Structural narrative analysis	451	
Thematic analysis	463	
Indigenous methodologies	Decolonizing autoethnography	121
	Decolonizing methodology: Pacific lens	115
	Embodied research	161
	Fa'afaletui framework	173
	Kakala framework	275
	Kaupapa Mauri	281
	Melanesian Tok Stori	303
	Indigenous Metissage	231
	Indigenous participatory action research	237
	Métissage	309

However, we want to add that students who are given opportunity to survey an array of methods and who are invited to think both intentionally and extentionally about the key concepts of various qualitative research designs will discover the power, potential and voice generating capacities of qualitative inquiry. Beyond first introductions to concepts and methods, students will find helpful guidance for their inquiring minds, for asking different questions, for framing inquiry in unexpected ways, and for pursuing causes and curiosities in ways that both expand their understandings and help make room for wisdom to grow. We believe that there will be researchers (both novice and experienced) who will resonate afresh with some of the helpful descriptions found in the research worlds of the chapter authors. As indicated, we know of no other collection that affords the range of description and that pushes out the walls of qualitative methodology, methods and allied constructs in a fashion that leaves more space and discretion in the hands of researchers. We are confident to say that we might have included 150 qualitative research methods but we decided to delimit this volume to half that number.

1.4 Engagement with *Varieties of Qualitative Research Methods*

With these uses and a myriad of commendable ways to use this book as a course text in mind, each chapter author has helpfully created some engagement questions, provided some additional resources, and, of course, a chapter specific reference list. For the most part, authors have used a common outline to more readily enable concept and method comparisons. Each chapter provides a short section on background to the concept and methods, examples and domains of use, along with processes, strengths and limitations of the approach to qualitative research.

We have experimented with many approaches to using these chapters. The instructor might present a “problem of inquiry” or research context or client specifications for research or research goal and ask individual or groups of students to propose what they believe might be the most appropriate approaches from the chapters provided. Students may be asked to imagine a design for their particular research using one or more of the chapters to guide their projections and aspirations. Students might role play a discussion or debate with respect to the most appropriate approach for a particular research project (giving particular attention to criteria such as rigor, relevance, strengths, weaknesses, feasibility, etc.). You’ll notice that many of the engagement exercises provide creative ideas for using the chapter materials.

We are particularly pleased that many of our author-colleagues have presented a number of Indigenous approaches for this volume. A further examination of ontological, epistemological and methodological assumptions which attend to these and to all approaches may lead to some terrific and enduring learning for researchers. There are also a number of approaches that will provide exposure to critical and creative qualitative research. We think this is healthy and will foster many adaptations and applications for researchers.

It is our view that well-equipped researchers will have developed an array of research competencies and that expanding their portfolio of approaches may increase their potential for adding value to the pursuit of insights, thicker and more diverse perspectives, as well as serving the aims of uncovering understandings, meanings, and wisdom.



Janet Mola Okoko is an Associate Professor in the Department of Educational Administration, College of Education at the University of Saskatchewan in Canada. Her research focuses on school leadership preparation and development. She has used qualitative research approaches such as case studies, phenomenology and phenomenography, with contextualized methods that incorporate interviews, focus group, mind mapping, transect walk, and photo elicitation, to study school leadership problems in various African countries and in Canada. She is currently studying teacher leadership, as well as school and system leaders' work culturally and linguistically diverse Newcomer/ Migrants. She has published work on school leadership preparation and development in Kenya, and on the experiences of Canadian school leaders with newcomers. In addition, she has co-authored a cross-cultural analysis of teacher leadership, and school principals' preparation in Kenya, South Africa, and Canada. Her recent publications report on the framing of school leadership preparation and development for Kenya and the essence of school leaders' work with culturally and linguistically diverse newcomer families in Saskatchewan, Canada.



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Action Research

2

Janet Mola Okoko

2.1 Brief History of Action Research

The term Action Research was first credited by scholars and practitioners to Kurt Lewin's work from the mid-1930's (Andronic, 2010; Mertler, 2020). Action Research began to assert its place as a distinct type of research in the social sciences in the mid-1940's, after Lewin's article entitled "Action Research and Minority Problems." The article was based on a study that focused on the effectiveness of workplace training, and claimed that research conducted within the context of the problem was the key to arriving at the solution to the problem (Masters, 1995; Mertler, 2020). Lewin held the view that behaviour is influenced by the environment within which it occurs; that is, behaviour varies across time and under the influence of different environmental forces (Helskog, 2014). He viewed behaviour as a spiral process of reflection, inquiry, and action taken by stakeholders for purposes of improving their work environments and addressing social problems (Adelman, 1993; Hendricks, 2017).

2.2 Description and Process of Action Research

Simply put, Action Research is a method of systematically examining behavior in an effort to improve practice (Duesbery & Twyman, 2020). Action Research allows those who experience the issue to be the main participants in solving the issue. Two distinct types of action research have evolved with the approach: Participatory Action Research and Practical Action Research (Creswell & Guetterman, 2019; Mertler, 2020). The purpose of participatory action research is to engage the

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individuals who make up the community that is being researched as researchers in exploring opportunities to improve the quality of lives in their community; whereas practical action research focuses on addressing a specific problem of practice in designing “how to do” action research (Creswell & Guetterman, 2019; Mertler, 2020). Authors have proposed various models for the action research process, but all of these share a non-linear recursive process. For instance, Kurt Lewin depicted this research as a spiral process which includes fact finding, planning, taking action, evaluating and amending the plan before moving into a second action step (Helskog, 2014). Stringer (2008) simply described the process as a series of look, think and act routines, where the participant observes, reflects and takes action that leads to the next stage. Whereas Mertler (2020) described the process as having four stages: planning, acting, developing and reflecting. Nevertheless, the action research process generally has the following stages:

1. Identifying the problem
2. Developing the research plan
3. Gathering and analyzing data
4. Interpreting data
5. Acting on evidence
6. Evaluating/reflecting on the process
7. Next cycle.

Reviews of literature confirmed the following features as being central to the application of Action Research: a practitioner and collaborative focus, participatory and self-reflective, a dynamic process, a plan of action and sharing research (Creswell & Guetterman, 2019).

2.3 When and How Action Research is Used

Most applications of Action Research are found in the study of organizational change, social policies, social assistance and information systems (Andronic, 2010). It has been described as “learning in and through action and reflection” (McNiff, 2013, p. 24) and is used in a variety of contexts, including health care, social sciences, nursing, creative arts, business studies, and workplace professional growth courses and higher education. Action Research is also widely used for school improvement and for teacher-initiated classroom-based inquiry to improve the quality of teaching and learning (Creswell & Guetterman, 2019; Mertler, 2020). Since it is intent on improving learning and practice, it is often viewed as an excellent approach to educational research (McNiff, 2013; Mertler, 2020; Stringer, 2008).

2.4 Critical Elements of Action Research (Strengths and Limitations)

Action Research is an excellent approach to bridging the gap between theory to practice. Action Research can be used to improve professional practice, to empower and to engage practitioners intellectually, and professionally. At the same time Action Research can provide participants with opportunities for professional growth. Its collaborative nature allows for institutional improvement, and also renders this approach to collaborative practice (Creswell & Guetterman, 2019; Mertler, 2020). Participatory Action Research has the potential to provide robust real-world application, test research findings and to ensure that research activity responds directly to the needs of the participants because it's interventions target the knowledge and priorities that are set by the participants. The participants are engaged throughout the process and, therefore, they are able to assess and contribute to the planning, development of the tools, and evaluation (Mackenzie et al., 2012).

On the other hand, Action Researchers need to overcome traditional controversies and trajectories when conducting participatory Action Research. In the line with the pragmatic-constructivist approach, this still implies actively taking part in the facilitation of social infrastructures that enable the various participants concerned or affected by the process at hand to have 'a voice' and the ability to take part in 'defining reality' (Thorkildsen, 2013). Action Research has had a hard time justifying itself as a scientific approach and, as a result, it is a diversely understood and debated research tradition. This is so both in the general philosophy of science and in the Action Research field itself, within the larger field of qualitative research (Helskog, 2014).

The problem of justifying Action Research persists as a core issue to everyone claiming to do it. Helskog's (2014) argument was that a pragmatic and integrative Action Research approach might be the most fruitful, and that justification to some extent needed to include convincing others that it is valid.

Engagement Activities

1. List five areas that need improvement in your practice.
2. Using the main features of Action Research, describe how each one of the areas may or may not be suitable for Action Research.
3. Select three areas out of the five identified above and reflect on the steps of Action Research that would be challenging to implement.
4. Describe the resources that would be required to conduct Action Research and identify which of them would be most difficult.

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Online Resources

- Overview of Action Research (2018) <https://www.youtube.com/watch?v=cmBSKK9izao> 12:48 min
- Action Research development (2020) https://www.youtube.com/watch?v=ns7S-N4_aJ0 2:08 min
- What is Action Research (2016) <https://www.youtube.com/watch?v=kTwmdPSSgDs> 2:02 min
- What is Action Research (2017) <https://www.youtube.com/watch?v=Ov3F3pdhNkk> 2:24 min
- Personal empowerment through reflection and learning (2019) <https://www.youtube.com/watch?v=uzDsT-25w14> 10:52 min



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Actor-Network Theory

3

Marguerite Koole

3.1 Brief History of Actor-Network Theory

Actor-network theory (ANT) originated in science and technology studies (STS) in the early 1980s (Fenwick & Edwards, 2012) and has had a strong affiliation to Latour and Woolgar's (1979) examination of the social construction of scientific facts. Actor-network theory was taken up in the field of education in the 1990s initially by those interested in technology and by those who were skeptical of the "social" dominating educational perspectives and research. In 1994, John Law (1994) interrogated the notion of the *social order* and suggested that the social order is "*materially heterogenous: talk, bodies, texts, machines, architectures, all of these and many more are implicated in and perform*" the social (p. 2). The growth in popularity in the 2000s saw ANT applied to studies of educational policy, curriculum, teaching standards, and places (such as classrooms), to name a few. In more recent years, there has been a shift away from the network metaphor because of its linearity. Mol and Law (1994), as well as Sorensen (2009), began to use additional, more amorphous metaphors (such as *fluids* and *regions*) to conceptualize the interplay of the social and material.

In keeping with its socio-materialist underpinnings, ANT is an approach that is, in itself, always different in its enactment. Although the word *theory* appears in its name, ANT's progenitors argue that it is not actually a theory; rather, it is a sensibility. Its main focus is to trace linkages that perform entities into and out of being. For ANT researchers, all things (human and non-human) exist within a network of relations. Meaning emerges from performance (i.e., what things do); as such, meaning cannot be separated from human/non-human materiality.

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3.2 Description and Key Terms Associated with Actor-Network Theory

After-ANT (or post-ANT) scholars reject some of the classic terminology so as to avoid the reification of concepts and encourage ongoing disruption of taken-for-granted assumptions (Fenwick et al., 2011). Yet, it is important to review the classic terminology to gain a sense of ANT's goals and processes.

In his much cited book, *Reassembling the Social*, LaTour (2005) began by describing intermediaries and mediators. An *intermediary* “is what transports meaning or force without transformation” (p. 39). *Mediators*, on the other hand, “transform, translate, distort, and modify the meaning or the elements they are supposed to carry” (p. 39). A sign on the entrance of the principal's office is an example of an intermediary that conveys meaning without a large transformation. A standardized test is an example of a mediator (Fenwick & Edwards, 2012): standardized tests link how teachers perform their activities in preparing learners for the test; administrators align the curriculum to the test; and, learners' performances are connected (compared) across time and space. Intermediaries and mediators can exchange roles when exposed to new actors or actants.

An *actor* can exert a force; actors do the work and behave in ways that appear agential. An *actant* enables the actor to act. Ongoing mediation helps to maintain and/or transform the pattern of relations among actors. Through mediation, actants can be transformed into actors and vice-versa. A key is an example of an actant that, in combination with other actants, can translate (i.e., create ordering effects) a teacher into a gatekeeper of supplies (Fenwick & Edwards, 2012).

A *network* is a type of assemblage; it is a conglomeration of heterogeneous elements. Fenwick et al. (2011) described a playground as a network of human and non-human elements potentially including sports equipment, grass, swings, fences, children, game rules, and supervision. The pattern of relations amongst these actors and actants can “produce fears, policies, pedagogies, forms of play and resistances to these forms—hence, actor-network” (p. 97).

Translation refers to the relational interplay that results in patterns or configurations of elements as they seek dynamic equilibrium, interact, coalesce, or dissolve (Law, 1994). Translation leads to “sociotechnical innovations that generate new forms of immutable mobiles” or “strains towards reflexivity and self-reflexivity” (Law, 1994, pp. 102–104). *Immutable mobiles* act at a distance—whether that be physical, temporal, knowledge, or other types of distance. They maintain their pattern of relations across contexts. For example, a standardized curriculum can produce similar patterns of behaviour in geographically and temporally dispersed classrooms. A standardized curriculum is also a good example of an immutable mobile becoming an *obligatory point of passage*—that is, a pattern that multiple actors must pass through: the curriculum guides teachers' planning, learners' classroom activities, and publishers' provision of resources (Fenwick & Edwards, 2012).

3.3 Purpose: When and How Actor-Network Theory is Used

As a methodology of sensibility, ANT is intended to help reveal taken-for-granted a priori assumptions underlying the understanding of behaviour and the world. According to Fenwick et al. (2011), “ANT allows us to explore how education is assembled as a network of practices, appreciating the multiple overlapping worlds that may be lashed together as temporary stabilizations in the process” (p. 95). Rather than examine what things mean, ANT researchers examine what things do (performativity) and, thereby, how they come into and out of existence.

3.4 Processes Related to Actor-Network Theory

ANT scholars seek to avoid rigid adherence to particular methodological steps. Instead, they strive to find linkages among elements within assemblages to identify patterns of relations. The approaches they use tend to be non-reductionist. ANT researchers immerse themselves in detail. Commonly, they use ethnographic-flavoured observation. Although they generally reject formalized methodological strategies, there are recognized ways to produce an account of linkages among actors. LaTour (2005) suggests five means:

1. Study innovation: the emergence of a solution or new approach can become visible as it creates new tensions or discomfitures that ripple through the assemblage;
2. Examine routine patterns as taken up by non-experts: a teacher new to a school may verbalize frustration or ask questions about timetables, meetings, and other taken-for-granted procedures;
3. Examine breakdowns: a routine procedure or tool such as a computer ceases to function as expected provides an opportunity to examine behaviours surrounding it;
4. Examine historic accounts or tools in disuse: archival documents and collections can surface accounts of conditions, actors, and actants; and
5. Use fictional accounts: counterfactual accounts can serve to highlight the current pattern of relations and thereby raise awareness of past and present differences.

A good ANT account will “generate traceable associations” (LaTour, 2005, p. 108) that bring to attention the interplay of elements within a network.

3.5 Strengths of Actor-Network Theory

An advantage of ANT is that it provides alternative ways to understand phenomena. It is different from structuralism “because network ordering is an uncertain process, not something achieved once and for all” (Law, 1994, p. 101). ANT

contrasts with social constructionism in that it avoids presumptions of an a priori existence of the social; rather, ANT examines assemblages of human and non-human entities. Furthermore, ANT offers the possibility for ontological multiplicity as opposed to foundationalist or pluralistic views. A given phenomena, for example, can come to exist within multiple networks (or enactments) made visible through different observational apparatuses.

3.6 Limitations of Actor-Network Theory

The idea of symmetry has come under intense scrutiny. Symmetry presumes that “everything deserves explanation” (Law, 1994, p. 8) and should be analyzed in the same terms/manners. There is no a priori difference between people and organizations: both are contingent achievements” (Law, 1994, p. 101). However, symmetry does *not* presume that human and non-human are *the same*, but that they *both matter*. This has important implications for the concept of *agency*. Agency arises through the relational interplay of actors and actants within a network rather than as a result of conscious intention of an individual (Fenwick & Edwards, 2012). Although this sensibility offers the a new reading of agency, it lacks an explanation for human volition and intentionality (Miettenen, 1999).

Because of the dynamic, contingent, constantly emerging nature of heterogeneous networks, and ontological multiplicity, there is a methodological issue of delimiting boundaries. Some suggest that the network metaphor leads infinite recursivity; thereby making the delineation of units of analysis untenable (Miettenen, 1999).

3.7 Application of Actor-Network Theory

With its roots in science and technology studies, ANT is now used widely across different fields. A quick search in Google scholar for ‘actor network theory’ will reveal papers in areas such as anthropology, sociology, health studies, medical sciences, economics, information systems and more. To provide an example of how ANT has been used, Wright and Parchoma (2014) conducted a study on the use of mobile applications in craft brewing. They combined ANT with visual ethnography. Using a sequential arrangement of images, they could “show the arrangements and juxtapositions of materials, technologies and practices” (p. 247). In this way, they could trace the chains, paths and threads thereby following the actors, which included “a brewer, brewery equipment, an iPhone, apps, podcasts, YouTube videos, grains, yeasts, hops, and more” (p. 247). It is a unique and interesting example of how ANT has been applied in education.

Engagement Activities

1. Choose one of the sequential images (Figs. 13.1 or 13.2) from Wright and Parchoma's (2014) study of craft brewing.
 - a. Label the actors.
 - b. Indicate where translations occur (the lines between the individual images where translation occurs).
 - c. Locate an immutable mobile.
 - d. Locate an obligatory point of passage.
2. Netflix offers a variety of interactive choose-your-own-adventure games such as Carmen Sandiego: To Steal or Not to Steal (<https://www.netflix.com/ca/title/80994695>). Play this game (or locate a choose-your-own-adventure book from a library).
 - a. While playing locate:
 - i. five intermediaries,
 - ii. five mediators,
 - iii. five actors (at least two that are non-human),
 - iv. five actants,
 - v. two immutable mobiles, and
 - vi. an obligatory point of passage.
 - b. While playing describe (or draw):
 - i. a network within the game.
 - ii. a translation that generates more immutable mobiles.

Additional Resources

In the book *The Body Multiple*, Annemarie Mol (2003) provided a description of how atherosclerosis is diagnosed and treated. Not only does she trace the actors involved, she provides parallel texts: on one side appears the ethnographic data from interviews with doctors and patients; on the other side, she provides her reflections of relevant literature. This work crosses the disciplinary boundaries of “medical anthropology, philosophy, and the social study of science, technology, and medicine” (2003). It also demonstrates “how to do an ethnography of a disease. It is suggested that this approach can help to capture the complex ways the different parts of the body and the disease are enacted by different actors and in different places and at different times” (Cresswell et al., 2010, p. 6). Although the topic of the book is not grounded in education per se, it is a classic and famous example of ANT in action.

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Affinity Research Approach

4

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4.1 Brief History of Affinity Research Approach

The affinity research approach also known as the Kawakita Jiro or KJ method, (also referred to as an “affinity diagram”) was created by Japanese anthropologist Professor Jiro Kawakita in the 1960s. Kawakita Jiro, a cultural anthropologist, ethnologist, folkloristics Scholar of ethnogeography, was searching for a method to organize data collected from various cultures. Most of Kawakita’s work took place in the 1960s, a time before modern methodologies such as ethnography were developed. Kawakita believed there are three ways of Philosophy and Methodology of Clustering in Pattern for conducting research: “armchair science” (which consists of theorization and speculation), “experimental science,” and “field science.” Of these three, he stated that field science has received very little attention over the years and is methodologically underdeveloped. Due to the lack of viable existing methodologies, Kawakita developed a strategy for organizing data collected through fieldwork. He wanted to understand foreign cultures from their own perspectives rather than perceiving them through the conceptual framework of their culture. Furthermore, he wanted a method that would derive meaningful discoveries from a diverse and miscellaneous collection of data. According to Kawakita,

In organizing data, it is sometimes insufficient to simply go through the process of summarizing and analyzing the contents with similar quality. Why is this the case? When talking about organizing, it means as a process of collecting data that have completely different properties and are incomparable with each other and deducing some sort of sense from

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their combinations. It is also a process in which there is a discovery made from a combination of miscellaneous data. In order to 'organize' data in this sense, a mere process of categorization is insufficient. (1967, p. 53)

This insufficiency comes about because, "intrinsically, categorization is a process of grouping that occurs within a single-category data set, which focuses on similarity; some sort of common property" (Kawakita, 1967, p. 52). The KJ method was thus invented out of the necessity for "a method to integrate miscellaneous data" (Kawakita, 1967, p. 53). It is the product of a search for a way in which "significant integration can be discovered from a set of miscellaneous data that cannot be compared with each other" (Kawakita, 1967, pp. 53–54).

4.2 Description of Affinity Research Approach

Affinity Research Approach (ARA) is a method which can help gather large amounts of data and organize them into groups or themes based on their relationships. It uses Affinity tools/diagrams or clustering exercises to help in bundling and grouping information. Affinity diagramming starts from the bottom with fragments of ideas, behaviors, and observations and end up with "top" groups and relationships (Scupin, 1997). The KJ method includes four aspects: (1) a problem-solving model (the W model); (2) qualitative data formulation and analysis tools (the KJ method, etc.); (3) a new type of field research concept and method; (4) teamwork concepts for creativity. In this case, the KJ methodology is used as a supplement to a more generalized model of problem-solving referred to as the "W-shaped Problem-Solving Model" developed by Kawakita.

The W-shaped problem-solving model attempts to synthesize the experimental with the cognitive level of thought. It is Kawakita's contention that all problem-solving involves both experimental and cognitive levels. The W-shaped problem-solving formula allows one to proceed from awareness of a general problem through the collection of data, identifying a specific problem, evaluation, proposing solutions, procedures for action, verification, falsification and obtaining conclusive findings. This model is used along with the KJ Method as a basic scientific technique.

The "W-Shaped Problem-Solving Model, outlines the basic steps of scientific research which indicates that there are two parallel levels of problem-solving. One level, called the "level of thought," refers to mental or cognitive activities, and the other level, called the "level of experience," refers to events of concrete actions. Thinking and sensing are involved at different stages in the process of scientific research. In Kuwakita's formulation A-D-E-H represents the "armchair sciences," E-FG-H represents the "laboratory sciences," while A-B-C-D represents the "field sciences" (Kawakita, 1970).

As scientists encounters a problem at point A on the mentalistic level, they explore the conditions surrounding the problem between points A and B, then they collect all relevant data between points B and C. With this data they develop

hypotheses between points C and D. Returning to the level of thought at point D, they evaluate their hypotheses and decide which one to adopt, or abandon the problem solving. Then they devise experiments for testing and evaluating the hypothesis between points E and F and observe the experiments between F and G and after viewing the results, either verify or falsify the hypothesis between points F and H. If they falsify the hypothesis, they go back to point A and start the problem solving process again. Affinity Research Approach/KJ method helps researchers and scientists make sense of all information with lot of mixed data, such as facts, ethnographic research, ideas from brainstorm, user opinions, user needs, insights, and design issues (Kawakita, 1960)

4.3 When and How Affinity Research Approach Can Be Used

The affinity research is great for grouping data gathered during research or ideas generated during brainstorm. The method is also called “Space Saturate and Group.” It is used for collecting data in case studies and behavioural research designs. Using an affinity diagram can help you analyze and synthesize user research findings. The most common method of analyzing user research is thematic analysis. In thematic analysis, researchers aim to make sense of all the user research notes and observations they made by creating themes to further organize and explain what they learned (Teller & Gates, 2001).

Affinity research approach with the application of the affinity diagram tool is used to organize ideas, problems, and solutions into related groups after a brainstorming activity. It helps to categorize and organize a large amount of fragmented information into logical cohesive groups. The goal is to create a limited number of groups, resulting in better idea selection or clarifying a problem so that it is better understood (Ross, 2010). The research approach can also be used to establish connections between different pieces of research, and to uncover insights from the data that can then be used to develop design concepts. With this approach, the team can develop a hierarchy of significant connections or themes and insights. This hierarchy helps to establish the levels of focus for different ideas and themes uncovered by the research for the ideation design phase. The Affinity research approach can be used in various ways including as a research tool and a brainstorming tool.

4.4 Research Tool

To make sense of a large body of research data, Affinity Research Approach can be used to establish connections between different pieces of research, to uncover insights from the data that can then be used to develop design concepts. With this approach, the team can develop a hierarchy of significance of the connections or themes and the insights. This hierarchy helps to establish the levels of focus for different ideas and themes uncovered by the research for the ideation design phase.

4.5 Brainstorming Tool

Affinity Research Approach can also be used during the ideation or idea generation phase of a design project. When the technique is used for ideation, it helps synthesize a large number of design ideas. The design team can decide which ideas are the best ideas and then combine features of various ideas to develop themes and variations through iterative cycles of brainstorming.

Affinity research technique is also used when the researcher wants to:

- Make sense out of chaotic data. Affinity research is extremely useful when a lot of useful but chaotic data have been collected through User Research studies, Affinity Diagrams can be developed to find sense out of them and find user requirements.
- Encourage new patterns of thinking. Affinity research will help in creating Affinity Diagrams to encourage people think at an intuitive level rather than intellectually. Hence, this enables the team to develop a creative list of ideas.
- After a brainstorming session. When researchers are loaded with huge amounts of ideas and information and group consensus is necessary, Affinity Research Approach can be used to pick up the best idea to take forward.

4.6 Process of Affinity Research Approach

The affinity research method/KJ-Method basic cycle is similar to mind mapping except it uses nested clusters rather than a tree structure and involves: (i) card making—all relevant facts and information are written on individual cards and collated, (ii) grouping and naming—the cards are shuffled, spread out and read carefully (Gates et al., 2008). Cards that look as though they belong together should be grouped, ignoring any ‘oddities’, (iii) redistribution—the cards are collected and reallocated in order than no one is given their own cards, (iv) chart making—the cards are arranged carefully on a large sheet of paper in a spatial pattern that helps the team to appreciate the overall picture, and (v) explanation—express what the chart means, writing notes along the way and being careful to differentiate personal interpretations from the facts contained in the chart.

4.7 The Affinity Research Technique Requirements

Gathering of data—first data must be gathered. Then, the data are broken down into pieces. For example, if an interview subject has raised several interesting points during an interview transcribe the interview, highlight the interesting points then copy each point onto a separate post it note. Use only one color post-it notes at this stage (Kephart et al., 2008). The most common color used at this phase for the raw data is yellow.

Finding space—once the research team, a moderator, and space to work have been selected, spread the ideas randomly across a wall, a whiteboard or large table. A floor in a low traffic area also can work for this stage of the process. Nevertheless, plenty of space is required.

The step-by-step process includes:

- Step 1: Plan for the data collection. Inform participants about the topic of discussion prior to the start of the meeting to help respondents be prepared with ideas and information and reduces contact time during the data collection sessions.
- Step 2: Generate ideas. This step includes generating ideas and writing them on sticky notes. The participants write down thoughts or information, with each concept on a separate note. Using different color sticky notes, they give a name to the individual groups and collective groups. Optionally, they can include arrows to show relationships between the groups, depending on the types of relationships.
- Step 3: Group like-notes together: Place notes that convey similar concepts together. Place like groups together, too. As step three proceeds, hierarchies and relationships start to form. If there are not too many items to a group nor *enough evaluators*, then, independently group and sort the items and then create a *similarity matrix* to quantify the agreement in the relationships.

Whenever there is a lot of disconnected information, Affinity Diagrams can help. When observing behaviours, describe what people do and say after observing them in a *contextual inquiry*. After brainstorming, sort ideas that come from participants into evolving themes. Group similar answers to *open-ended comments* into groups to understand themes. The Affinity Diagram can also help uncover root causes by identifying research information themes in the problems and possible design solutions (Scupin, 1997).

4.8 Strengths of Affinity Research Approach

Affinity Research Approach is a handy tool in a designer's belt, often employed for data analysis and brainstorming. Hence: Some of the strengths include:

- Affinity walls allow one to discover the “real” problem. While interviewing users or conducting contextual inquiries, one gathers a lot of data. They can all seem fuzzy and impossible to make sense of. Affinity mapping is one's best bet to sift through the volume of data and discover patterns. These patterns echo the needs and problems of users. Once meaningful categories of groups have been created, one has an understanding of issues people encounter. Now voting with the team on prioritizing these issues occurs. It is simple to split them across agile sprints and backlog. This, in turn, helps in achieving the long-term vision of a research project (Nomura, 2016).

- One can revisit the user data while making an affinity map. This reinforces empathy for users. Sometimes one may stumble upon memorable and amusing quotes from users.
- Affinity walls are usually tackled collectively as a team. Teammates move back and forth between stacks of large post-its and the whiteboard/wall. It forces them to move away from their laptop screens. They work in each other's presence for a good 4–6 h.
- Since the team members spend a fair amount of time working together, it helps build affinity among teammates. In one of my teams, the activity helped an introverted teammate open up and contribute fully.
- Coming to a consensus is the biggest benefit of an Affinity diagram. During post interviews, each team member may have a different perspective about the problem. This can be detrimental to the design process. This is solved by affinity maps to help build consensus naturally across the board, backing it with real data.
- In Rapid Contextual Design, authors mention engaging other team members in affinity mapping. This is especially helpful when one is the only researcher. Firstly, have others look at the data. This eliminates personal biases. It helps eliminate biases clients or stakeholders may have. Secondly, create buy-in for design decisions by engaging stakeholders. This reduces the amount of defending the findings later.

4.9 Limitations of Affinity Research Approach

There are, as with any other theory, limitations to affinity research approach.

- Space—Affinity Research Approach requires reserving a space for several days or weeks to work on and save the affinity diagram.
- Mobility—researchers are tied to the physical location of the affinity diagram. Once the team begin working on it, it stays in the room.
- Timing—most often, researchers have to wait until the end of data/information collection in order to use the affinity diagram. Writing out each observation on post-it notes can be time consuming.
- Backup—An Affinity Diagram is temporary and fragile. Someone could take it down, the post-it notes could fall off the wall (tip: use the extra sticky kind), or there could be a fire.
- Archival—eventually, a researcher has to take the affinity diagram down, possibly take photos of it from a distance to show what it looked like, close-ups allow could allow researchers to read the text, but it's difficult later to see how these photos fit together and hence may lead to losing the sense of findings.
- Counting—summarizing issues on notes, combining notes from several people, and moving the post-it notes around the diagram make it difficult to accurately count the number of times an issue occurred. Unless the researcher carefully

records participant numbers on each post-it note, there could be lose track of which participant each note came from.

- Volume—The Affinity research approach is designed to deal with a large amount of information, a small amount of data, can be unproductive.

Engagement Activities

1. Identify three potential topics of interest to you and outline how Affinity Research Approach might be a good fit as a method of inquiry.
2. Using one of the topics identified in task 1 as a suitable fit for Affinity Research Approach, outline:
 - The purpose for which you would use Affinity Research Approach,
 - The general steps you would use to conduct the Affinity Research Approach, and
 - The strengths and limitations of using Affinity Research for the selected topic.

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Additional Online Resources

- How affinity maps/diagram work <https://youtu.be/6wdyEvE2Clo>—15 min
- The process of affinity research/KJ Method: <https://youtu.be/uMuUdaYakFc>—30 min

When and how to use affinity research technique/KJ Method–clustering https://youtu.be/IHKSjB_4OL8—7 min
<https://www.infragistics.com/community/blogs/b/ux/posts/which-is-better-for-analysis-spreadsheets-or-affinity-diagrams-part-2>



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Appreciative Inquiry

5

Keith D. Walker

5.1 Brief History of Appreciative Inquiry

Appreciative Inquiry (AI) is a qualitative research method that was first introduced in 1987 by David Cooperrider and Suresh Srivastva at Case Western Reserve University. They described AI as a complement to conventional forms of action research that is intended for discovery, understanding and fostering innovation in social-organizational arrangements (Cooperrider & Srivastva, 1987). Diana Whitney and other colleagues joined Cooperrider in 1996 to expand the methodological depth of understanding for AI and its applications in qualitative research. They developed the five core principles and the 4-D phases (Cooperrider & Whitney, 2001). There was an explosion of AI's use during these early years due to 'train the trainer' workshops, books and articles on the topic (Bushe & Kessler, 2013). Along with many others, Cooperrider and Whitney (2005) articulated the AI model and expounded on the five core principles: (a) Constructionist (words create worlds), (b) Simultaneity (inquiry creates change), (c) Poietic (we can choose or create what we study), (d) Anticipatory (images inspire action) and (e) Positive (positive questions lead to positive change). Bushe and Kessler (2013) explained that AI, as a theory, is centered around the insight that teams, organizations and society change in the direction that the group collectively, passionately and persistently asks questions about. He said that AI was the first serious managerial method to refocus attention on what works, the positive core, and on what people really care about. These types of approaches to organizational change are now more common (Bushe & Marhsak, 2015).

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5.2 The AI Methodology

There are several important theoretical bases of AI, including: (a) *Inquiry as Intervention* or the acknowledgement that social research is biased by the position of the researcher; (b) *Generativity* or the capacity to challenge guiding assumptions of culture; (c) *Discourse and Narrative* or the idea that organizations are more like books than living organisms; (d) *Anticipatory Reality* or the potential of the best images members hold of their organizations for change; (e) *Positive Affect* or the elevation of positive emotions; (f) *Building on Strength* or focusing on the positive processes or traits members want more of; (g) *Stakeholder Engagement* or the idea of widespread participation in change; (h) *Self-Organizing Processes* or the power of change coming within the organization members themselves; and (i) *Life-Giving Properties of Social Systems* which is the idea that every social system contains a set of properties that gives it life (Bushe, 2011). Since the late 1990s, AI practitioners have based their methods on Cooperrider and Srivastva's original four principles which stated that AI should show appreciation, be collaborative, provocative and applicable (Cooperrider & Srivastva, 1987). The original method required a collective discovery process using: (a) grounded observation to identify the best of **what is**; (b) vision and logic to identify ideals of **what might be**; (c) collaborative dialogue and choice to achieve consent about **what should be**; and, (d) collective experimentation to discover **what can be** (Cooperrider & Srivastva, 1987). With Whitney's participation, the development of the 4-D phases (see below) became what are now considered the universal phases of AI method (Bushe, 2011).

5.3 What the Appreciative Inquiry Method Can Be Used to Study

Appreciative Inquiry can be used in health care, business, education, government, and social sector organizations as a process for strategic change. A primary use has been to gather information from relevant stakeholders (Gonzales & Gondy, 2010) about their organization's present state and desired future state which can be applied to numerous processes.

5.4 Why Use Appreciative Inquiry?

David Cooperrider emphasized that AI was created as a methodological response to the limitations of problem solving for expanding human horizons and possibilities by focusing on the power of a new idea (Bushe & Kessler, 2013). AI seeks to create a process of inquiry that will result in better, more effective and sustainable social systems that are not restricted in more traditional problem-solving techniques by tapping the engagement of the people in an organization who will implement change (Bushe & Kessler, 2013).

5.5 Sample Domains for Appreciative Inquiry Use

As indicated, the domains of use for AI may include businesses, health care bodies, social non-profit organizations, educational institutions and government operations.

5.6 Process for Appreciative Inquiry

The universally implemented process for AI is based on the 4-D model. Some adaptations to this include the 4-I model and the 5-D model which put some added emphasis on the defining of the inquiry stage:

Step 1: Discovery. During this step, participants reflect on and discuss the best of ‘what is’ concerning the object of inquiry. Otherwise stated, this is an attempt to catalogue the signature strengths on the organization (Ludema et al., 2003). Most often, participants are interviewed about their own ‘best of’ experience and may act as either the interviewer or interviewee (Bushe, 2011).

Step 2: Dream. During this step, participants are asked to imagine their group, organization or community at ‘its best’ and an attempt is made to identify the common aspirations of system members and to symbolize this in some way. The amount of preparation and the degree to which clarity about that common dream are sought vary widely by application. The dream phase often results in something more symbolic, like a graphical representation, than a mission statement (Bushe, 2011).

Step 3: Design. With a common dream in place, participants are now asked to develop concrete proposals for the new organizational state. Often, participants self-select into small groups to develop specific proposals within a specific category (Bushe, 2011).

Step 4: Delivery/Destiny. In this stage, widespread agreement for the design statements are sought, an event is orchestrated where participants make self-chosen, personal commitments to take action consistent with any design element, and leadership makes clear that there will be no action plans or committees—instead everyone is authorized to take those actions they believe will help bring the design to fruition. Leadership’s role then becomes finding and amplifying those innovations they want to nurture and create events and processes to energize self-organizing momentum (Bushe, 2011).

5.7 Strengths of Appreciative Inquiry

Appreciative Inquiry processes generate information and energy that has high potential for being used. The inclusion of stakeholders in conversations about what matters to them increases the likelihood of their engagement in the process. Better information can be gathered more quickly through large groups and the rich data provided through real stories. AI typically reduces risk of conflict or tension through open and honest conversation about what stakeholders want to see. The

method can generate organizational support for the evaluation at hand by giving the stakeholders opportunity to speak to what works in the method itself. The use of storytelling makes AI particularly effective in understanding the direction stakeholders want the organization to go (Bushe & Kessler, 2018).

5.8 Limitations of Appreciative Inquiry

Appreciative Inquiry does not fit well with traditional criteria for assessing evaluations like independence, neutrality and minimal bias due to its post-modern approach (Bushe & Kessler, 2018). Appreciative Inquiry advocates agree that it is not likely a useful method when the values and culture of the target group does not favour a participatory approach, if there is mainly a desire for quantitative data, or if the evaluation is aimed at terminating a process or program (Bushe & Kessler, 2018).

Engagement Activity

1. What are the gains and losses, advantages and disadvantages when a researcher gives attention to what is working and focuses on the positive?
2. There is an Appreciate Inquiry saying that “there is more in a story than in a bullet point.” What does this mean to you and how might our inquiries be framed to elicit stories, rather than mere factoids?
3. In contrast to Appreciative Inquiry, some research tends to be oriented to “bad finding” or “deficit uncovering.” Imagine you are being interviewed or participating in a focus group where the researchers were asking “bad finding” questions or prompts—actually image some of their questions and then consider your energy level and how you feel. The image you experience researchers using Appreciative Inquiry type questions—what about your energy and feelings?
4. What research circumstances would Appreciative Inquiry method best work? Or think about situations where this method would not be appropriate?

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Additional Resources

- Introductory Youtube (3:45 min): <https://www.youtube.com/watch?v=QzW22wwh1J4>
- Introductory Youtube (3:38 min): <https://www.youtube.com/watch?v=IX3nlMVWj9o>
- David Cooperrider and AI (3:53 min): <https://www.youtube.com/watch?v=3JDfr6KGV-k>
- A Skeptics Guide to AI (13:16 min): <https://www.youtube.com/watch?v=UfUm-6KIDRA>
- The AI Commons is a fulsome source for Appreciative Inquiry resources: <https://appreciativeinquiry.champlain.edu/>



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Archival Research

6

Connor Brenna

6.1 Brief History of Archival Research

An archive, broadly defined, is any collection of records or documents. Such collections have existed since humans began producing records (Yale, 2015). The oldest single institutional archives are the Vatican Secret Archives in Vatican City. Now considered open with significant restrictions, these archives were founded in approximately 1612 and contain records dating back almost a millennium (Giusti, 1978). Modern archives are abundant worldwide, most focusing on a specific subject matter, and are commonly held by governments, provinces/states, cities, universities, hospitals, and individuals. The sheer volume of archives and their novel holdings are both the incentive to perform—and the challenge inherent in performing—archival research.

Archival research is the process of extracting meaningful data from archives and has been conducted informally since the inception of recorded material. Formal archival research methods are more recent, and it is suggested that they began to take shape in England in the eleventh century (Clanchy, 2012). As a unique mode of primary research, archival research bears more similarity to other primary research methods of data collection, such as fieldwork, than to any specific methodology. In fact, the methodologies traditionally associated with archival research are exceedingly diverse, and depend on the aims of the research endeavour; in other words, data collected from archives can pair well with numerous qualitative methodologies. Gilliland and McKemmish (2004) identified an exhaustive list of methodologies and techniques used in archival research, which includes grounded theory development, content analysis, narrative analysis, conceptual

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analysis, diplomatics, ethnography recordkeeping, case studies, comparative case studies, action research, historiography, bibliometrics, sociometrics, cliometrics, iterative systems design, model building, and empirical instantiation.

6.2 Why and How to Use Archival Research

Archives contain unique data unavailable elsewhere, categorized by Seale (2004, p. 250) as primary sources (original records surviving from the past) and secondary sources (“accounts created by people writing at some *distance* in space or time from the events described”). This data also takes many forms, including text (further divided by Seale into *oral sources* related out loud and later transcribed, and *documentary sources* produced either during or after an event), photographs, family trees, and more (Seale, 2004, pp. 250–251).

Due to its focus on accounts of the (often distant) past, archival research is an excellent means of acquiring and exploring original historical records and, for this reason, often underpins historical research. Archival research is also applicable in the settings of many other disciplines such as education, medicine, literary criticism, archaeology, geography, anthropology, and organizational studies (Duffin, 2009; Gilliland & McKemish, 2004; Sinner, 2013; Ventresca & Mohr, 2017). Archival research is particularly valuable in situations where identifying primary source material is a priority, often because secondary source material relating to an individual’s research question is limited.

Process for Archival Research (adapted from Seale, 2004): The process of archival research is unlike any other and makes unique demands of a researcher’s time and energy. However, successful undertakings with this methodology can be commensurately rewarding. There are seven general steps to finding and using archival material to answer a research question:

1. **Identify research question(s) and related emerging subjects.**
2. **Identify an archive with holdings related to these subjects.** Some archives contain only material relating to the institutions by which they are held, while others have further-reaching collections. If secondary sources exist, their bibliographies can often be traced back to primary sources, in order to identify a specific archive with holdings relevant to the research question(s). Additionally, many archives produce guides detailing the primary sources within their collections. Increasingly, online search tools and finding aids maintained by the archives themselves assist in identifying and providing limited information about specific holdings.
3. **Determine whether these holdings are accessible.** Individual documents are broadly classified by Scott (2014) as: (a) closed (inaccessible), (b) restricted (requiring special permissions to access, as specified by the holding archive), (c) open-archival (stored in an archive and accessible to researchers who go there), or, (d) open-published (entirely in the public domain, including holdings published on the Internet). Over time, individual documents can shift

between these categories, but at any given time exist in only one (Scott, 2014). Similarly, archives themselves have mixed accessibility: although publicly-funded archives tend to fall under mandates which ensure their availability to the public, other institutional archives can be expected to have varying degrees of accessibility. Millions of documents are available as open-archival or open-published material, presenting unique modes of access for researchers:

- a. Increasingly, archival holdings are available electronically. These can commonly be accessed remotely through archives' websites. If using electronic holdings, skip to step #5.
 - b. For holdings that cannot be accessed remotely, two primary considerations with respect to access are archive location and material classification. "On-Site" holdings may only be viewed within the archive itself, often in a closed reading room and with several restrictions (such as staff supervision and/or with rules forbidding photography or manual file copying) depending on the nature of the materials and the wishes of their donor. In contrast, "Off-Site" holdings which are not electronically available must be obtained from the archives by a researcher, or in some circumstances received by surface mail.
4. **Plan a trip to the archives.** Some archives are only open to researchers by request. Becoming familiar with the archives' hours of operation, as well as their classification system (general guidelines exist for locating holdings within an archive, but some organizations opt for unique or idiosyncratic methods of classification) is important.
 5. **Locate the holdings of interest.** This process varies across sites and typically requires a familiarity with the archives' classification system. Archive staff are a tremendous source of information regarding unprocessed materials or related materials which may exist in other archives.
 6. **Data collection.** The two major approaches to archival research are the realist approach, which produces an evidenced representation of reality by combining details from numerous archival holdings, and the idealist or social constructionist approach, which views archival holdings as socially-produced documents and is more concerned with their social organization than their historical accuracy. As well as the actual material within an archival holding, it is important to be conscious of potential intertextuality (the relationships between holdings, which are typically archived in a sequence or hierarchy) and any genre conventions according to which they are written. Data collected through archival research can be incorporated into a wide variety of other qualitative methodologies as outlined by Gilliland and McKemmish (2004), in order to construct a narrative or answer a research question.
 7. **Appropriately reference archival material.** Citing archival research material is a nuanced process, unlike many other academic sources. Most archives will provide a reference guide for their holdings. It is typically a requirement that citations of archival material must include the name of the collection, the reference code, and (when applicable) the box number, folder number, repository, and location of the holding in question.

6.3 Example of Archival Research in Practice

The following scenario is a hypothetical example of the archival research process applied to answer an appropriate research question. A scholar of Icelandic literature is interested in the relationship between the original physical structure and format of ancient sagas of Icelanders (Íslendingasögur) and their textual content. Recognizing that the former features are unavailable in modern digital copies of the texts, or even machine-printed versions from the post-Reformation period, the researcher performs a rudimentary online search to identify the locations of any surviving written manuscripts from the fourteenth or fifteenth centuries. Learning that the largest collections of these manuscript are The Árni Magnússon Institute in Reykjavík (Iceland) and The Arnarnagæan Collection in Copenhagen (Denmark), the researcher contacts the archivists in these sites to inquire about accessing Íslendingasögur holdings. The archivists are able to share an index of available manuscripts in their own archives, as well as suggestions of works available in other centers, and offer the researcher either high-resolution digital photographs of the manuscripts at no charge or an opportunity to view and handle (with gloves and supervision) certain texts at the archives themselves, by appointment. Ultimately, the researcher decides to travel to one of these archives to make first-hand observations of a set of original manuscripts, documenting features such as the layout of text on each page, the materials used in binding them together, and the hand-drawn illustrations accompanying some texts. They later relate this data, with proper archival attribution, to the actual narratives of the manuscripts in question to support their inquiry into a possible relationship between Íslendingasögur form and content.

6.4 Methodological Strengths

The core strength of archival research is that it is, in some circumstances, the best or only way to access existing data relevant to a research question (Seale, 2004). Archival data frequently exists on a scale of time which is unparalleled by other sources of data. Additionally, this methodology can provide researchers with access to voices that were previously marginalized in other works, but which nonetheless exist in the archives (Seale, 2004). It can also be cost-effective, as many archives are free for researchers to utilize, and efficient because the data accessed through archival research has already been collected and organized by highly skilled archivists.

6.5 Methodological Limitations

Archival research is also subject to several limitations. Archival holdings can be extensive and detailed, which is frequently intimidating—and time-consuming—even for researchers who know what they are looking for. Not all archival holdings

are accessible, and those that are were collected and categorized in ways that are beyond the control of the researchers who utilize them. This drawback relates specifically to the potentially bias-introducing nature of archival holdings: although often mistakenly viewed as infallibly objective, it is important to remember that archival holdings were created by fallible individuals (Seale, 2004) and archives themselves have historically been “crucial sites for the exercise of political power” which may influence their contents (Yale, 2015). Finally, for many topics of research, archival holdings will appear fragmentary, and it can therefore be difficult to contextualize certain findings in the archives (L’Eplattenier, 2009). It is critical to acknowledge potential limitations of archival material in relation to the results of even careful archival research.

Engagement Activities

1. Formulate a research question for which archival research would be a reasonable method of inquiry.
2. Using the research question you formulated in task 1, practice engaging with the process of archival research by—using the Internet and any other resources available to you—locating an archive with holdings related to the question you have asked. If you are unable to find one, use any related holdings you have come across to modify your original research question.
3. Outline the characteristics of the archival holdings you identified in task 2 which would support addressing your research question. In particular, note down the unique features of archival material which no other method of inquiry would be able to offer.
4. Visit an archive near you. Many universities maintain one or more archives which are usually open to students and faculty, if not the general public, and engaging with them can be a unique and formative experience.

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Additional Readings

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Online Resources

- What is archival research (3 min): https://www.youtube.com/watch?v=kzZz3HYIN4Y&ab_channel=TheAudiopedia
- Archival research tips (13 min): https://www.youtube.com/watch?v=nAIRwtb7XsU&ab_channel=BrianSweeney
- Sciences of the Archives (16 ½ minutes): https://www.youtube.com/watch?v=iPSa4Ub8FU8&ab_channel=LatestThinking
- Archives have the power to boost marginalized voices (8 ½ minutes): https://www.youtube.com/watch?v=XsNPiBBi1IE&ab_channel=TEDxTalks



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Arts-Based Inquiry

7

Janet Mola Okoko

7.1 Brief History Arts-Based Inquiry

The term “Arts-based Inquiry” is known to have originated with Eisner’s work, in the early 1990s, and since then has developed into a major methodological genre. The development occurred as qualitative research of creative arts and the study of arts and learning advanced (Leavy, 2018). Eisner, curriculum theorist, viewed arts as rich models for researching social behavior, especially in classrooms (Wang et al., 2017). Arts-based Inquiry methods have gained prominence in various field in both art and science including health, education and anthropology. They have been described as existing at the intersection of art and science as they “harness and melds the creative impulses and intents between artistic and scientific practices” (Leavy, 2018, p. 3). Arts-based inquiry has evolved over time and is now referred to as a way of using arts to “explore, understand, represent, and even challenge human actions and experiences” (Wang et al., 2017, p. 7). It has been used in a variety of research contexts, including, teacher education (Blumefield & Barone, 1997; Smilan, 2016), movement therapy (Lenore, 2000), creative writing (Diaz, 2002), culture (Austin & Forinash, 2005; Estrella & Forinash, 2007) and politics (Felshin, 1995).

7.2 Description of Arts-Based Inquiry

Arts-based Inquiry has mostly been defined as any social-human inquiry that adopts tenets of creative art as a part of the methodology (Leavy, 2018). These

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tenets could be adopted during data collection, analysis, interpretation or dissemination of findings. They can also be used in more than one stage of the research process. The tenets can take the form of any art genre, including: visual (i.e., photography, video, film), performance (i.e., dance, drama, poetry), music, painting, creative writing, storytelling, collage and installation (Franz, 2010; Kara, 2015). Arts-based Inquiry is context specific and dependent on the knowledge, skill, and abilities of those involved in it and where it is done. Arts based research is often situated in the qualitative research paradigm.

7.3 When and How Arts-Based Inquiry Is Used

The essence of Arts-based Inquiry lies in creativity and the use of arts for personal exploration. Arts-based Inquiry is considered to be a good fit for research that is responding to questions that may require emotional and symbolic aspects of human experience (Barone & Eisner, 2012). Arts-based Inquiry is also suitable for researching phenomena that may not be accessible through conventional methods or traditional cognitive ways of knowing. The approach is often combined with other methods to enrich and complement the traditional approaches to achieve more comprehensive and nuanced understanding of phenomena (Coemans & Hannes, 2017). It is highly appropriate for participatory community-based action research because of the ease with which it can be used to mitigate power imbalance in research, and with those researched (Coemans et al., 2015, 2017). Arts-based Inquiry can be easily used to explore the marginalized, controversial, and disruptive perspectives that have often been lost in more traditional research methodologies (Estrella, & Forinash, 2007). It can also be used in cases where language or age are a barrier, or to research sensitive topics that are challenging to talk about. It can be used by researchers who are highly skill artist or those who have no skill in the art. Kara (2017) advocated for context as a determining factor and the possibility of co-opting skilled artists in the research team (Kara, 2015, 2017).

7.4 Process of Arts-Based Inquiry

According to Smilan (2016), arts-based inquirers need to consider the following: (a) the purpose for integrating the art; (b) the knowledge base for the discipline in question; and, (c) the resources needed to effectively integrate the art. Leavy (2018) emphasized the need for initial awareness of the idea or image to be integrated, the recreation of the image or idea into a medium for research and refining for resonance. What remains a constant in this reconstruction is the essence of arts-based genre: the situational ability to analyze, integrate, conceptualize, and [re]create. The process is in the actual making of the art a way of systematically examining the experience of the researcher and the people involved with the phenomenon of inquiry. Arts-based methods can be used at any, or all points of

the research process including: the design, literature review, data collection, data analysis, reporting and dissemination (Kara, 2015; Leavy, 2018).

7.5 Strengths and Limitations of Arts-Based Inquiry

Arts-based Inquiry provides an opportunity for researchers to appreciate the quality and relationships in works of art; while making meaning, comprehending, and making personal judgments (Barone & Eisner, 2012). Arts-based Inquiry (ABI) also allows recognition of the process of research and art making, and not just the product. ABI provides possibilities for the researcher to describe and communicate the emotional aspects of an experience. Arts-based Inquiry also allows for empathy and the recognition of the otherness of the other (Estrella & Forinash, 2007). Arts-based approaches to research offer the possibility of disruption to the dominant discourses within theory and research. In addition, they provide an avenue toward reconciliation. They can also be used to mitigate verbal language barriers, and as child friendly methods (Kara, 2015).

As authors like Lawrence (2008) have stated, ABI is challenged by the dominant assumptions about what constitutes research knowledge and impact, because it is assumed to produce less tangible knowledge than the traditional forms of research. For instance, emotional and embodied ways of knowing are often dismissed by the dominant culture where rational cognitive ways of knowing are valued more. Others have also observed that ABI does not produce robust data that can be used to test for objectivity, reliability and validity (Kelemen & Hamilton, 2015). Also, the way impact is conceptualized or measured in research tends to ignore approaches like ABI that are not focused on expertise, but are based on interactions between the research and the research participants (Hamilton & Taylor, 2017). This approach can be challenging for moderators who lack control. Practices like taking notes can be challenging because a lot is going on in ABI. Transcription can also be difficult to discriminate voices. It is also worth noting that not all research participants may be comfortable with ABI. Consequently, authors like Kara (2017) have advised users to have complementary or alternative methods when applying ABI.

Engagement Activities

Art-based inquiry can be an excellent alternating for researching context where verbal language is a barrier, the population is vulnerable, or where the topic is either disruptive or sensitive to a point where participants may find it hard to talk about.

1. Describe three researchable scenarios that may be suitable for ABI.
2. Outline the things you need to know that might affect your project.
3. Reflect on the difference between traditional research and ABI.

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Online Resources

Creative Research Methods-Arts Based <https://www.youtube.com/watch?v=YpnexrLZBT4> 12:17 min

Finding CreativeVoice: Applying Arts Based Research in the context of biodiversity conservation <https://www.mdpi.com/2071-1050/10/6/1778> 4:46

Interpreting history through Art project <https://www.youtube.com/watch?v=G7NH-bSkQPE>.6:54 Minutes

Arts Based research <https://www.youtube.com/watch?v=h3x4sRbTD2c>. 23:04

Art Based research: Definition, procedure and application <https://www.youtube.com/watch?v=3rFa-wH6Gkc> 50:10



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Asset Mapping

8

Keith D. Walker

8.1 Brief History of the Asset Mapping Method

Asset mapping originated in the early 1990's, targeted at strengthening marginalized neighborhoods in urban centers like Chicago. Theorized by Kretzmann and McKnight (1993), asset mapping or “mapping community capacity” was posed as an alternative to common needs-based solutions. Asset mapping aims to leverage or repurpose the already existing strengths and resources within the community to achieve its goals. McKnight and Kretzmann (1990) emphasized two main reasons for the development of asset mapping or ‘asset-based community development:’ (a) The need for investment and engagement from the community itself or within (inside-out) and (b) The idea that communities must take their own initiative versus waiting for outside help to bring about change. Through the creation of Asset-Based Community Development (ABCD) Institute at Northwestern University in 1993, McKnight and Kretzmann outlined their approach to “asset-based community development” through a new process guideline for communities and ‘community assets map’ versus the traditional ‘neighborhood needs map.’ Additional developments to the ABCD models by Professor Tony Fuller and Lee Ann Small of the University of Guelph (2002) detailed new approaches to the method. They described asset mapping as encouraging groups to celebrate differences and recognize the unique contributions people can make while maintaining a team-based approach (Fuller et al., 2002).

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8.2 The Method of Asset Mapping

Parill et al. (2014) identified seven common categories used in asset mapping initiatives: financial/economic, built, social, cultural, natural, human, and political-institutional. One or all of the categories may be used in an asset mapping initiative depending on the region, organizations, or stakeholders involved. Furthermore, how inclusive these categories are, depends on the level of analysis. For example, including social norms, local stories, and traditions as cultural assets may be necessary for projects related to history or tourism. It is important to remember that asset maps do not have to be tangible maps; but rather they may simply consist of notes on a black board, an excel spreadsheet, or a research report. Stan Rowland (2008) detailed several guiding assumptions behind asset mapping, including: (a) Everyone has gifts and individuals are at the center of development; so their gifts need to be recognized and identified; (b) Relationships build communities; (c) Leaders engage others; (d) People do care; (e) Asking questions is better than give answers; (f) Associations, small groups of people or clubs are critical to community mobilization and can drive action; (g) Institutions can be valuable resources and their assets can help communities capture valuable resources; (h) Physical assets within the community such as buildings, land and funds should be used; and, (i) Connections must be established between members of the community for the sharing of assets.

8.3 Uses for Asset Mapping Method

Kretzmann and McKnight (1993) originally intended asset mapping to be used with communities in order to study their potential and to achieve specific goals. Asset mapping within a community could be used to study new programs and processes and their potential fit based on its asset-inventory. The processes may also reveal root causes for issues within a community by revealing the potential solutions found internally. There are three main areas of focus for asset mapping's use, as explained by the UCLA Center for Health Policy Research: (a) The implementation of a new community program requires information about available resources in the community. Performing an asset mapping may reveal already existing programs, as well as whether or not the community has the capacity to support/implement it; (b) Decisions about current programs. Asset mapping provides insights towards solutions for current programs as well as by revealing the potential need for new programs within the community; and (c) Mobilize and empower the community. By involving different community members in the asset-mapping process, the mapping itself can be used as an organizing tool for improvement (2012).

8.4 Sample Domains for Asset Mapping Use

The most common domains for Asset Mapping method are community and organizational development. Communities with needs for improvement, program implementation and/or evaluation in both urban and rural settings. Community building in many contexts make terrific use of Asset Mapping.

8.5 Process for Asset Mapping

Fuller et al. (2002) explained three approaches to asset mapping:

1. **The Whole Assets Approach** considers all assets that are a part of people's view of their immediate community as well as the surrounding world. A balanced way to assess all community assets from different components of the community system. Whole asset mapping is comprehensive and can provide a complete map of the community and its system. Ideally, this process involves the whole community identifying all possible assets and categorizing them into five main groups: (a) natural (environment and water), (b) built (physical infrastructure), (c) social (social aspects of living within the community), (d) economic (jobs and economy), and, (e) service (health and education, etc.). Individuals will then match their own assets to corresponding major categories. The group will identify the most important asset in each major category and follow up by identifying appropriate supports for these assets and any underlying threats to them. After these have been presented, the community will discuss appropriate next steps.
2. **The Storytelling Approach** uses community stories from its history to reveal assets. This approach identifies dormant or unused assets that may be combined with others to produce new assets. These stories can provide positive engagement and results. The purpose of the approach is to reveal how a particular event was creative and positive for the community. The stories assist in identifying ways to solve problems from within. The process for this approach is largely centered around time for stories to be told within the group; making sure to identify key assets and learnings. Smaller groups can have follow-up discussion and analysis on the stories shared to further understand key processes and assets involved. These group analyses are then shared within the larger group setting in order to identify next steps.
3. **The Heritage Approach** produces a map or list of physical features that make the community a special place. Assets that are focal include the landscapes and natural features of the community. In a literal sense, this approach maps out the actual assets within the community, creating a stronger understanding of its identity. The purpose of the Heritage Approach is to identify and then validate the most important features of the community and what detail these mean to the individuals and how they impact upon each other. For process, each participant should note a number of key assets; these are then mapped in the group setting

to visually show their location and understand why they are valued. Participants can then choose the most important or key assets on the map for reflection and determining next steps.

8.6 Strengths of the Asset Mapping Method

The building of asset maps will generate community participation which can be sustained through follow-up activities. Activities for building asset maps may include an asset inventory that can be continuously managed and updated for the community. Mapping data can be used to raise awareness about the availability of assets and to develop/improve programs/services and even used to apply for funding (UCLA, 2012).

8.7 Limitations of the Asset Mapping Method

Logistically speaking, organizing the community to come together for an asset mapping exercise can be a difficult task for leaders and facilitators. Differing levels of participation can also create issues as large numbers of opinions and feelings are not shared. One-off exercises may lose traction for keeping asset inventories and maps up-to-date. Mapping software may hinder the processes, due to incompatibility, access and pricing, dependent upon the communities themselves (UCLA, 2012).

Engagement Activities

1. In the room or space that you now occupy, look around. Begin to generate a list or inventory of what is in the room and what these contents might be useful for. Are there somethings that only benefit one person? Are there assets that could be shared more widely? Are there some features of the space that have varied types of values: practical, disposable, re-useable, add to ambience, brighten the room, symbolic uses? Invite another person to look at your inventory and add their commentary, descriptions and appreciations of the assets in the space.
2. Think back to the home where you grew up. What was the center of warmth? Where did the best of memories take place? What were the features of the hospitality that people might have experienced there? Who were the people who recall made your growing up there most enjoyable? What features of the space fostered the best of your memories?
3. What is it about strength-based methods (like the Asset Mapping method) that create positive dynamics and energy that other approaches lack? Can you think of any social, emotional or spiritual explanations that might account for this?

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Additional Resources

- What is Asset Mapping Youtube (4:10 min): https://www.youtube.com/watch?v=_tkLFCJUyYI
- Finding Strengths in Neighbourhood (1 h): <https://www.youtube.com/watch?v=IjB1Uu1I2PA>
- Deanna Lewis TEDtalk on Asset Mapping (14:16 min): <https://www.youtube.com/watch?v=vYiE7anpra4>
- Google My Maps for Asset Mapping (5:31 min): <https://www.youtube.com/watch?v=3toaUiBgoys>
- Sharing Knowledge and Donuts TEDtalk, Liz Hannum (7:06 min): <https://www.youtube.com/watch?v=wYP0U9Tj1Y8>



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Autoethnography

9

Lee B. Murray

As an autoethnographer, I am both the author and the focus of the story, the one who tells and the one who experiences, the observer and the observed, the creator and the created. I am the person at the intersection of the personal and the cultural, thinking and observing as an ethnographer and writing and describing as a storyteller. (Ellis, 2009, p. 13)

I have been invited to write a chapter on Autoethnography (a/e) as a methodology for this research methods textbook. It seems only logical that I write it in an autoethnographic style.

9.1 Background of Autoethnography

It is said that a/e chooses you rather than you choosing a/e and I believe that to be true.

During a qualitative research methodology class, I became interested in autoethnography (A/E)—and the rest is history. I read Carolyn Ellis’ work and I was hooked. Caroline Ellis was and still is my hero ... along with her husband Arthur Bochner. In my opinion, Ellis and Bochner are two of the originators of a/e writing along with Norman Denzin. Their emphasis is on evocation as a goal for a/e and on writing narratively. Their enthusiasm for a/e was “instigated by a desire to move ethnography away from the gaze of the distanced and detached observer and toward the embrace of intimate involvement, engagement, and embodied participation” (Ellis & Bochner, 2006, p. 433). Other scholars from a wide range of disciplines wanted to produce meaningful and evocative research

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that would reveal silenced voices and challenge political, economic and social structures and move people toward action and reflection. Many of these scholars turned to Autoethnography.

9.2 Description of Autoethnography

Autoethnography is not only telling, the methodology is also showing (Holman Jones, 2005). Autoethnography, as methodology, falls somewhere between anthropology and literary studies (Denshire, 2014) and uses tenants of autobiography and ethnography (Ellis et al., 2011). Autoethnographers “seek to produce aesthetic and evocative thick descriptions of personal and interpersonal experience” (Ellis et al., 2011, p. 276). There are few methodologies that address and recognize the richness and depth of human emotion. Ellis spoke strongly about how emotions are not rational constructs that can be explained by simplistic models of human behavior, nor are they only socially determined. The study of emotions requires the intersection of the internal and social experience of emotion (Ellis, 1991). To use Ellis’ words, “the use of systematic sociological introspection is a way to look at lived experience and to study our own emotions reflexively” (p. 37).

Autoethnography is a genre of writing and research that purposefully connects the personal to the cultural, placing the self within a social context (Reed-Danahay, 1997). Autoethnography stories focus on the researcher in a social context. They connect social science to literature, academic interests to personal ones, emotions to cognition, and social life to the concrete living of it (Ellis, 1991, 1993, 1995, 1997). Autoethnography also “acknowledges and accommodates subjectivity, emotionality and the researcher’s influence on research, rather than hiding from these matters or assuming they don’t exist” (Ellis et al., 2011, p. 274).

9.3 Purpose of Autoethnography

A thousand cases is a statistic; one story is a tragedy.

Autoethnography is intended to be evocative and to push people towards action. My stories are intended to create discussions of difficult issues, difficult knowledge, vulnerabilities, the imbalance of power, and our individual and societal responsibilities (Ellis, 2004). Denzin (2000) spoke to the relationship between private troubles and the public response to these troubles and works outward from the biography of the person. He goes on to say that we enact our worlds and in doing so we challenge, contest, disrupt and deconstruct the hegemonic ways of seeing and representing the other and ourselves.

9.4 Process of Autoethnography

Telling my story is not only therapeutic for me but evocative for the reader...evocative and disturbing as well as healing. (Adapted Murray, 2010)

When I write I begin by sitting down at my computer, shutting my eyes and going back to the situation or experience I want to describe and explore. I begin to type and let the story unfold. Most often, my stories are told retrospectively using the first person and present tense. The sights, sounds, feelings, emotions, and impressions are brought to the surface in intimate detail. In this way, I hope to bring the readers into the story so that they can relate the story to their own experience or experiences—sometimes similar experiences, sometimes not. The story leads me to the relevant literature, and it assists me in understanding and finding meaning in the story. A discussion of the literature is followed by reflective retrospection of the story in the context of my present life and experiences. I go back and forth between now and then, including the present tense story and reflection, interpretation and analysis. It is a way of making meaning and deepening understanding. As a result, there are multiple meanings for the story.

The first autoethnographic narrative I wrote was about my son Jordan's traumatic injury following a motor vehicle/pedestrian accident. I sat at my computer and tried to take myself back to the moment, back to that day and write from that place in time as I remembered it. I told the story in the present tense as I remembered it from my perspective. My heart pounded as I wrote the story, and one reader told me later how her heart pounded as she read the story. I then related the story to the literature on the positive and negative effects of trauma and this led me to the literature on relationships.

My style of writing is similar to Carol Rambo-Ronai's in that it layers the story with relevant literature, analyzes the narrative in the form of sense-making from a retrospective perspective, analyzes and challenges the literature, and uses alternating voices. At first, it appears as a more fragmented text, but later the use of italics, plain text, bold text and markers divide the text into sections providing continuity in the story for the reader. It then appears as a more seamless layered text (see Bochner, 1997; Murray, 2010; Neumann, 1993). I believe autoethnography, and ultimately stories, are often multilayered, multidimensional emotional accounts. My personal story/struggle then provides an understanding and interpretation not only at an individual level but also at an institutional and societal level. For other forms and approaches to autoethnography see Ellis, et al. (2011).

9.5 Strengths of Autoethnography

A/e is meant to open our eyes and hearts to the world around us and ultimately change our lives and the world for the better. (Rosenwald & Ochberg, 1992)

I believe autoethnographies make personal experiences meaningful, cultural experiences engaging and encourage social and political change. First person

autoethnographic accounts open an important avenue to exploring the intricacies of intimate communication that are left out or ignored in much of social science research (Ellis, 2000; Ellis & Bochner, 2000, 2002). And a/e provides the opportunity to do research in more creative and subjective ways.

9.6 Limitations of Autoethnography

Autoethnography is powerful but not everyone is a storyteller. (Adapted Murray, 2010)

I am sometimes frustrated by the criticism of autoethnography that positions art and science at odds with each other. Autoethnography is criticized by ethnographers as being too artful and not scientific and it is criticized by autobiographers as being too scientific and not sufficiently artful (Ellis et al., 2011). However, autoethnographers believe their research “can be rigorous, theoretical, analytical, emotional, therapeutic and inclusive of personal and social phenomena...and this can be done in evocative and aesthetic ways” (Ellis et al., 2011, pp. 283–284). Excerpts from this chapter were adapted from my unpublished Ph.D. dissertation (Murray, 2010).

9.7 Application of Autoethnography

My interest and love of autoethnography as methodology began simultaneous with my beginning doctoral studies. I proposed using autoethnography as methodology in my research dissertation and one of my professors challenged me to think seriously about this. One of the reasons he indicated was that not everyone can write in a personal evocative way. He suggested I write an autoethnography piece for the required term paper in his methodology course. I wrote about my son’s involvement in a motor vehicle accident as a pedestrian. As I indicated earlier, I sat down at my computer, closed my eyes, attempted to go back to that place and time and write an evocative first person, present tense autoethnography. It was difficult and disturbing but also thought provoking, revealing and therapeutic. Next I explored the story for meaning and for connection with the literature. My analysis led me to the literature related to trauma and the sense making process we use to move through the pain and suffering and emerge on the other side. The process allowed me to reflect on the experience from my point of view and examine the resilience and connectedness of our family and how that played a role in our healing process and how the world looks now from a retrospective and reflexive place. The story began as a recollection and reflection of my experience and after time and many revisions, the story became the experience.

Engagement Activities

If you, as a student, are interested in using autoethnography as methodology in your studies or even as an exploratory venture, I recommend two things:

1. Think of a specific life event that caused you distress, was perhaps traumatic, or needs exploration and try to go back to that time and place and write a story about that situation or event from a first person, present tense perspective. Let your thoughts and feelings come through in your writing and capture, as best you can, the emotions you were experiencing at the time. Let your heart pound and the tears flow and capture the essence of the experience. Sit with the story for a period of time, spend some time with it and then explore it for meaning from your perspective. Consider the following questions:
 - What was the most difficult part; writing the story or the analysis of the story?
 - Were you able to feel the emotions related to the story?
 - Did you learn something new about A/E, the experience or yourself?
 - Did anything surprise you?
2. Read Ellis (2004). *The ethnographic I: A methodological novel about autoethnography*. The author, Carolyn Ellis is a professor at South Florida University and her book writes about her experience as a teacher. She writes about her students' (non-identifiable) experiences from her perspective and her experience of teaching a particular course titled *Communicating Autoethnography*. It is brilliant and it will lead you through all the steps of understanding and writing autoethnography for the first time. My copy is very dog eared, highlighted to the extreme, and full of sticky notes.

Additional Resources

A must read for further resources is *The Handbook of Autoethnography* by Stacy Hollman Jones, Tony E. Adams and Carolyn Ellis.

The best way to learn how to write an autoethnography is to read many autoethnographies. Authors to read for actual examples of autoethnography in action are: Carolyn Ellis, Arthur Bochner, Tony Adams, Laurel Richardson, Carol Rambo, Stacey Hollman Jones, Chris Poulos, Ron Pelias and others.

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Biographic Narrative Interpretive Method

10

Benjamin Kutsyuruba and Bernadette Mendes

10.1 Brief History of Biographic Narrative Interpretive Method

As a qualitative research method, biographic narrative interpretive method (BNIM) explores the stories or narratives from interviewees' lives (Wengraf, 2001). BNIM is considered a reflexive and psychosocial methodology, drawing in part on the German tradition of in-depth hermeneutics and the long-standing, but sometimes marginalized, sociological research on biographical experience (Roseneil, 2012). The biographical narrative turn in social science research emerged from a growing realization by researchers that their findings were not a sufficient representation of the shift in power between individual agency and the societal structural factors (Chamberlayne & King, 2000). As a specific approach, BNIM originated in the late twentieth century in Germany within the biographical scholarship field (Breckner et al., 2000; Rosenthal, 1993). This initial work was extended by Chamberlayne et al. (2000) to other European countries and worldwide through facilitation of the exchange of epistemological and methodological discussions between different academic and research cultures.

10.2 Description of Biographic Narrative Interpretive Method

BNIM is grounded in three interrelated concepts: the person's whole life history or life story (*biography*), how the person tells it (*narrative*), and the understanding that narratives are subject to social interpretation (*interpretivism*) (Corbally &

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O’Neill, 2014). Therefore, BNIM is oriented towards the exploration of life histories, lived situations, and personal meanings in their sociohistorical context and focuses on the complexity and specificity of lived experience and on contextually and historically situated subjectivity of participants and researchers (Roseneil, 2012).

10.3 What Can Biographic Narrative Interpretive Method Be Used to Study?

According to Corbally and O’Neill (2014), investigation of a narrative allows researchers to examine an individual’s lived experiences in more depth. A biographical approach provides a great deal of insight into the choices that an individual makes throughout their life and the changing nature of decisions made during various times in one’s life (Corbally & O’Neill, 2014). Thus, researchers are able to use an individual’s biography to explain how people’s actions are only fully understood in a historical context (Gubrium & Holstein, 2009; Gunaratnam & Oliviere, 2009).

10.4 Why Use Biographic Narrative Interpretive Method?

The BNIM approach entails asking a person to tell a story of part or the whole of their life and experiences (Wengraf, 2019). This approach is based on the assumption that narrative expression is representative of both of conscious concerns and of unconscious cultural, societal, and individual pre-suppositions and processes, and thus, is a form of psychoanalytic and sociobiographic analysis (Wengraf, 2011). BNIM aims to explore “both the ‘inner’ and the ‘outer’ worlds of ‘historically-evolving persons-in-historically-evolving situations,’ and particularly the *surprising* interactivity of inner and outer world dynamics” (Wengraf, 2019, p. 74). As such, the BNIM approach allows for the narratives of lived experiences, which transcend boundaries of self and society, to include the past, the present and the future. This method includes the altered and mislaid times, locations, nuanced conditions of emotion, and the manner in which people act and live.

10.5 Processes Entailed with Biographic Narrative Interpretive Method

Step 1: Begin the interview process by conducting the first of three sub-sessions. In the first sub-session, the interviewer provides the participant with the opportunity to shape their own story and its structure (Peta et al., 2019). The interviewee is given the time and space to develop their own narrative contribution. First, the interviewer poses one interview question that asks the participant to share a narrative story about their life (Wengraf, 2004). When responding to this question, an

individual has the opportunity to decide how to tell the story and no new questions are posed in this section. The role of the interviewer during this time is to assist the interviewees in telling their life story for at least 30 min, after which point, the participant may take as long as they want to finish narrating their story (Wengraf, 2004). Throughout this section of the interview, the interviewer should be taking jot notes on the ideas that the participant has shared.

Step 2: Conduct the second sub-session of the first interview. The interviewer asks for additional narratives that relate to the ideas shared in the initial story. This section of the interview consists of three types of restrictions (Wengraf, 2004). Firstly, the interviewer poses only narrative-pointed questions. Next, the questions asked must relate to the ideas that were shared. Finally, the questions are posed in the order that the ideas were mentioned. When describing the aspects of this sub-session, the interviewer must address topics separately, may omit topics, and is not allowed to go back to previous topics once they have passed. This portion of the interview must be recorded in order to provide a confirmation of what was discussed. At the end of this sub-session, the interviewer must allocate an hour of time to immediately take jot notes on the experience of the main narrative interview process by writing any ideas that come to mind (Wengraf, 2004).

Step 3: Proceed with the second interview consisting of the third sub-session. If the interviewer wants to discuss new ideas, they can ask additional narrative or non-narrative questions during this phase of the interview process (Wengraf, 2004). In regard to the other types of questions, the interviewer asks semi-structured questions that relate to concepts that are important to the interviewer.

Step 4: Interpret the interview responses. Analysts go through the life events as if they were living it moment to moment, without knowing what is going to happen next (Wengraf, 2011). Firstly, the interviewer develops a chronological order of the “objective life events,” which includes moments that have been recorded. Next, the individual events are shared with a research panel who then thinks about how such an event could have been experienced in that moment, and, if the hypothesis was correct, what could be anticipated to happen afterward. The responses from the research panel are noted and the following life event is shared with new hypotheses being made. During this process, a critical understanding is pursued, which is continually being changed and modified after future events are shared (Wengraf, 2011).

Step 5: Divide the interview transcript into segments. The interviewer divides the responses into segments according to when there is a change in the individual who is speaking or in the topic, as well as in the way a subject is spoken about. These segments are also shared with researchers on a panel who then try to envision how the events were faced, “with subsequent correction and refinement by further segments” (Wengraf, 2001).

Step 6: Create the hypotheses. After these two sharing sessions, the structural hypotheses are created connecting the two sessions together (Wengraf, 2011). For the segments that are confusing, a future-blind procedure is conducted, during which the subtleties of the situation can be spoken about (Wengraf, 2011). A future-blind procedure is a technique that requires the analysts to go through the

events, “moment by moment, not knowing what comes next or later” (Wengraf, 2001).

Step 7: Create the theories. Lastly, when three to six cases have been examined, a systematic process for relating the aspects of these ‘whole cases’ is implemented to develop the foundation for the creation of theories (Wengraf, 2001). As a result, the BNIM can provide the researcher with a relatively coherent ‘whole story’ or ‘long narration’ with a relatively large number of recalled ‘particular incident narratives’ (PINs) inserted within that long narration (in the first of 2 sub-sessions) or brought up afterwards (in the second of 2 sub-sessions).

10.6 Strengths of Biographic Narrative Interpretive Method

The BNIM starts from a ‘deliberately narrow position’ in which the interview data are only about a particular research conversation that occurred at a particular time and place. This approach is useful as it can in part challenge the criticism of the research interview, where, “it assumes too easily that an interview is an unproblematic window on psychological or social realities, and that the ‘information’ that the interviewee gives about themselves and their world can be simply extracted and quoted” (Wengraf, 2001, p. 1). Since BNIM asks for retrospective whole stories and particular incident experiences, BNIM is particularly suited for longitudinal process studies. The BNIM approach, Wengraf (2001) suggested, limits counter transference, which is the emotional reaction of the interviewer to the interviewee’s subject matter; thus, it has a key advantage for interviewing participants known to the interviewer, as it can, in part, address issues of power relationships. The interpretation process, during which the cases are compared, is important because it increases the level of understanding about the issue and enhances the nuances of it (Cardenal, 2016). In the interpretive method, as Cardenal (2016) explained, the accumulation of cases does not increase reliability of the results. It does, however, enhance the richness and potential of the interpretations (Cardenal, 2016). Therefore, individual narratives may be of limited use if analyzed on their own and are not connected together. According to Cardenal (2016), a comprehensive examination of cases, which does not include ‘aggregating’ data, but instead contrasting them, is frequently assumed to lack scientific rigor.

10.7 Limitations of Biographic Narrative Interpretive Method

Ross and Moore (2013) suggested that the limitations of BNIM consist of the idea that it may encourage subjectivity and “obscure social location” (p. 450). This allows for the sharing of “wider social relationships, desires and counter hegemonic impulses” (Ross & Moore, 2013, p. 450). Finally, because the focus of the BNIM is on listening and supporting storytelling, the interviewer can appear to be very passive.

10.8 Application of Biographic Narrative Interpretive Method

The BNIM can be used when an interviewer wants to facilitate an in-depth qualitative exploration of life stories in context. The BNIM was successfully implemented to investigate how treatment decisions were made in the care of older patients in hospitals (O'Neill, 2011). This research technique allowed the researcher to preserve the identity of the patients involved, as well as, illustrated how the family members of the elderly people involved in the decision-making processes, narratively determined the best decision to make, in scenarios that at times involved end-of-life decisions.

Engagement Activities

1. Reflect on two or three topics that interest you and determine if the BNIM could be used as a method of inquiry for each of the topics.
2. Using one of the topics that you identified from #1 above, determine:
 - a. The purpose for why you would use the BNIM
 - b. The steps that you would use to implement the BNIM
 - c. The advantages and disadvantages of using the BNIM for this topic
3. The BNIM is a process that consists of conducting interviews during which interviewees share their stories. Outline some of the key traits of an effective interviewer.

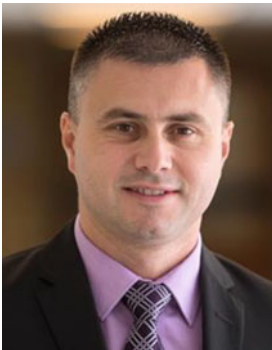
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Online Resources

- Depth Interviews and Life Stories: A Narrative Approach: <https://methods.sagepub.com/video/depth-interviews-and-life-stories-a-narrative-approach>
- The analysis of narratives (1:00:39): <https://www.youtube.com/watch?v=ZJbnPKJmrpY>
- Qualitative analysis of interview data: A step-by-step guide for coding/indexing (6:50): <https://www.youtube.com/watch?v=DRL4PF2u9XA>



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Case Study

11

Thomas Ndame

11.1 Brief History of Case Study

The historical origin and strategy of case study research dates back many years in applied and natural sciences. Its roots are traceable to life sciences such as criminology, medicine, and psychology. In this regard, the case study method is recognized and widely used in social science, especially in political and cultural studies and sociology, and educational research (Rozsahegyi, 2019).

11.2 Description of Case Study

George and Bennett (2005) defined a research case as an instance of a class of events. A case study is a detailed examination of an aspect of a historical episode to develop or test historical explanations that may be generalizable to other events. Other researchers reveal that “a qualitative case study is an approach to research that facilitates exploration of a phenomenon within its context using various data sources” (Baxter & Jack, 2008, p. 544).

11.3 Philosophical Foundations for Case Study Method

Case study research is based on a constructivist paradigm which claims that truth is relative and dependent on one’s perspective (Baxter & Jack, 2008). The social construction of reality (Searle, 1995, as cited in Baxter & Jack, 2008) enables

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the researcher to understand the participants' actions or the social world under investigation.

11.4 When to Use a Case Study Approach

According to Rozsahegyi (2019, p. 124), a case study is a research design that is particularly suitable for developing, extending, and deepening understanding and knowledge about aspects of the real-life world. Yin (2003) outlines that a case study is used when: (a) the focus of the study is to answer “how” and “why” questions; (b) it does not manipulate the behavior of those involved in the study; (c) covering contextual conditions believed to be relevant to the phenomenon under study; or (d) the boundaries are not clear between the phenomenon and context.

11.5 Typologies of Case Studies

Case study research is highly diversified, such as individual, group of individuals, community, social group, organization, events, roles, and relationship case studies. However, most typologies of case studies combine research objectives and case study selection techniques with invariable results in nonparallel categories. Common typologies of case studies reflect some variations including the categorization involving “theoretical, interpretive, hypothesis-generating, theory-confirming, theory-informing and deviant case studies” (Lijphart, 1971, as cited in Levy, 2008, p. 3) and categories of “configurative-idiographic, disciplined-configurative, heuristic, and plausibility probe” case studies (Eckstein, 1971, as cited in Levy, 2008, p. 3). In practice, case studies often combine several of these aims, often (and preferably) in sequence as a part of a multi-stage research program and one that may involve extra methods. Despite many types of categorization enumerated above by different authors, according to Levy (2008), below are the three commonly known and used types of case study research. They include the idiographic, hypothesis-generating and plausibility probe case studies.

11.5.1 Idiographic Case Studies

This type of case study describes, explains, interprets, and/or understands a single case as an end in itself rather than as a vehicle for developing broader theoretical generalizations (e.g. work of historians) (Levy, 2008, p. 4). Two sub-types exist: (a) *Inductive type* is highly descriptive and lacking an explicit theoretical framework to guide the empirical analysis. It takes the form of “total history,” and assumes that everything is connected to everything else and, thus, aims to explain all aspects of a case and their interconnections (Bengtsson & Larsson, 2012; Eckstein, 1975, as cited in Levy, 2008, p. 4); (b) *Theory-guided type* aims to explain and/or interpret a single historical episode rather than to generalize beyond the data. Theory

guided case studies are explicitly structured by a well-developed conceptual framework that focuses attention on some theoretically specified aspects of reality while neglecting others. For example, most political scientists' explanation of the origins of World War I or the end of the Cold War fits this category (Eckstein, 1975 and Evera, 1997, as cited in Levy, 2008 p. 4; Lijphart, 1971).

11.5.2 Hypothesis-Generating Case Studies

This type describes, interprets, or explains an individual historical episode which it attempts to generalize beyond the data. However, hypothesis-generating case studies contribute to the *process* of theory construction rather than to theory itself (Ravenswood, 2011). For instance, it is particularly useful in explaining cases that do not fit into existing brief notes on Case Study (Collier, 1999, as cited in Levy, 2008, p. 5).

11.5.3 Plausibility Probe Case Studies

This type of case study is comparable to a pilot study in experimental or survey research. It allows the researcher to either sharpen a hypothesis/theory or refine the operationalization or measurement of key variables. Further, this approach allows the researcher to explore the suitability of a particular case as a vehicle for testing a theory before engaging in a costly and time-consuming research effort (be it quantitative data collection or detailed qualitative archival work) (Eckstein, 1975, as cited in Levy, 2008, p. 6).

11.6 Strengths of Case Study Methods

Case Study methodology is particularly valuable when building a new theory for a new contemporary phenomenon (Eisenhardt, 1989). In addition, it provides fresh and new perspectives to a well-known and previously studied phenomenon. Thus, it is complementary to the nomothetic research methodology. It is also good in the study of complex causal and circumstantial/contextual explanations and analyses of its rich data. Above all, case study research is generally helpful in carrying out an in-depth study to understand the intricacies of a particular complex process or phenomenon in qualitative (Levy, 2008) and quantitative (Tsang, 2014) or mixed-method design.

11.7 Limitations of Case Study Methods

The data from case study research is often unique to the studied event or process; thus, the findings from a case study are not easily generalized. When used, it is also

challenging to establish the validity or reliability of case study research. Generally, most case selections are purposeful, thus, often done with bias (Levy, 2008), and there is always a reason to justify such a choice.

In carrying out case study research, the outcome is not generally predictive because of its intricacies. Besides that, the process of data collection and analysis is time-consuming (Levy, 2008) and requires constant modification of its design (Ravenswood, 2011). The conclusions of the bulk of case studies research are highly subjective rather than intersubjective or objective. That is why some skeptics in the quantitative research community still consider it an unscientific inquiry. Nevertheless, it is one of the most widely used and approved research methods in all fields.

11.8 Application of Case Study Method

The case study method is widely used in qualitative and quantitative research and precisely to acquire in-depth knowledge and understanding of a particular phenomenon or process in a given research context and time. It is applicable both in cross-sectional and longitudinal studies. For example, the idiographic case study (theory-guided-type) and the hypothesis-generating (theory generating case-study type) combined by the author of this chapter in his education doctorate thesis: *Whole School Inclusion: A Case Study of Two Secondary Schools in Cameroon* (Ndame, 2012). The researcher chose Grounded Theory Building and theory-driven case study methods because they enabled the researcher to elicit in-depth knowledge and understanding of the phenomenon of inclusion for children with special educational needs in two selected secondary schools. The schools are officially recognized as inclusive schools in the South-West Region of Cameroon and nationwide. The case study method was appropriate because the research focused on managing school inclusion in terms of inclusive school characteristics and inclusive education practice- input, process, and output.

Engagement Activities

1. Compare and contrast the hypothesis-generating case study and the plausibility probe-case study with justifiable examples from previous research studies.
2. Examine and discuss the difference between theory building and theory-driven types of case study methods.
3. From your experience in case study literature review, which of the three major types of case study methods mentioned in this chapter is overused in your field of study? Justify your answer with explanations of why most researchers prefer it.
4. Design a research topic in your field or area of interest, with the help of any case study method of your choice. Justify your choice and explain how it will enable you to attain your research objectives.

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Online Resources

- Case Study Research. <https://www.youtube.com/watch?v=RPB3Q9cXmvs>
- Planning a Case Study. Part 2 of 3 on Case Studies. <https://www.youtube.com/watch?v=o1JetXkFAr4>

Qualitative analysis of interview data: A step-by-step guide for coding/indexing. <https://www.youtube.com/watch?v=DRL4PF2u9XA>

Qualitative Case Study. <https://www.youtube.com/watch?v=QhvdC4vDjts>

Replication or Single Cases. Part 3 of 3 on Case Studies. <https://www.youtube.com/watch?v=b5CYZRyOlYs>

Types of Case Study. Part 1 of 3 on Case Studies. <https://www.youtube.com/watch?v=gQfoq7c4UE4>

What is case study and how to conduct case study research. <https://www.youtube.com/watch?v=kynoEFQNEq8>



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Coding Qualitative Data

12

Marla Rogers

12.1 Brief History of Coding Qualitative Data

With the advent and proliferation of analysis software (e.g., Nvivo, Atlas.ti), coding data has become much easier in terms of application. Where autocoding algorithms do much to assist and enlighten a researcher in analysis, coding qualitative data remains an act that must largely be undertaken by a human in order to fully address the research question(s) (Kaufmann et al., 2020). Even seasoned qualitative researchers can find the process of coding their datum corpus to be arduous at times. For novice researchers, the task can quickly become baffling and overwhelming.

12.2 When and How Coding is Used

Simply put, coding is qualitative analysis. Coding is the analytical phase where researchers become immersed in their data, take the time to fully get to know it (Basit, 2003; Elliott, 2018), and allow its sense to be discerned. A code is “...a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (Saldana, 2009, p. 3). The process of coding is one, “...of analyzing qualitative text data by taking them apart to see what they yield before putting the data back together in a meaningful way” (Creswell, 2015, p. 156). What is critical to understand about coding qualitative data is that it is not a “one-and-done” endeavour. It is meant to be an iterative and reflexive process. Despite the coding journey being

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very much an individual one, there are universal concepts that researchers can take along with them.

In qualitative research, even small projects can result in hundreds, if not thousands, of pages of data. For example, one hour of audio usually transpires to about 15 pages of data. Coding helps the researcher to take a tremendous amount of data, break it down into very small pieces, and assign a salient qualifier that can be used to map, organize, and analyze that data. Coding *is* analysis. In addition, the concepts of transparency and validity in qualitative research require clear and thorough coding to demonstrate fidelity to your data. Finally, coding allows researchers to constantly check for unity between their results and their objectives.

By taking the tedious steps and reflexive process of coding, the researcher is ensuring they are allowing the data to speak and to ensure that it is not the researcher—the coder—who is speaking for the data. It is true that all codes are constructed by the coder, so of course, the truths of the data are funneled through the perceptions and interpretations of the coder; that is why time must be taken to ensure precision in the assignment of codes and their organization. Unlike quantitative research, in which precision is found in numbers, “in qualitative research, our precision rests with our word choices” (Saldana, 2009, p. 21).

At the highest level, one will either create codes inductively from data, or one will code deductively, based on codes that were determined a priori. Deductive coding is often reserved for studies that aim to test or refine theories, and the process is fairly conscripted. This chapter will focus on inductive coding, where the researcher is the filter through which the data flows and codes are created. Even if someone is coding *in vivo*, where they use the participants’ own words as a code, it is the coder who systematically selects those words which they deem important.

12.3 Process of Coding Qualitative Data

The following steps (adapted from Saldana, 2009) can be used as a guide for novice coders on how to approach the coding process. It should be noted that there is no “right” or “wrong” way to begin coding, but it does require the coder to be thorough and organized.

Step 1: Determine the purpose. There are various guiding principles that are based, first, on the coder’s worldview, epistemology, and ontology. One will also likely be conducting research within a paradigm or theoretical framework. These construct the methodological approach and the methods. Finally, one will have your research questions. Together, these will drive the way one codes data. The researcher is setting out to gather knowledge on a very specific research topic, so it is essential that the data be organized in such a way that one can answer the questions around that topic. Within this research stance, a coder can begin to look for patterns in your data: similarities, differences, frequency of events, sequence of

events, correspondence, causation, etcetera (Saldana, 2009). These are the things that one looks to code.

Step 2: Familiarize oneself with the data. Before even beginning to code, read through the data. Once, simply to regain familiarity with its content if time had been spent away from it. A second read-through is also suggested, in which one takes pen to paper and begins to simply highlight, underline, and draw arrows to tie up connected concepts. Once this is done, the coder should be prepared to start the first phase of coding, which is referred to as initial coding (or open coding if doing grounded theory).

Step 3: Initial coding. This is often an organization process in which codes are not analytical pieces, but labels for indexing (Elliot, 2018), and there are multiple options as to what can be pulled out to organize. For example, attribute coding utilizes descriptive terms as a “management technique” (Saldana, 2009, p. 48). Other types of initial coding Saldana (2009) described include structural coding, in which larger sections of text are pulled out that will be later mined for patterns. For example, selecting text that is a response to the first question in the interview guide, and labeling it *Question 1*. Descriptive coding builds a vocabulary scaffold one will use for analysis: short labels—often nouns—are used to catalogue data. In vivo coding can also be used in this initial coding to familiarize oneself with the participants’ language, and values coding can sort the participants’ perspectives, and worldviews (Saldana, 2009).

The method in which data is combed through to apply these initial codes is one of personal preference. According to Saldana, there are “lumpers” who will assign a code to larger chunks of data with a chance for further coding and analysis later, and “splitters” who will code smaller parts of the data, often line-by-line. Some methodologies require more rigid coding approaches. For example, those employing grounded theory methods would have to be a splitter by default, employing line-by-line coding, rather than coding a larger lump of text.

Step 4: Second-cycle coding. After the first cycle of coding, one will start to have a strong sense of what is the content of the data. Second-cycle coding allows the coder to take the attributes, descriptive nouns, values, or other codes and begin to organize, relabel, and categorize data in a way that is congruent with the theoretical framework/paradigm/worldview that is applied. In addition, one can start to find chunks of data that can begin to answer the research questions. If the coder feels he or she is not there yet by your second cycle of coding, that is completely acceptable! Sometimes coding takes more than two cycles. The coder can reflect on coding choices, look for connections and patterns in the codes, and see if any codes can be reorganized in a way that moves toward the emergence and development of themes.

Step 5: Analytic memos. There is no measurement to determine if you are coding correctly, since analysis is often subjective and personal. So, in order to ensure you are coding well, you must be able to demonstrate the thoroughness of your coding. The key to this is to use analytic memos. These are notes you write to yourself

about your thoughts and decisions regarding your coding and should not be saved for the end of your coding. Analytic memos should be written each time you code. Analytic memos allow you to ascertain your analysis thought process overall. As previously mentioned, coding is meant to be reflexive, and your memos give you an opportunity to record your reflections. According to Saldana (2009), your analytic memos can be about how you related to your participants or the phenomenon which you are studying, your research questions, operational definitions for your codes, any emergent patterns or themes, possible networks or relationships, related theories, ethical dilemmas, future directions, and key things to include in your final report.

12.4 Application of Coding Qualitative Data

Thematic analysis is a popular approach to qualitative analysis, as it can apply to nearly anything and be used with many different theories (Braun & Clarke, 2006). Thematic coding necessitates deeper interpretation, and codes are often short phrases that are clearly the coder’s analysis of the meaning of a segment of data, rather than a description or organization technique. In a semantic approach, the analysis and application of a code stops at the “explicit content of the data” (Caulfield, 2019). In a latent approach, the analysis and application of a code dives into subtext. Your codes can then be organized into themes which you can use to summarize and describe your data. The following is an excerpt from an online infertility forum. The individual is responding to a post from another woman suffering from infertility (from <https://www.inspire.com/groups/finding-a-resolution-for-infertility/>).

Table 12.1 Sample of a qualitative coding sheet

Data	Thematic Code
<p><i>I am so sorry¹ to read of what you are experiencing and although it will not ease your pain,² I just wanted you to know that you are not alone.³ I am one of those who will never have a happy ending and it frankly sucks.⁴ I do feel like the day-to-day has gotten easier, with time.⁵ However, there is still a lot of sadness,⁶ a huge part of life I am missing and always will be⁷ missing. Even after much counseling, I still am often triggered and cry,⁸ but do have happy moments in between the dark times.⁹ I just accept that as my reality¹⁰ and try to enjoy the positives in life.¹¹ I would not wish this fate on anyone, but again, know that you are not alone¹² and you will, eventually, be able to find some enjoyment in life¹³</i></p>	<p>¹Empathizing with Poster ²Not offering a remedy ³Solidarity in grief ⁴Permanence of situation ⁵Healing is slow ⁶Healing is slow ⁷Permanence of situation ⁸Acceptable to not be okay ⁹Offering hope ¹⁰Acceptance in grief ¹¹Offering hope in time ¹²Solidarity in grief ¹³Offering hope in time</p>

12.5 Strengths of Coding Qualitative Data

Coding is flexible to any paradigm or theory and coding can be applied to nearly any type of data. Breaking down data into smaller, more digestible parts is also a particular strength when trying to make sense of a larger data set. The process responds to finding nuanced meaning that could be overlooked in general summarizing techniques that glance over the more finite details. Different methods of coding are conducive to different objectives, so there are clear ways to build the answers to your qualitative research questions, no matter what they are.

12.6 Limitations of Coding Qualitative Data

Because all codes are constructed by the coder, it is possible that personal bias and perspective can influence the qualifier chosen as a code. Steps need to be taken to avoid inflicting too much bias when applying a particular lens to the data (hence the need for analytical memos). However, this is a general limitation in all qualitative research, and must be reflected on regularly throughout the research cycle.

Engagement Activities

Access a free sample focus group transcript from http://strongerhead.com/wp-content/uploads/2012/10/Ad340-Focus_Group_Transcript_Make-Up.pdf.

From pages 7 and 8:

1. Underline or highlight concepts (“bigger picture” meanings), emotions, or values you perceive throughout the excerpt.
2. Read through the excerpt again, and assign codes to the section(s)/words that you highlighted throughout the text. Do any themes emerge?
3. Choose an excerpt of text of your choice (e.g., from a journal article, novel, website article) and apply the same technique of open or first-round coding.
4. OPTIONAL: If you have access to Nvivo software, practice coding a document of your choice that you upload into the software. Instructional video on how to use Nvivo is included in the Further Readings.

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Further Readings

- Analyzing Qualitative Data: Nvivo 12 Pro for Windows (2 hours). <https://www.youtube.com/watch?v=CKPS4LF9G8A>
- How to Analyze Interview Transcripts. (2 minutes). <https://www.rev.com/blog/analyze-interview-transcripts-in-qualitative-research>
- How to Know You Are Coding Correctly (4 minutes). <https://www.youtube.com/watch?v=iL7Ww5kpnIM>



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13.1 Brief History of Comparative Analysis

Comparative analysis is a multidisciplinary method, which spans a wide cross-section of disciplines (Azarian, 2011). It is the process of comparing multiple units of study for the purpose of scientific discovery and for informing policy decisions (Rogers, 2014). Even though there has been a renewed interest in comparative analysis as a research method over the last decade in fields such as education, it has been used in studies for decades (Esser & Vliegthart, 2017; Nóvoa & Yariv-Marshal, 2003; Wang & Huang, 2016). However, prior to its resurgence, there was a paucity of research using this method (Henry, 2007), especially following significant criticism of the approach (Novoa & Yariv-Marshal, 2003). Nonetheless, globalization and its impact on governance systems such as education have led to a renewed interest in and an increased use of comparative analysis as a method of inquiry (Crossley, 2002; Wang & Huang, 2016). Novoa and Yariv-Marshal (2003) outlined the following timeline for the growth in use of comparative analysis in the field of education:

- 1880s—Knowing the ‘other’—birthed out of interest to learn about other countries and their educational systems,
- 1920s—Understanding the ‘other’—arose from the need for cross-national cooperation and shared accountability emanating from the events of the First World War,

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- 1960s—Constructing the ‘other’—post-colonialism resulted in renewed interest in comparative studies, which saw new educational systems being established in the ‘new world’, and
- 2000s—Measuring the ‘other’—comparative works during this period is aligned with the culture of global competitiveness.

While comparative analysis has its roots in the increased popularity of globalization and innovation in technology, typically the focus of comparative analysis studies has been on explaining distinctions and similarities among variables, usually across geographical borders (Adiyia & Ashton, 2017). As a method, comparative analysis has been used across most disciplines.

13.2 Methods Related to Comparative Analysis

As stated, comparative analysis may be used to determine and explain the association between variables. The method is primarily conducted to garner in-depth understandings of cause-and-effect relationships (Adiyia & Ashton, 2017). As a result, similar considerations of scholarly rigor and research ethics should be made when conducting comparative studies, as is the case with quantitative methods. Peters (2013) supported the claim that comparative analysis may be used in the creation of new theory via inductive scientific approaches. Therefore, some of the following research techniques can be used in conducting comparative analysis: surveys, experiments (especially in the health sciences), content analysis, and interviews. The logic of selecting cases or subjects for comparison in this method can be applied to both quantitative and qualitative studies (Mills et al., 2006; Peters, 2013). Some of the same principles and standards for conducting quantitative and qualitative studies apply when conducting comparative analyses.

13.3 What Can Comparative Analysis be Used to Study?

Education, psychology, sociology, political studies, and the health and medical science fields such as clinical epidemiology, represent some of the fields that frequently use comparative analysis (Crossley, 2002; Nóvoa & Yariv-Mashal, 2003; Peters, 2013; Rokkan, 1968). Comparative analysis has been used to study places, systems, times, races, class, gender, cultures, policies, values, curricula, pedagogical innovations, ways of learning, and educational achievements (Bray et al., 2014). Other target areas include internationalization, biostatistics, and cohort studies. Professionals in the health services fields have used comparative analysis as a methodology to analyse the impact of treatment on patients for years. Rogers (2014) suggested that comparative analysis as a methodology has some roots in the health sciences, and the results of these studies generally inform policy decisions.

13.4 Why Use Comparative Analysis?

Comparative analysis is used for its explanatory power; that is, comparative analysis is used to explain the similarities and distinctions between observed phenomena or cases (Crossley, 2002; Pickvance, 2005). Comparative studies achieve this through the collection and analysis of data from multiple cases based on an established frame of reference. The purpose of this approach is to glean deeper insights into causal processes (Pickvance, 2005). While at first glance this approach might appear simple, rigor is achieved when complex consideration has to be given as to what counts as similarities or differences. To do this, according to Pickvance (2005), and Adiyia and Ashton (2017), relies heavily on the researcher's acumen and not just the directly observable data. The criteria for comparison or frame of reference have been the subject of much debate, with respect to the determination of what can or cannot be compared (Peters, 2013; Rogers, 2014). Therefore, some suggest that the results of such studies should be treated as socially constructed (Pickvance, 2005). Some specific uses of comparative analysis include national studies, cross-border comparisons (regionally and internationally), meta-analyses and, patient-treatment studies. As indicated, comparative analysis is commonly used in the fields of Health Sciences, Social Sciences, the Humanities, Education, and Business.

According to Tilly (1984) and Pickvance (2005), there are multiple approaches taken to conduct comparative analyses. Tilly's (1984) model include the following approaches:

- Individualizing—used to compare a limited number of cases to identify uniqueness,
- Universalizing—used to develop theories and establish generalizations,
- Variation-finding—used to establish principles of variation in the features of the phenomena, and
- Encompassing—used to explain characteristics as a function of the varying relationships between systems as a whole.

13.5 Process for Comparative Analysis

The design of a comparative analysis study informs the structure and framework from which the units will be compared (Rogers, 2014), which is a critical part of the process. The design highlights the subjects of the study, time period, units of comparison, and how the analysis will be conducted (Rogers, 2014).

Step 1: Determine the overall objective/s of the study, including its specific aims, if applicable, and the research questions to be answered or scientific hypotheses.

Step 2: Choose the subjects or cases for comparison based on your research topic relative to your research question(s) or scientific hypotheses. This step may include detailing the sample population, size, and reference population (Peters, 2013; Rogers, 2014).

Step 3: Determine the framework for analysis or comparison in your study. This is a critical phase in the process and has been the subject of much debate (Peters, 2013; Rogers, 2014).

Step 4: Select *methods* for data collection and analysis. Identify and select your methods of data collection and analyses, which should ideally be informed by your research questions and the objectives of your study. This includes determining the procedures for analysis and protocols for implementation (Rogers, 2014).

13.6 Strengths of Comparative Analysis

The main strength in conducting comparative analysis lies in the plethora of opportunities derived from the process and the rich and useful insights gleaned from comparative studies. It is perhaps this abundance that results in the perceived plasticity of the field applications and the method's attractiveness (Esser & Vliegenhart, 2017; Nóvoa & Yariv-Mashal, 2003). Other advantages of comparative analysis include benefits from cross-border comparisons, and recommendations for national and trans-national policy and decision-making. According to Pickvance (2005), another strength of comparative analysis is its potential to include additional explanatory variables in its design.

13.7 Limitations of Comparative Analysis

On the other hand, introducing variables must be done with caution because of the associated weakness of comparing incomparable units or cases. This weakness of comparing cases that are either unrelated or incomparable is commonplace and lends to understandable criticisms of the method's use (Esser & Vliegenhart, 2017; Pickvance, 2005). The issue of context equivalence is one of the key challenges or weaknesses of the approach; therefore, Esser and Vliegenhart (2017) suggested that great care be exercised in using the method by ensuring equivalence, which increases the validity of the study's data collection process. Overall, the main weaknesses of the approach include "scale selection unit, level and scale of analysis, construct or context equivalence, variable or case orientation, and causality" (Mills et al., 2006, p. 619).

13.8 Case Study

Factors Affecting the Implementation of a Comprehensive Guidance and Counselling Programme: A Comparative Analysis of Jamaica and Canada.

The variation-finding approach to comparison was used in this cross-sectional study. In this study, the subjects of analysis were selected school districts/regions in both countries. Participants in the selected cases (schools districts/regions) were able to share their experiences implementing guidance and counselling programmes in their respective countries, including associated benefits and challenges, using an established framework. The framework included the units of comparison such as the districts/regions' implementation plans, processes, pilot programmes, resources, identified student outcomes, stakeholder participation, and feedback. The study's data collection methods were content analysis, survey, and follow-up interviews.

Engagement Activity

1. Identify a research topic in your field of study for which comparative analysis might be used, and explain three benefits to using this approach?
2. Select a specific comparative analysis approach for your research topic (highlighted in question 1), and describe how you would apply this method to your study?
3. Explain the steps to be taken in your comparative analysis research process?

Online Resources

<https://sru.soc.surrey.ac.uk/SRU13.html>

<https://www.youtube.com/watch?v=UM6EZCC6mow>

<https://www.brandonu.ca/rdi/files/2017/07/RDI-Comparative-Research.pdf>

<https://link-springer-com.cyber.usask.ca/content/pdf/10.1007%2F978-1-4020-6189-9.pdf>

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14.1 Brief History of Content Analysis

Content analysis emerged from studies of archived texts (Vogt et al., 2012), such as newspapers, transcripts of speeches, and magazines. Ellingson (2011) noted that content analysis resides in the postpositivist typology which allows researchers to “conduct an inductive analysis of textual data, form a typology grounded in the data ... use the derived typology to sort data into categories, and then count the frequencies of each theme or category across data” (p. 596).

As is the case with so many aspects of the academic research enterprise, the method of content analysis is not without controversy. For example, Creswell (2011) argued that content analysis is a quantitative method misappropriated by mixed-methods researchers as a qualitative process. He observed that content analysis is “a quantitative procedure involving the collection of qualitative data and its transformation and analysis by quantitative means” (p. 278). Similarly, Vogt et al. (2012) opined that content analysis involves “conversion of texts into quantitative data, through methods such as determining the frequency of words or phrases or characterising relationships among words and phrases in texts” (p. 338). Furthermore, “some [researchers and critics] are insistent that content analysis refers *only* to computer-assisted coding and analysis of text” (Vogt et al., p. 338). Cohen et al., (2018) drew on the work of a plethora of content analysis advocates to observed that “qualitative content analysis defines a strict and systematic set of procedures for the rigorous analysis, examination, replication, inference, and verification of the contents of written data” (p. 674).

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14.2 The Method of Content Analysis

A survey of the literature concerning content analysis reveals multiple typologies and approaches to the method. For instance, Cohen and colleagues averred that content analysis “takes texts and analyses, reduces and interrogates them into summary form through the use of both pre-existing categories and emergent themes ... us[ing] systematic, replicable, observable and rule-governed forms of analysis in a theory-dependent system” (2018, p. 675). Newby (2010) identified three types of content analysis: conventional content analysis (using emergent coding), directed content analysis (using pre-determined coding), and summative content analysis (using predetermined keywords to generate emergent codes). Krippendorp (in Cohen et al., 2018) argued that content analysis: (i) describes the appreciable features of textual communication (i.e., asking who is saying what to whom and how it was said); (ii) deduces the precursors of the communication (i.e., the reasons for, the purposes behind, and the context for the communication); and (iii) examines the repercussions of the communication (i.e., its effects). Finally, Krippendorp commented that “content analysis is most successful when it can break down ‘linguistically constituted facts’ into four classes: attributions, social relationships, public behaviours and institutional realities” (in Cohen et al., p. 675).

14.3 What Does Content Analysis Look like?

Simply stated, the qualitative part of content analysis starts with bodies of text; sets linguistic units of analysis (e.g., words, phrases, sentences, paragraphs) and categories for those units; pores over the texts to code and categorize them; and both tallies and documents the frequency of occurrence of whatever linguistic unit was selected. Anderson and Arsenault (1998), put it more simply, “content analysis involves counting concepts, words, or occurrences in documents and reporting them in tabular form” (p. 102). Broadly, though, according to Cohen and colleagues, content analysis has three primary processes: “breaking down text into units of analysis, undertaking statistical analysis of the units, and presenting the analyses in as economical a form as possible” (p. 675).

Perhaps not surprisingly, given the controversy surrounding the status of content analysis as a method, there is also a veritable cornucopia of process frameworks from which to choose. It is beyond the intent of this chapter to survey them all; thus, just one (the one which the author uses most frequently) is presented here – not as an exemplar for conducting content analysis; but, merely as a trail head for one who may be considering incorporating content analysis into their research designs. To this end, Cohen et al. (2018) distill from the field an 11-step content analysis method described in brief below.

Step 1—Define the research questions

- Ground the focus of the analysis of content in the literature/theory informing the data collection efforts.

- Consider the purpose of both the research in general as well as the information required to proceed with the next steps of the research.

Step 2—Define the population

- The text to be analysed and, therefore, the collection of text informing the study defines the “population” to be sampled.

Step 3—Define the sample

- Sampling strategies typical for human research apply to the selection of text required to inform content analysis research:
 - Probability or non-probability sample;
 - Stratified (including the specific strata to be used), random, convenience, purposive, domain, cluster, systematic, time, snowball sampling; and
 - Types of text/media—interview transcripts, open-ended survey comments, newspapers, journal/magazine articles, television/radio recordings or transcripts, social media texts.
- Issues informing sampling techniques—such as representativeness, validity, reliability, size of sample—used in other research methods also apply to content analysis research.

Step 4—Define or clarify media context

- Document the context from which the text is derived. For example:
 - The source of the text,
 - The purpose, setting, and audience for which it was originally produced,
 - Translation from original production to present format (e.g., transcription processes, authenticity), and
 - Sources of information upon which the text was produced and level of abridgement.

Step 5—Define unit of analysis

- Unit of analysis considerations take many possible forms. Word, phrase, sentence, paragraph, the entire text as a holistic unit.
- A critical concept is to ensure that the units chosen are as discrete as possible to allow valid and reliable analysis.

Step 6 – Define codes

- Read text multiple times to become thoroughly familiar with them.
- Identify patterns, inconsistencies, contradictions, differences among/between groups of ideas and/or sources.

Step 7—Build analysis categories

- As the codes are defined and drawn from the texts, look for opportunities to organise them into coherent groups for analysis.
- These groups may well overlap as some codes may apply to more than one category.

Step 8—Implement coding and categorisation

- Once the analysis codes and categories are defined, implement the process of applying the codes and categorisation processes chosen to generate the data for analysis.

Step 9—Analyse the data

- As the codes are applied and categories have been created, the data are now analysed.
- Associations between and among codes and categories are powerful places to start in the analysis process but the focus of the analysis ought to be driven by the purpose of the research and the research questions defined at the start of the project.

Step 10—Summarising

- Describe the results of the analysis.
- Narrow the focus of the analyses to answer the research questions and extend theory.
- Identify areas requiring further research, analysis, or categorisation.

Step 11—Make speculative inferences

- Pose possible interpretations, explanations, extrapolations, etc.
- Formulate hypotheses and/or theories.

14.4 Strengths and Limitations of Content Analysis

As with any method, content analysis has tremendous strengths and, at the same time, the method is subject to multiple limitations.

- Given text preparation processes (e.g., transcriptions, implementing sampling strategies, multiple readings of text) content analysis is time-consuming (Cohen et al., 2018).

- Reducing some source materials to text through transcription procedures for analysis risks losing or missing the nuances embedded in many forms of communication (Robson, 2002).
- The method is subject to researcher bias as the coding and categorisation processes may be influenced—both wittingly and unwittingly—by what the researcher may have been expecting to find; rather than what was there to be found (Ezzy, 2002).

The method also has numerous strengths:

- Since the method retains the data in its original form, it is unobtrusive; it is possible to re-analyse and verify findings (Cohen et al., 2018).
- Content Analysis is a structured and demonstrable approach to drawing meaning from media in context; making explicit the rules, assumptions, and decisions used in coding and analysis (Mayring, 2004).

Engagement Activities

1. With a partner(s), select an extended text for analysis and identify a research question that might reasonably be addressed within that text. Then, as individuals, follow Cohen et al.'s content analysis steps 5 through 10 to draw as much information as possible from the text. Then, as partner(s), compare and contrast the “results” from your individual analyses of the text. Pay particular attention to each person’s rationale for their analytic and interpretation decisions. What implications do the differences and similarities have for the practice of content analysis and the conclusions one may be able to draw from such research?
2. Brainstorm a list of topics that interest you and might be appropriate for content analysis. Select two topics from the list and, for each one, describe:
 - a. Potential sources of text that might contain data relevant to your research questions;
 - b. The strategies you would use to mitigate the potential impact of researcher bias on the factors that you may examine and the ways in which you might observe them;
 - c. The context/setting for each project and the ways in which you could ensure appropriate ethical considerations such as informed consent and participant beneficence; and
 - d. The tools, structures, and approaches you could use to collect data via content analysis.

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Online Resources

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- Duke University—Mod-U (2016). *How to know you are coding correctly: Qualitative research methods*. <https://youtu.be/iL7Ww5kpnIM>
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Janet Mola Okoko and Nana Prempeh

15.1 Brief History of Critical Ethnography

According to Anderson (1989), Critical Ethnography (CR) emerge from the field of anthropology and from the Chicago School of Sociology in the late 1970's. CR stemmed from the movements for civil rights that occurred between 1960 and 1970 when ethnographers became more active in politics and had tried to resolve political issues with research. Some ethnographers were most interested in conducting research with politically suppressed groups, not necessarily in cultural groups. May (1997) provided insight into the background of Critical Ethnography while situating it into the broad ethnographic tradition. Those descriptions suggest that CE relies on the qualitative interpretation of data as this examines particular social, cultural, or organizational settings from the perspectives of the participants involved. Foley and Valenzuela (2005) also provided some insight into the history of Critical Ethnography by explaining how CE was often based on classic Marxism or neo-Marxist critical theory in the 1960s. As a new race, gender, sexual identity, and post-colonial social movements emerged, the philosophical basis for Critical Ethnography expanded greatly. They also described how Critical Ethnographers began to advocate for cultural critiques of modern society and its institutions; in doing so, they rejected positivism, and divided society between the powerful and the powerless (Foley &Valenzuela, 2005). By then, “most cultural critiques studied ruling groups and ruling ideologies and the sentiments and struggles of various oppressed peoples” (Foley &Valenzuela, 2005, p.218).

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Anderson (1989) described Critical Ethnography had grown out of dissatisfaction with research, or accounts of social structures like gender, class, patriarchy, and racism in which real human actors never appeared or where cultural accounts of human factor in which structural constraints (i.e., class, gender, race) never appeared. The CE approach advocated by researchers who viewed ethnography as too “a theoretical and neutral” in its approach to research (Anderson, 1989, p. 249). Other literature also attributed to the growth of Critical Ethnography to the disenchantment with the positivist notion of objective social science that produces value-free ethnographies (Foley & Valenzuela, 2005).

15.2 Description of Critical Ethnography

Critical ethnography is qualitative approach to research that “explicitly sets out to critique hegemony, oppression, and asymmetrical power relations in order to foster social change” (Palmer & Caldas, 2015, p. 1). Ross et al. (2016) described CE as a qualitative research method that endeavours to explore and understand dominant discourses that are seen as being the ‘right’ way to think, see, talk about or enact a particular ‘action’ or situation in society and recommend ways to re-dress social power inequities” (Ross et al., 2016, p. 4).

Like other ethnography, CE researchers seek to generate insights, to explain events, and to understanding of culture or other social science constructs (Anderson, 1989; Simpson & Coleman, 2017). CE researchers share the understanding, with interpretivist ethnographers, that cultural informants’ perceptions of social reality are theoretical constructs, and that these are reconstructions of social reality (Anderson, 1989). However, these two approaches to differ in CE researchers’ claim that informant reconstructions are saturated with meanings that sustain powerlessness, and that people’s mind frames tend to perpetuate the associated inequities. Therefore, CE researchers attempt to unveil these inequities systematically and critically (Anderson, 1989).

Critical Ethnography is focused not only on culture but also on education and information systems. As described by Harvey (2012), Critical Ethnography goes beyond probing of the subjects’ meanings by staying alert to the socio-historical milieu and structural factors that are part of the context. In other words, CE researchers recognize that meanings may appear to be group-centered but are mediated by structural concerns.

15.3 Process of Critical Ethnography

Unlike other research methods, Critical Ethnography places more emphasis on the effects that research has; this is instead of focusing on some form of truths concerning particular constructs. As Madison (2004) described Critical Ethnography, CE begins with an ethical responsibility to address processes of unfairness

or injustice within a particular lived domain. He referred to “ethical responsibility,” as a compelling sense of duty and commitment based on moral principles of human freedom and well-being. Therefore, the researcher feels a moral obligation to contribute to changing the unfair or unjust conditions toward greater freedom and equity. Applying Critical Ethnography takes the researcher “beneath surface appearances, disrupts the status quo, and unsettles neutrality and taken-for-granted assumptions by bringing to light underlying and obscure operations of power and control” (p. 5). Howell (2013) cautioned researchers of the need to reflect and evaluate the purpose and intent of using Critical Ethnography. He recommended following crucial considerations for approaching critical ethnography, including:

- Identification of consequences and potential harm.
- Creation and maintenance of dialogue and collaboration between researcher and researched.
- Specification of relationships between localism and generality concerning the human condition.
- Consideration of how the research may ensure equity and make a difference in terms of liberty and justice. (p. 7)

15.4 Purpose: How Critical Ethnography is Used

Critical Ethnography is used in several fields, including education, health, information systems, and many others. There are many recognized purposes of critical ethnography. In health, Cook (2005) identified that Critical Ethnography serves the purpose of aiding in health promotion research. Cook explained how Critical Ethnography can be used in health promotion to understand both the experiences of the research participants and the social factors that contribute to those experiences and identify issues and strategies that can be used to mitigate the issues. Critical Ethnography can also help to gain a fair balance between explanation and understating of different concepts and issues in accounting. In other fields such as education, Critical Ethnography has been used as an important lens for insight into everyday educational culture and issues of equity (Masta & Secules, 2021). Overall, Critical Ethnography serves as a suitable research method for cultural studies and other social sciences.

15.5 Strengths and Limitations of Critical Ethnography

Many scholars have preferred to use Critical Ethnography over other research methods. However, one of the main limitations of Critical Ethnography is validity. This is because of its inclination towards ideas, politics, and values, which might not be valid in the eyes of other researchers. Another limitation includes the view that CE is based on political theory. Again, Critical Ethnography focuses so much

on social change and the approach does not give the researcher any chance to state their position. However, the strengths of Critical Ethnography include the view that CE is a more holistic approach. CE has no particular or distinct form; CE provides a broad approach which researchers may choose from. Most importantly, CE is able to address issues and topics that many research approaches may tend to ignore. Some ethnographers have tended to view critical theorists as too theory driven and biased in their research.

15.6 Engagement Activity

Some parts of rural Ghana have what are referred to as “witch camps.” These are settlements that are meant to be “safe havens” for people who have been branded as witches and who are seeking to escape death or torture. Most of those in such camps are widows and suffer from mental illness. They are unable to find regular jobs because of the stigma and marginalization and depend on donors funded NGO’s or odd jobs from well-wishers to survive.

<https://fuentedevida.anue.org/wp-content/uploads/2021/05/GHANA-WITCH-CAMPS.pdf>

Stigmatized or marginalized groups manifest in different forms in different cultures. Think of any such group in your context and brainstorm on how you may use critical ethnography to examine the associated power relations in order and advocate for or foster social change.

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Online Resources

- https://youtu.be/rkhgm_cCr7Q. (14 minutes).
- <https://youtu.be/q9AlbWrcmDw>. (3 minutes).
- <https://youtu.be/uOE4iM585Sc>. (4 minutes).
- <https://www.youtube.com/watch?v=EG59wmRmnZE>. (4 minutes).



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16.1 Brief History of Critical Race Theory

Critical Race Theory (CRT) began as a movement of legal scholars and activists who studied the broad perspectives of race and racism in law and their relationship with power. Critical race theory is a movement of scholars studying race and racism. The critical race theory highlights race as a factor in inequity, emphasizes the impact of power dynamics in the context of race and other intersectional social identities, and questions the foundations of the legal, liberal, and societal orders and challenges the notions of neutrality and equality (Walker, 2015). Critical race theory exposes the construction of Whiteness as a symbol of purity, progress, and respectability exposes through historical contexts. It also has an activist dimension (Delgado & Stefancic, 2017). Critical race theory offers scholars theoretical and critical ways to analyze race and racism (Rabaka, 2020).

16.2 Related Methods of Critical Race Theory

Womanism and black feminism also place race in the center of the research approach. However, they all provide different critiques. Womanism is a term coined by Walker (1983) and emerged to carve out a space for African-American women within the feminist movement, pluralist, and the Black Nationalist traditions. Womanists are feminists of colour who reject individualism and positivism and maintain their cultural distinctiveness (Hesse-Biber & Leavy, 2008). Black feminism, on the other hand, challenges the normative feminist movement that does not allow space for black women's perspectives. Black feminism is open

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to homosexuality, separatism, and other tenets of “white” feminism, such as equal participation in intellectual, political, sexual, spiritual, and economic spheres (Collins, 1996). Afrocentricity, developed by Asante, is another method that is based on African philosophical assumptions where Africans may be subjects of their historical experiences rather than objects (Sheurich & Young, 1997). CriT walking (critical walking) is an extension of the critical race theory that helps develop classroom and community-based methods to question racial practices and policies. It helps test and interpret critical pedagogy and guide classroom discussions beyond the written texts to help students think about community action (Hughes & Giles, 2010; Sleeter & Bernal, 2004).

16.3 How and When Critical Race Theory Can Be Used

Critical Race Theory has multiple uses. It provides a framework to analyze any situation from a race-conscious lens towards understanding inequity, racism, and social justice. Critical race theory may be used as a metaphorical tool to analyze existing norms, historical and personal norms and offer radical perspectives and social criticism towards deconstructing and reinterpreting. CRT can be viewed from either the subjective or the objective dimensions within Burrell and Morgan’s (1985) paradigms. Therefore, CRT can also be used as a theoretical framework to set up an ontological argument or a data analysis tool.

The critical race theory framework evolves through its central tenets and is used in leadership, academic, health and legal studies. It is used widely in social sciences, humanities, and information science-related practices, by policymakers, curriculum designers, educators, researchers, and practitioners to examine dominant narratives and deconstruct oppressive practices towards fostering emancipatory social changes (Bridges et al., 2017; Farmer & Farmer, 2020; Ford & Airhihenbuwa, 2010). It may be used to examine intragroup differences, inform reformative actions and policies, decolonize historically Eurocentric materials and redesign pedagogy towards active learning and community action. CRT uses first-person storytelling, narrative, allegory and goes beyond affirmative action in its commitment to antiracism and resistance of social hierarchies (Delgado & Stefani, 2005).

16.4 Tenets of Critical Race Theory

Critical race theory is defined through its central tenets (Capper, 2015; Ladson-Billings, 2013; Parker & Villalpando, 2007; Sleeter, 2017). The main tenets are:

- The permanence of racism is where racism is permanent. Race influences the way societies function. Racism also shapes “the feelings, beliefs, and practices of Whites” (McDonald, 2005, p. 250).

- Interest convergence is where the interests of people of colour are served only when they converge with advancing the interests of White interests.
- Whiteness as Property stems from the historical facts where blacks were treated as property, and Indigenous lands were ratified as White property. Thus, race and property are conflated, and everyone and everyone becomes the property of the White (Capper, 2015).
- Challenging the normative ideologies challenges colour blindness, neutrality, meritocracy, and equal opportunity. Such ideologies promote the dominant groups' interests.
- Experiential knowledge or counter storytelling is a way to capture the experiences and realities of marginalized populations
- Intersectionality examines the other intersecting dimensions such as class, gender, sexuality, ability to understand how power operates and creates inequalities.

Additionally, Parker and Villalpando (2007) identify two major themes: Critical race theory's commitment to social justice to eliminate all forms of subordination by linking theory with practice and scholarship; and CRT's ability to challenge historical and interdisciplinary perspective through the analysis of race and racism in historical and contemporary contexts.

16.5 Process for Critical Race Theory

Step 1: Topic and Question. Identify a topic area where one of the tenets may apply and formulate a research question. The question should address or challenge racial and other intersectionality (such as gender, sexuality) inequities—for example, lack of HIV testing among marginalized populations.

Step 2: Data gathering and analysis methods. Storytelling or counter-storytelling is a common method. However, the content analysis method may also be used. (e.g., Policy documents). The chosen method should provide a rich and reliable sample for in-depth analysis and synthesis.

Step 3: Presentation. Qualitative data such as stories should be presented in the voice of the participants and linked to the CRT tenets. Quantitative data may also be gathered and presented in alignment with the tenets (Ford et al., 2009).

16.6 Strengths of Critical Race Theory

Critical Race Theory's strengths are its ability to challenge the status quo and advocate for social justice. Understanding and gathering isolated yet similar individual experiences and experiential knowledge is critical to understanding the impacts of race or other related subordinations in any given field. CRT helps gather the experiences that may not be discussed in the normative spaces. While race and racism

are at the forefront, CRT also has other concepts that form the intersectional identities. The power struggle is against the social, political, and economic structures and their impact rather than against the individual.

16.7 Criticism of Critical Race Theory

Due to the impossibility of generalizability, critiques have questioned the methodological validity and reliability of CRT. Rather than generalizing these stories from a positivist stance, their contestations and convergences should be validated for resonance. Ladson-Billings (2000) calls CRT a “system of knowing” with an internal logic and external validity. Another criticism of CRT is its essentialist narratives. The response to this criticism is that phenotypic human beings do not succumb to blanket essentialized perceptions. Crenshaw et al. (1995) posited that CRT scholars argue against any analysis based solely on race or any unitary essentialized characteristic. Kennedy was one of the loudest critiques of CRT, who insisted on empirical proof of minority perspectives and accused CRT scholars of overplaying the race card (Delgado & Stefanic, 2005). This criticism, however, tries to invalidate experiential knowledge and assumes a lack of racial disparities. Legal scholars have proven racial inequality to show that CRT is sufficiently grounded (Capers, 2014).

Engagement Activities

1. Consider using one or two of the tenets. For example, using interest convergence and experiential knowledge, analyze your curriculum to determine whether race and racism played a role in the design and content. Examine who created the curriculum, who the audience is, and whether the content is inclusive of multiple perspectives.
2. Intersectionality is a tenet that can address the overlapping oppressions where multiple dimensions such as gender, race, class, education, sexuality, citizenship exist. Using this tenet, examine a policy at your institution to determine the inequalities and inequities. Create a policy that might address these inequalities and inequities.
3. Use demographic data of students and analyze their educational achievements (exam results, admissions, awards) quantitatively to examine how different racial groups progress through the educational pipelines. Self-reports of students about their performance may also be used in the analysis (quantitative counterstory).

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Additional Resources

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17.1 Brief History of Critical Theory

In its simplest form, critical theory provides the descriptive and normative bases for social inquiry to identify and critique oppression and inequality to animate more socially just human relations and conditions (Gottesman, 2016). First articulated by sociologists and political scientists at the Institute for Social Research at the University of Frankfurt, Germany, in the 1920s and 1930s, its leading proponents such as Lukács, Gramsci and Horkheimer came to be collectively known as the Frankfurt School (Wiggershaus, 1994). In seeking to understand contemporary developments such as the rise of fascism, they drew on Marx's dialectical materialism and added concern with ideology, culture, and communications to explain how power and domination operate (McCarthy & Hoy, 1994). Their stated goal was to develop the intellectual tools with which people could understand their world and change it for the better with an orientation towards consensual and egalitarian democratic arrangements, which they termed praxis (Giddens, 1999). According to Horkheimer (1982), “a theory is critical to the extent that it seeks human emancipation, to liberate human beings from the circumstances that enslave them” (p. 244).

Second-generation critical theorists, such as Habermas and Marcuse, linked philosophy to the human and social sciences and inspired academics in North America to adopt and incorporate critical theory insights into a wide range of academic disciplines. Feminism and feminist studies, critical legal studies, cultural studies, media studies, gender and queer theory and critical race and tribal critical race theory are among the many contemporary offshoots of critical theory within

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academia. Notable additional contributions to the field of critical pedagogy were made by Friere (1970), Apple (2009), Giroux (1983).

17.2 Why Use Critical Theory?

Critical theory provides a foundational perspective to inform analysis and understanding of human interactions within political, social, and organizational contexts. By focusing on how power inheres in human interactions, critical theory delineates various dynamics, including race, class, gender, and other socially constructed markers of identity, which confer power and privilege on certain groups while marginalizing others (Giroux, 1983). In addition to documenting and critiquing current inequities, critical theory also seeks to generate emancipatory knowledge or intellectual tools among individuals. These tools enable humans to understand their world and alter it by creating more egalitarian political, social, and economic arrangements (Habermas, 1987).

17.3 Related Methods

In terms of research methods, critical theory can inform a wide range of qualitative approaches, including case study, action research, various forms of ethnography, narrative inquiry and arts-based approaches. These approaches share assumptions that power relations within particular social contexts inform research as a political act and knowledge production. Dialogic methods which synthesize observation, reflection, conversation and interviewing to facilitate engagement between and empowerment of researchers and participants are common in critical theoretical approaches. Critical theory researchers employ various methods to create data, including archival sources, discourse and content analysis, participant observations, field notes, personal narratives, semi-structured interviews, focus groups, surveys or questionnaires, and land-based approaches (Denzin & Lincoln, 2011).

17.4 Suggested Domains for Critical Theory Use

The suggested domains for use of Critical Theory include: Education, Social Sciences, Humanities, Law, Medical Sciences, and Public Policy.

17.5 What Critical Theory Can Be Used to Study?

Critical theory can be utilized as an explanatory and analytic tool in any social context where power dynamics lead to conditions of inequality, injustice and oppression and where the maximizing of human capacity and freedom is constrained. For example, in education, critical theory facilitates insights into ways

in which schools, as socially constructed sites, function to reproduce the power structures and economic conditions that continue to privilege certain groups, typically members of the elite, and to disadvantage others, in particular those who are marked as different because of race, ethnicity, culture or sexual orientation (Gottesman, 2016). However, critical theory also frames schools as potential sites for emancipatory action whereby critically reflective teachers can employ pedagogical and curricular approaches that disrupt entrenched hierarchies to ensure more equitable educational outcomes and empowerment for historically disadvantaged students (Apple, 2009).

17.6 Application of Critical Theory

Brazilian Paulo Freire is credited with the initial application of critical theory in education systems. His *Pedagogy of the Oppressed* (1970) is regarded as one of the most influential educational texts of the twentieth century. Freire challenged education as a neutral process and framed teaching and learning as political acts that occur within larger political and economic contexts. Using a critical lens, he argued that schools could function either to integrate learners into prevailing systems to perpetuate the status quo or could provide the tools by which humans contribute to the transformation of their world. Freire was particularly critical of what he called the “banking” concept of education, in which students are viewed as empty vessels to be filled by all-knowing teachers. In contrast, he advocated for ‘problem-posing’ education, in which students and teachers actively participate in the construction and application of knowledge to create more equitable societies.

17.7 Strengths of Critical Theory

Critical theory’s capacity to allow researchers to uncover and interrogate power dynamics within diverse human contexts and imagine or evaluate interventions based on their potential to create a more just human order constitutes its main strengths (Gottesman, 2016; McLaren, 2002a, b). Limitations of critical theory include the fact that it lends itself far more to diagnosis than prescription, so that the links between critique and emancipation, or *praxis*, often remain vague insofar as few clear guidelines in terms of concrete political or social actions are offered.

17.8 Limitations of Critical Theory

Critics have also noted a contradiction within critical theory in the assumption that all knowledge is socially constructed within historical contexts while simultaneously offering a critique based on values claimed to be universal and ahistorical. Critical theorists have also been accused of reproducing idealist positions and of being elitist and paternalistic in their treatment of the lives and cultures of the

groups they seek to emancipate (Wiggershaus, 1994). However, despite its limitations, deepening patterns of inequality globally and developments, such as the Black Lives Matter Movement, have recently attracted new attention and generated heated public debate about the use of critical theory within elementary, secondary, and post-secondary educational institutions. This increased attention will ensure that critical theory's explanatory and normative impulses will have continued relevance and appeal for researchers in the Social Sciences and Humanities and remain focused on continued public debate for the foreseeable future.

Engagement Activities

1. Identify three current challenges within education systems and consider ways in which critical theory can assist in understanding the roots of these challenges and formulating potential solutions.
2. Outline the main arguments currently used by proponents and opponents of critical theory in the USA and elsewhere.
3. Review three recent academic papers which utilize critical theory and discuss the types of data collection methods employed by these researchers.

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Crenshaw, K. *The urgency of intersectionality* (18.40 minutes). https://www.ted.com/talks/kimberle_crenshaw_the_urgency_of_intersectionality?referrer=playlist-talks_to_help_you_understand_s%20

The Battle Over Teaching Critical Theory. (45 minutes). <https://www.npr.org/2021/06/24/1009882751/the-battle-over-teaching-critical-race-theory>

Critical Theory is Practical. (7.37 minutes). <https://www.youtube.com/watch?v=7rQve0x4aNE>



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18.1 Brief History Cultural Domain Analysis

In 1972, James Spradley proposed Cultural Domain Analysis (CDA) as “the study of how people in a cultural group think about things that somehow go together in their society” (Dhamelia and Dalvi, 2019a, b, p. 101). CDA evolved from the efforts of anthropologists (Borgatti, 1994) to classify relationship structures in varied cultures (D’Andrade, 1995). As Bernard (2006) declared “this interest in classifying kinship systems led to methods for discovering sets of terms in other domains...” (p. 300). According to Bernard (2006) “CDA involves, among other things, the building of folk taxonomies from data informants supply about what goes with what” (p. 301). Therefore, CDA is concerned with the grouping of items based on how individuals connect them in their daily lives.

18.2 Methodology of Cultural Domain Analysis

Cultural Domain Analysis is a research approach in which researchers use interviewing methods such as, triad tests, free lists, and pile sorting to study the constructions of domains of a culture. CDA researchers use interviewing to get an individual or a group of participants to freely generate a list of items based on the topic that is being researched (Borgatti, 1994). The goal of researchers who use CDA is to focus on items that are included in a domain and discover how these items are associated with each other in the minds of the participants. As Borgatti (1994) asserted “the goals of CDA are the traditional goals of cognitive anthropology: the scientific study of culture from an emic perspective” (p. 276).

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Participants generate the list, identify similarities among the items and explain how they made connections among the items. Dialogue among participants and researcher is essential for researchers to achieve the goal of identifying a cultural domain.

18.3 What Cultural Domain Analysis Can Be Used to Study?

Cultural Domain Analysis can be used to collect information on cultural phenomena and interpret cultural depictions and practices in qualitative research mainly in ethnography and anthropology. CDA could be used to research the cultural perceptions of illnesses for instance. As Gravlee et al. (2018), pointed out.

cultural models in the domain of ‘illness’ for example, encode knowledge about the kinds of sickness one may acquire; how those illnesses are related to one another; and which signs, symptoms and treatments are associated with each illness. Cultural models of illness, in turn, are linked to models in closely related cultural domains, such as ‘health care providers.’ (p. 165)

The analysis of data that researchers collect through CDA produces insights and comprehension of how participants’ view a cultural phenomenon. Results of a study using CDA to compare for example the level of contagiousness of three diseases could reveal participants’ perceptions of the most contagious disease (Borgatti & Halgin, 2010), and could produce a list of items that show the connections among items on the list. As Gravlee et al. (2018) declared, CDA is beneficial for understanding and mapping tendencies, effects, and affects within cultures.

18.4 Why Use Cultural Domain Analysis?

Cultural Domain Analysis affords researchers opportunities to acquire in-depth insights into collective knowledge that influences the perceptions and conduct of members of a group. According to Dhamelia & Dalvi (2019a, b), CDA allows researchers to gain and produce local knowledge more substantively and identify and present the structure of elements of a cultural domain. CDA can be used to understand how people in a cultural group think about a phenomenon and how they connect the elements associated with that phenomenon (Dhamelia & Dalvi, 2019a, b). In a study of ‘foods and feeding’ of infants and young children Zobrist et al. (2017) stated that CDA could reveal the perceptions and myths that individuals have about breastfeeding and how it may be related to illnesses in their cultures. The data collected could then assist health care providers and policymakers to develop education and intervention programs to eliminate myths associated with breastfeeding.

18.5 Domains for Cultural Domain Analysis Use

The CDA method has been used in numerous academic disciplines including anthropology, ethnography, product development, public health, arts & humanities, history, education, marketing, consumer research, and others.

18.6 Process for Cultural Domain Analysis

According to Borgatti (1994), CDA may be employed using the following steps.

Step 1: Choose the topic or domains that are related to the research question(s) and sociocultural context.

Step 2: Select the participants for data collection. There should be about 30 participants; this number of participants increases the possibility for researchers to gather rich and reliable data.

Step 3: Ask participants to do free listing—Free listing is one of the key methods used to investigate CDA (D’Andrade, 1995 as cited in Schrauf & Sanchez, 2008). This method is conducted with the use of paper-and-pencil, it requires short time, and generally small samples of participants (Schrauf & Sanchez, 2008). In free listing “the items are elicited directly from informants by giving them a general description of a domain and asking them to name items that belong in it” (Borgatti, 1994, p. 264). After participants have generated their free-list, researchers may opt to analyze the data manually or use ANTHROPAC, a software created by Borgatti (1985-1992) to analyze CDA data.

Step 4: Ask participants to do pile-sorting or triads. Pile-sorting is used to “elicit participants’ judgments of similarity among items in a cultural domain and to elicit the attributes that people use to distinguish among the items” (Borgatti, 1998, p. 12). In pile sorting participants group cards with written data about the domain, according to the researcher’s directives; which could be to group the items based on their similarities or differences. Pile sorting reveals cultural expectations in communities and insights into the norms and values of a society.

Triads. Triads are an alternative to pile sorting and are used to measure similarities. When using triads each participant must make a judgement about the similarities among a specific set of elements. Triads are also used to encourage participants to define what attributes they use to differentiate among the items (Borgatti & Halgin, 2010). In triads, participants are given the items of a domain in groups of three and are asked to select the item they deemed to be most different.

Step 5: Analyze the data by using a strategy that is aligned to the methods used to collect the information.

18.7 Strengths of Cultural Domain Analysis

Cultural Domain Analysis has the advantage of providing efficient means of examining the cognitive, social, and cultural domains or categories by which individuals organize their knowledge; it does not require participants to have formal literacy (Zobrist et al., 2017). For a domain to be called ‘cultural’, members of a group must agree that each item belongs in the domain (Borgatti, 1998). The interaction among participants to get agreement on the items for the domain increases group discussion and consensus. CDA also provides insight into how people in a cultural group think about things that somehow go together in their society (Dhamelia & Dalvi, 2019a, b).

The pile listing method in CDA reduces researcher biases because it allows participants to share data from their standpoint and not from the researcher’s knowledge base (Zobrist et al., 2017).

18.8 Limitations of Cultural Domain Analysis

A limitation of CDA could be variation in the educational levels of participants. Individuals who are not well educated may feel intimidated, and thereby do not participate as much in discussions. Also, researchers who opt to use the computer software ANTHROPAC could end up with skewed data if they input the incorrect spelling of words in their free list, because the software may not recognize the spelling error (example ‘home’ entered as ‘hoe’).

Engagement Activity

You have been contracted as a researcher by the ministry of health in your country to conduct a study to examine the cultural perceptions of people towards taking the COVID-19 vaccination, to limit the spread of the Corona Virus and to increase confidence in public health care.

1. With the aid of a colleague or individually, outline a plan of action to conduct the study. Include in your plan: the targeted cultural groups, age ranges, minimum number of participants and the steps you would follow to complete the study.
2. Outline some possible challenges that you could encounter in conducting this study and provide measures to mitigate these challenges.
3. Identify the advantages and disadvantages of using CDA to conduct this study for: (a) the researcher, (b) the participants, and (c) the public. Prepare to discuss these with the class.

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Online Resources

- How cultural analysis helps you understand people better: <https://cpe.asu.edu/how-cultural-analysis-helps-you-understand-people-better>
- What is domain analysis mean? (1:50 min): <https://www.youtube.com/watch?v=k4cSDtCHS8I>
- Domain model (13:02 min): <https://www.youtube.com/watch?v=M1e2XwSADDE>
- Culture and cultural domain (13:06 min): <https://www.youtube.com/watch?v=hyRtpoynCTY>



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Decolonizing Methodologies: A Pacific Island Lens

19

Cherie Chu-Fuluifaga

19.1 Brief History of Decolonizing Methodologies

Sometimes termed as ‘alternative’, decolonizing methodologies have increasingly become the norm for Indigenous peoples, communities, students, and researchers. In Aotearoa, New Zealand Professor Linda Tuhiwai-Smith has been at the forefront of decolonizing methodologies. As a leading Māori researcher, she has led a constant challenge to Western research methodologies, emphasising that research with Indigenous people must be demonstrated through Indigenous values. By deconstructing methods, theories, and writing styles, Western truth and objectivity are decolonized. Tuhiwai-Smith (1999) stated that Indigenous research agendas need to come out of the margins of research. This has been exemplified in Kaupapa Māori research, where Māori move from being the researched to the researcher. Māori values and perspectives are therefore privileged and lead to a culturally safe approach. Tuhiwai-Smith’s influential work has led to significant ripple effects for Indigenous populations across the globe.

19.2 Description of Decolonizing Methodologies

There are many exemplars of decolonizing methodologies at work across disciplines. The argument for effective Pacific research that engages and facilitates positive development for Pacific people is critical for the work of educators in ensuring the welfare of Pacific peoples. Essentially, research should be community-driven by Pacific people. Pacific models of contexts that promote success and

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well-being for Pacific peoples and communities are important in the development of research methods (Chu, 2009).

In Australia, Prior's (2007) work has signaled for a call to decolonize research in health. She showed through her study with Aboriginal and Torres Strait Islanders that an Indigenous epistemology is congruent with a decolonizing research methodology. Indigenous peoples' values consistently guide and inform the research agenda. Another example is illustrated in the West of the Pacific Island region with Gegeo and Watson-Gegeo's (2001) research in West Kwara 'ae, Malaita, Solomon Islands. In the small villages they are share stories with Indigenous epistemology as the basis of their research. Through the process, the villagers discuss, and record culture, as well as being self-reflective in the creation of Indigenous strategies for the development of their knowledge (Gegeo & Watson-Gegeo, 2001).

19.3 When and How a Decolonizing Methodology is Used

Bishop and Glynn (1999) stated the general trend of research storyteller in Aotearoa/New Zealand is from an outsider's view. Individual stories are subsumed within those of the researcher as the storyteller. The authors argue that traditionally the researcher's role has been storyteller, narrator, and the person who decides what makes up the narrative. Stories are reconstituted in a culture and language determined by the researcher. The initiation of the research process, benefits, representation, legitimation, and accountability are traditionally decided by the researcher's agenda, interests, and concerns about the research process. For New Zealand Māori, this situation is no longer acceptable. A process of *whakawhanaungatanga* (establishing relationships in a Māori context), is focused on collaboratively constructing research stories in a culturally conscious and connected way. Firstly, it involves establishing and maintaining relationships that are on-going. Secondly, researchers involved somatically in the research process are involved physically, ethically, morally and spiritually. Finally, it is concerned with participant-driven research, thus addressing the power and control issues of the researcher (Bishop & Glynn, 1999).

A decolonized research methodology can be utilised in western contexts where Indigenous people work, live and study. In a large-scale New Zealand national education research study on Pacific learners in higher education Chu et al. (2013) utilised the Kakala research framework (Thaman, 2003), combined with an Appreciative Inquiry (Cooperrider, 2000) philosophy, to direct the research. The Kakala research framework is both culturally meaningful and inclusive for it provides a sense of ownership in the process and development of Pacific education (Thaman, 2003). In Tonga, Kakala means fragrant flowers, fruits and leaves, which have mythical origins, strung or woven together into garlands and worn at special events or presented to honourable and distinguished people as a sign of love and respect. Thaman (2003) utilised the process of Kakala making, which is inherently valued in Tongan culture, as a basis for the research framework. The three different

processes are Toli, Tui and Luva. Each step in making the Kakala represents the stages in conducting research. Thaman's Kakala framework was further enhanced by adding three new phases: Teu, Mālie and Māfana (Chu, 2009; Johansson Fua, 2009; Manu'atu, 2009). The use of Indigenous languages is significant for any decolonizing methodological process which draws out cultural values.

19.4 Process of Decolonizing Methodologies

In terms of gathering data in a decolonizing methodology, purposeful discussions are undertaken between the knowledge seekers/researchers and with the people (Vaioleti, 2006). An example of this is in the Pacific Islands is Talanoa, which is a discussion process used in Samoan, Tongan, and Fijian cultures. In the Talanoa process, the focus is on developing relationships between people and is a process where people share their stories, realities and aspirations for research and their desired outcomes. The process of Talanoa or conversation is important for relationship connections and this can be formal or informal in nature. Together people develop the research process together. Talanoa is context-specific with different purposes and forms. This means that Talanoa can differ from one setting to another. All people involved in the Talanoa have a valid contribution to make. Furthermore, the cultural values of the people in the talanoa group guide the Talanoa process and the fluidity of the conversation depends on the mutually shared values (such as respect, honour, humility, and trust) of the group members. The people guide the process of how the research should take place (Thaman, 2003).

19.5 Strengths of Decolonizing Methodologies

The process of utilising Indigenous values provides a deeper understanding of the experiences of people and their collective contexts. The focus on drawing out common narratives based on strengths allowed for stories to illuminate peoples' identities which are influenced by varying cultures, beliefs and values. The fundamental principle in this research process is that knowledge seekers or researchers start with the stories of the people and their values. Accordingly, participants and their communities can benefit from the research in transformative ways. The research gathered in a decolonizing methodology can bring out empowering stories that are able to inform theory and practice by shifting attention from negative and deficit explanations to focus on exemplars of success (Chu et al., 2013).

19.6 Limitations of Decolonizing Methodologies

Any limitations of a decolonizing methodology can be located in the execution of the method as authentic and value-based. This would prove challenging for researchers who do not have a good grasp of the Indigenous community they are

researching with or without a deep understanding of the underlying values of the methodology. Therefore, researchers are encouraged to prioritise care, heart, and patience in the process of decolonizing their research methodologies.

Engagement Activities

Use the following questions to discuss decolonizing research methodology.

1. What are the main benefits of decolonizing a research methodology for your local Indigenous community?
2. What are some of the factors that contribute significantly to decolonizing a research methodology?
3. How can a student learn how to decolonize their research methodology? Identify three strategies to achieve this.
4. In what ways can a decolonized research methodology support western research methods?

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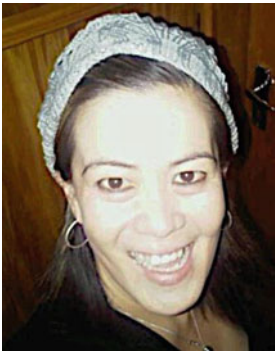
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Online Resources

- Decolonizing methodologies (2:03:50). <https://www.youtube.com/watch?v=rIZXQC27tvg>
- Understanding Pacific Peoples (45:03). <https://www.youtube.com/watch?v=uYrkXFJE8Ng>
- Indigenous knowledge has value (16:58). <https://www.youtube.com/watch?v=c-PwEnC-Rj8>



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20.1 Brief History of Decolonizing Autoethnography

Even though autoethnography's intent is to provide scholarly space to the lived experiences of the underrepresented, oppressed, and marginalized, academic publishing within this tradition remains limited to the white majority group in North America. However, decolonizing autoethnography illustrates the form that emerges when the colonial and postcolonial (both past and present) are taken as central concerns in autoethnographic writing. For instance, as a method of inquiry, autoethnography emerged in the 1990s parallel to the critical turn in ethnographic research. As both process and product, this approach was a reaction to social-scientific research and the dominance of white/Western voices within the social inquiry. Recently decolonizing autoethnography has taken a significant shift from its traditional form. For instance, many autoethnography researchers have used the concept of decolonization derived from decolonizing scholars' work (Denzin et al., 2008; Smith, 1999).

Understandings the concept of decolonization in autoethnography research has had significance influence on how to promote and actualize decolonizing research. For instance, the Indigenous scholars Tuck and Yang (2012) argued that the term “decolonization” is a special word; one that is often conflated with anti-colonial projects and struggles that re-inscribe the logic of settler colonialism, in particular the re-occupation of Indigenous lands. Others have used the term decolonizing in research as both personal and emotional expression—there is a

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mental, emotional and spiritual toll that colonization takes and has taken—which demands valuing Indigenous sovereignty and self-determination in their complex, diverse, and distinct material, psychological, epistemological, and spiritual forms (Simpson, 2001, 2014; Tuck & Yang, 2012). Thus, Dutta (2018) advocated for the decolonizing autoethnography as a research methodology to challenge White/Western/Eurocentric imperialism from the naturalized site of knowledge production (Dutta, 2018; Woodworth., 2018). Decolonizing autoethnography intersects between autoethnography and decolonization. The approach seeks to examine what can it mean to interpret, know, and name personal and cultural experience from the standpoint of frames of decolonization? Therefore, decolonizing autoethnography structures contribute to the core agenda of autoethnographic writing, which seeks to shift marginal voices to the center.

20.2 Decolonizing Autoethnography as a Methodology

Decolonizing autoethnography, as a recent research methodology, takes many forms and asks many critical questions. For instance, *How do assumptions about power affect what we select as problems for research? What relationship does the researcher have with those being researched? Who conducts the research? And How is research methodology itself distorted by a dominant tradition?* Through these forms and questions, decolonizing autoethnography researchers can theorize and explain the everyday strategies of colonialism that erase and devalue the “other” (Dutta, 2018, p. 95). By doing decolonial autoethnographic work, researchers challenge how colonial violence is deeply woven through academic institutions, and explore how colonial violence is engrained in our everyday experiences inside and outside academia (Dutta, 2018). Decolonizing autoethnography “troubles the concepts and categories we breathe in, think through, and live in” (p. 95). Decolonizing autoethnography interrogates how coloniality is inscribed in the production of knowledge by moving through a critical self-reflection of one’s positionality in the colonial system (Dutta, 2018).

20.3 Why Use Decolonizing Autoethnography Methodology?

Decolonizing autoethnography, as a research methodology, refers to a lifelong unlearning and relearning process (Battise, 2013; Datta, 2018; Smith, 1999). This methodology helps researchers to become responsible for their research as a tool of social change (Datta, 2018; Denzin et al., 2008; Smith, 2012). The approach offers a critically reflexive tool for decolonizing both research and researcher (Datta, 2018; Dutta, 2018); suggesting how a researcher can change their ways of knowing and doing. Therefore, decolonizing autoethnography as a research methodology creates many benefits for a researcher, including advocating for the researcher’s self-determination, enhancing the researcher’s empowerment, building the researcher’s agency, and advancing researcher’s critical analyzing capacity.

The methodology is “full of possibilities and imaginations” for the researcher who wants to make a change for themselves and others (Dutta, 2018, p. 96). Decolonizing autoethnography structures contribute to the core agenda of autoethnographic writing, which seeks to shift marginal voices to the center.

20.4 What Can Decolonizing Autoethnography Be Used to Study?

Decolonizing autoethnography brings together everyday interactions and practices that challenge and resist the ideologies of colonization to alter and change events (Dutta, 2018). The methodology allows the researcher to rethink and re-envision the aftermath of colonization, hybridity, and postcolonial experience (Bhabha, 1996). Decolonizing autoethnography offers opportunities to know researcher’s positionality in the research and their responsibilities to reshape their research goals for their participants and themselves (i.e., researchers) (Chawla & Atay, 2018). With a focus on everyday practices, decolonizing autoethnography can be used by the researcher to reflect upon the education systems that reproduce colonial practices and reproduce colonization in the training and education of students.

20.5 Areas of Study Where Decolonizing Autoethnography is Used

Decolonizing autoethnography is used most often in Indigenous Studies, Education, Environmental Justice, Race and Ethnicity, Hybrid, Diasporic, Art Performance.

20.6 Process of Decolonizing Autoethnography

Decolonizing autoethnography is a lifelong process, it does not have end point (Wilson, 2008). It is process of becoming and reshaping both researcher and research. A number of studies (Datta, 2018; Denzin et al., 2008; Dutta, 2018) suggest how to follow the decolonizing autoethnography process Researcher should ask following questions.

Understanding researcher positionality from and within: Who are we as researchers and where do we come from; Who owns the land we walk/live on? What are the colonial histories of the land that the researchers live on? learning the meanings of research from the self and community; (f) What difference will this research make; How do we want the research done; (i) How will we know this research is worthwhile; (j) Who will own the research; and (k) Who will benefit?

Step 1. Locating the researcher’s positionality in the research

Step 2. Adding participants needs in the research goals and/or objectives

Step 3. Adding researcher learning reflections as a significant part of the research

Step 4. Knowing how research is helping to reshape researcher, build relationships with participants and their needs.

20.7 Strengths of Decolonizing Autoethnography

Decolonizing auto-ethnographic research process researcher to reshape and relearn as a possibility. This research process considers both participants and their knowledge are as significant part of research. It helps to make challenge on the research that is not helpful for the community. The decolonizing auto-ethnographic research process benefit both researcher and research participants. It seeks to recover the lost researcher identities by western research training, colonized process. It also helps to develop researcher self-determination, empowerment, and decolonization. Last but not least important this research process helps to make social justice for researcher and research participants.

20.8 Limitations of Decolonizing Autoethnography

The decolonizing auto-ethnographic research process is deeply interconnected with researcher own learning reflections. This process may helpful for researcher than the participant's community. Since this research process follows decolonization (unlearning and relearning) as a continuous process, this research is limited, partial, subjective, emplaced, situated, and context-dependent.

Engagement Activity

Using the decolonizing auto-ethnographic research process, I (Datta, R.) shared my learning experience regarding why the current food system became challenging to the Inuit community people; how the community explained the meanings of food security from the Indigenous food sovereignty; and community perspectives on how to develop community-led food security. Through decolonial auto-ethnography, I have learned that Inuit knowledge-ways have much to offer in support of resilience of food insecurity in Inuit communities, an intercultural reconceptualization of research methodologies, and educational programs, which support Indigenous communities. Significantly, this study highlights the importance of engaging the local community in the development of coordinated approaches to address Inuit food insecurity (Datta, 2021).

1. Who are we as a researcher?
2. What are our responsibilities? What should we do?
3. How can my research benefit both me as a researcher and my research participants?
4. How can I learn from the participants?

5. How can I build solidarity with my participants' needs?
6. How do my research reshape me as who I am as a researcher?
7. How can we reshape the meanings of research from the participants knowledge and practice?
8. How can we make challenge to the colonial research which is not beneficial to the community?
9. How can research be a learning process?

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Margot Hurlbert

21.1 Brief History of Deliberative Public Engagement

Solving some of society's complex problems increasingly requires interdisciplinary research teams (Jury & Vaux Jr., 2005) and recognition of the mutual constraints of social and biophysical conditions and presence of structured agency (Archer et al., 1998; Danermark et al., 2002). Deliberative public engagement is informed by social theories of risk (specifically the construction of risk (Zinn, 2008), deliberative democracy (engagement of civil society in decision making) (Dryzek, 2000) and post-normal science (a science which is based on assumptions of unpredictability, incomplete control of research tests, and a plurality of legitimate perspectives) (Funtowicz & Ravetz, 2008).

21.2 Deliberative Public Engagement as a Method

The basis for this research method is that individual actors are fallible learners, who interact in frequent, repeated situations, often with incomplete information, influenced by perceived benefits, costs and reciprocity of relationship (Ostrom, 2010). Objective, natural and social realities exist and although all knowledge is fallible, it is not equally fallible—some knowledge is more cogent than others (Bhaskar, 2010). Scientific knowledge is recognized as socially constructed and of fallible character (Elger, 2010). An epistemology of scientific citizenship opens the driving assumptions and values of science to broader public scrutiny and debate by identifying a range of social concerns and meanings (some of which may be at odds with dominant scientific and technological accounts), thus allowing new

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conditions for knowledge formation and alternative directions for public agendas and policies (Blue & Medlock, 2014). This scrutiny allows for new conditions of knowledge formation, alternative directions for public policies, and advances social learning. Ultimately, the goal of deliberative public engagement is social learning.

Social learning is necessary to address uncertainty and unstructured problems such as public budgeting or climate change (Hurlbert & Gupta, 2017) and enriches the acceptance of new technologies (Loorbach, 2007; Williams & Stewart 2005). Literature defines social learning as a change in understanding that is measured by a change in behaviour, and perhaps worldview, by individuals and wider social units, communities of practice, and social networks (Mostert et al., 2007). Different levels of social learning have been identified, from simple behavioural change, to questioning paradigms and then wholesale changes in worldview (Argyris, 1999). Social learning is achieved through reflexivity or “the ability of a structure, process a set of ideas to reconfigure itself in response to reflection on its performance” (Dryzek & Pickering, 2017, p. 353) and deliberative public engagement advances social learning.

21.3 What Deliberative Public Engagement Can Be Used to Study

Social learning processes that occur in group settings and through deliberation and debate surrounding complex wicked problems where there is disagreement and uncertainty surrounding science or values and norms underpinning social problems, community solutions and policy options for complex problems.

21.4 Why Use Deliberative Public Engagement?

This method moves beyond traditional deficit hypotheses wherein technical and scientific experts assume people will make rational informed decisions when provided with scientific and technical facts.

21.5 Sample Domains for Deliberative Public Engagement

Emerging and new technology, adaptation and mitigation of climate change, ethics in relation to medical care, budgeting, public health budgeting.

21.6 Process for Deliberative Public Engagement

Reflexivity occurs through deliberation, or a dialogue amongst open minded people aimed at producing reasonable and well-informed opinions (Dryzek & Pickering,

2017). Reflexivity might arise within an institutional context through differing processes (focus groups, citizen panels, deliberative juries). These processes include those that: (a) are neither purely public, nor purely dominated by experts, but allow balanced dialogue with active citizens posing scientific questions; (b) achieve balance between diverse opinions and strive to achieve consensus; and (c) allow for an opening up rather than closing down of conversations surrounding science through a process that is not predetermined, nor in a constant state of contemplation (Dryzek & Pickering, 2017).

Processes of iterative engagement are inspired by participatory action research (PAR) with its goal of creating “possibilities for non-academic community members to contribute to knowledge construction about the issues being studied” (Billies et al., 2010, p. 278) and by appreciative inquiry, which involves adopting a mutual learning process that includes appreciation of local assets and strengths, providing structured facilitation, searching for practical knowledge, and encouraging collective and transformative action (Nyaupane & Poudel, 2012).

Reflexive citizen engagement is facilitated through the use of representative citizen panels, focus groups, or consensus conferences (Phare et al., 2017). These meetings are prompted by and connected with trans-local knowledge development to elicit reflexive engagement practices avoiding techno-scientific closure but allowing for reflexive opening (Vob & Amelung, 2016). It is recognized that: (a) the method of citizen engagement can create inherent biases and predispositions in outcome (Mann et al., 2014); (b) the tension between scientific and citizen actors has “significant bearing on voices and perspectives available to inform public debates, agendas and decisions” (Blue & Medlock, 2014, p. 565); (c) local context is important including the necessity of local participatory designs, sensitive to the wide array of interests, struggles, conflicts, and particular context conditions (Mann et al., 2014). To ensure quality and reliability in the local design, local people actively participate in the design of the citizen engagement panels.

At the initial meeting, the purpose of the participation, its circumstances, how it will be organized, the roles of participants, how information will be communicated, documented and provided, and the method and structure of interacting with technical and scientific experts is agreed upon. Citizen empowering methods are used whereby citizens can caucus to construct questions for experts and request information from additional experts (see Pidgeon et al., 2013).

21.7 Application of Deliberative Public Engagement

Place attachment and context were explored in relation to power production and energy futures using this method in three fossil fuel-dependent communities in Saskatchewan, Canada: Estevan, Regina, and Saskatoon. Participants were selected through random cold calling and screened in order to represent the gender, age, education and income demographics of each community. Structured focus groups were moderated by an experienced facilitator and the same agenda of questions surrounding what types of power production sources communities envisioned for

their province in the future, given concerns relating to climate change. An expert made a presentation, but left the room after as participants discussed the presentation and developed further questions. The expert then re-entered the room and answered the questions posed by the facilitator and formed by the participants. Participants indicated their views and knowledge had improved (Hurlbert et al., 2020).

21.8 Strengths of Deliberative Public Engagement

Deliberative public engagement opens up the definition and solution space of complex wicked problems to people, redistributing power to participating people. Contextually appropriate solutions emerge as well as social learning for transformative change.

21.9 Limitations of Deliberative Public Engagement

Intergroup power dynamics or confirmation bias may emerge without expert facilitation. Results may not be replicable and will not be representative.

Engagement Activities

1. What are the top three complex, interconnected problems facing society today? (Examples might include climate change, pandemics, global inequality, systemic racism, etc.)
2. Isolate a question that addresses a complex problem, or part of it. How might different people and different academic disciplines approach this question? Is there a key expertise that informs this question (climate modellers respecting climate change; epidemiology respecting epidemics etc.). Pose the question to fellow students, friends, or family and document their thoughts and questions in relation to the question.
3. Imagine bringing a group of fellow students, friends, or family together for a meeting to discuss and resolve your question. What expertise might need to be in attendance to answer questions? How might you orchestrate the discussion so people are comfortable asking questions, respectful of each other, and approaching the issue from different perspectives? How might you resolve different opinions?

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Examples of Online Resources

Deliberative Engagement Part 1: What is it? https://www.youtube.com/watch?v=_8qB7pPf6Ec (3 minutes 14 seconds)

Webinar Citizen Engagement: Exploring a Framework for Deliberative Democracy. <https://www.youtube.com/watch?v=MO9HFRvYxqk> (56 minutes 30 seconds)



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22.1 Brief History of Discursive Positioning

Discursive positioning is both a theoretical construct and method of inquiry that has roots in social constructionism and discursive psychology. Positioning theory developed out of the branch of psychology concerned with performance style—or, “the way people do things and the meanings ascribed to what they do” (Harré & Moghaddam, 2003, p. 3). The approach essentially suggests that individuals’ positions in society (as a whole, but also in relation to other individuals and to societal institutions) are fluid and evolve continuously in response to the discourse (e.g., interpersonal communication, popular culture, political messaging) that we consume on a daily basis. This stands in contrast with the more mainstream paradigm of psychology concerned with performance capacity that typically uses clinical settings to assess individuals’ abilities and their causes. On the other hand, discursive positioning helps us to understand how our words (or any other form of discourse and the meanings we give them) indicate our roles in society, among a group of people, or even in a specific conversation; roles, like who belongs and who does not, who is trusted and who is not, or who has authority and who does not (Moghaddam & Harré, 2010). Analyzing discourse in this way provides, “(historically and culturally specific) ways of ordering and making sense of the world including ourselves” (Willig, 2011, p. 898) and helps us locate ourselves (and others) within the ongoing conversations that create and define social norms and structures (Harré & Moghaddam, 2003). As such, discursive positioning has become a useful analytical strategy for researchers who seek to learn about human experiences, interpersonal relationships, and a range of socio-cultural phenomena.

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22.2 Related Methods and Topics Connected to Discursive Positioning

Discursive positioning is typically used in tandem with other research approaches (although this is not always the case); where perhaps another methodology offers broader directions or boundaries for the study and discursive positioning provides an analytical framework. Because of its emphasis on deeply descriptive, historically, and contextually relevant meaning-making, methods like case study, phenomenology, autoethnography, and reflective journaling are natural complements for discursive positioning. Moreover, because of its focus on roles and relationships, discursive positioning can be useful for research that looks at people's experiences or psychological processes in social settings (even online, media-based settings) or in relation to a type of messaging (e.g., marketing, educational curricula). Issues of identity, power, and belonging are also well-illuminated through discursive positioning, through attention to discerning norms and conventions (and their contrasts).

22.3 Using Discursive Positioning

To use discursive positioning is to ascribe to a particular ontological perspective on the nature of how we relate to others and how we make sense of our existence among others. That is, how we understand ourselves, the identities we hold, the groups we belong to, and the way we are perceived by others are all subject to change based on changes in the way we (as a society, as a cultural group) discuss and define our world. Because nothing is static or fixed, understanding socio-cultural phenomena (and other related topics) ordinarily requires analyzing both public discourse and peoples' (or groups' or institutions') positioning within that discourse.

In keeping with that framework, discursive positioning usually necessitates collecting artifacts of public discourse as data. This can be any number of things, including, but not limited to, news articles or audio and/or visual segments, popular art (e.g., films, songs, books, fashion), scientific publications, public commentary (written, verbal, in-person, online, or any other form), advertisements, or public events (e.g., celebrations, political rallies). Additionally, data relevant to the positioning of the subject of interest is also necessary. These can be personal in nature (e.g., personal diary entries, email or written letters, family stories, educational records) or group specific (e.g., focus group data, community based oral histories), depending on the specific research topic. These data are then systematically analyzed and used to give structure to, and guide the interpretation of, the phenomenon in question. Of course, the particulars of data collection—which artifacts will be collected/recorded, how much, and for how long—cater to the research they will be used for.

The process of data analysis itself, when using discursive positioning specifically but also as a general guideline for qualitative research (Hesse-Biber & Leavy,

2011), is highly iterative in that all data sources are influenced by each other and because understanding the phenomenon in question becomes clearer after multiple rounds of consideration and reflection. Generally, data analysis techniques common in other forms of qualitative research (e.g., coding, identifying themes) are similarly used for discursive positioning research. However, the hallmark of discursive positioning is the way the analysis of public discourse is then used to make sense of data about personal/group experiences or socio-cultural phenomena by contextualizing and providing reasoning behind the thoughts, feelings, and actions of the individual/group.

22.4 Application: Discursive Positioning in Practice

An example of the way I have used discursive positioning in/as research can be seen in my autoethnographic study on the experience of navigating socio-politically charged food/dietary choices (Edwards, 2015). For the study, I collected and recorded public discourse related to agricultural chemicals and genetically modified foods for a five-month period, leading up to an election where the public would decide whether or not to implement regulations on local biotech activities. During this heated five-month campaign period, I kept track of any public messaging I came across including: television and radio commercials, flyers and mailings that appeared at my home, articles or opinion pieces in local newspapers, signs at public rallies, social media posts, and commentary by my own friends and family. Other than intentionally following local pro- and anti-biotech organizations on social media, I did not go out of my way to collect any of this public discourse, but I was paying close attention to this issue and recorded what I saw and heard whenever I noticed it. I also made it a point to make notes about my own personal reactions to this discourse and used those notes as part of my analysis and, ultimately, my autoethnographic account of navigating food and eating during this time period.

Both during and after data collection, the iterative data analysis process involved positioning myself within the public discourse I collected. In other words, in reviewing the public discourse data and identifying themes, part of my analysis process was to determine what the data said about where I was positioned (i.e., insider or outsider, moral or immoral, healthy or not, local or not, etc.) regarding my relationship to others based on my own food choices. In this way, discursive positioning was both a theoretical framework for understanding how my social positioning was constructed and a tool for analyzing public discourse data. Moreover, in this study, discursive positioning was used in combination with autoethnography, where both public discourse and my own personal thoughts and feelings were used as data to make sense of my experience. Using discursive positioning allowed me to provide context that explained my experience and enriched my description of it, demonstrating how influential the way we talk and the meaning we ascribe to things is on how we understand ourselves, our relationships, and our feelings.

22.5 Strengths and Limitations of Discursive Positioning

The primary strengths of discursive positioning are in its recognition of the fluidity of roles, relationships, identities, and norms. Discursive positioning requires careful attention to localized, current, and relevant discourse in order to make sense of peoples' social positioning. In other words, research utilizing discursive positioning is highly contextualized. This is a quality that many qualitative research scholars suggest indicates strength and credibility (Hesse-Biber & Leavy, 2011; Mertens, 2005). Thus, discursive positioning is able to provide clear and meaningful understandings of personal and interpersonal experiences in a wide range of social settings and/or related to a wide range of socio-cultural phenomena. Another benefit of discursive positioning is that it can be combined with several other forms of qualitative research to add a level of depth and nuance that other methods may not provide.

Critics of Harré and Moghaddam's (2003) conceptualization of discursive positioning (as is described here) suggest that this version is flawed because of its ontological assumption that discourse and cognition are necessarily linked. For instance, Korobov (2010) argued that a nonontological approach to discursive psychology and positioning theory is more helpful and appropriate; one that examines how discourse is used (i.e., discursive action) by individuals and groups to either adopt or reject positioning, rather than assuming discourses accurately represent socially agreed upon norms and roles. Indeed, the philosophical debates underlying discursive positioning can be complex. Thus, for those looking for something simple and straightforward, applying the construct of discursive positioning to their research may not be a challenge they find worthwhile.

Engagement Activities

1. Consider how you might use discursive positioning to study a topic of your choice.
 - a. What research question(s) could you ask that this method would be appropriate for answering?
 - b. What sources of discursive data would you collect in order to answer your question(s)?
2. What kinds of insights and lessons might result from the study you envisioned above? How would the insights resulting from discursive positioning be different than those you might get by studying this topic using a different mode of inquiry?

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Additional Readings

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- Edwards, S. (2018). Discursive positioning: An analytic tool for autoethnographic research on the socio-cultural contexts of food. *SAGE Research Methods Cases*. <https://doi.org/10.4135/9781526444233>

Online Resources

- Positioning Theory (Christine Redman, University of Melbourne): <https://www.youtube.com/watch?v=-BqAh8Wcwgs> (6:07 minutes)
- Rom Harré Positioning Theory Symposium (United Nations University): <https://www.youtube.com/watch?v=CxmHTk7aYto> (1:06:27)



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23.1 Brief History of Document Analysis

The origins of document analysis as a social science research method can be traced back to Goode and Hatt (1952), who recommended that scholars screen, count, and code documents content and use it as appropriate evidence. Later, Glaser and Strauss (1967) argued that documents should be considered in social investigation similar to “anthropologist’s informant or a sociologist’s interviewee” (p. 163). Various terms and nuanced approaches, such as content analysis of documents, discourse/textual analysis, material culture analysis, analysis of documentary realities, and documentary evaluation, have been used to describe qualitative methodological approach to examination of documents (Altheide, 2000; Atkinson & Coffey, 1997; Caulley, 1983; Hodder, 2000). While there are chapters in this text that describe related approaches, this chapter focuses on document analysis as a family member of those variously named methods. The most common approach to examination of documents entails analysis of their contents (Krippendorff, 1980; Lombard et al., 2002; Mayring, 2000; Neuendorf, 2002; Salminen et al., 1997). Altheide (1996) drew a distinction between content analysis and qualitative document analysis (QDA, also known as ethnographic content analysis). He argued that QDA privileges the researcher’s role in the analysis by using a constant comparative approach and was concerned with the identification of meanings, patterns, and themes in texts rather than with frequencies and quantitative statistical inferences. However, Prior (2003) popularized this method in social science research and argued for the need to also study documents-in-action.

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23.2 The Method of Document Analysis

As a qualitative method, document analysis is defined as a systematic procedure for reviewing and evaluating documents that entails finding, selecting, appraising (making sense of), and synthesizing data contained within them (Bowen, 2009). Documents are more complex than just being content containers; they are social products of collective, organized action (Prior, 2003). As Atkinson and Coffey (1997) argued, documents are social facts that are produced, shared, and used in socially organized ways. Therefore, documents need to be assessed not only on the merit of manifest content, “those elements that are physically present,” but also latent content, “an interpretive reading of the symbolism underlying the physical data” (Berg, 2001, p. 242). Thus, the significance of the documents lies in the social, historical, cultural, and political contexts of production, in their circulation and reception of the item and also the social functions, interpretations, effects and uses that may be associated with them (Wharton, 2006). Generally, “the interpreter of material [or documentary] culture works between past and present or between different examples of material culture, making analogies between them” (Hodder, 2000, p. 710). An important initial assumption that has to be made by those interpreting material culture is that beliefs, ideas, and intentions are important to action and practice. Hodder (2000) continued with the assertion that at all stages, from the identification of classes and attributes to the understanding of high-level social processes, the interpreter has to deal with three areas of evaluation: identification of the context within which things had similar meanings, recognition of similarities and differences, and relevance of general and specific historical theories to the relevant data.

In general, analytic strategies in qualitative research fall within two broad categories: content analytic strategies focused on sources as independent containers of fixed evidence about the social world, and context analytic strategies focused on sources in ways that embed them in the social contexts of their production and use (Atkinson & Coffey, 1997). Based on these categories, Miller and Alvarado (2005) suggested a multi-pronged approach to document analysis methodology: (a) the analysis of documents for their content (content analytic); (b) the analysis of documents as commentary (context analytic); and (c) the analysis of documents as actors (context analytic). On the latter point, Prior (2008a) argued that documents are agents in their own right and have long-term effects after their human creators are gone. In addition, “documents as agents are always open to manipulation by others—as allies, as resources for further action, as opponents to be destroyed or suppressed” (p. 231). She further highlighted the *vita activa* of documentation, noting that documents can drive, rather than be driven by, human actors (Prior, 2008b).

23.3 What Document Analysis Can Be Used to Study

Documents become data to be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge (Corbin & Strauss, 2008). Usually, documents used for analysis are in written form; however, other forms of communication must be accounted for (Prior, 2003). Written documents used for systematic review or evaluation often fall within two broader categories: informal or internal documents used by the members of the organization, and formal documents used for external communication and produced for public consumption (McMillan & Schumacher, 2010). *Informal documents*, such as memos, drafts, or proposals, provide an internal perspective of the institution or organization, by describing its functions, norms, values, and understandings. In this sense, document analysis is particularly applicable to qualitative case studies which aim to produce rich descriptions of a single phenomenon, event, organization, or program (Stake, 1995; Yin, 2009). *Documents of external communication*, such as newsletters, publications, memoranda, and public statements, represent the official perspective on a topic, issue, or process. Statutes, laws, and policies are documents of external communication; whereas the responses to formal regulations and policies by various stakeholders are characterized as informal documents. Policy document analysis can be both insightful and useful for policy users and policy makers (Cardno, 2018). O’Leary (2014) proposed a slightly different typology of documents; (a) public records—official documentation of organization’s activities; (b) personal documents—first-person accounts of an individual’s actions; and, (c) physical evidence—artifacts or physical objects found within the study’s setting. The continuing development of technology and the expansion of telecommunications together with the mass media have added to the number of forms that documents take. This has resulted in a vast display of visual, textual, oral, and sonic document forms (Wharton, 2006). All types of documents, Merriam (1988) argued, are helpful for uncovering meaning, developing understanding, and discovering insights relevant to the research problem.

23.4 Why Use Document Analysis as a Method

Although often neglected in methodological research, unobtrusive research methods, such as document analysis, are increasingly recognized as particularly interesting and innovative strategies for collecting and assessing data (Berg, 2001). The flexibility of this method allows documents to be analyzed in a standalone fashion or in combination with other qualitative and quantitative methods as supplementary and contextual means of data triangulation and trustworthiness (credibility) measures. Moreover, documents are effective as ways of gathering data; especially when events can no longer be observed or when informants have forgotten the details (Bowen, 2009).

Bowen (2009) outlined five specific uses of document analysis in research undertakings. First, documents provide data on the context for the research

endeavour; as witnesses to the past events, documents can provide background information and historical insights and conditions. For example, the researcher can use data drawn from documents to contextualize data collected during interviews. Second, analysis of documents can outline some questions that need to be asked and situations that need to be observed as part of the research. Third, documents can provide supplementary research data and add to the knowledge base of the study. Fourth, documents can serve a means of tracking change and development within an organization, institutions, and societies. Finally, documents can be used for verifying findings or corroborating evidence from other sources.

23.5 Process of Document Analysis

Bowen (2009) suggested that document analysis process involves skimming (superficial examination), reading (thorough examination), and interpretation. Altheide proposed a more detailed process for Qualitative Document Analysis (QDA).

Step 1: Set inclusion criteria for documents. Researcher must consider the scope of document inclusion (e.g., organization or institution), the types of documents to be reviewed, and the time of their publication and release date.

Step 2: Collect documents. Documents can be collected from public domain (print or online) or requested from the organization or institution that produced them.

Step 3: Articulate key areas of analysis. Researcher determines theoretical framework or thematic outline for the analysis.

Step 4: Code documents. Documents are coded to determine the extent to which they address the identified themes (deductive or inductive).

Step 5: Verify documents. To ensure consistency and reliability of the coding and assessment process, analysis must be verified by the researcher or by another person. When more than one individual analyzes the content of documents, researchers can use guidelines for assessing and reporting intercoder reliability in content analysis studies (Lombard et al., 2010).

Step 6: Analyze documents. In general, the process of document analysis involves a combination of content analysis and thematic analysis. Content analysis as a research technique refers to in analyzing the words, language or text in documents (Bryman, 2003). More sophisticated content analysis strategies derived from the analysis of speech transcripts (e.g., in grounded theory and thematic coding schemes) can also be applied to the written word (Prior, 2008a). The phases of content analysis of documents often include domain definition, category construction, sampling, analysis, and interpretation (Merriam, 1998). The process of domain definition can involve describing a set of candidate

documents for analysis, partitioning the candidate documents into subdomains, and selecting the subdomains for further analysis (Salminen et al., 1997). Thematic analysis is a form of pattern recognition with the document data, that has elicited emerging themes and moved these into categories for further analysis. This entails careful, focused reading and re-reading of data, as well as coding and category construction (Bowen, 2009). At this stage, researchers can engage in reflexive movement between category development, sampling, data collection, data coding, data analysis, and interpretation (Altheide, 1987).

23.6 Strengths and Limitations of Document Analysis

Researchers Berg (2001), Bowen (2009), Bryman (2003), Prior (2012) have outlined a number of advantages of document analysis. These include innovation, unobtrusiveness, efficiency, availability, cost-effectiveness, lack of reactivity, stability, exactness, coverage, and usefulness for theory building. Hodder (2000) noted that written documents and text are of great importance for qualitative research, because “in general terms, access can be easy and low cost, because the information provided may differ and may not be available in spoken form, and because texts endure and thus give historical insight” (p. 704). Document analysis can provide supplementary research data and add rigour to a study through a multi-method form of triangulation (Cardno, 2018). Document can provide information on issues that cannot readily be addressed through other methods; they can check the validity of information deriving from other methods; and they can contribute a different level of analysis from other methods (Bryman, 2003). As Glesne and Peshkin (1992) noted, one of the values of documents is that these corroborate observations and interviews and thus make findings more trustworthy. At the same time, documents can be used as primary sources, providing the whole or majority of the data needed in contemporary social research, or as objects of study in their own right (Miller & Alvarado, 2005).

At the same time, there are limitations associated with this method, including: insufficient detail, low retrievability, blocked accessibility, and biased selectivity (Bowen, 2009; Yin, 2009). In addition, Derrida (1978) stated that meaning does not reside in a text but in the writing and reading of it; therefore, as the text is read by different people in different contexts, it is given a new meaning, often contradictory and socially embedded. In this view, it can be concluded that there is no original or true meaning of the text without a specific historical context (Hodder, 2000). Miller and Alvarado (2005) argued that through the use of documents the researcher is at a certain distance from the real people and the original situation; thus, different interpretations and different viewpoints in relation to documents are possible. In order to address various limitations, document analysis may be coupled with other qualitative research methods as important resources for data triangulation, to increase the comprehensiveness and validity of any single study (Patton, 2002).

23.7 Application of Document Analysis

I have extensively used document analysis in my research projects (see Further Reading below). Relying on document analysis and policy analysis as methods of data collection, one study Segeren and Kutsyuruba (2012) examined the ideological, socio-cultural, political, legal, and economic contexts from which equity and inclusive education policy in Ontario schools developed in order to understand what groups of stakeholders were included in the policy development and whose values the policy document ultimately represents. In a pan-Canadian study Kutsyuruba et al. (2014), we used document analysis method to examine publicly available documents related to: (a) the organization and mandates of teacher induction programs; (b) the role of mentorship as an aspect of teacher induction programs; and (c) the mandated roles, duties, and responsibilities of school administrators in teacher induction and mentorship processes in each Canadian jurisdiction (province or territory). In another study Kutsyuruba et al. (2015), our team has analyzed publicly available documents and policies related to collaborative inquiry initiatives in Ontario in order to better understand the documentary scope and spread of this professional learning model in the province. Finally, document analysis methodology was instrumental in exploration of various educational reforms and policy changes in post-Soviet Ukraine (see Kutsyuruba, 2017), for which I reviewed, analyzed, and translated into English (where necessary) a host of policies and regulations issued during the period of independence (1991–2014). Documents analyses focused on international reports about reforms (specifically, related to Bologna Accord), national legislative acts and regulations, government decrees, official reports of the Ministry of Education (external and internal), as well as policy manuals, mandates, and reports of local Departments of Education, and school policy guidelines. This method allowed me to gather the necessary information about the documented influence of the societal changes on the system of education, school administration, and on schools.

Engagement Activity

1. Think of an issue that would be of interest for your research. In what ways would the analysis of documents contribute to a better understanding of the research topic? What would be the benefits or drawbacks of using this method in your study?
2. For the topic you have selected, consider whether document analysis could be used as a sole method of investigation or complementary to other methods?
3. Consider what types of documentary evidence would be helpful for this research endeavour?
4. What approaches and analytical strategies described in this chapter would you use for the analysis of these documents?

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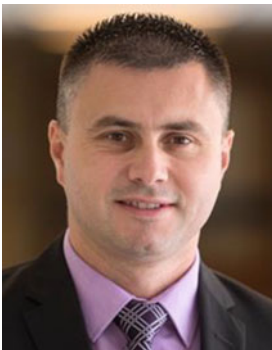
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Online Resources

- Document Analysis: A How To Guide (12:27 min) https://www.youtube.com/watch?v=vOsE9saR_ck
- Document Analysis with Philip Adu (1:16:40 min) <https://youtu.be/bLKBfW5JPU>



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24.1 Brief History of Duo-ethnographic Methodology

Norris and Sawyer (2012) presented duo-ethnography to the qualitative research field as a new dialogical research method for understanding complex phenomena and topics of interest from multiple perspectives. According to Norris and Sawyer (2012), duo-ethnography draws on two narrative research traditions; storytelling and the concept of “currere”—a notion that theorizes individuals’ histories and lived learning experiences as informal curriculum (see also, Pinar, 1994). Through the examination of the individual’s unique lived experiences and the mutual dialogic stories, duo-ethnography holds the belief that meanings can be, and often are, transformed as a result of the research act (Norris & Sawyer, 2012). As a new methodology, duo-ethnography incorporates theories of dialogue, life history, representation, participation, and transformation (Norris & Sawyer, 2012).

24.2 Description of Duo-ethnographic Methodology

Duo-ethnographic methodology eschews the creation of metanarratives through sharing counter-narratives that give meaning to the beliefs and actions of the research partners (Breault, 2016; Norris & Sawyer, 2012). Duo-ethnography is a research methodology that is collaborative, participatory, dialogic, and non-prescriptive (Breault, 2016; Norris & Sawyer, 2012). This methodology recognizes

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an openness to others' stories and opinions and offers the potential for reconceptualization of one's existing beliefs (Norris & Sawyer, 2012). Norris and Sawyer (2012) described three interconnected intentions of duo-ethnographers: (a) to reflect on and critique self through interactions with research partners; (b) "to explore and articulate personal and collective narratives of resistance in relation to dominant discourses and metanarratives;" and, (c) "to use one's self as a site for inquiry into socio-cultural socialization and inscription" (p. 10). The duo-ethnographic methodology is focused on critical thought, manifested within the researchers upon their own insights, that leads to the process of personal or professional transformation (Norris & Sawyer, 2012). Norris and Sawyer (2012) described nine tenets that distinguish duo-ethnography from other forms of research methodology. They included: *Currere*, polyvocal and dialogic, disruption of metanarratives, difference, dialogic change and regenerative transformation, trustworthiness and self-reflexivity, audience accessibility, ethical stances, and trust. Norris and Sawyer (2012) explained that these tenets assist researchers who are interested in the methodology to find appropriate structures for their work.

24.3 Purpose of Duo-ethnographic Methodology

Change and transformation are key in duo-ethnographic research (Norris & Sawyer, 2012). Researchers are called upon to articulate the personal or professional growth they experience when they witness their own narratives standing side by side with the narratives of another. The completed duo-ethnography allows the reader to see both researchers' perspectives and to have insight into how each of the researchers was transformed by the process. Furthermore, readers are invited to consider their own narratives and to utilize the narratives of the authors for their own personal or professional growth.

24.4 Process of Duo-ethnographic Methodology

Originating from William Pinar's (1994) work, duo-ethnography is an act of self-interrogation that is extended to the "other" in the quest for mutual reclamation of the self. Pinar's concept of *currere* calls on duo-ethnographers to recall and revisit their beliefs, knowledge, abilities, and skills in conversation with one another. Pinar (1994) classified *currere* into a four-step process: (1) regressive, (2) progressive, (3) analytic, and (4) synthesis. Duo-ethnographers use this process to move alternatively backward through autobiographical reflection, sideways by considering new interpretations of previous understandings, and then forward through transformation resulting from previous explorations (Norris & Sawyer, 2012).

In practice, duo-ethnography begins with the researchers engaging in a shared focus. They might choose to view a picture, read a common document, engage in an experience, or consider a cultural artifact to stimulate their thinking and to initiate connections to their prior experiences. The essence of the work lies within the

distinct responses that are evoked for individual researchers. Through the personal narratives that evolve from the shared experience, each of the research partners is afforded an opportunity to understand how their partner's past experiences led to a unique understanding of the shared experience. This phase offers researchers a rare gift of being able to glimpse inside the mind of their partner. Within this unusual moment of understanding multiple perspectives, the researcher has an opportunity to reflect on self and to recognize how his/her own response is unique within the spectrum of individuals, yet valid and important. In some cases, researchers might change their perspectives when confronted with their partner's viewpoint. For this moment of growth to be possible, it is important that researchers articulate their narratives openly and honestly—not only as a way of understanding themselves but also to provide an opportunity for their partner to engage in self-reflection. Finally, researchers articulate their own reflections about the experience of understanding the perspectives of their partner. The goal during this part of the process is to articulate one's own transformation. Duo-ethnography, rather than drawing conclusions, shares the researchers' experiences and invites the reader to participate in the research process and, thereby, the personal and professional growth.

24.5 Strengths of Duo-ethnographic Methodology

Duo-ethnography offers an opportunity for researchers to explore personal and professional assumptions and beliefs through critical reflection with a partner. This methodology requires researchers to share their own narratives, to listen to their partner's narratives without judgement, and to seek the self-reflection that is possible only when one story is allowed to stand beside the other with the acceptance of multiple truths. When completed successfully, the process leads naturally to an environment that is characterized by love, compassion, empathy, respect, and responsibility for one another. When the primary responsibility is to share past experiences openly, authentically, and fully, rather than convince the other of the strengths of one perspective, researchers are free to listen. Unlike ethnographies, during which the researcher is called upon to understand and present their own narratives in a way that others can relate and learn valuable insights, in duo-ethnographies researchers share their stories and then invest in listening to their partners for the sake of understanding (Creswell & Poth, 2018; Norris & Sawyer, 2012). This environment opens the door for continuous dialogue, active interrogation, and critical reflections about the topic and about the self. Duo-ethnography encourages the development of new insights that allow the partners to see the topic from multiple perspectives.

24.6 Limitations of Duo-ethnographic Methodology

Many of the limitations of duo-ethnography arise from weaknesses within the relationship between the two researchers. It is critical that researchers acknowledge

and attempt to reduce power differences that arise from gender, position, status, ethnicity, or education level, for example. Those differences may influence relationships between co-researchers using a duo-ethnographic methodology. As such, authentic dialogue or sharing of stories may be difficult to establish. Rich, authentic, descriptions improve the quality of learning for both the researchers and the readers but require deep trust, a willingness to explore personal biases, and a commitment to sharing personal narratives as openly as possible. For example, fear of uncovering personal biases may leave participants feeling unsafe to express their thoughts freely. Furthermore, participants may restrict their words to avoid negative responses from their research partners, may protect themselves from becoming overly vulnerable, or may avoid parts of the narrative that they fear will lead to intense emotions. Without trust between duo-ethnographers, disclosure is hindered, preventing them from entering into rich discussions about the phenomenon under investigation.

24.7 Application of Duo-ethnographic Methodology

In a recent study regarding social justice leadership, the authors decided to travel together to view different displays at the Canadian Museum for Human Rights in Winnipeg, Manitoba. On their first visit to the Museum, they visited the Nelson Mandela exhibit. Following that exhibit, they retreated independently to quiet places within the Museum to write reflective journals that described their responses to the various parts of the exhibit and to recall connections from their lived experiences that informed their perspectives. Later after leaving the Museum, they met to record a duo-ethnographic discussion in which they shared stories from their reflective journals. To complete the data collection phase of the study, they visited the Museum on two more occasions to view displays about other social justice leaders and followed the same process with reflective journals and discussions. When they completed three rounds of visiting the museum, journaling, and discussing, they transcribed the recorded duo-ethnographic discussions, and analyzed the transcripts and their journal entries. The analysis began by using a thematic coding process to select passages from both the transcripts and the journals. Then the researchers transferred their coded statements into the left-hand column of a two-column online journal. In the right-hand column, they added interpretive comments and engaged in a text-based discussion to seek greater understanding of the data that they had selected. Finally, they met one last time to share how the process had helped them to reflect on their own social justice leadership, and to critique their own values, beliefs, and assumptions. The results of this study are related in greater detail as a chapter in the edited volume entitled, *Leading for Equity and Social Justice: Systemic Transformation in Canadian Education* (Gélinas-Proulx & Shields, 2022).

24.8 Teaching Duo-ethnographic Methodology

Engagement Activities

1. With a partner, select an image, a social media post, a video, or a short reading that will initiate your thinking about a social issue that you would like to have as the focus for your duo-ethnographic discussion. Take time independently to view or read the selected item and then to reflect on how your life curriculum, or currere, prepared you to understand the piece from your current perspective. Think back to your family of origin, to your experiences as a child and as a youth. Consider your university experiences and your early career experiences. When you are prepared, share your stories with each other. Listen to your partner's story to try to understand how their personal experiences led them to respond differently than you did or how their life experiences led them to have a similar perspective to yours. When each of you has listened to the other person's story, take a minute to reflect on what you can learn about yourself from listening to your partner's story. Does their story help you to see opportunities for your own personal growth? Does their story lead you to question your own beliefs, values, or assumptions?
2. After completing the first task, debrief with a small group of people by discussing the following questions:
 - a. How did you experience the duo-ethnographic discussion in step #1?
 - b. What kinds of things did you learn about yourself?
 - c. Can you think of other topics you would like to discuss or other groups of people that you would like to include in your discussion?
3. After completing the first two tasks, write a response that includes a summary of the item that you and your partner selected, a description of the stories that you shared, a brief explanation of what you learned about how past experience affects current and future perspectives, and a short passage about how the experience helped you to reflect on and critique some of your own assumptions and metanarratives.

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Online Resources

A duoethnographic exploration of persistent technological failures in synchronous online education: <https://www.qualitative-research.net/index.php/fqs/article/view/3039/4270>

University of Auckland Research Repository, Research Space: <https://researchspace.auckland.ac.nz/bitstream/handle/2292/35776/Unearting%20Truths%20accepted%20versionwithcover%20sheet.pdf?sequence=39>

Duo-ethnography Project and Presentation: <https://www.youtube.com/watch?v=2frRkZS1xkA>

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Keith D. Walker

25.1 Brief History of Electronic Delphi Method

The Electronic Delphi method is a modern adaptation of the original Delphi method by which consensus understandings are filtered through a panel of experts over a number of questionnaire series or rounds (McLaughlin, 1990). The Electronic Delphi method is a modern rendition of the original method which takes new technological capabilities and applications into consideration and practice. The original Delphi Method was introduced through the Rand Corporation in the 1950s, as a tool for collecting and analyzing data based on predicting military potential and forecasting future societal effects (Cornish, 1977; Gordon, 1994). In order to accommodate numerous research goals in other disciplines for both private and public sectors, the Delphi method has evolved since the 1950s. Versions of the Delphi method are generally grouped into three categories: the ‘classic’ Delphi, a method for establishing facts (Okoli & Pawlowski, 2004), the ‘policy’ Delphi, a method for producing ideas, and the decision Delphi, a method for making judgements and conclusions (Stewart, 2001). The Electronic Delphi streamlines the original Delphi process through internet and web-based applications; thereby, creating a more easily accessible medium by which to conduct the research.

25.2 The Method of Electronic Delphi

As indicated, the traditional Delphi was a method used for soliciting expert feedback in order to generate a set of consensus perspectives. Several key characteristics of the method include: the anonymity of participants which eliminates

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biases and the bandwagon effect while allowing open opinions. The method would typically have a reductionist approach where feedback would be evaluated and revised or eliminated throughout the process; thereby generating a consensus opinion over time, and the need for regular feedback during the exercise. Electronic Delphi methodology can branch away from the need for reductionist approach as in the case of Clarke and Walker (2013) and Walker (2013) study into *the best interests of the child* where the goals were qualitative in nature versus quantitative. In a case such as this, questions for experts are targeted at gathering their diverse perspectives through subjective statements with the facilitators acting as the instrument for analyzing the responses or data. This approach used the Delphi or consensus approach for qualitative means through interpretation of subjective feedback. Internet or web-based applications capitalize on higher numbers of and more accessible experts in larger numbers, making electronic Delphi more efficient versus traditional methods.

25.3 What Electronic Delphi Can Be Used to Study?

The traditional Delphi method has been used in several disciplines like science and technology forecasting, which were the early uses for topics including populations, automation, space, war and weapons systems. The success in forecasting extended then to other areas of technology including road systems, industrial machines, internet, broadband and educational mediums. Now, areas such as policymaking regarding economics, health, business forecasting and education are common targets for Delphi. Government policy decision-making has historically made some use of Delphi in fields of rapid change such as technology policies.

25.4 Why Use the Electronic Delphi Method?

Linstone and Turoff (1975) described a set of criteria that frequently reveal the need for Delphi with a specific topic or problem: (a) The problem does not apply directly to precise analytical techniques but could benefit from a consensus based on subjective judgements; (b) The feedback required from a large group of individuals from various areas of expertise and experience; (c) A larger group or sample is required than that which could be handled in a face-to-face setting, logistics of frequent meetings with the group may not be feasible; and (d) Interactions, such as disagreements or domination between co-participating individuals, may negatively affect the process so anonymity is required. In the case of the Electronic Delphi, an extension of Delphi itself, the criteria for its use would center around the easily accessible form of the platform through online/web-applications. Areas of study which previously were not logistically feasible through traditional Delphi methods can now be managed and explored due to the efficiency and reach of electronic Delphi.

25.5 Sample Domains for Electronic Delphi Method

Forecasting in science and technology for numerous disciplines including robotics, automation, weaponry as well as policymaking leadership in health, educational, economics and government make use of Delphi method. The Electronic Delphi qualitative applications in these same fields of study, particularly in common policymaking.

25.6 Process for Electronic Delphi

The start of the Delphi process requires the identification of the problem, issue or topic for discussion together with a population of potential panel experts whose feedback will be solicited. Once the focus of inquiry and the panel membership have been formed, the ‘policy Delphi’ process, as outlined by Linstone and Turoff (1975), may be described as being constituted by phases in the communication process:

Step 1: The formulation of the issues. What is the issue that really should be under consideration, how should it be stated to the E-Delphi panel?

Step 2: Exposing the options. Given the issue, what are the policy options that are available?

Step 3: Determining initial positions on the issues. Which of the perspectives provided by respondents are agreed upon and which are unimportant and best discarded? Which are the perspectives that exhibit disagreement among the respondents?

Step 4: Through iterative inquiries, explore and obtain the reasons for disagreements. What underlying assumptions, views, or facts are used by the individuals in support of their respective positions?

Step 5: Evaluate the underlying reasons, rationales and nuances of participant considerations. How does the group view the separate arguments used to defend various positions and how do they compare to one another?

This process would be ideally repeated between three to four times to develop a thorough sense of both consensus and disagreement, with anonymous and iterative input.

The adaptation of Electronic Delphi can speed up the research and acquisition of panel experts as well as the communication stage by delivering electronic questionnaires *en masse*, as well as providing a platform to acquire the feedback for analysis. The process for electronic Delphi as in the case of *the best interests of the child*:

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- Step 1:** Identify research purpose, and potential participants
- Step 2:** Create questionnaire based on the chosen issue or research paradigm
- Step 3:** Access e-addresses of participants via internet research
- Step 4:** Through e-invitation and survey link, begin round one of communication feedback
- Step 5:** Send out reminder emails during the 10-day period allotted for completing the questionnaire
- Step 6:** Analyze the first round of data (categorically and thematically)
- Step 7:** Upload the first round of results and begin round two of the questionnaires to extend the inquiry to the next logical questions.
- Step 8:** Repeat steps 5–7 with sequential inquiries to produce data and analyses per round
- Step 9:** In a face-to-face meeting, use an expert panel to analyze the final aggregate of data [one of numerous methods for further analyses]
- Step 10:** Upload results to webpage in form of debrief for participants

25.7 Strengths of the Electronic Delphi Method

Donohoe et al. (2012) detailed several advantages provided by use of the Electronic Delphi method, these included: (a) Anonymity is an enabling characteristic of Delphi by its allowing participants to interact with the study, free from constraints like personality conflicts or status relations. This anonymity reduces the risk of negatively influencing group outcomes; (b) Flexibility which allows the researchers to adapt the technique to the study context; (c) Researchers can structure the data collection tool to collect either or both quantitative or qualitative data; and (d) The Electronic Delphi is convenience, time and cost saving.

25.8 Limitations of the Electronic Delphi

Linstone and Turoff (1975) enumerated a number of limitations with the Delphi method that should be considered and studied before selecting it: (a) the imposition of a facilitator's views and preconceptions about the problem in question before allowing for larger contribution by the expert panel; (b) the Delphi method should not be assumed to be a surrogate for all other human communications in a given situation; (c) there is a risk of misinterpretations in the consensus due to poor summaries and presentations; (d) there is a risk of panel participation drop-out due to survey fatigue, disagreements with the consensus throughout the exercise,

demanding and over iterative nature of Delphi studies, as well as minimal incentive for participants.

Engagement Activities

1. Imagine you are interested in better understanding the pressures experienced by first year school principals. One of the research issues is that the pace of life and busyness of the prospective beginning principals makes their participation difficult. Perhaps you decide to invite 40 first year principals to take five minutes to respond to three questions via e-mail. You let them know that there will be three iterations. The first will present three initial questions, the second will summarize the themes from responses to first round, with two additional questions and the third round will summarize the responses to second round questions. What first three questions might you ask these principals, for round one of Electronic Delphi?
2. What are the advantages of anonymity (a feature of Electronic Delphi) for the study of beginning principals?
3. What are some lines of inquiry that you feel might be pursued using the Electronic Delphi?

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Additional Resources

Delphi Method (1:16 minutes): https://www.youtube.com/watch?v=l2A_Viq7RDM

Delphi and project management (9:19 minutes): <https://www.youtube.com/watch?v=9rMdL7SjGBA>

Delphi Method (17:56 minutes): <https://www.youtube.com/watch?v=BxHWzxNPvh4>



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Lucen Liu

26.1 Brief History of Embodied Research Methodologies

Embodied research methodologies meet the research need to produce the knowledge *through* the body, rather than *of* the body. Embodied research methodologies developed in the social sciences over the last decade (Chadwick, 2017), due to the critique that the social sciences have treated the body either as a machine or an object subjected to the instructions and control from the mind (Turner, 2012), or theorised the body as abstract and immaterial ideas (Wainwright & Turner, 2006). The call for embodied social sciences drew insights from the anthropology of the senses, such as vision, hearing, touch, smell, and taste (Sparkes & Smith, 2012). Anthropologists of senses argued that people's knowledge and experiences of themselves, others and the world they inhabit are based on the site of the human body and senses (Howes, 2005). However, the senses have not been treated equally, as sight tends to be considered superior to the senses of hearing, touch, taste, and smell (Rodaway, 1994; Sparkes, 2009). Compared with the five senses, the kinesthetic sense—the ability to feel the motion and position of body parts—has received even less attention from the general public and academia (Sheets-Johnstone, 2011). Embodied research methodologies call for engaging with all the senses. Moreover, embodied research methodologies align with indigenous knowledge-informed research methodologies, such as Kaupapa Māori Methodologies, which often apply holistic thinking to the human body and its surroundings.

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26.2 Description of Embodied Research Methodologies

Embodied research methodologies are suitable for researching embodied experiences. Scholars provided varied understandings of embodied experiences. For example, embodied experiences are immediate feelings obtained from our bodies without reasoning, such as from our senses (Sparkes, 2009). Even though the embodied experience originates from the body, it reflects the cultural, historical, and social environment one inhabits.

Embodied research methodologies can be applied to investigate the movement, activity, vibration, sensation, feeling and emotions of our (own) and/or other people's bodies, and the time and space we inhabit. Conducting embodied research is by no means an easy task, since "we are often not aware of our bodies, they just are" (Sparkes & Smith, 2012, p. 172). To practice embodied research, we may not need to invent new methods, but can embody the existing qualitative research methods for our purposes. For example, ethnography, auto-ethnography and visual methods have been used for collecting sensory data and representing evocative findings around the body (see Humberstone, 2011; Laurendeau, 2011; Newman, 2013; Phoenix, 2010).

26.3 When and How Embodied Research Methodologies Are Used

Embodied research methodologies can study any kind of practice and experience of our own or other people's bodies and have been employed in the fields or disciplines, such as anthropology, sociology, psychology, education, geography, medicine, kinesiology, leisure, etc. As Merleau-Ponty (1962) argued, we make sense of the world through our body and hence, bodily experiences allow us to explore issues around socio-economic status, race/ethnicity, gender/sex, sexuality, age, emotion and affect, time and space, illness and health, religion, movement, and so on. Embodied research methodologies bring the physical, material, sentient, feeling and emotional body into the research and knowledge production process.

26.4 Process of Embodied Research Methodologies

First, the researcher chooses a type of embodied practice or experience to investigate. It can focus on the practice and experience of playing sports, doing work-related activities, experiencing pregnancy, being physically disabled, or just encountering everyday life. Researchers may ask questions about what meanings are involved in embodied practices and experiences, how can we make sense of these practices and experiences, what social and cultural norms are reflected in these bodily practices and experiences, and how norms or power are consolidated and challenged through bodily practices.

Second, embodied researchers need to choose data collection methods, which include, but are not limited to, interviews (e.g., individual, life-history, and focus group interviews), visual methods, participant observation, field notes, media, and online data. Ideally, data collection processes are designed as multi-sensory activities (Sparkes & Smith, 2012). For example, using all of one's senses when immersed in the field to conduct participant observation or during the interviews, showing photos or playing videos to participants to trigger their sensuous feelings and emotions.

Third, we must select methods for data analyses. A range of data analysis methods can be chosen, such as thematic analysis, narrative analysis, discursive analysis, and visual analysis. Not all these analytical methods are in-built with theories. We need to draw on theories to inform analyses. Theories of Goffman, Foucault, Merleau-Ponty and Bourdieu are often cited and theories from cultural studies, philosophy (e.g., phenomenology and neo-materialism), feminisms, critical race theory and indigenous studies are helpful as guides to identify or generate the patterns, themes, and relationships from the descriptive data. Also, researchers ought to be reflective, recognising that one's own identity, personal history, gender, age, and ethnicity shape understandings of personal and others' experience of their bodies as well as interpersonal interactions.

Finally, strategies to represent and disseminate the research ought to fit the purpose and focus of the research. It can be a creative process. Poetic writing, ethnographic fictions, ethnodrama or a mixed-genre representation, in addition to traditional report-like writing are useful (Sparkes & Smith, 2015). Also, combined visual and textual representations are becoming more common in embodied research (Phoenix, 2010; Pink, 2009).

26.5 Strengths and Limitations of Embodied Research Methodologies

Embodied research methodologies can provide researchers an alternative perspective towards common daily activity and experiences and drive researchers to creatively search for, apply and combine suitable methods for data collection, analysis, and representations. The accessible representations and self-reflective findings can resonate with a wider audience (Ellingson, 2017). Nevertheless, trying to bring the human experiences into the research may increase the difficulty and messiness of the qualitative research progress and be criticised as biased and subjective; however, the real world is messy, complex and multi-dimensional.

26.6 Application of Embodied Research Methodologies

Embodied research methodologies have helped me to investigate embodied experiences of doing sports (Liu, 2021; Liu & Howe, 2012). In this section, I illustrate how an interview, a common data collection method, can become an embodied

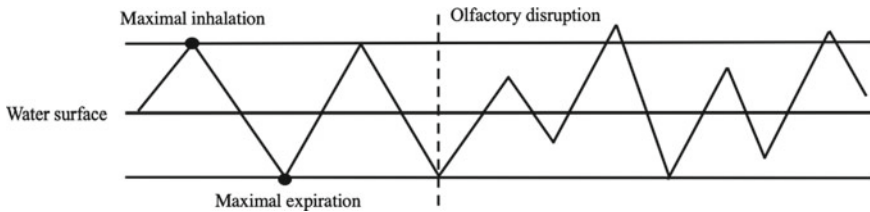


Fig. 26.1 Participant's disturbed respiratory pattern. *Source* illustration co-created by the participant and researcher

interview. It may be unusual for participants to recall or share their multi-sensory experiences in interviews. Hence, before the interview, we can ask them to reflect on or paid attention to the touch, smell, taste, vision and hearing in recent activities, the feelings about surrounding environment and other bodies in the same space. During the interview, we can first describe our sensory feelings gained from an activity or event, and then participants know what we expect them to talk about. Once, a recreational swimmer tried to describe her experience of the olfactory disruption, when she swimming passing by the entrance of the locker rooms. I saw her gesturing with her hands in the air while talking, so I invited her to draw a simple diagram to show her breathing pattern, before, in-between, and after swimming passing the locker room (Fig. 26.1).

The upper and lower horizontal lines represent the participant's peak amount of inhaled and exhaled air respectively. The first two rounds of breath (on the left side of the dotted dividing line) hit the peaks and she normally took a breath after three strokes. The interruption happened when she swam passing the locker room, as she could not breathe in enough air, due to the sharp pungent aroma of shampoo. She breathed out less under the water too. Then, in the next round of breath, she took a much deeper breath out of the water. However, the disturbed breathing pattern could not be recovered immediately, usually taking her another two irregular rounds of breath. We can learn from this scenario that: (1) researchers need to be sensitive and alert to the participants' bodily reactions, such as gestures, facial expression and movements, during the interview, and (2) researchers can be bold to collect diverse forms of data and go beyond the textual and verbal forms of data, as long as the ethics allow.

Engagement Activity

1. Try to describe an ordinary moment or activity in the everyday life. For example, tying the shoelaces, what part(s) of the body or muscles can we feel in completing this task. Try to describe the experience of drinking a cup of coffee or tea, like never had it before, without presumption or anticipation. What is the color, smell, taste and temperature of the liquid? What new insights might be gained from my embodied experiences of common daily activity?

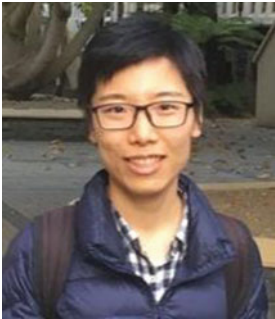
2. If we want to elicit vivid and rich bodily experiences and feelings from participants or ourselves, what methods or creative method could we use? Apart from verbal and textual data, what other forms of data could we gather?
3. Apart from the theorists mentioned in this chapter, which theories would you know that can help to interpret a facet of bodily experience of social life?
4. Based on the reading of this chapter, to report the findings of embodied experiences, what are the potential forms of representation?

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Additional Readings and Online Resources

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27.1 Brief History of Ethnomethodology

Ethnomethodology was pioneered by the American sociologist Harold Garfinkel (1917–2011) in his book entitled *Studies in Ethnomethodology of* 1967. Contrary to many previous writings in quest of objective reality, the work was focused on intersubjective reality; that is, how the sociological tool of ethnomethodology could be used to explore and understand the meaning of diverse activities of the then American society to help construct meaningful social actions and issues. For example, to understand the importance of how the American society handled cases of homicides, Garfinkel undertook an ethnomethodological research study. In his introduction to Garfinkel’s work of 2002, Rawls revealed that,

Garfinkel observed court cases and had access to court records on homicides within and between races. He concluded that the formulation and processing of claims within races were different from that between races. Different sorts of accounts were given to justify the different kinds of actions taken. The study represented a very early and sophisticated examination of the institutional production of statistics, the institutional sensitivity of accounts, and the social construction of racial differences. (Rawls, 2002, as cited in Garfinkel, p. 12)

27.2 Description of Ethnomethodology

In the term: Ethnomethodology, “Ethno” refers to members of a social or cultural group (or in Garfinkel’s terms, members of a local social scene), and ‘method’

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refers to the things members routinely do to create and recreate the various recognizable social actions or social practices. ‘Ology’ as in the word “sociology” implies the study of, or the logic of, these methods. Thus, ethnomethodology means the study of members’ methods for producing recognizable social orders (Rawls, 2002, as cited in Garfinkel, 2002, p. 6).

Semantically, there is often confusion between *ethnomethodology* and *ethnography* due to their etymological similarity and empirical applicability. **Ethnography** is concerned with the prolonged study of a group of people, that is, “procedures of describing, analyzing and interpreting a culture-sharing group’s shared patterns of behaviors, beliefs, and language that develop over time” (Creswell, 2002, p. 481). On the other hand, **ethnomethodology** studies the activities and speech of group members to discover how they make sense of their surroundings. According to Garfinkel (1967), ethnomethodological studies analyze everyday activities as members’ methods for causing those same activities visibly rational and reportable for all practical purposes (i.e., “accountable,” as organizations of commonplace everyday activities).

In other words, ethnomethodology is not so much concerned with what people are doing, but how they make sense of what they do, that is, the power or effect of what they do or say in a particular local social scene (Garfinkel, 1967). In this regard, ethnomethodologists require a long-time immersion in the field to acquire the ‘unique adequacy’ or competence necessary to understand and analyze the social phenomenon studied (Garfinkel, 2002). To some scholars, common sense knowledge leads to the organization of reasoning and practical activities (Hill & Stones, 1968) in a given social scene or event. Some ethnomethodologists also view it as the way people construct meaning or “definitions of the situation.” This is a version of symbolic interaction or as individualistic definitions of the situation emerging from how persons announce and impart sense-making perceptions and perspectives to one another (Maynard & Clayman, 1991, p. 386).

Garfinkel also audio taped jury sessions and interviewed jurors after a trial to understand the way jurors knew how to act as jurors. His analysis showed how different social groups use different methods in order to understand the society they live in or the system in which they work, and that these methods are very much fixed as “common sense” attitudes or internalized frames of reference systems (Garfinkel, 1967).

27.3 Philosophical Foundation of Ethnomethodology

Ethnomethodology draws on the philosophical tradition of phenomenology of Husserl, Merleau-Ponty, and Heidegger among others, which is the study of the structure and experience of consciousness (Sacks, 2011). Thus, construction and interpretation of meanings are elicited from the effects of what is done or experienced at the time of speaking. Ethnomethodologists do not believe that there is any “real” social order “out there” but that social life appears orderly to members of

a society only because society's members actively engage in sense-making activities that create and recreate perceptions of regular and ordered patterns (Garfinkel, 1967; Rawls, 2002, as cited in Garfinkel, 2002, p. 6). This refers to the way people explain things or events with reference to general patterns of "reflexivity and indexicality," which are the two key concepts of analysis in ethnomethodology (Sacks, 2011).

27.4 When to Use Ethnomethodology Approach

Ethnomethodology is used in a study that embarks on in-depth exploration and understanding of the meaning of actions and expressions, and their effects on the investigated population in a given place and time. The most frequently cited technique is the series of "breaching experiments" devised for disrupting the taken-for-granted identities, sensibilities, and interactional routines in familiar settings like family dinners, retail establishments, and job interviews (Garfinkel, 1967), among other social and cultural events.

Many techniques or methods (Have, 2004) may be employed in ethnomethodology research, including surveys, interviews, group therapy sessions, participant observation, documentary and audiovisual materials and covert interpersonal and social experiments. Still, all involve analyzing people's descriptions and accounts of everyday activities.

27.5 Typologies of Ethnomethodology Studies

There is one primary type of ethnomethodology as founded by Garfinkel in 1967. However, over the past four decades, numerous theoretical and methodological strands or subfields have developed from the field of ethnomethodology. They include cognitive sociology, epistemic sociology, conversational analysis, studies of institutional settings, and technomethodology (ethnomethodological approaches to computer-supported cooperative work and human-computer interfacing) (Dourish & Button, 1998; Maynard & Clayman, 1991). Thus, these subfields use the ethnomethodological approach to research inquiry. In addition, the ethnomethodology approach has also influenced some feminist advocates like Fenstermaker and Candice (2013), Smith (1987), among others, that use it in research inquiries to appeal for policy change in favor of women and other socially disadvantaged groups. The above subfields are still indebted to the original version of Garfinkel of 1967 (Pollner, 2011) regarding their structure, explication, or description of a phenomenon investigated.

27.6 Strengths of Ethnomethodology

Ethnomethodology's most crucial contribution is arguably positing a place for human agency within institutional structures. It shows how the social order does not merely shape society members but also shapes society through their actions and speeches.

It has also favored works and studies of feminist sociologists, human rights advocates, and activists to bring about change in law, policy, and practice in societies.

Due to its effective in-depth probing into social events, ethnomethodology transcends disciplinary boundaries and runs from pure to applied research in various social science inquiries (Maynard & Clayman, 1991).

27.7 Limitations of Ethnomethodology

Ethnomethodology posits human behavior as much less determined by overt rules than many policymakers would believe. In addition, due to its refusal to engage in theories about the macro structures of society, ethnomethodology would seem to have limited appeal from a policy-formation perspective.

Ethnomethodology is also a disguised form of observation, with breaching experiments, that violates the social norms of the subjects under investigation.

27.8 Application of Ethnomethodology

As aforementioned, ethnomethodology is used in studies of diverse fields that embark on in-depth exploration of a phenomenon or cultural/socio-cultural event to understand the pragmatic and semiotic meaning of actions, expressions, and social interactions and their effects on the investigated population, in a given place and time. It is commonly used when the researcher intends to elicit, decipher, and clarify the pragmatic meaning of a given social interaction, action or diction in a particular cultural context, and their inference on participants (Benincasa, 2017; Greiffenhagen, Mair & Sharrock, 2015). Focus is placed on meanings derivable from the abovementioned aspects in scenarios like court sessions, family, school, hospital, community or work-place that may constitute appropriate research problem for ethnomethodology inquiry.

In addition to Garfinkel's major strand of ethnomethodology of 1967, the emerging subfields, aforementioned under the section of typologies of ethnomethodology research, are also noteworthy. They are either used alone or in combination with others for meaningful inquiries on advocacy and policy change and critical review on equality and empowerment for gender, social, cultural, educational among other disadvantaged groups in the society.

Engagement Activities

1. Examine, with explanation and examples, the difference between ethnography and ethnomethodology research.
2. Choose a subfield of ethnomethodology and discuss how its application in research and practice may influence meaningful social changes in modern society.
3. Design an ethnomethodology research topic in your area of interest or field of study, highlighting a problem of social interaction in service delivery between a service user and service provider and explaining how the research could attain a meaningful solution to such a problem.
4. Propose an ethnomethodology research topic to be conducted in a given cultural setting, describing a traditional cultural rite like an initiation or swear-in (oath-taking) ceremony for new converts or members. In summary, the study should explain and discuss the pragmatic meaning of such ritual actions and utterances and their socio-cultural implications in the life of the new members and the entire cultural group.

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Online Resources

- Ethnomethodology (5.50 minutes) <https://www.youtube.com/watch?v=WJ4xtdhDY1Q>
- Ethnomethodology (6.04 minutes) <https://www.youtube.com/watch?v=LCW4gLgrHfc>
- Ethnomethodology by Harold Garfinkel | Documentary Method, Common Sense Method—Sociology (10.56 minutes). <https://www.youtube.com/watch?v=xLIISYlaLx4>
- Methods of Ethnomethodological Inquiry (10.59 minutes). https://www.youtube.com/watch?v=zVCaq_c3PdU



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28.1 Brief History of Fa'afaletui Framework

For too long non-Western researchers and peoples have had to adopt and adapt to foreign concepts, structures, and research frameworks. It is also important to note that for the Western world of academia it was timely for change in their way of thinking to occur. It was time for more opportunities for Samoan, Pacific and Indigenous research approaches and methods to be highlighted. The fa'afaletui framework underpins an inductive methodology that serves to develop a model of understanding from data in a logical style. Fa'afaletui can be used as both a verb and as a noun. As a verb it refers to the methodology for collecting the data; in this case, the sharing of lived experiences and perceptions of participants, and the contributions from the literature. Fa'afaletui aims at building close relationships between researcher and participants through collaboration. As stated by Tuafuti (2011) the concept of fa'afaletui, as a methodology, is not about explanation of any theory and its connection to nature; it is more an explanation of people's relationship to nature.

28.2 The Purpose Fa'afaletui Framework

The use of the fa'afaletui framework is both a methodology and a method for collecting data. According to Tamasese et al. (2005), the purpose of developing the fa'afaletui research methodology was to provide a rigorous research method that would be "relevant and acceptable in a Samoan cultural context" (p. 300). The

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authors continue to explain that the fa'afaletui methodology “avoided the danger of Western interpretation and meaning construction and enabled an authentic Samoan-based approach.” This was done through an exploration of the experiences of Samoan people and “the meanings they construct around critical mental health issues and definitions” (p. 301).

Fa'afaletui is claimed to be a technique or process well suited to conduct Samoa research (Tamasese, et al., 2005). Tamasese et al. (2005) claimed that the fa'afaletui framework facilitates the gathering and validation of important knowledge within the Samoan culture. Originally developed to enhance mental health service provision in emigrant Samoan communities in New Zealand, fa'afaletui is considered sensitive and responsive to Samoan cultural norms in that context, and to provide a sound basis for research into health needs and the development of health services consistent with Samoan lifeways (Koloto & Sharma, 2005; Tamasese, 2008; Tamasese et al., 2005).

To convey an understanding of the term fa'afaletui, Tuafuti (2011) defined the term from a linguistic perspective. Fa'a is the causative prefix used with a large number of bases and serving many separate functions, which cause someone or something to have or to do something. Fale means house. The word tui in this concept means to “thread through.” Tuafuti's definition interlinks well with the literal translation of fa'afaletui as identified by Goldring (2006) in her Master's thesis: *Capacity Building and Knowledge Sharing Between People in Communities of Practice Such as House Building*.

28.3 The Process of Fa'afaletui Framework

To ensure successful outcomes, cross-cultural projects should be undertaken by way of concepts indigenous to the culture in question. Fa'afaletui is a research framework that enables the collection, sharing, and validation of all the different levels of knowledge within the Samoan community, and the weaving of these knowledges into consensus about a given problem that reflects the Samoan worldview and is acceptable to those concerned (Tamasese, 2008). The term also refers to the process and the product of the fa'afaletui, which aims at building close bonds between the researcher and participants through collaboration.

As described by Cowley (2013), as a research tool, “fa'afaletui has often been linked metaphorically to a story which some Samoans tell about the respective views of the fisherman, the tree climber, and the man at the top of the hill” (p. 83). Cowley continues to describe each of the perspectives saying, “each perspective provides an important decision from which to view the fish (data); however, to encapsulate the data (fish) in its environment, another view, that of the tree climber, is necessary; and to get the complete picture, one may have to climb even further (to the top of the hill)” (p. 83).

28.4 When and How Fa'afaletui Can Be Used?

The fa'afaletui involves closed group discussion of an important nature. As identified by Sua-alii-Sauni and Fulu-Aiolupotea (2014), fa'afaletui is a method to privilege a process of storying, it requires the input of different social groups to reach a consensus for decision making. The fa'afaletui is common to Pacific communities, for which the core values are about relationships and collective, rather than an individual representation. It involves collective inquiry, integrating and weaving together of the different perspectives. As identified by Goodyear-Smith and Ofanoa (2021), fa'afaletui consolidates different levels of knowledge (p. 3), which can originate from different gender, age, or social status. For example, different types and sources of knowledge.

As a noun fa'afaletui refers to the results of actual sharing; that is, what emerged from the various stages of analysis of the data. Within my own research, fa'afaletui helped me to weave together the collective knowledge and perspectives of the tama Samoa (Samoa boys) and to reach a consensus about tama Samoa and their understandings of school life experiences. The building of positive relationships with tama Samoa was achieved through an informal gathering in the beginning to meet the tama Samoa with food and drink to allow for this relationship to form.

28.5 Strengths of Fa'afaletui Framework

The strengths of using the fa'afaletui methodology is about building close relationships between participant and researcher through collaboration.

28.6 Limitations of Fa'afaletui Framework

The fa'afaletui methodology has its own limitations and as identified by Tuafuti (2011), using the fa'afaletui methodology within her own research, she stated that “the challenge that she had experienced, and I am certain that other Pacific researchers have experienced, is the struggle to make Pacific knowledge, beliefs and values systems legitimate in research, formal education and the academy” (p. 480).

Engagement Activities

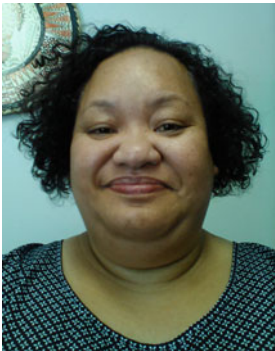
1. What is important to you when working with, indigenous groups of people such as the people of the Pacific?
2. What values are associated with your community be it Pacific or Indigenous?
3. What links are there to values and whose perspective validates these values?
4. What are your preferred methods of communication? (Face-to-face, one-on-one or group interviews, online, or hard copies of surveys to be provided)?
5. How can you use the fa'afaletui as a methodology to capture your research?

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Additional Resources

<https://www.leva.co.nz/uploads/files/resources/Pacific-Models-of-Mental-Health-Service-Delivery-in-New-Zealand-PMMHSD-Project.pdf>



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29.1 Brief History of Facet Theory Approach

Facet Theory arose from the works of the late Guttman's (1954) conviction (and subsequent elaboration that when one engages in behavioural research, which generally deals with complex issues, one must first conceptualize and define in substantive terms what is being studied, and only then proceed to design tests or questionnaires, gather data, and finally go through elaborate statistical analyses. In Facet Theory (FT), the definition of the behavioral domain provides a rationale for hypothesizing structural relationships among variables employed in a study. Facet theory is an approach to research that offers a set of principles to guide research design; has a companion set of multivariate statistical procedures to analyze data; and establishes a framework within which to construct theories. The methodology is primarily developed out of Guttman's (1954, 1957, 1959) work on scaling, that begins with an investigation of the content of a theory, the statistical structure of the corresponding empirical observations, and can be predicted and tested by a multidimensional scaling procedure. The basic idea is that a theoretical problem can be decomposed into the number of underlying conceptual facets. Over several decades the Facet Theory Approach to social research has clearly addressed the above concerns, which has led to a wide range of definitions and understandings clearly related to specific research.

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29.2 Description of Facet Theory Approach

Facet Theory is formally a research strategy that integrates formal analysis of research contents (using the tool of the mapping sentence) with intrinsic data analysis (multivariate procedures such as Faceted Smallest Space Analysis (FSSA) and Multiple Scaling by Partial Order Scalogram Analysis by base Coordinates (POSAC), (Shye, 1998a, 1998b, pp. 160–171). A mapping sentence states a research domain's contents in terms of its important facets, elements of these facets and connects these facets using everyday language in order to suggest how facets are related to the research domain.

The FT is also a systematic approach to facilitating theory construction, research design, and data analysis for complex studies appropriate for the behavioral and social sciences. The theory is based on, (a) a definitional framework for a universe of observations in the area of study, (b) empirical structures of observations within this framework, (c) a search for correspondence between the definitional system and aspects of the empirical structure for the observations.

The concept facet was formally proposed by Guttman in 1954 as a set of attributes (variables) that together represent underlying conceptual and semantic components within a content universe. Hence, FTs aim in research is to bring together in an explicit manner a clear definition of the content area that is being investigated along with data analysis procedures.

29.3 When and How Facet Theory Approach is Used

The facet approach has been used widely as an exploration and theory development technique in the investigation of many areas of human behavior such as: social values (Hackett, 1995; Levy, 1986; Levy & Guttman, 1985); personal and social attitudes (Guttman & Levy, 1982); self-esteem (Dancer, 1985); students' course evaluations (Cohen, 2000, 2005); ethnic identity within educational contexts (Cohen, 2004); university students' quality of life (Cohen et al., 2001); students engagement (Assor et al., 2002). Central to all of the above studies is the employment of clear and precise definitions of the content of the research areas through the use of a mapping sentence designed specifically for each of these specific content preserves. Central to all of the above studies is the employment of clear and precise definitions of the content of the research areas through the use of a mapping sentence designed specifically for each of these specific content preserves.

Central to all of the above studies is the employment of clear and precise definitions of the content of the research areas through the use of a mapping sentence designed specifically for each of these specific content preserves. Central to all of the above studies is the employment of clear and precise definitions of the content of the research areas through the use of a mapping sentence designed specifically for each of these specific content preserves.

29.4 The Process of Facet Theory Approach

The facet theory proposes procedures for (1) constructing or selecting variables for observation, using the *mapping sentence* technique (a formal definitional framework for a system of observations), and (2) analyzing multivariate data, using data representation spaces, notably those depicting similarity measures, (e.g., correlations), or partially ordered sets, derived from the data. Hence, Facet theory proposes techniques for *sampling* variables for observation from the entire content universe; and for *making inferences* from the sample of observed variables to the entire content universe. The sampling of variables is done with the aid of the mapping sentence technique (see Levy, 1990); and inferences from the sample of observed variables to the entire content universe are made with respect to correspondences between conceptual classifications (of attribute-variables or of population-members) and partitions of empirical geometric representation spaces obtained in data analysis.

For example, for each research project, a respondent, or sample of respondents, may be classified under one element from each of the first three facets (facets A to C). These facets are “background” facets with each element depicting a characteristic of the international student.

1. **The Age (A)** facet is divided into younger and older elements although this division may be changed to be actual year of age or other age bands dependent upon the specific study’s needs.
2. **Gender (B)** has relatively fixed elements, a specific study may be interested in gender identification, which would necessitate the inclusion of other “gender self-identification” elements.
3. **Educational level (C)**, incorporates two elements in the mapping sentence e.g. (undergraduate and graduate), although this may be broken down (school year, etc.) and expanded (Ph.D., high school student, etc.) as necessary to reflect other important divisions within the educational system.

In designing instruments, such as questionnaires, interviews or observation schedules, etc., a single element from each and all of the four content facets (facets D to G) below is selected and a question/observation developed that embodies the selected elements within the contextualized content. These content facets identify the substantive content of international students’ experiences.

4. **The Source (D)** facet identifies the loci of the source of experience as being located in the student’s own experiences or in that of other persons. This facet may be refined to include other, more specific sources (teachers, family, friends, etc.).
5. **The Discrimination Focus (E)** facet has ten elements, which reflect the ‘basis’ upon which discrimination has occurred. These are derived from previous non-facet driven research into the forms of discrimination to which the international student may perceive himself or herself to have been subjected. The facet

elements relate to cultural norms, race, ethnicity, gender, physical features, language, accent, immigration status and student's name. This is a rather broad selection of discrimination forms that may be reduced or supplemented for any given study.

6. **The Facet of Event (F)** has four elements that embody the 'kind' of event the international student has experienced because of their international student status. This facet has the physical, sexual, language related elements, or a mixture of these elements. Both this facet and the Consequence (G) facet may have elements adapted to study needs.
7. **Consequence**, the final content facet (G) concentrates upon the outcome of the event upon the international student and has three elements: confusion (in how to react to the negative event), distress (generalized stress), wounded emotions (damaged confidence and dignity).

The final facet in the mapping sequence is the Range (R) which is the range over which responses are gathered, may be contextualized as needed.

29.5 Strengths of Facet Theory Approach

The use of Facet Theory, with careful construction of theory and design, is shown to provide new insights into existing data; it allows for the diagnosis and discrimination of behavioral traits and makes the generalizability and replication of findings possible.

Thus, Facet theory allows for promotion of the systematic development of scientific generalizations in cumulative fashion for the study of well-being and related disciplines in the social sciences.

Facet theory provides new techniques for analysis of multidimensional structures and helps design and analyze the structural part of the universe. By enlarging the perspective to multidimensional systems, many of the questions raised in the past about scale analysis can now be answered constructively, since explicit alternatives can be given in many cases where a (perfect) scale is not present (Levy, 1994, pp. 204–210).

Facet Theory has enabled the discovery of a law showing the positive inter-correlations among different subtests of intelligence tests. This phenomenon appears to be robust across different types of tests and different populations. It provides a base for the broad understanding of intelligence subtests and items, and it suggests a unifying basis for the construct of intelligence.

The FT has been regarded as the scaffolding for the construction of general scientific theories. Its application to the study of general action system theory has been proved to be useful in validating the recursive "functioning mode facet" (expressive, adaptive, integrative, conservative) in diverse research preserves (Shye, 1985, 1989). Hence, FT supports the researcher to be able to ensure covering the entire ty of the research preserve.

29.6 Limitations of Facet Theory Approach

While there is already widespread use of Facet Theory and Facet as a total research approach, there is need to expand to reach a far larger audience of researchers and students in psychology, sociology, and other social sciences. Greenbaum et al. (1995) outlined some challenges for the future growth of the theory, stating that Facet Theory needs to develop algorithms for determining the approach to analysis (e.g., Partial Order Scalogram Analysis—POSA, Smallest Space Analysis—SSA—Faceted Smallest Space Analysis—FSSA) most appropriate for particular problems. There is also a need for coordinating the study of inter-correlations—where FT has shown real achievements—with the understanding of central tendency measures (means, medians), proportions and dispersion (range, standard deviation). As Greenbaum and Kugelmass (1980) have pointed out, different populations could differ both in their levels of responding to different variables, as indicated by central tendency measures, and/or in the structure of the inter-correlations among variables within each population. Facet Theory can make a further major contribution in clarifying the relations among these different criteria for understanding social and psychological phenomena.

Some criticisms of FT is often voiced by applied scientists and statisticians, who find the notion of concept space too abstract, question the value of studying its structure. For them, the dual task (required by the multivariate nature of behavioural concepts) of inference from a sample to the entire universe of variables may seem occult and intangible. In the (natural sciences, concepts are usually univariate, so that observed variables typically embody the studied phenomena themselves rather than “sample) them). Some believe that FT should systematically address questions of statistical inference (both from the sample of subjects and from the sample of variables) (e.g., how likely is an observed partition pattern to have occurred by chance). On this issue for example, FT practitioners have tended to rely on their intuition and on experimental replications.

Engagement Activities

1. Identify one or two possible topics of interest to you and explore how Facet Theory Research Approach might be possibly a suitable or not so suitable fit as a method of inquiry.
2. Select one of the topics you identified in task 1 as suitable for Facet Theory approach and outline (a) the purpose for which you would use Facet Theory, (b) the general methodological steps you would use to conduct Facet Theory Research, and (c) the strengths and limitations of using Facet Theory Research for this topic.
3. Outline some of the key components of an effective Facet Theory Research procedure.

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Online Resources

New developments/advances in Facet Theory Research: <https://www.youtube.com/watch?v=taEUU9rJneY2>. 40minutes

Mapping sentence process as used in facet theory research: <https://www.frontiersin.org/articles/https://doi.org/10.3389/fpsyg.2016.00471/full>

How to analyze facet theory research data: <https://www.amazon.com/Introduction-Facet-Theory-Intrinsic-Behavioral/dp/0803956711>



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30.1 Brief History of Feminist Autoethnography

Uses of feminist autoethnography as research methodology and methods started in the late 1980s, early 1990s (Ettorre, 2017a). In the 1990s, the feminist sociology researcher Stanley (1992, 1993, & 1994) used the feminist autoethnography as her research method. During that time, the term “substance misuse” rather than “substance use” was used to stigmatize users; no one dared talk about “the body” or “pleasure” (Poulsen, 2015) or gender sensitivity (Samuelsson, 2015). These differences (i.e., substance misuse, body, pleasure) and gender are not only determined by biology, nor are they entirely socio-cultural. They are interconnected among biological, environmental, sociocultural and developmental (Becker et al., 2017). For a long time after the 1990s, the uses of feminist autoethnography were not widely promoted within social science research. However, recently the feminist autoethnography has become a significant research method in social sciences, including in the domain autoethnography research methods. For instance, recent studies (Ettorre, 2013; Jones, 2016; Visse & Niemeijer, 2016) have used autoethnography research in areas as diverse as feminist research, sexuality studies, feminist identity development, and queer theory. As Scharff (2016) argued, in the process of ‘repudiation’, feminism was aligned with second-wave women’s liberation in popular discourse. The feminist identity was demonized and denigrated as having achieved formal equality of opportunity, an outdated form of ‘man-hating’. Women and girls were positioned as ‘empowered’ and only had to be encouraged

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to take those opportunities. Women and girls were positioned as ‘empowered’ and only had to be encouraged to take those opportunities. During the last 30 years, feminist autoethnography, as a research methodology, has evolved as a viable way of employing gender analyses.

30.2 Feminist Autoethnography as Methodology and Method

Feminist autoethnography is a research methodology that has significantly influenced both the research processes and outcomes. Feminist autoethnography researcher Arendt (1998) told us that narratives are “living realities” and it is through action and speech that we insert ourselves in the world. We are “not the authors or producers” of our life stories, instead, there are many “actors, speakers and sufferers” who exist in the “web of human relationships” wherever we live together—but “no authors” (Arendt, 1998, p. 184). This is because narratives “pre-exist every individual, set the context for their activities, and shape the way actors are understood, responded to and remembered” (Bowring, 2013, p. 18). Arendt’s work became significant in women studies because she understood her political theorizing as storytelling; which is instructive to autoethnographers who are storytellers theorizing our stories as political. Arendt’s work was about the transformative power of “writing the self,” which became an important method for feminists’ research. In feminist autoethnography, we have the opportunity to transform our personal stories into political realities by revealing power inequalities inherent in human relationships as well as the complex cultures of emotions embedded in these unequal relationships. Studies suggested that unlike men, most women live through more severe trauma in everyday life—they grow up as girls and experience various types of violence (Bates, 2020; Björktomt, 2019). The violence on women can be seen as structural, symbolic, and actual. Societal systematic violence on women can be physical, sexual, emotional, psychological, and economical. The feminist autoethnography engages in giving voice to marginalized, silenced, and ignored women communities.

30.3 What Feminist Autoethnography Can Be Used to Study

As a feminist research method, autoethnography is a “knowing and doing that combines two concerns: telling the stories of those who are marginalized and making good use of our experience” (Allen & Piercy, 2005, p. 156). There are four forms of feminist autoethnography (Ettorre, 2017a, 2017b), including: (1) autoethnography that creates transitional, intermediate spaces, to inhabit the crossroads or borderlands of embodied emotions; (2) autoethnography that is an active demonstration of the “personal is political;” (3) autoethnography that is critical feminist writing and which is performative; that is, committed to the future of women; and (4) autoethnography that helps to raise consciousness on gender equity. The

feminist autoethnography as a fluid research method in women and gender justice. Thus, from a feminist perspective, all the above steps can help to develop autoethnographic reflective writing, which can disrupt familiar, normalized ways of knowing women's lived experience and stand-up possibilities for change.

30.4 Why Use Feminist Autoethnography

As a research methodology, the feminist autoethnography takes a political position for women rights, women justice, and women voice. Moreover, becoming a feminist is not a linear process. It is not a historic or fixed, but fluid or mapped onto a 'wave' of feminist activism (Mackay, 2015). A feminist autoethnography researcher is relational and intersectional (Stone, 2005). A feminist autoethnography researcher transforms their personal stories into political realities by revealing power inequalities inherent in human relationships as well as the complex cultures of emotions embedded in these unequal relationships. A feminist autoethnography could enable researchers to explore self in the presence of others to gain a collective understanding of their shared experiences. Therefore, feminist autoethnography has been defined as a separate research method in autoethnography research. It is "a method of being, knowing and doing that combines two concerns: telling the stories of those who are marginalized and making good use of our experience" (Allen & Piercy, 2005, p. 156). By sharing women's critical life reflections to a group, a woman begins to understand not only the uniqueness of their life history and trajectory but also the commonness and similarity of their experience with the experience of others.

30.5 Areas Where Feminist Autoethnography is Used

Women and Gender Studies, Queer Studies, Post Feminist Studies, Women Empowerment Studies

30.6 The Process of Feminist Autoethnography

The following are steps that might be used in developing a feminist autoethnography:

- Step 1: Explain what feminist autoethnography is to relational and intersectional identities.
- Step 2: Look at how doing feminist autoethnography helps to develop empathy in the process of "storying the I."
- Step 3: Develop the methods and use of data employed in light of feminist autoethnography theory and practice.
- Step 4. Analyze the existing power structure, decision-making process critically.

Step. 5: Become a transformative researcher and taking a political position for women right and justice.

30.7 Application of Feminist Autoethnography

Using feminist auto-ethnographic methodology, we explored how have the traditional meanings of empowerment critically shifted as the new forms of inequalities. Drawing from our complex personal life experience, we showed how a feminist auto-ethnographic methodology can epistemologically challenges and deconstructs the western fixed ways of understanding empowerment. Two of my main goals were: to explore whether my reflective meanings of empowerment can be helpful to train a new Bangladeshi immigrant young generation (i.e., community youth volunteers, artists and scholars) in Saskatoon, Canada; and to examine how are youth generation decision making processes impacting in their family and community? We learned that our feminist auto-ethnographic methodology study helped us to create a new path in women empowerment theory and practice.

30.8 Strengths of Feminist Autoethnography

Feminist autoethnography regulates women's freedom, encourages women participation in family and community decision-making, and inspires women's leadership. Feminist autoethnography is an ideal method to study the "feminist I." Feminist autoethnography reflects how feminists negotiate agency and the effect this has on one's political sensibilities. Speaking about oneself transforms into stories of political responsibility; which is a vital issue for feminists who function as cultural mediators. A feminist researcher asks for equity instead of equality to challenge normative power relations.

30.9 Limitations of Feminist Autoethnography

Feminist autoethnography can be both a home and a site of ambiguous non-belonging. Confusion on unclear class and gender positionality may lead to challenges for research and researcher.

Engagement Activities

The are questions that can be used to engage learners in having a better understanding of Feminist Autoethnography.

1. Who am I speaking for? Who am I speaking with? Who am I speaking as?
2. How have I come to know what I know about research?
3. How do the meanings of research can empower me?

4. What are the consequences of being in a particular body?
5. What is missing from scholarly writing?
6. How do I make meaning in my work that I have been doing?
7. What are the gendered experiences in the context of their everyday experiences?
8. How do structural inequalities shape my experiences in my roles in everyday life?
9. How is gendered knowledge constructed and labor divided as a result?
10. How are relationships I form with others within the system gendered?
11. And, what are the implications/effects of gendered?

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Additional Resources

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31.1 Brief History of Focus Groups

Focus group, as a methodology in the social sciences, has been traced to the study done by Paul Lazarsfeld and Robert Merton in the early 1940's on the effects of media on people's attitude towards World War II (Liamputtong, 2011; Merton & Kendall, 1946). Before that, Emory Bogardus described group interviews in a study that was aimed at developing a social distance scale (Wark & Galliher, 2007). The element of having group discussions and group-based research became more popular in market research before other social science researchers started paying attention to it. The term focus groups was mainly used to define the social images of commercial products and judge the reactions to, opinions about, and attitudes toward a product, but is now a generic method that can be applicable to multiple fields of behaviour and human experience (Merton, 1987). It is now used to study concepts, programs, services, and institutions (Gil & Granado, 1995).

31.2 Description of Focus Groups

A common definition of the focus group is that it is a method of gathering data through group interactions regarding a phenomenon determined by the researcher (Creswell & Guetterman, 2019; Morgan, 1998). It is typically used to collect shared understanding and views of individuals about the defined topic. Data and the outcomes are based on the interaction among the individual in the group and therefore the group dynamics are important (Cohen et al., 2018). The use of focus group is based on the assumption that group members have information about the

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topic of interest, and can formulate and express their opinions, feelings, values, perceptions and behavior in words, but that they need the moderator, and the group context to extract this information (Cohen et al., 2018; Gil & Granado, 1995). Participants usually have a shared social or cultural experience or have homogeneity of background in the area of interest (Cohen et al., 2018; Creswell & Guetterman, 2019).

Focus groups are dependent on a moderator, who in most cases is the researcher, to introduce the topic and steer the discussion towards the intended purpose (Cohen et al., 2018). The moderator does this by encouraging interactions and guiding conversation, and is also responsible for obtaining good and accurate information from the group. The moderator should therefore be familiar with the topic, and effective in setting ground rules, probing, question, keeping to the point, and manage the group dynamics (Breen, 2006; Cohen et al., 2018).

31.3 When and How Focus Groups are Used

Focus groups can be used across a variety of different fields. Ravitch and Carl (2016) described focus groups as being suited for studies that explore opinions, attitudes and experience in specific contexts or groups. They are also appropriate for inquiry about social interaction processes, or research questions that examine how knowledge and ideas develop, are constructed and operate within a contextual or cultural group. They can be used in the same way as other qualitative methods, either on their own or to complement other method (Creswell & Guetterman, 2019). They have also been used in quantitative studies to interpret numerical data, and are useful when time for collecting data is limited (Calderón et al. 2000).

What is common with most authors is that the number of participants should be between 4–12, and they should have a homogenous characteristic (Cohen et al., 2018; Morgan, 1998). The environment in which the discussion is carried out should be one that allows for people to express themselves freely and without any threat whatsoever (Krueger & Casey, 2009). The type of questions asked are designed in a way that encourages discussion; generally, they have easy wordings, are direct, conversational, open ended and not ambiguous. To ensure quality in the feedback and avoid participant fatigue most researcher recommend a duration between 1 and 2 h and used 90 min as the optimum (Nyumba et al., 2018; Cohen et al., 2018).

31.4 Process of Focus Groups

Researchers should, first, state the purpose of the focus group in a research design; then, identify the primary unit of analysis exploited; and finally, list the questions used to collect data in the focus group (Cyr, 2015). Nyumba et al. (2018) recognised the process as including the design, data collection, data analysis, and reporting. Nyumba et al. (2018) and Liamputtong (2011), among other authors,

identified the following as significant components of a group discussion process: (a) conceptualising purpose/ focus and themes, selecting participants, framing the ethical considerations, and developing the discussion guide according to the design; (b) the logistics, which includes ensuring that ample time is provided for participants to prepare, identifying a location that is accessible and comfortable, (c) facilitation which is done by preparing, and get familiar with the participants, selecting the right moderator, watching for power dynamics, (d) analysing data by summarising the ideas in a coherent manner, (e) reporting by tying together the sections in a holistic way.

31.5 Strengths of Focus Groups

Focus groups enable researchers to collect multiple individual reactions simultaneously (Cyr, 2015). Given the conversational nature of the method, focus groups excel in revealing what participants think and why they think as they do (Cyr, 2015). Focus groups offer the opportunity for an in-depth exploration of ideas. They can also generate large amounts of data fairly quickly because the ideas presented by one participant often generate comments from other participants, an opportunity that is absent in individual interviews (Hopkins, 2007).

The use of focus groups also necessitates an organized rather than a natural setting implies that the researcher does not have to wait for things to happen, unlike in observational method (Liamputtong, 2011). The focus group method is also very flexible and can be used with wide range of topics, individuals, and settings. Researchers can directly interact with participants and get insights into non-verbal responses to allow for further clarification, follow-up questions or probing (Creswell & Guetterman, 2019).

31.6 Limitations of Focus Groups

Focus group discussions can create a context for generating groupthink which could be useful for providing a group understanding but problematic, if a study is focused on generating unique and specific experiences (MacDougall & Baum, 1997). On the flipside, focus groups are also subject to social desirability bias. Compared to individual interviews, the researcher has less control over the flow of the discussion. With the use of the small sample size, generalization to the population is quite limited (Kruger & Casey, 2009).

There is need for an adequately trained moderator, which might involve some costs (Cyr, 2015). Personal information and experiences may also be withheld from a focus group discussion, and certain personalities may take over the discussion (Hopkins, 2007). Results are harder to interpret and taking comments out of context in an analysis can greatly mar the analysis. The personalities of the participants may also be a hindrance, some may be shy and introverted, and in the

presence of other participants, some may not feel the safety and confidentiality of their opinions (Hopkins, 2007).

Engagement Activities

1. Identify two or three potential topics of interest to you and brainstorm how focus groups might be a good or not-so-good fit as a method of inquiry.
2. Using one of the topics you identified in task 1 as a good fit for focus group, outline
 - (a) the purpose for which you would use focus groups
 - (b) the general steps you would use to conduct the focus group
 - (c) the strengths and limitations of using focus group for this topic
3. Group dynamics and the role of a moderator are fundamental in any effective focus group. Outline some of the key characteristics of an effective focus group moderator

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Online Resources

1. How to focus groups work (4 min): <https://www.youtube.com/watch?v=3TwgVQIZPsw>
2. Conducting a focus group (5 ½ minutes): <https://www.youtube.com/watch?v=Auf9pkuCc8k>
3. Preparing for a focus group (5 min): <https://www.youtube.com/watch?v=VSwtvKtsOvI>
4. How to run a successful focus group (12 min): <https://www.youtube.com/watch?v=gjQtu6yeCIE>
5. The focus group method (8 min): <https://www.youtube.com/watch?v=LU92Zryjf-0>
6. Moderating focus groups (30 min): <https://www.youtube.com/watch?v=xjHzsEcSqwo>



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school leadership preparation and development for Kenya and the essence of school leaders' work with culturally and linguistically diverse newcomer families in Saskatchewan, Canada.



Keith D. Walker

32.1 Brief History of Force-Field Analysis

Force-field Analysis was introduced by Kurt (1951), based on his earlier *Field Theory* developments, as a framework for studying the forces that influence individuals and their situations. Lewin described the ‘field’ as the individual’s mental construct that contained their motives, values, needs, goals, anxieties, and ideals. He theorized that an individual’s interaction (experience) with an external stimulus was important in their development or regression. Lewin applied these principles to the analysis of societal group behaviour in several areas in order to determine whether there would be forward movement or retreat from progress. Thomas (1985) explained that, although Force-field Analysis had been used in various contexts, it was rarely applied to strategy; but he suggested that the method could provide new insights into the evaluation and implementation of change. Maslen and Platts (1994) introduced the direct application of Force-field Analysis to manufacturing strategy and organisational change. Today, Force-field Analysis is widely used to inform decision making, particularly in managing and planning change in organisations. Force-field Analysis is a powerful method of gaining a comprehensive overview of the different forces acting on a potential change issue, and for assessing the source and strength of these impinging influences. Force-field Analysis can also now be approached through imputing quantitative and qualitative data into computer software.

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32.2 Methodology of Force-Field Analysis

In Force-field Analysis, change is characterised as a state of imbalance between driving forces (i.e., in an organisation: new personnel, changing markets, and new technology) and restraining forces (e.g., individuals' reluctance, fear of failure, and organisational inertia) (Lewin, 1951). The driving forces promote change; while the restraining forces hinder change. Force-field Analysis can help indicate when these forces are out of balance, which then creates an opportunity for change. In order for an organisation to move toward a desired change, those in the organisation need to develop strategies to minimise the restraining forces and/or maximise the driving forces. Lewin suggested three major steps in achieving change towards a vision or goal in an organisational context: (a) unfreezing the driving and restraining forces that hold it in a state of equilibrium, (b) change through an introduced imbalance to the forces (typically increasing driving and reducing restraining), and (c) refreezing the forces as they are brought to a new equilibrium (1951).

32.3 What Force-Field Analysis Can Be Used to Study

Lewin's original work involved the use of Force-field Analysis for the study of societal and group behaviours. The further work done by Thomas (1985), Malsen and Platts (1994) popularised its use in organisational change. The method was shown to could apply to a plethora of areas and disciplines both in the public and private sectors. Within the organisational process, qualitative inventory development with participants to name and characterise restraining and driving forces can be used to determine whether proposed changes are practical (and likely) or not. In addition, Force-field Analysis can identify obstacles (their strength of influence) on the desired result and then identify means for reducing or counteracting the influence of such obstacles.

32.4 Why Use Force-Field Analysis?

Force-field Analysis provides a qualitative method for organisational leadership to better understand the dynamics of change by focusing on the critical components of that change. By analysing opposing forces, and then assessing which of the forces are critical in the change process, the research is then able to engage in steps to increase driving forces and reduce retraining forces in order to move people towards their desired ends. The method helps change agents to understand why people resist change, how to apply better decision-making techniques and how to communicate change decisions (Lewin, 1951).

32.5 Sample Domains for Force-Field Analysis

This method is predominantly used by organisational leadership in the public (health, education, and government), social, and private sectors for facilitating change.

32.6 Process for Force-Field Analysis

Ben Ramalingam outlined a detailed process in the organizational development Toolkit *Tools for Knowledge and Learning* (2006). Force-field Analysis is best done in small group settings with between six and eight people, using some medium to display discussion notes (i.e., PowerPoint, projector or flipchart).

Step 1: The area of change in question needs to be identified and discussed. It can be noted as a policy, goal or objective.

Step 2: Create two categories or columns where driving forces are listed on one side and the restraining forces are listed on the other. The forces brought up in discussion should be sorted by common themes.

Step 3: The identified forces should be scored according to their level of influence significance ranging from 1 (weak) to 5 (strong). The result may reveal an unbalanced score (overall more resisting influence or the driving of the influences), thus displaying potential areas of opportunity for adjustment in the proposed change.

Through this three-step inventory, the researcher is able to assess the relative strength of influences. This inventory, together with the processes of discussion, debate and dialogue, affords the participants opportunities to gain insights in terms of likelihood and means for mediating the imbalances and forces related to change. Participant exchanges that articulate the forces and values that underlie may surface concerns, problems, symptoms and solutions. These, then, may be reviewed and recorded as consensus and next steps are sought or where a particular change initiative is abandoned under the circumstance of entrenchment or imbalance. In the context of “policy influencing,” often the aim is to find ways to reduce the restraining forces and to capitalize on the driving forces.

32.7 Strengths of Force-Field Analysis

Force-field Analysis allows leaders and followers to: (a) align the organisation or group on the change itself; (b) provide a starting point for motivation for further action; (c) develop robust plans to address restraining forces preventing the change; and (d) understand how their organization moves through change for future consideration and understand how to communicate change decisions effectively. The analysis expands beyond the data itself to consider qualitative factors that may impact future success or failure.

32.8 Limitations of Force-Field Analysis

There are two significant drawbacks or risks associated with a Force-field Analysis; the first is that the nature of the analysis requires all or as many stakeholders as possible to participate in order to gather accurate information. The absence of certain stakeholder input can result in unrealistic, exaggerated or under-articulated understandings of driving and restraining forces. The second is the risk of creating an organizational divide between those who agree with the change decision versus those who do not agree, this could create further complications for managing change in the immediate and distant future.

Engagement Activities

- Step: 1 We commonly use exercises such as thinking through the pros and cons or pluses and minuses of particular initiatives. Let's say that you are in a hurry to get to a meeting with some people who are important to you, across town, but you haven't taken a shower and brushed your teeth yet this morning. You know that the traffic at this time of day is unpredictable, you know the shower water takes a while to warm up before you can enter in and you know that it would be best if you showed up just a bit before the meeting starts, rather than walking in late. Let's say that whether or not to take a shower is the big question. Plot out the driving forces for taking a shower and the restraining forces that might lean you towards skipping that part of your usual routine. Give each force or factor a weighting (how strong is each?). Of course, you don't have the luxury of doing this analysis in spur of the moment situations like this—but try the Force-field Analysis out.
- Step: 2 Think of a polarized policy issue in your organization or image being invited into an organization as a research consult to help analyze the best way forward for an organization. You decide to interview the main internal and external stakeholders to identify their perspectives and inventory the driving and restraining forces. What are the elements of this “tug-o-war” and how might you quantify or label the relative strength of each of the forces?
- Step: 3 As you reflect back on a situation that did not unfold as you might have preferred but where the outcome was a surprise to you, inventory the factors, influences and forces that resulted in the situation. Can you think of any interventions to weaken restraining forces or increase driving forces that might have changed the outcome? Were there any unanticipated resisting, reluctant, or even rebellious elements that were surprises? Would further inquiry with those affected by this situation made a difference or uncovered forces not apparent at the time?

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Additional Resources

1. What is force-field analysis Youtube (2:27 minutes): <https://www.youtube.com/watch?v=MjuGmhYhxgA>
2. Force-field analysis Youtube (4:49 minutes): <https://www.youtube.com/watch?v=pKR4uf74WWA>
3. Lewin's force-field analysis Youtube (8:31 minutes): <https://www.youtube.com/watch?v=X9ujAtYAfqU>



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Thomas Ndamé

33.1 Brief History of Grounded Theory

Grounded Theory (GT) was designed by two American sociologists, Barney Glaser (1930–) and Anselm Strauss (1916–1996), who presented in their seminal work entitled *The Discovery of Grounded Theory: Strategies for Qualitative Research* in 1967. They aimed to show how “a theory can be generated from data systematically collected and analyzed in social research” (Glaser & Strauss, 1967, p.1). However, after Glaser and Strauss set the basic tenet of this research methodology in the 60s, three decades later in the 90s, new development and adaptation emerged from different authors known as contemporary “grounded theorists.” Their GT versions were completely different from the original one of Glaser and Strauss, mainly in refining coding data techniques. Besides the modified versions, some critics of the original GT ruled out the idea that it is a theory (Thomas & James, 2006, as cited in Lambert, 2019, p. 133).

33.2 Description of Grounded Theory

Grounded Theory is a theory-generating research methodology. The end product is “a set of grounded concepts which form a theoretical framework that explains how and why persons, organisations, communities, or nations experience and respond to events, challenges, or problematic situations” (Corbin & Holt, 2011 as cited in Lambert, 2019, p. 132). Grounded Theory is also defined as “a systematic,

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qualitative procedure used to generate a theory that explains, at a broad conceptual level, a process and action or interaction about a substantive topic” (Creswell, 2005, p. 398).

33.3 Philosophical Foundations of Grounded Theory

Grounded Theory falls within the interpretivist and constructivist paradigms.

It assumes that reality is subjective and is formed from the experienced life of individuals in social situations through symbolic interactions. It is a research approach and methodology combining inductive and deductive methods and falling within the interpretivist paradigms but relying on the conventional qualitative method of data collection (Briggs et al. 2012). The GT methods also bridge constructivist and interpretivist analyses with traditional positivist assumptions because they are used to discover research participants’ meanings; they assume an empirical enterprise and they possess a set of procedures to follow (Charmaz, 1996, 2006).

33.4 When to Use Grounded Theory in Research

According to Creswell (2002), GT research approaches may be used in a study envisaging situations when: (a) studying a process related to a substantive topic; (b) using theoretical sampling; (c) analyzing through the constant comparative procedure; (d) selecting core categories; (e) generating a theory; and, (f) using memos. As revealed in the research literature, GT, which was initially used by researchers only in sociology, psychology, and anthropology, is now widely used in education, social work, and nursing either alone or in conjunction with other methodologies.

33.5 Typology of Grounded Theory Studies

According to Creswell (2002), there are three different types of GT designs: systematic, emerging, and constructivist. The *systematic design*, associated with Strauss and Corbin (1990), is more structured and allows research questions, literature searches, and heuristic frameworks to be considered before data collection. The *emerging design* associated with Glasser (1992) advocates a “purer,” more anthropological approach, where research questions emerge when the research is underway and where no preconceived theories or frameworks are endorsed. The literature review is done after data collection. The *constructivist design*, associated with Charmaz (2006), argues that the systematic GT procedures of Strauss and Corbin (1990) place the researcher in a powerful position. The author of the third approach advocates for flexible guidelines while still keeping some of the conventional systematic principles of the original version. The choice of any of

these approaches depends upon the research problem under investigation and the researcher's perspective.

33.6 Strengths of Grounded Theory

Grounded Theory has “reduced planning, as well as flexibility, elasticity, and other presumed advantages” (Lambert, 2019, p. 125) since there are constant adjustments of the entire research procedure throughout the study.

In addition, GT provides a means of developing a theory in situations where theories are inadequate or non-existent. It also offers a step-by-step procedure for analyzing data. Grounded Theory exhibits the rigor quantitative researchers like to see in the educational study as a systematic qualitative research process. Its data collection process contains a self-correction nature. The emphasis on comparative methods enables the researcher to systematically build categories from incident to incident and from incident to category. In this regard, the researcher stays close to the data at all times in the analysis. Based on analyzing one set of data, the researcher obtains directions from the next set of data. Although Grounded Theory research methodology is complex, it is rigorous and credible (Briggs, Coleman & Morrison, 2012; Creswell, 2002).

33.7 Limitations of Grounded Theory

As advanced by Strauss and Corbin in 1998, the procedures may lead to a premature commitment to a set of analytic categories and a lack of conceptual depth. Firstly, Grounded Theory has a distinct language that some educators may view as jargon and need a careful definition (such as constant comparative, open coding, axial coding, etc.). Secondly, due to the varied approaches of this design and the continual emergence of new perspectives, readers may also become confused and not know which procedures would best produce a well-developed theory. Finally, the terms used in this methodology are not clearly defined. However, in their 1998 work, Strauss and Corbin provide a few definitions at the beginning of each chapter of their book (Creswell, 2002); beginning researchers and those unfamiliar with this method may quickly get confused.

The continuous planning process of the project in this method often seems daunting, especially for beginning researchers; it can be challenging to decide what to prioritize, which data to collect, and how to handle the collected data. Further, the ability to justify each stage of the research process for the reader or audience to understand the rigorous progress of the work can be challenging for some.

This method requires that the researcher first collect data, analyze and generate a theory before reviewing relevant literature on the topic under investigation. Contrary to research approaches in general, most researchers will not consider a topic without having done the background literature review intending to fill the

literature gap in the given field of study. Thus, the researcher decides to start with literature review or do it midway while the project is in progress (Briggs et al. 2012; Creswell, 2002).

Another limitation of GT is the validity and value of the claimed emerged Theory and whether it could be widely generalized and popularised as a scholarly theory. As critiqued by scholars, “the approach oversimplifies complex meanings and interpretations in data, constraints analyses and makes inappropriate claims to explanation and prediction” (Thomas & James, 2006, as cited in Lambert, 2019, p.133).

33.8 Application of Ground Theory

This qualitative research method is commonly used in natural settings to describe an experienced phenomenon in real life or social life. It is used to portray reality in a subjective perspective by each participant to understand how multiple participants construct the intersubjective meaning of the phenomenon being investigated. Thus, it is commonly used where a phenomenon or process is described through actions, interactions, and social interactions. It is also used in the service delivery process of interaction between a service provider and service user like education, nursing, social work, and counseling.

A practical example of applying the Grounded theory method in research is that of the author of this chapter. He used it in his education doctorate thesis: “Whole School Inclusion: A Case Study of Two Secondary Schools in Cameroon” (Ndame, 2012). The Grounded Theory building method and Theory driven case study method were used because they enabled the researcher to illicit in-depth knowledge and understanding of the phenomenon of inclusion for children with special educational needs in the two selected secondary schools (officially recognized as inclusive schools in the South West Region of Cameroon and nationwide). In the above study, the systematic design of Grounded Theory, associated with Strauss and Corbin (1990), was used by the researcher because it is well structured and follows the common patterns of most research designs. Through his constant comparison of data emerging naturally from the phenomenon of inclusive education input, process and outcome, grounded theory patterns were derived, which helped to clarify how school inclusion is conceptualized and implemented in the investigated institutions.

Engagement Activity

1. Design a table and discuss the common and distinctive characteristics between the original systematic design version of the Grounded Theory of Strauss and Corbin (1990), the emerging design of Glasser (1992), and the constructivist design of Charmaz (2006).
2. Formulate a research topic and design a project using one of the Grounded Theory methods’ strategies mentioned above.

3. Although Grounded Theory is typically a qualitative research method, identify and explain some of the characteristics that make it identifiable with the quantitative research method?
4. Why do some scholars critique theories emerging from the Grounded Theory research method? Discuss with justifiable examples while highlighting your opinion in the debate.

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Additional Readings

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Online Resources

1. Grounded Theory (7.40 Minutes). <https://www.youtube.com/watch?v=M2DyB-hGX-Q>
2. Grounded Theory—Core Elements. Part 1 (4.58Minutes). https://www.youtube.com/watch?v=4SZDtp3_New
3. Grounded Theory—Core Elements. Part 2. https://www.youtube.com/watch?v=dbntk_xeLHA

4. Grounded Theory—Open Coding Part 3 (7.02). <https://www.youtube.com/watch?v=n-EomYWkxcA>
5. Grounded theorists and some critiques of grounded Theory (7.52minutes). https://www.youtube.com/watch?v=hik-NKtI_vY
6. Grounded theory | Qualitative Methods | Qualitative Analysis | UvA. <https://www.youtube.com/watch?v=Y6f1GHjD5JQ>
7. Versions of grounded theory | Qualitative Methods | Qualitative Analysis | UvA. <https://www.youtube.com/watch?v=JX42ld18kao>
8. How to code qualitative research document, including grounded theory, and create themes. <https://www.youtube.com/watch?v=sHv3RzKWNcQ>



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34.1 Brief History of NVivo

A popular choice among software programs to support qualitative analyses, is QSR International's NVivo software, the latest version being NVivo 12 (QSR International, 2021a, 2021b). NVivo is best suited for the exploration and categorization of text-based data, offering code-and-retrieve features (for thematic analyses), as well as functions that allow you to form connections between codes or categories of information, from which to build conceptual frameworks and even theories (Miles & Huberman, 1994). It can be overwhelming to sift through the vast array of tutorials available and hone-in on what is applicable for your own work. There lies a risk of potentially missing interesting and key findings that may elevate analyses to the next level; simply because researchers did not know how to execute them. Additionally, if the use of the program is one-time or sporadic, necessary understanding can be lost, unexplored or difficult to ingrain. To help bridge these gaps, this article aims to: (1) help qualitative researchers navigate common yet challenging scenarios when using software to support analyses; and (2) serve as a directory identifying and linking which program features may be appropriate for particular types of analyses or question(s). In-person, hands-on training of the software is still advised. This chapter hopes to supplement basic software training by shedding light and bringing awareness to the breadth of tools available to help researchers leverage their data for maximal and comprehensive insights.

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34.2 Processes Associated with NVivo

What follows are typical scenarios where solutions are not always intuitive. The corresponding pieces of advice are meant to broaden analytical horizons and guide readers to which program features or resources may be of particular use to help researchers get the most out of their data.

Scenario 1. How many nodes should I end up with? How many layers deep can my nodes be? Principles for structuring nodes, as per QSR International (n.d.) support guides are: Keep like with like; when moving a *node* to make it a ‘child’ node, ask, “In the context of my project, is this a ‘type’ of or an ‘aspect of’ the node above? If not, leave it at the higher level of your *node hierarchy*.”

Never duplicate a node that means exactly the same thing as an existing *code* somewhere else in your hierarchy. Don’t force a node in a hierarchy—if it doesn’t fit, allow it to remain at the top level. If you discover some nodes mean the same thing, consider merging them. Most projects do not have more than ten top-level nodes and structures do not go more than two or three layers deep. Never let a list of nodes get longer than 20 without refinement (QSR International, n.d.).

Scenario 2. I simply need to code by question. What’s the easiest way to do this? Consider at the stage of transcription, preparing transcripts or textual documents in Word for auto-coding. Pre-order your data with the use of heading levels in Microsoft Word (Meehan, 2011) so that you can more easily sort data by question or by participant/respondent. Once pre-ordered data is imported, head to your transcripts, and right-click on one of the transcripts and, click ‘*Auto Code...*’. Coding-by-question is recommended as a last resort when there is a lack of time permitting more thorough or inductive analyses (i.e., analysis is ‘quick and dirty’).

Scenario 3. I want to create a hard copy of my codebook. Once a significant amount of coding is done, or you have data yet to code, having a hard copy codebook is helpful. In your *Nodes* section(s), right-click and *export* your *node list(s)* to Word or Excel files (Hai-Jew, 2020). Node structures will be upheld in the Excel output. Refine (identify which columns of the list view are to be kept). Then print.

Scenario 4. I’m doing a literature review. Are there particular tools to help me? When importing data, you may want to assign *Source Classifications* for the characteristics of your sources (i.e. date of publication, type of publication, author). Lexical queries are particularly helpful here. *Word Frequency* queries tally the most frequently occurring words in the dataset of your choosing. *Text Searches* search for nouns or noun phrases can be used as a form of very rough coding. *Autocoding for themes* is appropriate if your analysis does *not* require close, interpretive reading of the data. The salience engine will detect and group nouns and noun phrases, identifying potential parent nodes (general nouns or themes), and also group noun phrases as child nodes based on word similarity to the parent node (QSR International, n.d.).

Scenario 5. I have a survey with open-ended questions and demographic data for all of my participants. Can I explore potential sub-group differences or similarities? If you are interested in exploring how the manifestations or explanations

of phenomena vary between groups, collect demographic information consistently for all participants if possible (Ritchie et al., 2014, p. 65). Ensure data is clean and in an Excel sheet. The first column should contain the unique ID for your respondents (i.e., numbers 1 through 50, if there were 50 respondents). The first 'row' in excel should contain question titles/prompts. Click **Import**, click **Excel**.

NVivo will designate survey respondents as **cases**, and group open-ended responses to each question together as **nodes**. Under **Explore**, click **Coding** query. Here, you essentially ask the program to sort through data categorized to certain case attributes (i.e., 'sex' = 'male') and a thematic node (i.e., all responses to Q.1.) gathering responses fitting both criteria. Then you simply change one of the variables (i.e., switch to 'sex' = 'female') to see female responses to Q.1. Observing both sets of responses, you may begin to see whether there were differences in responses to open-ended questions based on sex. (QSR International, 2014).

Scenario 6. I need to focus on within-case and cross-case analyses. How can I discover patterns in my data, beyond the prevalence of themes? Within-case explorations can help answer, *which theme(s) did this person talk about the most?* Utilize the **Explore Diagram** within **Explore** to focus on a particular item, for example, a single **participant's transcript**, and see all items (themes, other cases) connected to it. Across-case queries can help answer, *which person talked about theme A the most?* Prevalence of themes is typical, but explanations tend to fall short around frequency of themes relative to each other or how themes are interconnected.

It might be helpful for end users of the findings to know which themes were found among all cases or sources versus which themes were more exclusive to only one or two data sources. If you wish to think about and disseminate the big picture behind your data, it is invaluable to use several **Explore** functions and visualizations to bring about these insights.

Charts can be helpful for within-case or cross-case analysis. For within-case, you can **create a chart for a case or file** to see the relative frequency of all themes that came up for each individual (if your unit of analysis had each person as a case). You could also **create a chart for a node** (theme), which cases/individuals had been coded the most (essentially contained the most content) related to that theme, allowing a more cross-case finding.

Comparison Diagrams, also found under **Explore**, help illuminate what themes or concepts two project items (say, cases) have in common with each other versus which themes are distinct to either case. **Matrix Coding** queries cross-tabulate and generate a table outlining multiple intersections (cells containing the number of extracts coded) between two lists of items (say, nodes vs. cases by attribute) to easily compare coded material across different demographics among themes (i.e., compare the frequency of themes for doctors vs. nurses).

The last notable program function that can display within-case and cross-case analyses simultaneously **once data has been coded** is the **Framework Matrix**, which can be found under the **Create** tab. This stems from the Framework Approach developed by Jane Ritchie and Liz Spencer from the Qualitative Research Unit of the national Centre of Social Research, or, NATCen (Ritchie &

Lewis, 2003). Widely used in policy research and for thematic analysis of semi-structured interviews, this approach synthesizes data into a matrix grid that activates analytic thinking (Ritchie & Lewis, 2003). When you look across the matrix grid, you can conduct within-case analyses (rows are cases). When looking down the grid, cross-case analyses are made easier (columns are themes).

Scenario 7. Coding is subjective and interpretive. Can the program help me establish validity and reliability? Under *Explore*, click *Coding Comparison* query if you have more than one coder of the same data set, to help establish inter-coder reliability via generated quantitative measures of agreement. You may also want to refresh yourself on statistical agreement (percentage agreement, Cohen's Kappa) (Lavrakas, 2008), so that you can interpret coding comparison query results (QSR International, n.d.). It may take several rounds of coding before statistically reliable agreement is established. Validity can also be promoted by exploring cases that run counter to the dominant. Using the *Cluster Analysis* found under the *Explore* tab, you can demonstrate that you have also searched for all negative instances, contradictions, or non-exemplars that do not fit. Cluster analyses help account for personal bias by signifying potential outliers, and demonstrating you have looked across all data, not just those parts that support your interpretation (QSR International, n.d.).

Scenario 8. I'm working as part of a team. Any tips for how to operate as a team in NVivo? Consider using NVivo Collaboration Server (for locally-stored, on-site team projects such as in a research lab), or NVivo Collaboration Cloud (global collaboration in a cloud-based environment) which allows for concurrent access of multiple users simultaneously to the same project (QSR International, 2021a, 2021b). Try to have all team members working on the same platform (i.e., everyone on a Mac or everyone on Windows PC systems). Determine where internet and server connection are strongest. If your institution has a site license, consider working on institution grounds/on-campus. If Server or collaboration cloud options are not available, utilize a stand-alone collaboration approach that would involve creating a Master file (which houses all data to be analyzed in a single file) and distributing copies of that file to the coding team. Team members would work independently before any recombining, discussing and revisiting of the codebook (QSR International, 2021c). Team sizes can range widely from 2 to 12 individuals. Smaller teams of 3–5 are ideal. NVivo features to use may include *coding stripes by the user* (to compare levels of agreement in coding), *memos* (establish protocol/rules for coding and maintaining research journals, note questions for the team, track decisions), *coding comparison queries* (to establish inter-coder reliability, as discussed earlier) (QSR International, 2021c).

34.3 Application of NVivo

In a pan-Canadian study investigating how older adults' use personal learning networks (i.e., Facebook groups, social media, online forums) to support informal, self-directed learning goals, focus groups and telephone interviews were conducted

with older adults (aged 65+) (Morrison et al., 2019). The data was imported into NVivo and analyzed by a team of four coders. One major objective of the study was to investigate and describe older adults' informal, self-directed learning processes. In order to address this, data was coded by question with "Objective 2" being the overarching node, and sub-categories (codes) representing each main question asked (as seen in Fig. 34.1). There were some topics that came up at various points throughout the focus groups and interviews. An example of an across-question theme is the "Type of Learning". This parent node, was then broken down into child nodes/sub-nodes that represented the 'types' of learning mentioned (i.e., self-directed, non-formal, informal, and incidental learning) (see Fig. 34.1). With these agreed-upon coding structures in place (Scenarios 1, 2 and 3), the four coders independently coded a portion of the material, at which point they convened to explore coding stripes by user and coding comparison queries (Scenarios 7 and 8) to see both visually and statistically, whether there was sufficient agreement or not among coders on all themes. This process was repeated until the entire dataset was coded by all four team members, themes reached saturation and statistically significant agreement was established for all major themes.

The screenshot shows the NVivo interface with a 'Nodes' pane. At the top, there are tabs for 'create', 'Explore', and 'Share'. Below these are various icons for actions like 'Page Setup', 'Print Preview', 'Print List', 'Export List', 'Export Codebook', and 'Export Bibliography'. The main area displays a tree view of nodes. The 'Objective 2' node is expanded, showing several sub-nodes. The 'Types of Learning' node is also expanded, showing four sub-nodes: 'Informal Learning', 'Non-formal Learning', 'Incidental Learning', and 'Self-Directed Learning'. Each node has a description.

Name	Description
Objective 2	to investigate and describe older adults' informal, self-directe
What are their motivations for learning	text segments included in this node provide evidence of a refer
how do they set learning goals	provides evidence of a reference to some level of setting a lear
How do they manage their learning (both content and proce	provides evidence of a reference to some system or strategies f
How do they communicate with others in the process of lear	provides evidence of a reference to interacting and communica
Learning Impacts - What are the impacts of PLNs on their inf	evidence of a reference to or insinuation of any perceived or re
Personal Impacts - What are the impacts of these informal se	evidence of a reference to or insinuation of any perceived or re
Types of Learning	
Informal Learning	any learning experience that is ongoing, self-directed and inde
Non-formal Learning	any learning experience, course, or program that is offered by a
Incidental Learning	any just-in-time, unplanned, unpredicted learning experience th
Self-Directed Learning	learning being in control of the learning process, taking initiat

Fig. 34.1 Example node hierarchy for "Objective 2" (coded by question) and "Types of Learning" (coded by theme). *Note* This figure demonstrates the elements of a codebook as applied to a particular set of data for a particular research project and does not necessarily reflect how every NVivo coding scheme should look. Exact elements will be dependent on research design, execution and analytical aims

34.4 Limitations of NVivo

NVivo is accessible to Windows and Mac users, though the interfaces and features may not be entirely identical between the two platforms, making collaboration difficult. It should be noted that this article and the wording used apply to the latest version of NVivo 12 Pro for Windows. New versions are introduced frequently; titles, features, and resources are subject to change. Ongoing, consistent use and subscription may be required to stay ‘up-to-date.’

Getting the most out of your data requires being thoughtful about the connections between how the design of your research is reflected in the program and what your data and set-up upon import actually allows. Certain higher-level functions in NVivo will only run if your data collection, resulting data and related pieces (i.e., cases, attribute data) allow for it. As qualitative research is very iterative and phases of projects are often interconnected (quality of analysis arguably depends on the quality of data collection and transformation), seek support and consultation on data collection and data transformation stages if you consider yourself novice or beginner in qualitative research and anticipate utilizing software for analysis.

Engagement Activities

1. Identify two research questions of interest to you and list which program features may be most helpful to you for your resulting analysis and why.
2. There are suggestions in this chapter about how to increase validity of a coding scheme and reliability among coders. Think about those suggestions. Are there any that you would have problems with? If so, how would you tackle the difficulty?
3. What are some anticipated challenges of working in a team (of two coders or more)? What steps can be taken to ensure proper teamwork in NVivo?

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35.1 History of the Methodology

The origins of the term hermeneutics can be traced back to the Greek verb *hermaneuein* which means *to say or interpret* and noun *hermeneia*, meaning *an utterance or explication of thought* (Caputo, 1987). It also has connection to the name Hermes, a playful character in Greek mythology who served as a messenger from gods. Hermeneutics as a practice of interpretation dates to the seventeenth century textual interpretations of Biblical, theological, juridical, and philosophical texts (Grondin, 1994). Throughout its longstanding history, hermeneutics has been extended to the interpretation of texts of all kinds, written and oral. Furthermore, different approaches to hermeneutics exist (Rennie, 2012). Schleiermacher (1977) emphasized method or methodical hermeneutics. Philosophical hermeneutics (Gadamer, 1976) emphasized the role played by tradition in the understanding of text. Habermas (1971) emphasized critical hermeneutics and Ricoeur (1981) used hermeneutics for emancipatory purposes. Most frequently, hermeneutics as a method of studying human beings has been rooted in phenomenological writings of Heidegger (1962), who emphasized that language, history, and culture create embodied knowledge (Wilson & Hutchinson, 1991).

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35.2 The Approach

Hermeneutics as an approach offers a substantive philosophy rather than a strategic method; therefore, it is substantively driven rather than methodologically given (Moules, 2002). Although it does not have an explicit method, hermeneutics alters the conception of inquiry from seeking explanations or understandings about someone or something to one of engaging with the dynamic and historically situated nature of human understanding (Freeman, 2008). In this regard, hermeneutics is essentially viewed as a method of interpretation of a text that is orientated to historical and relative meanings. As such, hermeneutics can be described as the art and study of the theory and practice of meaning, understanding, and interpretation (Freeman, 2008; Henriksson & Friesen, 2012). From hermeneutic perspective, meaning is not final and stable but is rather continually open to new understandings and interpretations. The purpose of hermeneutics is then “to increase understanding as regards other cultures, groups, individuals, conditions, and lifestyles, present as well as past” (Ödman & Kerdeman, 1999, p. 186).

35.3 What Can it Be Used to Study?

Hermeneutics, as the practice and theory of interpretation and understanding in human context, is considered a reflective inquiry concerned with our entire understanding of the world and the various forms this understanding manifests itself (Gadamer, 1976). Hermeneutics involves recognition of sameness, place, and belonging (Moules, McCaffrey, Field, & Laing, 2015). For qualitative researchers, hermeneutics entails interpreting data that combines the individual’s interpretation with the context that the data come from, as both the personal interpretation and the context of the data influence each other. Therefore, hermeneutics is based on the practice of *aletheia*, the Greek term that denotes concealment and unconcealment (Caputo, 1987), or uncovering something that has been hidden.

35.4 Why Use This Methodology?

Kinsella (2006) provided an overview of five characteristics of a hermeneutic approach that can offer benefits to qualitative researchers. First and foremost, hermeneutic approach seeks understanding, rather than offers explanation or provides an authoritative reading or conceptual analysis of a text. Furthermore, as Gadamer (1996) noted, the goal of hermeneutics is not to develop a procedure of understanding, but rather to clarify the interpretive conditions in which understanding takes place. Second, hermeneutics acknowledges the situated location of interpretation. It recognizes the active role of the interpreter (researcher) and the historically and culturally situated lens of the researcher’s perception and experience. Third, it recognizes the role of language and historicity in interpretation. According to Gadamer (1996), being aware of historically informed prejudices is

a basic condition of understanding. Fourth, hermeneutics views inquiry as conversation that allows the researcher and researched (text or participants) to find a common language. Useful in this regard is the metaphor of *fusion of horizons* whereby different interpretations of the phenomenon under investigation are brought together through dialogue to produce shared understanding (Gadamer, 1996). Fifth, hermeneutics allows researchers to be comfortable with ambiguity. A hermeneutic approach resists the idea that there can be one single authoritative reading of a text or one single meaning and recognizes the complexity of the interpretive endeavor (Kinsella, 2006).

35.5 Process

Although hermeneutics does not prescribe a particular approach to data collection (Patterson & Williams, 2002), a few guideposts should be outlined for researchers.

First, Gadamer (1996) argued,

hermeneutics must start from the position that a person seeking to understand something has a bond to the subject matter that comes into language through the traditional test and has, or acquires, a connection with the tradition from which it speaks. (p. 295)

The most frequently used aspect of hermeneutics is the *hermeneutic circle*. It refers to the idea that one's understanding of the phenomenon as a whole is established by reference to the individual parts and one's comprehension of the meaning of each individual part can be grasped by reference to the whole (Crotty, 1998). The researcher becomes part of this dialectic circle moving repeatedly and cyclically between interpretations of parts or aspects of the phenomenon and the whole, representing an emerging understanding of the phenomenon (Paterson & Higgs, 2005).

Bontekoe (1996) detailed the hermeneutic circle consisting of four parts: whole, contextualization (illuminate), part, and integration (define). Researchers must recognize that the phenomenon or object of comprehension is understood, as a whole, because its parts are *integrated* in the whole and define it. Simultaneously, researchers recognize how the whole contextualizes each of the parts, seeking to *illuminate* the phenomenon within its context. This cyclical process involves an examination of the parts, defining each component before it is reintegrated into the whole.

Another data analysis approach used by researchers is called *hermeneutic spiral* (Paterson & Higgs, 2005; von Zweck, Paterson, & Pentland, 2008). It combines hermeneutic concepts of fusion of horizons, dialogue, and hermeneutic circle in a multi-phase cyclical motions in a coiled fashion that represents an in-depth approach to understanding of the phenomenon.

35.6 Critique (Strengths and Limitations)

Freeman (2008) outlined several advantages of using hermeneutics in qualitative research. First, because language and other symbolic meaning systems mediate people's experiences of the world, hermeneutics allows qualitative inquirers to pay closer attention to the language used by research participants while also acknowledging the symbolic systems they too inhabit and that give shape to their study. Second, hermeneutics allow qualitative researchers to change the way they see data collection, analysis, and representation, considering each as part of a dialogic, dynamic, holistic, and self-reflective process where interpretation and understandings are developed. Third, hermeneutics allows qualitative inquirers to re-envision their role not as elicitors of information that benefit social science, but as promoters of cross-cultural dialogue where understanding of self and others occur concurrent to inquiring into the world people share. Furthermore, hermeneutics implores researchers to keep track of their prejudices during the research and allows for contradictory findings to be reconciled (Thirsk & Clark, 2017). Gadamer (1996) argued that analysis of conversations, whether by examining the texts or other artifacts, allows for the silent assumptions and prejudices embedded by a particular race, gender, or culture, to become visible.

Hermeneutics is criticized for its conceptually elusive and subjective nature due to the narrowness of interpreter's vision, prejudices, and focus. Kinsella (2006) argued that given the situated nature of hermeneutic interpretation and the hermeneutic notion of understanding, language and history are always both conditions and limitations of understanding in hermeneutic research. Similarly, she recognized the influence of prejudice, conditioned by historical circumstances, on interpretive stances. Because hermeneutics involves interpretation of a text, Gadamer (1992) compared the interpretation of a text to the art of translation, noting possible limitations in which translator and interpreter can emphasize a feature that is important, and, at the same time play down or entirely suppress other features. The rigor of hermeneutics can be subjected to the claim of its relativist nature (Thirsk & Clark, 2017). Hence, Moules (2002) argued that researchers that use hermeneutics must show evidence of rigor and trustworthiness for credibility, transferability, and dependability of research findings, especially by consulting participants and asking for validation of the constructed understandings of the researcher.

35.7 Application

A hermeneutics approach is often considered within the health and human sciences fields of study. For example, a health-related inquiry where hermeneutics may be an applicable method is situated in the study of the human experience of individuals living with a particular illness. The researcher examines the texts (dialogue, expressed feelings, images) of several individuals sharing life experiences, actions, feelings, and interactions. Through interpretations of the stories

and texts the inquirer engages in their own meaning making while re-engaging multiple times with the data, seeking new horizons of understandings, broadening the elements and essence of the holistic meaning and interpretations of this life experience.

Another example of hermeneutics use can involve educational leaders in a study of their moral agency and ethical decision making through an examination of texts which include dialogue about lived experiences, images, reflections and observations within school leadership contexts. Through an iterative process of text analysis, interpretation and representation of dialogue, language and texts within the leader's situated contexts *a circle of hermeneutics* is shaped and continuously activated bringing deeper meaning between an understanding of parts and the whole.

Student Engagement

1. Think about a concept or idea you are interested in exploring in education. How might you explore the experiences and perceptions of educators or leaders using a hermeneutic approach? Why might this be a useful inquiry approach? Why not?
2. Find a text that describes a lived experience of educators. As you examine the shared texts (language, images projected, events, contexts and time), how are your understandings as a researcher integrated within or differing from the meanings of particular elements revealed? How do your interpretations change through the analysis and synthesis of the text data?
3. How do you experience and describe a “fusion of horizons” as you read, reflect, re-think and analyze experiences and interpretations, within the meaningful parts and as a whole?
4. Consider how the understandings and representations of meaning illuminate the essence of the phenomenon. How does the phenomenon enrich your own understanding and that of others within a shared humanity?

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Online Resources

- Hermeneutics: A Very Short Introduction. J. Zimmermann, Oxford Academic. (4:10 minutes) <https://www.youtube.com/watch?v=6wPTV5hyB0Y&t=250s>
- Chapter 4.1: The hermeneutic circle. Leiden University. (12:04 minutes) https://www.youtube.com/watch?v=zIEzc__BBxs
- Gadamer on Hermeneutics. (11:23 minutes) <https://www.youtube.com/watch?v=lm-hZY5W4Ss>

Why Study...Hermeneutics? A. C. Thistleton, University of Nottingham. (9:36 minutes) https://www.youtube.com/watch?v=J1UY7_KA8L0



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36.1 Brief History of Hermeneutic Phenomenology

Phenomenology is rooted in the work of Husserl, who framed it as a study of the “transcendental, ideal structures of consciousness” (Henriksson & Friesen, 2012, p. 2). Husserl (1998) viewed it as a paradigm that attempts to explain the nature of the things, the essence and the veracity of the phenomena with the aim of understanding the complex nature of the lived experience.

Since Husserl’s time, phenomenology has evolved through several distinct philosophical orientations and has moved from the transcendental to the more immanent world of everyday objects and concerns. This development has been marked through the contributions of Heidegger, Merleau-Ponty, Levinas, and Sartre, all of whom have widened and deepened its philosophical features (Henriksson & Friesen, 2012). Of these key philosophers, Heidegger, who was a student of Husserl, played an important role in connecting phenomenology with hermeneutics, and referred to the priority of studying ourselves as *being* or as we are in the world. For Ricoeur (1991), it is impossible to study experience without seeking to also understand its meaning, and it is impossible to study meaning without also examining its experiential grounding. Ricoeur emphasized that language was inseparably linked to the reciprocal reliance of meaning and experience, where language not only has a descriptive function, but is also “expressive and co-constitutive” (Henriksson & Friesen, 2012, p. 2).

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The increased interest in qualitative methods within educational research over the past few decades has acknowledged the value of inductive approaches to increasing understanding. As a result, hermeneutic phenomenology has manifested in varied methods and pathways that makes it somewhat challenging as a methodological approach. Gadamer (1975), Rorty (1979) perhaps sum it up best through maintaining that within the method of hermeneutic phenomenology there is no fixed method; the salvation for the researcher therefore lies with the research question.

36.2 Description of Hermeneutic Phenomenology

As Ajjawi and Higgs (2007) noted, hermeneutic phenomenology reflects the foundational philosophies of both hermeneutics and phenomenology. To understand hermeneutic phenomenology as a research method, we are required to first examine and define both *hermeneutic* and *phenomenology* as independent terms (Henriksson & Friesen, 2012). *Phenomenology* is the study of experience, principally as it is lived and structured through consciousness (Henriksson & Friesen). In this context, experience is not something mastered and accumulated by individuals, it is something that happens *to* individuals. *Hermeneutics* is the art and science of interpretation and meaning, and is constantly open to interpretation (Friesen et al., 2012). According to Finlay (2012), interpretation is not merely an additional procedure within a hermeneutic phenomenological method. Instead, interpretation comprises of an inevitable configuration of “being in the world” (p. 22). Thus, a hermeneutic phenomenological methodology needs to record explicitly the researcher’s approach to how interpretations are managed (Finlay, 2012). In addition, the relationship between researcher and participant is a constant discourse, and therefore, must be attended to (Fuster, 2019; Gadamer, 1998). Subsequently, hermeneutic phenomenology aims for an openness to everyday, experienced meanings (van Manen, 2011) as opposed to theoretical ones (van Manen, 2007).

36.3 What Can Hermeneutic Phenomenology Be Used to Study

Hermeneutic phenomenology is “a research methodology aimed at producing rich textural descriptions of the experiencing of selected phenomena in the life world of individuals that are able to connect with the experience of all of us collectively” (Smith, 1997, p. 80). From this perspective, it has been applied to examine where and how “everyday interpretation merges with re-interpretation” (Conroy, 2003, p. 3) in order that our knowledge of the world can be co-constructed with the lives and experiences of others. Hermeneutic phenomenology is receptive to the literary qualities of language, making it ideally suited to research in education, healthcare, and social work (Friesen et al., 2012).

36.4 Why Use Hermeneutic Phenomenology

Hermeneutic phenomenology can be used by scholars concerned with the life-world and the human experience as lived (Patton, 2015). Critical in this regard is Heidegger's (1962) theory that focuses on understanding how persons create and shape meaning. By understanding how we are situated in the world, in the context of our being, we begin to understand and exist in the world. Heidegger argued that a person's background history and culture create ways of understanding the world. It is through this understanding that humans interpret differing forms of realities. Hermeneutic phenomenology method entails using the study of lived "texts" and the dialogic discourse along with personal reflection, through which meaning making evolves. It is an ongoing creative, intuitive, dialectical approach (van Manen, 2006).

36.5 Process of Hermeneutic Phenomenology

Recognizing that the process for analysis in hermeneutic phenomenology is not bound by rigid structured stages that define other phenomenological methods (Patton, 2015), scholars have proposed some systematic approaches for using it as a method. One such approach is detailed by Fuster (2019) and includes four phases.

First Phase: Previous Stage or Clarification. At this stage, the researcher clarifies any perspectives or prejudices that may be tainted by the tradition, religion, ethical codes and culture that make up the preconceived world.

Second Phase: Collecting the Lived Experience. At this stage, the lived experience data are obtained from various sources, such as accounts of personal experience, protocols, interviews, autobiographical accounts, observations, or documentaries.

Third Phase: Reflecting on the Lived Experience. At this stage, the researcher tries to make sense of being a participant, and what it means to live through that participant's experience.

Fourth Phase: Writing About the Reflection on the Lived Experience. The purpose of this stage is to integrate into a single description all the individual physiognomies of all the subjects being studied.

The process allows both participants and the researcher to circle back into the data and attune question, rework, and reinterpret the data. Through critical dialogue and reflection, questions evolve and thinking transforms over time (van Manen, 2006). In hermeneutic phenomenology stories and text are key to giving life to experience. They are a rich, thick means of response (van Manen, 2006) and constructing

realities of relationships and actions. The constructed realities are not considered more, or less true; rather, they are more, or less, informed or sophisticated (Guba & Lincoln, 1994). In this way the researcher and participants are linked in constructing realities through an interpretivist lens—through interpretation and interaction cycles.

Hermeneutic phenomenology must be attentive to ensuring that the researcher’s approach and interpretations are fully documented, and the relationship between researcher and study participants is transparent and explicit. Interpretations are required to reveal the ways meanings are situated within their individual situational contexts (Finlay, 2012). In addition, interpretations are shaped by a researcher’s own subjective understandings and life experience during data collection and analysis (Godden, 2016). Furthermore, interpretations are filtered through the specified historical and social-cultural lenses that relate to the co-created relationship between the researcher, and the researched (Finlay, 2012).

36.6 Strengths and Limitations of Hermeneutic Phenomenology

According to Gadamer (1998) “hermeneutics must start from the position that a person seeking to understand something has a bond to the subject matter that comes into language through the traditionary text and has, or acquires, a connection with the tradition from which it speaks” (p. 295). Within the hermeneutic phenomenological paradigm, one is able to add an interpretive element to explicate meanings, interpretations, and assumptions revealed through the participants meaning making of that which they may normally have difficulty in articulating (Crotty, 1998). In this respect, an “open” attitude, an attempt to see the world in a different way, and empathy towards what is being revealed is necessary (Finlay, 2012, p. 24). There is broad agreement amongst hermeneutic phenomenologists that they bring their own self-awareness to this process. However, some researchers emphasize the need for the *bracketing* of previous understandings, past knowledge, and assumptions, to allow the researcher to focus on the present. Researchers have argued that it is impossible or desirable to set aside experience and understandings and argue that instead, these should be re-examined in light of the new understandings (e.g., Finlay, 2008; Halling et al., 2006). Therefore, researcher’s subjectivity should be placed at the foreground (van Manen, 2007). The critical danger is that of navel-gazing (Finlay, 2012), and preoccupation with one’s own experiences must be avoided, with the researcher staying focused on the research participant and the phenomenon that is currently being revealed.

Engagement Activities

1. Identify a text of interest, read through a section, and make note of the literary techniques and devices that are used. Leave the text for a short while. Re-read the text. What do you notice that is different on this second reading? How do your feelings about the text shift or take on new meaning?

2. Hermeneutic phenomenology has been described as a “reality check.” What situations in your field of study might warrant such a research approach?

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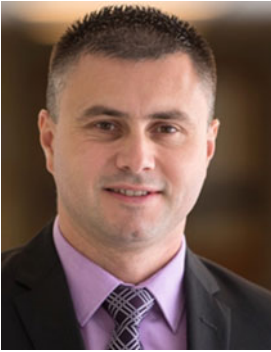
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37.1 Brief History of Indigenous Métissage

Donald (2012) developed Indigenous Métissage during his doctoral research as a way to examine and reframe relations between Indigenous people and Canadians, and as part of his commitment to decolonizing education. Based on historic Canadian forts, Donald (2009b) created the metaphor of the Canadian fort as a place that settler Canadians exist within, separated by impermeable walls from Indigenous people who exist outside of the fort. The fort also represents the myth that forts were built by settlers on empty lands and in doing so, civilized the lands and Indigenous people. The myth, a “reductive Canadian national narrative, weighs heavily on [our] consciousness and continues to influence the ways in which we speak to each other about history, identity, citizenship and the future” (Donald, 2009a, p. 3). Initially, the technique was intended to influence curriculum and pedagogy in the K-12 system, through encouraging a rereading and reframing of Canadian historical situations in social studies and history curricula (Donald, 2009b) and then was broadened to influence educational systems in totality (Donald, 2012). The result of the analyses from Donald’s research, are stories illustrating the complex relationship between Indigenous people and settler Canadians, lives that are “both simultaneously and paradoxically antagonistic and conjoined” (Donald, 2009a, p. 11).

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37.2 Related Methods to Indigenous Métissage

Donald (2009b) drew from the practice of *métissage*, a word crafted from the Latin word *mixticius*, meaning weaving of a cloth from different fibres (Chambers et al., 2008). *Métissage* is a literary analysis research technique developed most recently by Hasebe-Ludt et al. (2009) wherein researchers infuse their autobiographical writing into curriculum to show how personal and family histories and stories can be braided together along with national narratives. Previously, Glissant (1989) who analyzed the cultural hybridity of Caribbean identity, created a type of *métissage*, a cultural creolisation praxis requiring a shift from individual identity to group consciousness. Zuss (1997) employed *métissage* in education research with analysis of autobiographical or ‘life-writings’ texts to explore identity—both individual and collective, with emphasis on heterogeneity and researcher reflexivity.

37.3 The Description of Indigenous Métissage

Indigenous *Métissage* is purposefully connected to the legacy of colonialism in Canada with an insistence on recognizing the “mutual vulnerability and dependency of colonizer and colonized, insider and outsider, as well as the presumed primacy of ‘literate’ societies over repressed oral traditions” (Donald, 2012, p. 538). In the tradition of Edward Said, Donald (2012) looked back at colonial history and considers, in counterpoint, both the dominating discourse and the other histories that exist in the context of the economic, political and cultural factors of the time.

By adding *Indigenous* to *métissage* praxis, Donald (2009a, 2009b) said his intention was to indicate the approach is indigenous to Canada and to specific places in Canada with contentious histories. The methodology focuses on “interpreting and reconceptualizing historical and contemporary interactions of Aboriginal people and Canadians” (Donald, 2009b, p. 136), informed by Indigenous ethics, values and ways of knowing, but is not limited to these perspectives, nor is it exclusive to undertaking by Indigenous researchers. An artifact indigenous to the place of concern or study, such as a mural or a natural landmark are at the heart of the analysis. The significance of the artifact is in the differences Indigenous people and Canadians attach to the artifact and the place or site of the study.

Three metaphors used by Donald (2012) inform the Indigenous *Métissage*: the Canadian fort, *pentimento*, and a braiding of stories. The fort metaphor evokes images of the colonised and coloniser, and differing conceptions of their relationships with the land. *Pentimento* refers to a peeling painting that reveals the original painting underneath, like the peeling back of official versions of Canadian history to reveal Indigenous historical narratives. The researcher is the weaver of a braid or a Métis sash working with the historical texts (written and oral), using the metaphors as a guide for the hermeneutic imagination to weave together and create new stories (Donald, 2012).

Ermine's (2007) notion of ethical space was chosen by Donald to name the space where Indigenous people and Canadians can come together and realise how their perspectives on history, experience and memory are connected, although not aligned. Ethical space acknowledges "the diversity of human communities, the disjoint between peoples, with a keen eye to dignified and mutual relations" (Ermine, 2007, p. 61). Critical conversations between Indigenous people and Canadians can germinate collaborations, understanding, and realisations about the complexity of relationships with each other (Donald, 2012).

An aim of Indigenous Métissage is to come to new understandings about the "colonial constructs people (including the researcher) hold" (Donald, 2012, p. 545) so that "over time, everyone formulates more informed and sophisticated constructions and becomes more aware of the content and meaning of competing constructions" (Guba & Lincoln, 1994, p. 113). Discovery should nurture "human relationality that does not deny difference, but rather seeks to understand more deeply how our different histories and experiences position us in relation to each other" (Donald, 2009b, p. 73) and connect people through a common sense of place.

37.4 Processes of Indigenous Métissage

Donald (2009a) cautioned that Indigenous Métissage resists a prescribed method, and he advised the process is iterative and interpretive, requiring careful attention to the insights arising from the study of textual items, "with the hope that a story will arise that will need to be told. Artifacts and place provide apertures into these stories and their associated discourses" (p. 145). It is critical that the process starts with a place of contested histories and artifact(s) of the place. The artifact can be tangible or symbolic.

Donald (2009b) gave examples of textual histories to be gathered, such as curriculum documents, written historical descriptions, drawings, diaries, government documents, and photographs alongside Indigenous accounts such as oral histories, narratives, and interviews, recorded by Indigenous or Canadian historians. Donald (2009b) explained the next step is as follows:

Once the interpretive process has reached a certain point, I use hermeneutic imagination to braid together a story that relates how, in an indirect way, Aboriginal and Canadian standpoints are interferential, co-dependent, and yet simultaneously rife with the power dynamics of coloniality. Such stories embrace the spirit of a renewed pedagogy of the fort by demonstrating that relationality and cultural difference can be productively held in tension. (p. 163)

Researchers must view themselves as storytellers, while being cognizant of the ways their lives and backgrounds influence their understanding of others and how these understandings influence the construction of new stories. Researchers must have a sense of who has informed the histories, and the various perspectives, circumstances, values, assumptions and biases of the historical texts. Weaving a new

story “requires a provocative juxtaposition of Aboriginal and Canadian standpoints to bring about a shift in the critical consciousness of writer and reader, storyteller and listener” (Donald, 2009b, p. 167) through seeing themselves as implicated in the stories told.

37.5 What Can Indigenous Métissage Be Used to Study?

Placing Indigenous, Western and other cultural narratives of place alongside each other can be extremely enlightening. The approach can be employed not just with social studies, history or Indigenous studies curricula, but in research with other humanity-based disciplines and sciences, including examining texts and re-storying in the service of decolonising, Indigenising, and reconciling. Lowan-Trudeau (2017) suggested it be used for research in environmental education, place-based and land-based studies and in “re-germinating seeds of social and environmental resistance” (p. 524). Scully (2012) echoed the utility of the approach to awaken the Canadian consciousness to the importance of relationality and of caring for the land and its inhabitants.

37.6 Strengths and Limitations of Indigenous Métissage

As a decolonising research methodology, Indigenous Métissage can guide researchers in discovering “the relationality and connectivity that comes from living together in a place for a long time” (Donald, 2009a, 2009b, p. 6). Weaving conflicting stories and perspectives together so they are not polarized and can remain in conversation has advantages over other approaches, notably critical theory and critical race theory research methodologies. Resulting discoveries bring Indigenous perspectives forward and can also serve to interrupt stereotypes about Indigenous people which perpetuate misunderstandings and social injustices (Scully, 2012). Indigenous Métissage is limited by its specificity to the Canadian context, and by its current limited uptake, both in theorising and in practice.

Engagement Activities

1. Read Donald (2009a) to explore in greater depth how the Indigenous Métissage uses the concept of the Canadian fort. Understanding this conceptual metaphor can lead to greater understanding of the methodology, as developed by Donald (2009b).
2. Consider the abstract and pages 100-101 of the St. George (2020) dissertation, *Embodied Landscapes: A Creation-Research Indigenous Métissage*. How did St. George use Donald’s (2009a, 2009b) Indigenous Métissage in her study? What elements of Donald’s approach did she leave behind? What does St. George’s use of three approaches to using métissage tell you about the freedom researchers have to develop new methodologies and methods?

Scenario

A non-Indigenous researcher has identified a problem and research questions and is considering employing Indigenous Métissage a methodological framework. As a non-Indigenous researcher, is it appropriate and feasible to take up this methodology? What challenges might the researcher face in using this methodology? What might be gained by using the methodology?

Additional Reading

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Online Resources

Indigenous Métissage and the Teaching of Residential Schools History—article <http://thenhier.ca/en/content/indigenous-m%C3%A9tissage-and-teaching-residential-schools-history.html>

To Tell a Better Story—article <https://illuminate.ualberta.ca/content/tell-better-story-dwayne-donald-and-aboriginal-perspectives-education>

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Indigenous Participatory Action Research (PAR)

38

Ranjan Datta

38.1 Brief History of Indigenous Participatory Action Research

The term “action research,” social psychologist Kurt Lewin (1946, 1952), described action research as proceeding in a spiral of steps, each of which is composed of planning, acting, observing, and evaluating the result of the action. Lewin’s deliberate overlapping of action and reflection was designed to allow changes in plans for action as people learned from their own experiences. However, Lewin did not spell out the nature of action research in much detail. Tandon (1988) introduced participation in action research. He identified several “determinants” of authentic participation in research: “1. People’s role in setting the agenda of the inquiry; 2. People’s participation in the data collection and the analysis; and 3. People’s control over the use of outcomes and the whole process” (p. 13). Tandon’s reference to control over the whole process means that even the research methodology itself may be reinterpreted and reconstituted by participants. Although PAR became one of the significant methods in social science, it has been recently introduced by the Indigenous scholars (Datta et al., 2015; Wilson, 2008). PAR, from Indigenous perspectives, is seen as a methodology for promoting the use of Indigenous knowledge in the negotiation of land rights and related issues (Datta, 2018). Indigenous scholars (Battiste, 2008; Datta et al., 2015; Dei, 2011; Smith, 2008; Wilson, 2008) refer to PAR differently than they do with Western qualitative research. For instance, they refer to a number of responsibilities in PAR with Indigenous communities. Such responsibilities include situating

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the researcher within the participants' community (i.e., building trustful relationships), empowering participants, recognizing spiritual and relational knowledge, and taking political stands for participants' community (Datta, 2019; Smith, 2008).

38.2 Indigenous PAR as Methodology and Method

Participatory Action Research in Indigenous research can be used as both a methodology and a method. However, PAR, as a research methodology, greatly influences both the research process and its outcomes. PAR is respectful to "Indigenous knowing/knowledge" (Datta et al., 2015; Dei, 2011, p. 3); while recognizing that non-Indigenous scholars can access or work with Indigenous perspectives with respect and honor to Indigenous knowledge and practice (Kovach, 2010a; Wilson, 2008). Therefore, Indigenous scholar Kovach (2010b) raised critical views of Western methods of PAR that can undermine Indigenous knowledge by systematic coding systems. To overcome these challenges, Indigenous scholars Battiste (2008) and Wilson (2008) referred to PAR as an approach that can be used for Indigenous research if researchers have empathy for their participants and aim to be accountable to Indigenous communities in their research.

PAR is an approach in Indigenous research which challenges epistemologically and deconstructs stereotypes, including notions of a unified voice, and authentic Western fixed ways of knowing (Stoecker, 2013). A PAR approach embraces diverse ways of knowing and takes a serious position to avoid the unconscious and uncritical imposition of Western authentic otherness. Indeed, according to Wilson (2008), PAR in Indigenous research tries to understand participants' relationships "rather than treating participants only as source of research data" (p. 177). Most importantly, this approach serves to deconstruct the Western research paradigm and is inclusive with respect to Indigenous understandings of knowledge. The researcher's main accountability in a PAR methodology is to honor participants' spiritual relationships and holistic worldviews, and demonstrate reciprocity (Pence, 2010). The researcher's responsibility is to be actively engaged in giving voice to marginalized, silenced, and ignored communities. PAR in Indigenous research has many potentials, including: recognising community as a unity of identity; building on strengths and resources of the community; facilitating collaborative partnerships in all phases of the research; integrating knowledge and action for mutual benefits of all partners; promoting a co-learning and empowering process that attends to all social inequalities; and, disseminating findings and knowledge gained to all partners.

38.3 What Indigenous PAR Can Be Used to Study

As an Indigenous research method, PAR is not a form of data collection but rather embeds other Indigenous methods within it. PAR has been used to facilitate initiatives related to photovoice (Datta, 2019), individual traditional story-telling

(Datta, 2019), collective story-sharing methods including focus groups (Wilson, 2008), observation, yarning (Datta, 2019), and daily diary by participants (Datta et al., 2015). As a fluid research method in Indigenous research, PAR respects participants' traditional norms and customs (Christensen, 2012).

38.4 Why Use Indigenous PAR

PAR plays significant roles in decolonizing our fixed ways of knowing and redistributing research power amongst participants (Battiste, 2008; Wilson, 2008). PAR is a process of conducting research with Indigenous communities that places Indigenous voices and epistemologies at the center of the research process (Datta, 2019; Smith, 1999). Indigenous PAR could enable researchers to explore the self in the presence of others to gain a collective understanding of their shared experiences. Results are derived with direct supervision from those who need the knowledge the most and those who can make the best use of knowledge. Although there are many levels of involvement of the researcher within such PAR partnerships, the model promoted for Indigenous research prioritizes the community's needs and makes space for the researcher when necessary; recognizing the importance of reciprocity. Rather than a researcher addressing their own professional needs within projects, communities control all aspects of the project and assume all decision-making responsibilities.

38.5 Areas Where Indigenous PAR Can Be Used

Education, Indigenous studies, feminist studies, environmental sustainability, and social justice have been areas where Indigenous PAR has been used.

38.5.1 Process for Indigenous PAR

Step 1. Situating the researcher. Situating the researcher (*who we are and where we are coming from*) in participants' community is important to knowledge production and validation. Personal location contributes to the production of meanings (Dei, 1999).

Step 2. Selecting a research site. Building trustful relationships and honouring the Indigenous voice are significant steps in selecting a research site. Community Elders and Knowledge-keepers can guide this research step.

Step 3. Participatory data collection. For data collection, participant community plays a significant role as both researcher and participant. There is little difference between participant and researcher. In fact, participant as a co-researcher guides data collection.

Step 4. Participatory data analysis. Sharing research results and data analysis with participants are significant parts for PAR. Therefore, data analysis follows an inductive participatory process. Rather than using a set of pre-determined codes, the codes are inductively drawn from the data based on the content therein. The core values, beliefs and spiritual practices of the participant community are incorporated throughout the research process.

Step 5. Participatory research results dissemination. This stage not only co-produces academic knowledge, but it is returned to the communities involved. Participants are an active part for research result sharing, owning, and publications.

38.5.2 Strengths of Indigenous PAR

Indigenous PAR has many strengths, including: empowerment of both researcher and participants (Christopher et al., 2008); creation of relational accountabilities for both researcher and participants (Baum et al., 2006; Datta et al., 2015; Dei, 1999; Torre & Ayala, 2009); and, most importantly placement of emphasis on participants' voices in the research.

38.5.3 Limitations of Indigenous PAR

In addition to strengths, Indigenous PAR has some limitations, including: time invested for building trustful relationships with participants; entailment of lifelong unlearning and relearning processes; and no defined end point of research; but, rather PAR is an ongoing process.

38.5.4 Application of Indigenous PAR

Using Indigenous Participatory Action Research (PAR), we (researcher and four co-researcher participants, Elders, and knowledge-holders) explored the meanings of Water-Land Management and Sustainability from Indigenous Perspectives with Laitu Khyeng Indigenous Community, Chittagong Hill Tracts (CHT), Bangladesh. We have examined two main questions. First, how did Laitu Khyeng Indigenous Community of the Chittagong Hill Tracts (CHT), Bangladesh, view sustainability in relation to their own knowledge about the meanings of land and management? Second, how were governmental and transnational policies constructed within the contested social and ecological landscapes of the CHT? Our Indigenous PAR approach helped us to understand sustainability from Indigenous land management conceptions and practices and asked how those who invoked this term might most effectively address Indigenous ecological, economic, and social challenges. Following Indigenous PAR, this research focused on the researcher's relational accountability and obligations to study participants and site. This study situated

itself within this context and took a significant step in exploring identity and justice in relation to Indigenous understandings of sustainability and land-water management.

Engagement Activities

1. How to decolonize both researcher and research?
2. Who has the power to define the meanings of research?
3. What is our responsibility who we are as a researcher?
4. Who are we? Where are we came from? Why are we doing this research? And who is going to benefit from my research?
5. How should research be defined by the community, with the community, and lead by the community?
6. Who are the researchers in Indigenous PAR?
7. How can we transform our research into action for the community?

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39.1 Brief History of Interpretation and Expert Panels

Expert and Interpretation Panels, together with other consensus methods, like the Electronic Delphi, originated in the 1950s and 1960s and were used primarily by military and in science and technology forecasting. In different forms and variations, Expert and Interpretation Panels have expanded into many areas of study. In this chapter we will use the terms Expert and Interpretation Panels interchangeably. In some cases, those being asked to interpret are experts in the traditional and formal sense; however, it may be that the so-called experts arise not out of technical expertise or education but rather those invited to Panels may be experts in experience or implementation. So, the notion of experts is wide-ranging. So, too, is the “interpretation” adjective. It may be that the Interpretation Panel is invited to help researcher into a mixed methods approach to uncover initial insights from gathered data or at later stages of analyses or coding. Sometimes the Expert and Interpretation Panel are co-analysers with the researcher and/or their deliberations may become additional data and contribute directly to the findings of a study.

39.2 The Method of Expert and Interpretation Panel

Sharing similarities with the varieties of Delphi methods, Expert and Interpretation Panels are a consensus method; whereby, the assembled group’s perspective (similar to a focus group in some cases) from specialists on particular problems or as reflectors of findings from previous studies (Pérez, 2000, p. 320). The main difference between Expert and Interpretation Panels from Delphi methods is that the

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members of the Expert and Interpretation Panels most often meet together and their interactions aid the generation and refinement of interpretations; whereas, in usual Delphi methods, the experts are anonymous to each other and make their contributions concurrently. Expert and Interpretation Panels may act as an authoritative group and be used to collect insights, validate, offer opinion, and/or elaborate on particularly complex subject matter. In other words, the Expert and Interpretation Panel may serve the purposes of a study by providing comprehensive perspectives, beyond the capacity of the researcher or contributing participants, and help to reduce bias (Anderson et al., 1994; Wu & Lu, 2014). As indicated, Expert and Interpretation Panels may be organized in the same way as focus groups; however, a key difference is that the Expert and Interpretation Panel is typically engaged after the data have been collected and subjected to preliminary analysis. Focus groups typically consist of 6–12 participants who are representatives of a target group. A facilitator will solicit feedback from the group through discussion, involving skills in questions and probing from the facilitator (Noonan, 2002). The Expert and Interpretation Panel may also be asked to bring in process and context factors in their review of data, as well as the invitation to bring their expertise and perspectives to the nuances of data and preliminary findings. Whereas focus groups are used to collect primary data, Expert and Interpretation Panels are used to interpret the results and findings from qualitative data analysis. This said, these interpretations may also be considered data for the researchers further analyses. Expert and Interpretation Panels may be purposely selected from participants within the study to reflect on the study or be asked to function as neutral post-data collection triangulators of data and findings.

39.3 What Are Uses of Expert and Interpretation Panels

Expert and Interpretation Panels are used to explore phenomena through means of collaborative data interpretation. One example of this was provided by Bitz in his study on the effects of poverty on school students' "Opportunities-to-Learn" (2001). This particular study used a small panel of teachers from schools who had participated in the surveys in order to provide further insight as to outstanding questions that arisen from the qualitative results. The Panel activity revealed different interpretations from the study data as compared to those provided by the researchers (Noonan, 2002). The unique perspectives provided by the Panel (in this case teachers) yielded a different and deeper understanding of the study construct and phenomena. The researchers noted that findings may have been missed had only more traditional methods been used. Lopez-Martin et al. (2014) used the Expert Panel method to evaluate college tutoring in Spanish universities. Expert and Interpretation Panels have also been used widely used in health and social sciences. This is exemplified by the "Evaluation of Emergency Medical Service Programs," in Denmark (Hotvedt et al., 2003), and a study of nurse staffing and resource management in the U.S. Veterans Health Administration (Dunn et al., 1995).

39.4 Why Use Expert and Interpretation Panels?

Expert and Interpretation panels are used when specialized knowledge and opinions are required for an evaluation (Laidlaw, 2014). The Department of Sustainability and Environment (2005) listed their use of these panels “when the issue is highly contentious, and decisions are likely to have possible legal ramifications or where the best possible results (based on expertise) are required.” Also, Expert and Interpretation Panels are used to explore further questions that are a direct result of data already collected. For example in Bitz’s case, the results of the study showed that teachers perceived poverty to have a statistically significant effect on almost all “Opportunities-to-Learn” measures, except two. There were other results as well that indicated further research questions needed to be pursued (2001). In this instance, the Expert and Interpretation Panel was formed to specifically address these findings and provided new interpretations of the data for researchers to review.

39.5 Sample Domains for Expert/Interpretation Panels

Sample domains for these Expert and Interpretation Panels include health and social sciences as well as research in education and public policy.

39.5.1 Process for Expert/Interpretation Panels

Lopez-Martin et al. detailed their Expert Panel process for the Spanish College Tutoring Program (2014) as follows:

Step 1: Identification of Panel Participants: Participants that fit the criteria are contacted and recruited for the Panel. They are informed of the purposes for the Panel and introduced to relevant topics for discussion.

Step 2: Presentation of Study Objectives and Results: The recruited Panel members are given a synopsis of the overall objectives of the study and preliminary results.

Step 3: Analysis Discussion: The Panel dialogue on topic questions ensues with the optional goal of gaining eventual consensus but noting different perspectives. Discussions are recorded and transcribed for later analysis.

Step 4: Results and Discussion: An analysis of the Panel discussion is performed to take away insights and perspectives on topic questions.

Similarly, Noonan (2002) described an Expert and Interpretation Panel process, as per Bitz’ study on “Opportunities-to-Learn” (2001), as follows:

Step 1: Determine Panel Participants: Select participants from the initial study pool, those who have specific knowledge in the areas that require deeper understanding.

Step 2: Evaluation and Key Questions: The study results are provided to the Panel as well as pre-determined key questions of interest for the researchers to guide the Panel conversation. In this Bitz example, one of the participants acted as the Panel facilitator. The facilitator asked the Panel members for their observations and explanations of the study results focusing on the key questions. Answers and discussion notes were recorded.

Step 3: Panel Results Evaluation: The Panel exercise results are provided to the researchers who then review these and incorporate the insights and comments into the research report.

39.5.2 Strengths of Interpretation and Expert Panels

Expert and Interpretation Panels are valuable when complex issues arise during research because the Panel may provide opinions that offer credibility interpretations, explanations and solutions; this may be particularly useful in situations where disruptive conflict exist. These Panels are also helpful as credible alternatives to opinion that is based on expertise, when there are numerous and divergent views present in a study. Another potential benefit of this Panel method is the significant legal weight that expert opinions may carry, if any relevant legal ramifications are present (Victorian Government Department of Sustainability and Environment, 2005).

39.5.3 Limitations of Interpretation and Expert Panels

This Expert and Interpretation Panel method can sometimes be costly due to expert participation and potential need for a skilled Panel facilitator. The project may also require longer lead times for scheduling the participants for in-person or digital meetings. Typically, the method does not take into consideration the fact that opposing views may hinder the ability of the Panel to move through and attend to the questions that are put before them (Victorian Government Department of Sustainability and Environment, 2005).

Engagement Activities

1. Imagine you have a major career decision to make. You have several choices to make. You do a personal and professional inventory of your past experiences, education, passions, and aspirations. You write all these out and then begin to consider the new opportunities. You have two close friends and one family member who are open to a conversation—they will listen to your pondering the relative fit and sensibility of your choices. They want the best for you and know you well—perhaps better in some ways than you know yourself. You invite them to challenge your thinking, to add their insights and offer you some things to think

- about. In what ways might this resemble an Expert and Interpretation Panel? How might this description be different from such a Panel, as described in this chapter?
2. What are the pros and cons of engaging the sense-making perspectives of experts? Take time to consider the downsides to getting input from “outsiders” or those who haven’t worked with the data and findings as you, as research, might have.
 3. How might Expert and Interpretation Panel method help a researcher to navigate and triangulate preliminary findings from a study? Under what circumstances would you use an Expert and Interpretation Panel to test your researcher interpretations of data and finding?

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40.1 Brief History of the Interpretive Analysis

The backstory of Interpretive Analysis as a research methodology begins in the nineteenth century with Max Weber (1864–1920). Weber’s *verstehen* approach “can be defined as a systematic interpretive process in which an outside observer attempts to relate it and make it understandable to others” (Elwell, 1996, p. 2). *Verstehen* is the way through which qualitative data are understood towards the focused topic or research question through an empathetic and responsive process. According to Giddens and Turner (1987, p. 3), “*Verstehen* deals with being empathetic, or participatory understanding of social phenomena.” Wilhelm Dilthey (1833–1911) brought a Neo-Kantian perspective that went beyond the dominant thinking of his time. He identified a limitation to how we analyze other human beings’ experiences. As Makkreel and Rodi (2010) expressed: “We explain through purely intellectual processes, but we understand through the cooperation of all the powers of the mind activated by apprehension” (p. 147). This acknowledgement that the capacity for explanation involves a more holistic process has continued to evolve in the journey towards Interpretive Analysis. Alfred Schutz (1899–1959) added an important dimension to the development of Interpretive Analysis when he suggested that Weber may have missed a step if his, subjective interpretation implied empathy with unobservable, introspective states. The problem was, though, that the natural scientific approach to the social sciences, insofar as it separated verifiable observable behavior from unverifiable inner states (purposes, emotions), seemed to play on the map drawn by Descartes who divorced body from mind and allowed only statements about the former to be scientifically verifiable.

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(Barber, 2018, web). Heidegger (1889–1976) added ontological considerations to the development of Interpretative Analysis, raising the essential characteristic that researchers believe that data derived from the dynamic experience of people’s lives are not objective and, thus, cannot be analyzed as if objective. Moving into the later twentieth century there was the realization that “[c]omplete objectivity and neutrality are impossible to achieve; the values of researchers and participants can become an integral part of the research” (Smith, 1973, 1983); this changed everything. No longer could data be understood as strictly analyzable within previously accepted and limited capacity. Through this appreciative stance on the value of shared human experiences, researchers were able to develop processes for Interpretive Analysis as a qualitative research methodology, which altered the opportunities and findings available through their research.

40.2 Description of Interpretative Analysis

The Interpretive Analysis approach, sometimes called Interpretive Phenomenological Analysis, is focused on how researchers derive and process their qualitative data in ways that detail personal lived experiences. As a method, Interpretive Analysis embraces characteristic distinctions to give rise to authentic data that reflect the research pursuits as experienced by the participant. Context is essential to Interpretive Analysis; this is the process by which the data are elicited about the specific individuals being investigated. Smith (1983, p. 17) indicated that “Researchers must understand the socially constructed nature of the world and realize that values and interests become part of the research.” The researcher, when engaged in Interpretive Analysis, has the opportunity to honour this realization as they seek to capture data that reflect the wider information available through their process. They must understand that they ARE the research tool and that their positioning, including values, biases, priorities, will impact the data collected. Interpretive Analysis acknowledges that language itself has interpretive characteristics, that these are directly affected by context, and, therefore, the researcher by their particular use of language affects the research outcomes. Outcomes and findings developed through Interpretive Analysis are not replicated because of the nature of this methodology. The context, language, values, interests, as well as the way meaning has been made are “one of a kind” and, as such, are uniquely authentic.

40.3 Purpose of Interpretive Analysis

The purpose of Interpretive Analysis research is to investigate how participants make sense of their world, through sharing experiences; especially how they make meaning from their experience(s) in relation to the researchers' questions and their discussion. Smith appreciated that this methodology is phenomenological because, "it involves detailed explanation of the participant's life-world; it attempts to explore personal experience and is concerned with an individual's personal perception or account of an object or event, as opposed to an attempt to produce an objective statement of the object or event itself" (1983, p. 53). The researcher seeks to get as close as possible to the experience of the participant with the intention of having the opportunity to learn from the position of openness and vulnerability in the participants' sharing.

Appreciating the participants' contributions, in the form of story, helps frame both the purpose and the process. The sequencing of events is an important characteristic of Interpretive Analysis as it supports an understanding of context. This could be summarized by questions such as: "Why does the phenomenon come about? How does it unfold over time" (Elliott & Timulak, 2005, p. 149)? The purpose is the learn through the shared experiences of the participant through:

Emphasis on understanding phenomena in their own right (rather than from some outside perspective); open, exploratory research questions (vs. closed-ended hypotheses); unlimited, emergent description options (vs. predetermined choices or rating scales); use of special strategies for enhancing the credibility of design and analyses; and definition of success conditions in terms of discovering something new (vs. confirming what was hypothesised). (Elliott, 1999, p. 253)

Interpretive Analysis prioritizes depth over breadth and, typically, has a smaller sample size than in quantitative research contexts. Through Interpretive Analysis the researcher digs more deeply into the specific experiences and insights of the participants in relation to the research questions through an empathy-driven questioning in a pursuit of learning.

40.4 Processes of Interpretive Analysis

A two-stage interpretation takes place at all times when Interpretive Analysis is used as the primary method. As Smith (1983) indicated, "A double hermeneutic [where] the participants are trying to make sense of their world; the researcher is trying to make sense of the participants trying to make sense of their world" (p. 54). Smith said a researcher may have either "an empathetic hermeneutic or a questioning hermeneutic" (p. 54). The researcher tries to operate from a position of being as close as possible to the participant, to the extent that they seem to be an ally and even take on the participants' stance as the process of research takes place. That said, for data to be derived, there must be some lines of critical questioning explored such as, "What is the person trying to achieve here? Is something leaking

out here that wasn't intended? Do I have a sense of something going on here that maybe the participants themselves are less aware of" (Smith, 1973, p. 53)? Both of these interpretive styles are likely present in a situation of conducting research with Interpretive Analysis, but it is the degree to which each is emphasized that can be acknowledged.

The term "understanding" (or *verstehen*) encapsulates "the sense of identifying or emphasizing with and understanding as trying to make sense of. Allowing for both aspects in the inquiry is likely to lead to richer analysis and to do greater justice to the totality of the person, 'warts and all'" (Smith, 1983, p. 54). The researcher seeks to honour the experiences and insights of the participant while also facilitating a process through which the participant feels comfortable to shares extensively.

The concept of *saturation* warrants consideration as Interpretive Analysis usually does not aim for the attainment of prescribed quantity of data but, instead, *purposeful aims to reach a point of sufficient reinforcement of data that affirms the emerging understandings*. The process of Interpretive Analysis requires flexibility in order to accomplish this depth of understanding, as the conversations with participants take place and moment-to-moment empathy and efforts to authentically represent someone else's lived experiences through their process of highlighting the elements that shine light on the research topic.

The first step to conduct Interpretive Analysis is data preparation. Typically, the researcher will have notes (observational notes from the process of interacting with their research participants and transcriptions (from recordings). The researcher will read through all transcriptions as part of this first phase of data preparation. They will make notes throughout the transcriptions as they began to identify emergent themes and reflected on findings. Then, editing and organization occurs as the researcher makes their way through the body of research and deletes, "obvious redundancies, repetitions, and unimportant digressions" (Elliott & Timulak, 2005, p. 153). Next, data are divided into *meaning units* which are determined as the deletions reveal the prominent emergent themes. These units are then revisited, and redundancies are removed to distill the most essential insights. After first read-throughs, the researcher determines "broad headings for organising the phenomenon" (Elliott & Timulak, 2005, p. 154). These primary areas for further investigation and analysis are called *domains* and serve to guide the organization of analysis.

This helpful framework organizes the data as these early stages unfold. The researcher maintains a flexible stance as the framework evolves. *Coding* is sometimes the next phase of the Interpretive Analysis process as key words are given a shorter code (e.g., T for teacher, S for student). *Categories* are then determined to indicate similarities in data collated. These categories, as they are interpreted by the researcher, ideally use the language of the participant(s) to reflect their insights as authentically as possible. As the data are processed through this categorization phase, sometimes meaning units will need to be moved to another more appropriate category. It is essential for the analysis to continually interpret with the allocation of the best fit for each learning unit, until all the data have been processed. The

researcher will decide what to do when a category contains little data in terms of whether they include it or not. The next step is to *categorize the categories* giving rise to a “hierarchy of categories, with the bottom level including the meaning units and more and more abstract categories evolving” (Elliott & Timbulak, 2005, p. 155). Depending on the sample size, and the actual data collected, this process may be done on a case-by-case basis.

After categorization, cross-analysis is required to determine that domains and categories encompass the findings from all research participants. The researcher will clearly and succinctly articulate how the analysis and its components took place. In many cases the researcher will include a visual figure that supports how the categories and domains relate. *Validation of findings* is an important step in the process as it checks the data and protect against errors. Part of this phase involves going back to the participants’ and sharing extracted passages along with domains and categories to ensure authenticity. Finally, the process includes positioning the research findings in the larger landscape of the field of study, including the acknowledgement of previous research that informed the study as well as recommendations for future avenues of study based on the present research pursuits. Although this Interpretive Analysis process embodies many aspects of flexibility the process seeks to honour the experiences and insights of the participants and to respond to the researcher’s overarching research question through this rigorous deliberate analysis.

40.5 Critique of Interpretative Analysis

Interpretive Analysis offers the researcher a method that facilitates genuine sharing of experiences and insights from the participants in the study. These insights are communicated in response to the focus of study being presented in extension of the overarching research question. In this empathetic way, the research evokes profoundly personal insights, based on the researcher’s discussions with participant individuals. These findings can be quite compelling as they embody many of the specificities of the human experience. The findings, having been arrived at through a carefully conducted analysis, invite the reader to experience the research in a holistic manner that they can connect to, as a human being. A wonderful strength of interpretive analysis as a methodology is that the reader has the opportunity to understand the research topic through the lens of the participants’ vulnerability and openness. This characteristic has been critiqued as this very personal nature is somewhat limiting in terms of who can relate to them. If the findings are too specific, the audience may narrow and, thus, the application of the research may be also limited.

A critique of Interpretive Analysis could acknowledge that the sample size is smaller than in the case of many other methodologies and, therefore, the meaning made is less significant. Certainly, in juxtaposition to quantitative studies involving significantly more research participants interpretive analysis involves notably fewer

participants. Although the sample size concern cannot be argued from the perspective of one methodology involving more and one involving less participants, this critique would be refuted by an interpretive analyst that it is the distinction between depth and breadth that reinforce the value of this research approach. It is important to appreciate that the purpose and intention of interpretive analysis is to dig deeply into the topic with fewer participants than to encounter a greater number of participants but not have the opportunity to dive in as deeply. Researchers can select this methodology for their research pursuits with the knowledge that the process will illuminate their research topic from the perspective of the lived experiences of their participants, and through empathetic, responsive analysis they will have the opportunity to create a one-of-a-kind development in their field of study.

Engagement Activity

1. Imagine an opportunity to better understand the personal lived experiences of first-time mothers, as they reflect on the challenges and personal issues that they face in the first six months of their parenting. How might one go about designing a research project that seeks to better understand these experiences?
2. Imagine an invitation to join a project that seeks to understand the experiences of teachers who have spent 4–7 years working on term contracts, without more permanent offers. You wish to better understand how they think of their lives, their waiting, their receptions as they go from school to school and ask, they consider other occupational options and reflect on their lives. How might you engage in such a study?

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Online Resources

The essentials of Interpretive Inquiry: (30:00 minutes). <https://www.youtube.com/watch?v=5YM8Xxs8ucA>

Steps used to implement Interpretive Inquiry: (07:00 minutes). https://www.youtube.com/watch?v=Z_UCHDtQrc4

Introduction to Interpretive Inquiry: (13:00 minutes). <https://www.youtube.com/watch?v=20-5RSZM-WE>

Interpretative Phenomenological Analysis—: 19:00 minutes. https://www.youtube.com/watch?v=5xTcUh_bnxE



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Interpretive Description

41

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41.1 Brief History of Interpretive Description

Interpretive Description's origins come from nursing (Thorne et al., 1997). It evolved as a qualitative research approach for applied practice and challenged the norm of quantitative research in nursing at that time. Since its emergence in nursing, Interpretive Description has been applied to other areas of the social sciences (Teucher, 2011).

Sally Thorne (2016) indicated that while there was much value in established methodologies such as ethnography, grounded theory, and phenomenology, "there were subtle yet powerful distinctions between the intellectual projects for which those methods had been created and that of an applied health field" (p. 16). The ability to explore from an applied standpoint brings research and practice together in an appealing manner, moving qualitative researchers beyond theorizing.

41.2 The Methodology of Interpretive Description

Interpretive Description situates itself as a naturalistic and pragmatic approach (Oliver, 2012;). It is generally seen to be embedded in the constructionist realm and loosely built upon Symbolic Interactionism (Oliver, 2012; Thorne, 2016). Symbolic Interactionism is not deterministic but, rather, is focused on how individuals interpret life situations and deliberately chose courses of action. Symbolic Interactionism sits on the assertion that individuals interpret events and contexts constantly, and that their actions are based on these interpretations.

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Interpretive Description assumes that a practitioner-researcher has a theoretical and discipline-perspective as well as practical knowledge about the field within which they research. Consequently, this methodology acknowledges that complete bracketing of disciplinary knowledge and experience is not possible (Thorne et al., 2004a, 2004b, 2004c); nevertheless, as with other qualitative methods, Interpretive Description researchers must be open and willing to observe with as little bias as possible. Furthermore, it is imperative that researchers “foreground the study with scholarly positioning” (Thorne, 2016, p. 54) in order to understand one’s perspectives, values, beliefs, and assumptions about oneself as a researcher and about the research topic. Moreover, “only those who have credibly located themselves within the scholarship of a discipline and/or the mandate of a profession can legitimately generate qualitative findings that have meaning as empirical disciplinary knowledge” (Thorne, 2016, p. 38). Thorne acknowledged a tension “between theoretical integrity and real-world utility” (p. 37); but maintained that this paradox was worthy of investigation and embodied the possibility of enriching practice-based disciplinary knowledge.

41.3 What Can Interpretive Description Be Used to Study?

As mentioned, Interpretive Description originated in nursing to address matters such as health care communications (Thorne et al., 2004a, 2004b, 2004c), quality of life, acute pain (Slomp et al., 2018), and diabetes (Ravenscroft, 2005) to name a few. Fields such as speech and language pathology (Brewster et al., 2014) and education have also adopted Interpretive Description (Kahlke, 2014). Thorne stated she investigated qualitative educational methodologies when designing Interpretive Description, as education appeared less constrained by methodological rigidity (Thorne, 2016), which was an aim in her approach to research.

41.4 Why Use Interpretive Description?

Interpretive Description is a thoughtful, practice-based methodology that is compelling for those seeking to understand complex human problems in applied settings. It is both and it adopts an optimistic and hopeful approach. Sally Thorne provided a comprehensive primer in her second edition of *Interpretive Description*. While there is the inherent flexibility in study designs and methods, the guidelines provide solid, actionable direction for interested researchers.

41.5 Process of Interpretive Description

A helpful methodology-related strategy is to put aside one’s clinical positioning and take on the position of the researcher, to remain intensely curious, humble and open (Thorne, 2016). Researchers design a flexible study by conscientiously

thinking through one's epistemological and theoretical perspectives, in light of the research question. Interviews are frequently used within the study framework of Interpretive Description. Interpretive Description may assist the researcher to thoughtfully determine methods that are in line with their epistemological and theoretical orientation to ensure congruence (Brewster et al., 2014). Interpretive Description builds a framework for the researcher to explore questions ethically and responsibly. Since questions are rooted in established disciplines, and not overly constrained by methodological religiosity, the researcher may be mindfully reflective as new insights occur in the data collection and analysis process.

41.6 Strengths of Interpretive Description

Interpretive Description has been used to answer questions where traditional methods were an imprecise fit, and where the questions “lie in-between methodologies” (Kahlke, 2014, p. 48). Kahlke argued, that designing a research framework consistent with the research question may “answer novel research questions” and has the potential to “open new ground” (p. 48). Interpretive Description is becoming established and allows for pragmatic flexibility to answer questions found in a researcher's field of practice.

41.7 Weaknesses of Interpretive Description

The weaknesses of Interpretive Description lie largely around its lack of a “rule book” (Kahlke, 2018, p. 1), recipe or research map (Thorne et al., 2004a, 2004b, 2004c). Effective use depends on a researchers' ability to describe, comprehend, synthesize, theorize, and recontextualize data (Thorne et al., 2004a, 2004b, 2004c). Thus, the researcher is held responsible for the interpretive outcome; a necessary and ethically heavy weight to bear. Further, a researcher without practical field-knowledge is unable to delve deeply into the questions authentically. A credible analysis should produce logic and reason identifiable to other practitioners in the field.

Engagement Activities

1. Beyond what has been provided, what specific disciplines might Interpretive Description be used with, given its practice-oriented research approach?
2. What practices might a researcher already established in their field use to ensure they remain, “remain intensely curious, humble and open” (this chapter) when approaching their research questions?
3. What strategies can Interpretive Description researchers take to ensure they design a flexible study that is also ethical and responsible given its practice-focused purpose?

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Online Resources

Thorne, Sally: What Does Method Matter in Applied Health Research? <https://www.youtube.com/watch?v=bGeUf69SMgI>

Qualitative Collection and Analysis Sally Thorne https://www.youtube.com/watch?v=mV_3X3IirrA

Sally Thorne: UBC Legacy Project interview: <https://open.library.ubc.ca/collections/ubcavfr/items/1.0363057>



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42.1 Brief History of Institutional Ethnography

The term Institutional Ethnography (IE) was coined and initially used in the early 1980s by Canadian sociologist Dorothy E. Smith, as an approach to inquiring into social organization of knowledge. Many decades later, Institutional Ethnography matured into a method of inquiry designed to allow researchers to explore the social organization of knowledge and its consequences in contemporary society (Xenitidou & Gilbert, 2009). Smith continued to refine this approach through dialogue with scholars of diverse backgrounds and disciplines (Kearney et al., 2018).

Originally, Institutional Ethnography (IE) was intended to offer ways of perceiving relationships among individual activities, knowledge, society, and political action (Smith, 2005). According to Wright et al. (2021), IE should be viewed as constituting part of a wave of new research methods that respond to different methodological concerns with traditional research methods.

It is important to note that institution in the context of IE does not simply mean doing research in an organization; but rather, as Devault and McCoy (2001) stated, IE focuses on gaining an understanding of how institutional processes extend across multiple sites to coordinate local activities. These authors viewed institutional processes and multiple sites as locations where the issues under investigation were seen and experienced from different perspectives.

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42.2 Description of Institutional Ethnography

Institutional Ethnography explores the social relations that provide a framework for people's daily lives by looking at how people interact in social institutions; this is done to better understand how the interactions are institutionalized. By its nature, it is an ethnography of interactions rather than an ethnography of the institution (Rankin, 2017a, b).

As a research method, IE follows a systematic process in data collection and analysis. The systematic process is meant to examine a problem, taking into consideration the perspectives of actors from multiple angles (Wright et al., 2021). The process of IE should be focus on seeing and investigating people's experiences in light of institutional conditions (Darville, 2002). Thus, Institutional Ethnography is premised on individual peoples' experiences, as organized, connected to, and shaped by larger power relations. IE extends its tentacles from the individual's experience of an issue to explicating the social relations that shape the issue, and accounting for the experiences of multiple stakeholders and observers of the issue (Wright et al., 2021).

IE has the characteristics of other forms of Ethnography in that it is descriptive, analytical, and represents an exploration of the culture (and its components), values, beliefs, and practices of one or more institutions (Cohen et al., 2017). IE enables researchers to study the meaning of the behaviour, language, and interactions among group members (Creswell, 2013). Emphasis is laid on the firsthand study of what people do and say in the contexts. Characteristically, IE requires the researcher to have lengthy contact, through participant observation in relevant settings, and/or through relatively open-ended interviews designed to understand their perspectives. This approach is often complemented by the study of relevant document/official, publicly available, or personal (Hammersley, 2006).

The distinction between IE and other forms of ethnographic studies such as Micro, Holistic, Autoethnography, Critical and Virtual lies in how the former focuses on the social construct of daily experiences within institutional contexts such as schools, hospitals, industries among others. Smith (2005, 2006) viewed knowledge as being socially constructed rather than neutral. As a result, she considered IE to be premised on the epistemological assumption that all knowledge is socially organized, and that there are interests embedded in its construction. Therefore, IE takes a holistic approach to uncovering a problem. But unlike phenomenological study, which explores an individual's experience of an incident, Institutional Ethnography places an emphasis on the institutional process that shapes such an experience. Institutional Ethnography is viewed more as an approach to inquiry rather than a specific set of methods (Walby, 2013).

42.3 Purpose (When and How IE is Used)

Institutional Ethnography is mostly used to investigate how people work in a particular place, and how they are organized or influenced by the work going

on elsewhere (Rankin, 2017a, b). The focus is on identifying what individuals experience, an examination of the individual accounts of the experience, and, simultaneously, looking for the institutional relations that rule and shape the experience (Wright et al., 2021). Institutional Ethnography can be applied in various fields including nursing, education, social work, and planning. IE is applicable both in academia and taught as a professional skill that can be used in political activism and other related fields (Smith, 2005).

42.4 Process of Institutional Ethnography

Research methods, data collection, and data analysis in IE are a fluid and reflexive process aimed at uncovering how practices and power are organized at an institutional level, to influence individual experience (Wright et al., 2021). As such, Institutional Ethnographers do not preplan interview questions, select interviewees or select texts to analyze in advance. Rather, they begin with finding the problem, or the point of contradiction from which the investigation will flow, together with the issue that has perhaps necessitated the research. It is worth noting that analytical thinking is an important component of IE, especially prior to formal fieldwork and data collection. As Rankin (2017a, b) asserted, fieldwork begins with an analytical stance that is committed to gathering evidence for building an account about how an aspect or entity is socially organized for particular people.

According to Rankin (2017a, b), IE requires the researcher to collect data and generate findings with the materiality of people's actions in locations that have substance and matter in focus. Like any other research, situating the study in related literature is an essential aspect of data collection and analysis in IE.

The core of data collection in IE is learning from people about how they go about their work while gathering information and establishing connections between issues within the institution. The researcher collects data with the intention of empirically building an account of how a problem is socially organized. In order to ethnographically describe the day-to-day activities within the institutional setting, the researcher is expected to gather every piece of relevant information that could be used as evidence. Rankin (2017a, b) described fieldwork in IE as entailing three important activities: (a) talking to people, (b) collecting texts, and (iii) observing people at work. Institutional Ethnographers spend a considerable amount of time in the field (immersion) in order to establish the overt and covert nature of participants' culture (Cohen et al., 2017; Creswell, 2013). The process of data collection and analysis in Institutional Ethnography is iterative and ongoing.

The data collection, analysis and reporting in IE are rarely carried out in distinct phases because it is often difficult to complete fieldwork within a set period using a preplanned timeline (Rankin (2017a, b). Analysis proceeds by tracing the social relations that people are drawn into through their work; with the term "social relations" taken in its Marxist sense to mean connections among work processes and not relationships (Devault, 2006).

42.5 Institutional Ethnography in Use

In an attempt to reveal the institutional practices of STEM education from the female undergraduate students' perspective, Parson (2016) used Institutional Ethnography to explore the daily work and life of participants. In doing so, data were collected through an in-depth interview with a female undergraduate student of Math and Physics. Other relevant data about the institutional processes that shaped undergraduate's experiences were subsequently collected using classroom observations. Additional interviews with students and faculty members, and the analysis of texts that mediated these processes such as the syllabi and student handbooks were undertaken. Data collection was followed by analysis, which began with coding (low-level to high-level) and development of themes, and subsequently reporting of findings.

42.6 Strengths and Limitations of Institutional Ethnography

The nature of Institutional Ethnographic studies allows the organizing power of institutional practices to be revealed. This makes the external coordination and management of activities in the settings visible (Devault, 2006). According to Smith (2005), if knowledge derived from IE is objectified and used in the management of institutional life frequently, and in systematic ways, the categories and conceptual frameworks of administration can be inattentive to the actual circumstances of the diverse lives people live in contemporary societies.

Institutional Ethnographers are usually confronted with the challenge of addressing the balance of power between the informants in the field and sensitivity of the topic being researched (Norstedt & Breimo, 2016). Again, Rankin (2017a, b) argued that most Institutional Ethnography researchers provide hints into the social organization of other people who do not occupy the chosen standpoint, which may be in contrast with the accounts of the standpoint informants.

Like other ethnographic studies (Cohen et al., 2017; Creswell, 2013), the process of data collection and interpretation can be influenced by the researcher's own existing understanding, convictions and conceptual orientations about the institution being studied. Limited understanding of the individual and institutional makeup may affect the quality of the research. Accessing relevant informants and institutions can be challenging and time-consuming. Verifying findings can also be difficult.

Ultimately, any researcher who chooses to use Institutional Ethnography should appreciate its strengths and accommodate its inherent weakness, while noting how IE affects the attainment of the research outcomes.

Engaging Activity

Institutional Ethnography has proven to be an effective approach to investigating occurrences in an organization, and the various social relations that come to play. A mining company, where female employees have consistently agitated against unfair

treatment and harassment at the workplace, has hired you as a consultant to investigate the situation and provide recommendations for improvement. Using this scenario,

1. Describe how Institutional Ethnography might be employed to investigate such a situation.
2. Justify why Institutional Ethnography could be an appropriate approach to yield the needed results and how the results are likely to differ from other forms of ethnography.
3. Describe what you may want to consider as the delimitations of the study and some of the limitations that you may encounter in conducting this research.

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Additional Resources/Links

Institutional Ethnography 2010 <https://www.youtube.com/watch?v=1RI2KEy9NDw> 1hr 35minutes

An Introduction to institutional Ethnography and the work of Dorothy E.Smith. <https://www.youtube.com/watch?v=M009fLT9r-Q> 1hr 35 minutes

What is institutional ethnography? What does Institutional ethnography mean? <https://www.youtube.com/watch?v=2ksHsIT6qA0> 2minutes

The power of institutional ethnography: ruling relations in privatized services <https://www.youtube.com/watch?v=QT3FbfgbDoU> 20 minutes

Institutional Ethnography: Connecting the dots between personal crises and systematic injustices <https://www.youtube.com/watch?v=B7C6yovK59o> 1 hour



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Interpretative Phenomenological Analysis

43

Vicki Squires

43.1 Brief History of Interpretative Phenomenological Analysis (IPA)

Phenomenology draws from the discipline of philosophy, and as the Interpretative Phenomenological Analysis (IPA) approach developed it was built upon these roots. IPA includes fundamental principles from phenomenology, hermeneutics, and idiography (Pietkiewicz & Smith, 2014), and expands upon the work of Husserl and Heidegger, as well as the more contemporary phenomenology researchers such as van Manen (Smith et al., 2009). While phenomenology focuses on understanding the essence of a particular phenomenon, IPA researchers focus on “exploring, describing, interpreting and situating the means by which our participants make sense of their experiences” (Smith et al., 2009, p. 40). IPA emerged as a separate approach in the 1990s (Smith et al., 2009), led by the work of Jonathan Smith and his colleagues. Because IPA is relatively new, the research approach is still being developed and refined. Although it is becoming more prominent in psychology and health psychology, it has not been as widely adopted in other fields to this point (Smith et al., 2009). Smith et al. (2009) contended that, as a larger body of IPA work is published, there will be opportunities to explore connections with other qualitative approaches and to push interpretation further.

43.2 Interpretative Phenomenological Analysis as a Method

IPA is a qualitative research methodology that focuses on studying individuals’ interpretations of their experiences (Smith & Osborn, 2008). As such, the

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researcher relies on personal interviews with participants, and engages in an extensive process of analysis with first each individual interview (or case), and then conducts an analysis across cases. IPA as a research approach has three theoretical orientations, according to Pietkiewicz and Smith (2014). First, the aim of an IPA study is “to investigate how individuals make sense of their experiences” (Pietkiewicz & Smith, 2014, p. 8). Second, IPA emphasizes sense-making and is often referred to as a double hermeneutic process or a dual interpretation process (Pietkiewicz & Smith, 2014). The participants make sense of their experiences and relate their understandings to the researcher, who then interprets their stories through the analysis of the data. Third, IPA is an idiographic approach, meaning that the research involves an in-depth analysis of each individual case, focusing on the unique contexts and perspectives and the particulars of a case (Pietkiewicz & Smith, 2014). Once each case has been analyzed independently, the researcher then begins to look for convergent and divergent superordinate themes and subthemes.

43.3 What Interpretative Phenomenological Analysis Can Be Used to Study

IPA is appropriate for studies where the researcher wants to examine the common essences of a human experience or phenomenon across several individuals. It has been used to investigate questions aimed at uncovering the very nature of a particular human phenomenon, such as grief, shame, homelessness, sense of belonging, and group work (Pietkiewicz & Smith, 2014).

43.4 Why Use Interpretative Phenomenological Analysis?

IPA is a suitable research approach when the researcher wants to investigate how individuals understand a particular situation and how they are making sense of their personal and social experiences (Smith & Osborn, 2008). The IPA researcher wants to explore individual experiences in-depth and understand each participant’s interpretations of the phenomenon. As a qualitative research approach, the researcher is interested in rich, detailed data gathered through individual accounts of a particular human experience. Smith et al. (2009) stated that they saw “the value of IPA studies, first and foremost, as offering detailed, nuanced analyses of *particular* instances of lived experience” (italics in original) (p. 37).

43.5 Sample Domains for Interpretative Phenomenological Analysis Use

Studies in social science and health disciplines would be appropriate fields or domains for IPA research. It has been used in the same disciplinary fields that can employ phenomenological research approaches, especially sociology, nursing,

psychology, and education. Health psychology is an area where IPA methodology has been especially prominent (Smith et al., 2009). Sample types of research questions include a wide-number investigations of experiences such as surviving heart attacks, changing gender identity, parenting autistic children, living with brain trauma, and being diagnosed with Alzheimer's disease (Pietkiewicz & Smith, 2014).

43.6 Process for Interpretative Phenomenological Analysis

Step 1: Clearly articulate the research problem. The definition of the experience, event, or phenomenon will help determine inclusion and exclusion criteria for the desired participants.

Step 2: Recruit participants. The goal of IPA research is to provide rich, detailed data regarding the participants' perceptions and understandings of an experience; because of this in-depth focus, sample sizes are intentionally small. Depending on the aims of the research and "pragmatic restrictions" (Pietkiewicz & Smith, 2014, p. 9), sample sizes can range from one to fifteen but usually are between six to eight individuals. Generally, researchers try to recruit a purposeful sample from a relatively homogenous group, connected by a common experience or phenomenon (Pietkiewicz & Smith, 2014).

Step 3: Collect data. The goal of IPA research is to uncover rich, detailed and first-person accounts of a particular experience or phenomenon. Because of that aim, semi-structured interviews are the most commonly used, although other data can be collected using journals or focus groups (Pietkiewicz & Smith, 2014). Smith and Osborn (2003) identified that semi-structured interviews are the "exemplary method for IPA" (p. 57).

Step 4: Analyze the data. Smith et al. (2009) noted that researchers have the flexibility to use whichever type of data analysis process they would like; however, they suggested a stepped approach for novice researchers. The researcher should begin with one case, and read the material (transcript, journal, etc.) multiple times, annotating key ideas and interesting thoughts in one margin. Then, reread the material and note emergent themes and subthemes in the other margin. After multiple readings, the researcher then begins with the next case and repeats the process. Smith et al. recommended organizing these themes in an ongoing fashion by constructing a table outlining the themes from each case to make cross-case analysis easier.

Step 5: Write up the findings. Smith and Osborn (2003) noted that there are two possible strategies for presenting the data. One strategy is to present the results as emergent thematic analysis, followed by a discussion that connects the finding to the literature. The other strategy includes presenting each subordinate theme one by one and including the connections to the literature in the same section. A key point to the presentation, though, is to ensure that each participant's voice is included in the narrative and that the themes are linked and relate to the overall analysis (Smith et al., 2009).

43.7 Strengths of Interpretative Phenomenological Analysis

The methodology supports the researcher stance of “hermeneutics of empathy with a hermeneutics of questioning” (Smith et al., 2009, p. 36), allowing for a researcher to adopt an emic or insider position within the research in order to more fully understand the participant’s interpretation of their experience. Smith (2004) stated that “IPA researchers employ techniques which are flexible enough to allow unanticipated topics or themes to emerge during analysis” (p. 43); the themes are emergent after close analysis of each case and are not built upon a priori hypotheses (Smith, 2004). The approach thus has the potential of uncovering essences of human experiences and providing insights that can inform practice in fields such as medicine, nursing, psychology, and education. Building an understanding of the experiences of patients and/or clients can be not only incorporated into the development and training of professionals in those fields, but it can also promote clients’ or patients’ self-understanding.

43.8 Limitations of Interpretative Phenomenological Analysis

Because the participants’ stories are so critical, Pietkiewicz and Smith (2014) identified that “some degree of interviewing experience is indispensable” (p. 13). Additionally, the analysis phase of the approach includes a double hermeneutic loop, and novice researchers may have difficulty interpreting participants’ interpretations of their experiences. Smith and Osborn (2003) contended that new researchers should limit their sample size to three participants as the researcher can then engage more deeply in each case, and yet has an opportunity for a detailed examination across cases. Interpretation relies heavily on reflexivity and the ability to articulate the details of the experience which has implications for both the language abilities of participants and the researchers. In addition, because it is an emergent approach, issues of establishing criteria for judging quality and validity need to be further investigated (Smith et al., 2009).

43.9 Applications of Interpretative Phenomenological Analysis

IPA has been used commonly in health psychology, especially because this methodology is well-suited for engaging in patient-centred research. Several authors have noted that this approach is especially helpful for beginning researchers because of the well-articulated guidelines that can structure the analysis. Although it is used primarily in psychology, IPA does have application for educational studies such as ones examining student or teacher perspectives of a phenomenon they have all experienced. For example, Hartman studied the role of shame in post-secondary students’ tendencies to seek help. In this study, Hartman interviewed seven undergraduate students who had all identified that they had felt

shame because of their experiences in class. Following IPA guidelines, he created six super ordinate themes (Processing shame, Impact on self, Motivation, Belonging, Factors that promote help-seeking, Factors that deter help-seeking) and 32 subordinate themes. Hartman, (2019). The role of shame in student persistence and help-seeking. <https://harvest.usask.ca/handle/10388/12401>

Engagement Activities

1. Within one qualitative study with six participants, would it be possible to ensure that everyone would describe a common experience in very similar ways? Why or why not?
2. Give an example of a specific experience (ie. recovering from an addition, grieving the loss of a parent, mentoring younger students). How would you approach this study if you were going to use IPA? What might be some further examples from the field of education where students or teachers experience a common phenomenon?
3. Analysis in IPA is conducted from the ‘bottom up’; in other words, the researcher constructs codes from the data. Patterns, called themes, begin to emerge; eventually, some of those themes can be grouped into super ordinate themes, and within each theme there may be related subordinate themes. If you were examining a topic such as learning to drive a vehicle, what might be some super ordinate themes and subordinate themes? Can you illustrate that in a diagram?
4. According to IPA researchers, how should one handle outliers in the data? What if one participant mentions a unique and relevant idea/feeling/experience? Should it be included in the findings or not?

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- Use of IPA in Qualitative Data Analysis: <https://www.youtube.com/watch?v=vHoR1WEWDL0>



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44.1 Brief History of Kakala Research Framework

The Kakala Research Framework, developed in 2006, is an extension of the Kakala Framework, originally designed by Konai Helu Thaman, (1997). The original Kakala framework was based on Helu Thaman's conceptualisation of teaching and learning. It was intended to encourage Pacific students to articulate theories from their perspectives and to recognise Pacific world views in their thinking and learning. The Kakala Research Framework was put together by Konai Helu Thaman, Ana Taufe'ulungaki, and Seu'ula Johansson-Fua, (2009) with additional ideas from the work of Manu'atu, (2001). It was purposely designed to conduct a study in Tonga on sustainable livelihoods (Taufe'ulungaki et al., 2007). The Kakala Research Framework is based on traditional Tongan knowledge of stringing a garland and the practice of traditional dance performance. The Research Framework, then, consists of six steps based on traditional concepts—teu, toli, tui, luva, malie and mafana. These traditional concepts are further detailed in this chapter as a guide for interested researchers. Although it is based on Tongan knowledge, the Kakala Research Framework offers similarities to other Polynesian contexts. The design of the Kakala Research Framework is based on social constructivism and a qualitative approach with concerns for context-specific knowledge, finding solutions to real problems, and the honoring of indigenous/traditional world views, including those of Tongans and Polynesians.

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44.2 Methodology of Kakala Research Framework

The Kakala Research Framework and its associated concepts are qualitative in nature. The Kakala Research Framework is underpinned by Tongan ethical research protocols that observe and honors relationships, reciprocity, respect, and humility. The key to Tongan ethical research protocol is the researcher's demonstration of appropriate ethical conduct at all times. In order to access traditional knowledge systems that are often protected and guarded by families, it is critical that the researcher exhibits appropriate ethical conduct in order to gain trust. In such contexts, the ethical protocols of universities and governments are just part of gaining access to the field; it is the relationship between the researcher and the community of participants that is critical for gaining access to authentic data. The Kakala Research Framework also encourages applied research and tangible impact on the participating communities that are part of the research. The Kakala Research Framework values reciprocity and ensuring that traditional knowledge systems are protected. The Kakala Research Framework is also based on the fundamental belief that research must benefit the people who have shared their knowledge.

Furthermore, the Kakala Research Framework offers two key research tools, Talanoa and Nofo. Talanoa, a term used by Tongans, Samoans, and Fijians, refers to conversations, sharing of ideas, and talking with someone. Talanoa is used for different purposes and in the Kakala Research Framework it is used to build relationships, to collect information, and to analyse data. Talanoa is context-specific in that the topic, the audience, the place, and time influences the language being used, or not used. As such, the language used to gather information is also critical in gaining access and understanding the context of the research. Talanoa is a paradigm shift from that of an open interview, as key to Talanoa is Fanongo or deep listening and feeling/sensing. The researcher is required to Fanongo, to really listen, not only to the spoken but also to the unspoken messages, implied meanings, and silences of Pacific communities.

Nofo is a term that is shared by Tongan, Samoan, and other Polynesian languages and refers to place of residence, to live, and to stay. Nofo is used in the Kakala Research Framework as a tool for observation, shared experiences, and in-depth understanding of a context. In a Nofo, the researcher lives in the community, or home for a period of time, partaking in the everyday lives of the community. It is used as a tool for the researcher to learn new skills and appreciate alternative perspectives. It is a powerful tool that allows the researcher to use Talanoa and Nofo together in a lived experience within a community. As with Talanoa, the ability to use the language and appropriate ethical conduct is critical. The Nofo tool was designed to complement the Talanoa.

The Kakala Research Framework also includes components for monitoring and evaluating the research process in the belief that it is in the *process* of research that we gain authentic data and that the concern for validity, reliability, trustworthiness, and worthwhileness are part of a cyclic process of questioning and re-questioning.

44.3 Applying the Kakala Research Framework

The Kakala Research Framework can be used in research studies conducted in social science and with qualitative approaches. Primarily designed to conduct studies in Tonga and other Polynesian contexts that share similar cultural and social contexts, the Kakala has been used also by diasporic Polynesian and Pacific people for studying phenomena that impact the lives of Pacific people.

This method may be used when working with Polynesian or Pacific communities in the Pacific and around the diaspora. Used correctly, it should help in gaining in-depth understanding of context, locating accurate data, and finding relevant and practical solutions. It is valuable in building trusting relationships with Pacific communities and supports long-term engagement in research and development.

My application of the Kakala Research Framework has been based on a fit for purpose approach. Sometimes, I do not use all of the tools suggested, but I use what is appropriate with the scope of the study. For example, I do not always use the Nofo in all of my research studies, but I do use Talanoa more often. I have also used both Talanoa and a close questionnaire from a quantitative perspective. However, there some key aspects of the Kakala that I ensure are always applied regardless of the scope of the study. These include the use of the appropriate ethical protocol, the opportunity to co-analyse with the participants and that the study benefits the participating community.

Sample domains for the Kakala Research Framework include Education, Development Studies, Comparative International Education, Social Sciences, and Health.

44.4 Process for Using the Kakala Research Framework

Step 1: Teu means to preparing something or for an event. Teu is the preparatory stage, where key questions are conceptualized and defined. These are some of the key questions at this stage: How do we define the problem? What does the problem mean for us? What is our source of conceptualization? Who? Why? These questions help us in the design of the research and for planning the work.

Step 2: Toli, means to picking a flower, or choosing an object. Toli is the data collection phase, where the researcher is involved in the field work. In this phase, two key Tongan research tools are used—Talanoa and Nofo. The two tools align with a qualitative approach and they are designed to complement one another. Key to using Talanoa and Nofo are the application of Tongan research ethics and competency in using the language of the participants.

Step 3: Tui has several meanings including “belief,” “knee,” or “to string a garland.” Tui is the data analysis phase, where the researcher and the participants are part of the conversation to ensure that the data collected are accurate including the accuracy of the translation. In the Tui stage, it is important to recognize that the process of analysis requires negotiations, re-conceptualizations, re-collection, and readjusting of initial plans depending on the patterns that

emerge from the data. This process of Tui is designed to gain in-depth understanding of the data within the context of the study. As such, the participation and co-construction of meaning and possible solutions are done in collaboration with the people who shared their knowledge in the Toli stage. The Tui, or the data analysis, in the Kakala Research Framework must be done in collaboration with the participants; it must not be done in isolation from the participants.

Step 4: Luva means a gift from the heart and that it is given with sincerity, humility and to honor someone. Luva is the reporting and dissemination stage, a process of returning the gift of new knowledge to those who have given the knowledge. This involves gifting the study results/findings to the community and ensuring that the study honors the people who shared their knowledge. Fundamental to the Kakala Research Framework is that research conducted on Pacific people must firstly benefit Pacific people. The Luva stage may include a one-time event of presenting the report findings. The Luva stage may also involve more elaborate processes; that is, a longer-term engagement of researcher with the community in designing and implementing projects based on solutions offered from the study. It is also important that in the reporting process attention is given to Pacific voices; that they are expressed with care, with honor, and always to protect Pacific knowledge systems, and ensure that it serves the needs of Pacific people or the people that shared their knowledge.

Step 5: Malie means ‘well done’. It is a term used when the audience appreciates a performance. This stage refers to the monitoring of the process, and that monitoring is a continuous part of the research process. As in traditional Tongan performance, there is a certain level of understanding that is shared between the audience and the performers, as well as understanding of the costume, the music, and the story being told. In monitoring a research project, there are also multiple factors that require understanding in order to gain authentic data. As such, in the monitoring process several questions are asked. Was it useful and for whom? Was it worthwhile? Who benefited from the research process? Were the Talanoa sessions meaningful and honest? Did the Talanoa session make sense? Did the Talanoa session serve the needs of our communities? These questions are asked repeatedly throughout all parts of the Kakala Research Framework.

Step 6: Mafana means ‘warmth’, something that is heartfelt and emotional. In a traditional Tongan performance, there are moments of great exhilaration when a member of the audience joins the performers on stage. It is a moment of transformation and willingness to be part of something exciting.

In the Kakala Research Framework, the Mafana is the final evaluation where we seek transformation, application and hopefully, sustainability. It is a moment where the researcher and the community have created a new solution, an innovative approach to existing problems—it is a moment of transformation. It is transformational in the sense that it recognizes peoples’ ability to solve their own problems and the researcher is part of that journey. The Mafana, like the Malie, is part of the process; it must be carefully crafted from the design phase (Teu) and woven

throughout the whole framework in order to find that transformation. In the Kakala Research Framework we ask questions such as: Were the outputs practical and sustainable? Were the participants empowered to make some real changes? In what way has the researcher learned and been transformed in the process? What is the impact of the research? The evaluation process expects to see transformation for the researcher as well as for the community/participants who were part of the research.

44.5 Strengths and Limitations of Kakala Research Framework

The framework can identify context-specific data with improved accuracy. With an in-depth approach to understanding the context, this research framework also supports the co-construction of relevant and meaningful solutions to real problems. Such a framework appreciates the context and begins from a strength-based approach. In this framework, it encourages the researcher and the participants to build meaningful and trustworthy relationships. The processes of the Kakala Research framework support transformational learning for the participants and the researchers.

However, the use of the framework should be carried out with caution. Without careful planning, the full application of the Kakala Research Framework can be labour intensive and time consuming. The application of the framework requires a good working knowledge of the language used by the participants and an effective use of the framework requires strong partnership with the participants. The application of the framework requires ethical researchers who are willing to adopt cultural protocols of the research context.

Engagement Activities

1. Think of a research project that you are interested in conducting, and ask yourself how the project will benefit the people that you will invited to participate in your study? What are some of the tangible benefits do you think they will get out of participating in your study?
2. When designing your next research project, consider why it would be useful for your study that you understand the ethical protocols of your participants? How might your study differ if you were to have an in-depth understanding of the language and ethical protocols of your participants?
3. What new learnings or understandings do you expect to gain from your research experience? How might your research experience be transformational for you as an emerging researcher?
4. When designing your research project, how might you ensure that your data collection is meaningful, honest and worthwhile for your participants?

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Additional Resources

- <https://ir.canterbury.ac.nz/bitstream/handle/10092/14973/1Kabini%20Sanga.pdf?sequence=1&isAllowed=y>
- <https://files.eric.ed.gov/fulltext/EJ1233135.pdf>
- http://www.journal.mai.ac.nz/sites/default/files/MAIJrnl_7_2_Faavae_FINAL.pdf
- https://www.researchgate.net/profile/Trisia-Farrelly/publication/270912502_Talanoa_as_empathic_apprenticeship/links/5d0ff6d9a6fdcc2462a02874/Talanoa-as-empathic-apprenticeship.pdf



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45.1 Brief History of Kaupapa Māori

Kaupapa Māori is an ontology and epistemology underpinned by the indigenous knowledge systems of the Māori people from Aotearoa/New Zealand. Their ancient knowledge systems are rich and emerge from a holistic lifestyle with the natural world and non-human forms of intelligence and life. As has been the case with many Indigenous nations, Māori society has been devastated by the British invasion and colonisation of Aotearoa/New Zealand in the 1800s. As part of been colonised by the British, a Euro-Western worldview was introduced which supported the British Crown and colonial settlers to take possession of key resources, such as land, on which the cultural and socio-economic survival of Māori depended. Because of the privileging of a Euro-western worldview and settler needs over the worldview and needs of Māori, the Māori people, culture, and knowledge systems were decimated.

Despite the military and economic muscle of the British and the colonisation of their country, Māori have survived, and in these modern times their descendants have sought to have their humanity and rights as the indigenous peoples of their land acknowledged. At the forefront of the reclamation of Māori cultural identity and resources has been the legitimisation of Māori knowledge systems and language. This cultural resurgence is characterised by a political and cultural activism which has come to be referred to as kaupapa Māori. Kaupapa Māori as a term was popularised by activist scholar Professor Graham Hingaroa Smith (1997) and is synonymous with the intentional legitimisation of the lived experience, aspirations, and worldview of Māori. Within research, the cultural reclamation by Māori

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is expressed through the inclusion of Māori ontology, epistemology, and axiology within every aspect of the knowledge creation process so it reflective of a Māori world and their lived experience.

45.2 Kaupapa Māori as a Method

As pertaining to research kaupapa Māori centres a Māori worldview which means the cultural practices and collective aspirations of the Māori community are embedded in every aspect of research activity. It is Māoricentric research that is led by Māori for Māori. To generate and maintain Maoricentric research it is pivotal to have Māori researchers who are conversant with the Māori world and can ensure that any research that is undertaken will be done with cultural integrity, so it reflects the Māori world. Māori researchers who undertake kaupapa Māori research can also find their work often requires them to identify Euro-western worldviews and knowledge and challenge the ways it has marginalised Māori ontology. Maintaining a cultural identity means addressing the historic and ongoing coloniality and the return or compensation of the political, social, material, and non-material resources that were taken as part of early colonisation but remain important for Māori if they are to practice their cultural with legitimacy. Kaupapa Māori is therefore one way Māori seek to express their being Māori and address the colonial objectification that has categorised them as sub-human and undermined their sovereignty over their lands, bodies, and minds.

45.3 What Kaupapa Māori Can Be Used to Study

Kaupapa Māori is generated by the Māori world for the Māori world and is therefore well suited to the Māori community and Māori researchers who are invested in and understand issues that are central to Māoridom (Pihama, 2010). These include Māori cultural lore, Māori philosophy, Māori spirituality, Māori sociality and social structures and all elements of their world that have existed historically, contemporarily and will in futurity.

45.4 Why Use Kaupapa Māori

As a vehicle of cultural reclamation, Kaupapa Māori challenges the grand narrative that Euro-western society is the singular culture that defines and represents all of humanity. It is well known that Euro-western society did not view Indigenous people, including Māori as human. The utilisation of Kaupapa Māori provides a cognitive equity through the inclusion of Māori people as part of humanity, and their worldview and knowledge systems as valid and legitimate ways of being. Kaupapa Māori is an ontology and epistemology (Eketone, 2008; Mahuika, 2008)

and Māori philosophy (Mika, 2015) that uplifts Māoridom and the ways they experience the world.

45.5 Domains Kaupapa Māori Can Be Used in

The relevance and application of kaupapa Māori the Māori world and modern society is limitless. Within the university context kaupapa Māori was initiated within educational qualitative research and was closely followed by Humanities and Social Science. Māori researchers in the science and medicine disciplines were also quick to recognise the cognitive equity the inclusion of a Māori worldview offered and enthusiastically picked it up. To date it is accepted as the ontology and epistemology by which Māori knowledge, values and practices can be expressed across both qualitative and quantitative fields of study. While it is "by Māori for Māori" activity, non-Māori who wish to participate can do so as collaborators and partners. Non-Māori should not lead kaupapa Māori research as that crosses the decolonisation politic it represents as well as they lack the necessary skillset which comes from understanding the culture, relationships and embodied knowledges of the Māori community. However, intercultural partnership and co-design between Māori and non-Māori, means that kaupapa Māori research can be led by Māori with non-Māori collaborators and maintain cultural integrity as well as be innovative and evolutionary.

45.6 Application of Kaupapa Māori

As a Māori researcher I identify as a Kaupapa Māori researcher. This means the research I undertake upholds a Māori worldview, legitimates Māori as the Indigenous people of Aotearoa/New Zealand and addresses issues that are critical for the transformation of Māori society. In many cases kaupapa Māori is also beneficial for non-Māori society. My research is invested in relationships with the Māori people and the lands-sea-sky scapes (Ormond & Ormond, 2018) they belong to. This means I must examine my positionality to the community, their ancestors, and cultural places of significance because often the research is underpinned by and will arise from these material and immaterial elements. Genealogical connections to the community and landscape are foremost in establishing long lasting relationships of trust which are empowering to both the community and I. The research issues I work with are usually identified by the community, and I work alongside them in co-designing the study. We decide the timeframe with respect to their expectations and needs and it is often outside of the institutional timeframe. I understand research as a relationship and once I engage in the study I am invested equally in the outcomes and the upliftment of the Māori people involved. Ormond, A. & Ormond, J. (2018).

45.7 Process for Kaupapa Māori Research

Kaupapa Māori is driven by a Māori worldview of which some of its distinct characteristics are listed below.

45.8 Characteristic 1

Kaupapa Māori research is Māoricentric and is generated by Māori for Māori. This involves the recognition of the knowledge of Māori communities and the unique skillset Māori researchers possess in understanding and expressing the needs and aspirations of the Māori world they are a part of. Intercultural collaboration can and does occur between Māori and non-Māori culture within co-design studies, but these must be authorised and led by Māori community and Māori researchers.

45.9 Characteristic 2

Kaupapa Māori views knowledge as collectively produced and centred in Māori community. This means that undertaking Kaupapa Māori research requires Māori researchers to have either an ancestral or longstanding relationship of trust with the community. The research activity is guided by an ethical practice and authority derived from the community that allows research to be undertaken within their ancestral lands with their people. It also means that research must relate to and address the issues and tensions that the community prioritises as significant.

45.10 Characteristic 3

Any knowledge created is under the kaitaki or guardianship of the Māori community where it arises from. This community will be understood to be composed of humans, natural world, ancestral beings, and entities. From a kaupapa Māori perspective any knowledge generated should acknowledge it comes from the interwoven human and natural world relations of the community. Māori researchers understand this relational basis and use it as a guide to help conduct the research process with cultural integrity.

45.11 Characteristic 4

A critical component of Kaupapa Māori research is that it must be transformational and contribute toward the fulfilment of Māori aspirations in ways that empower the community. Kaupapa Māori research is a tool of empowerment and will progress emancipation and liberation and contribute toward the Māori community being able to define and design their own destiny.

45.12 Strengths

Kaupapa Māori is a cultural approach that facilitates a Māori articulation of knowledge gleaned from lived experience. It celebrates the beauty and wisdom of their world in ways that acknowledge all, human and more than human relations, who are a part of that world. As Māori in modern society are situated within a colonial experience one of kaupapa Māori's strengths is that it legitimates a Māori worldview and simultaneously challenges colonial marginalisation of Māori ways in a way that no other ontology or epistemology can.

45.13 Limitations of Kaupapa Māori

While the need and support for kaupapa Māori has grown quickly there is still much to be done to embed cognitive equity through the development of cultural capacity within various institutions and systems. Kaupapa Māori is limited by the Euro-western mono-cultural domination that has negated the acceptance of cultures and worldviews other than theirs within society. This has impacted negatively by stalling the rights of Māori as the first peoples of the land and the normalisation of their worldview. A lack of societal acceptance has created a continual need to legitimise kaupapa Māori which can be exhausting for Māori scholars, researchers, and the Māori community. As more Māori communities seek tino rangatiratanga or sovereignty through reclamation of their identity they also seek to undertake their own research and the need for normalisation of kaupapa Māori so their needs and views can be understood by both Māori and non-Māori develops further. As kaupapa Māori requires Māori researchers with cultural intelligence the need is not equal to demand, and they must take care to not burnout. Kaupapa Māori is limited by societies resistance to decolonisation which can place increased demand upon the Māori researchers and Māori community.

Engagement Activities

Kaupapa Māori research is unique to the Māori of Aotearoa/New Zealand, and one must needs be involved with Māori to this take part in this type of research. The following points while being relevant to Māori community (Māori students, researchers and community) should also be transferrable to other Indigenous cultures and therefore I will use the term Indigenous research below.

Indigenous research can be highly relational, and one should be connected to the community the issue arises from as part of undertaking the research. If you are considering kaupapa Māori research or any other research with an Indigenous community, consider the relationship you have with the Indigenous community.

If you are an Indigenous student, you might want to consider the worldview of your nation or indigenous community and some of the keyways it might influence the way you see the world and understand the needs and aspirations of your community. Ponder how this worldview might shape any research activity you might consider undertaking with your community? It might be useful to consider the values that

might underpin the community because they may help you identify ways to approach the research in ways that are culturally appropriate. You might also wish to consider some of the things that should not be done because they would not be in harmony with your communities' worldview and culturally insensitive.

If you are a non-Indigenous student and wish to work alongside Indigenous community, consider what you might know about the values of the community. As much as you can try to consider what you might not be aware. Both Indigenous and non-Indigenous students should create a draft of the stages of a research project and the various roles they may or may not take. In doing so carefully consider the following points:

You might want to consider what types of research might be meaningful to the community and whether you are the appropriate person to undertake the research. Consider your position, cultural identity and your strengths and limitations and how they might relate or impact on the Indigenous community. It might be difficult to see any bias that you might have so feel free to seek feedback from trusted supervisors and peers on the above point.

Consider collaboration or partnership and how this might contribute toward the community. Try to visualise how this might look in terms of the research issue, methodology, data collection and dissemination. Also consider, what expectations might the community have of you in terms of reciprocation?

If you are not the appropriate person to undertake research with an Indigenous community, think through why not and if you might be able to contribute to Indigenous research in a supportive role.

I wish you well on your journey and that you will bring hope, peace, and joy to your people and community. May our paths cross one day cross and until then let us support each other hopes and dreams in ways that lift one other higher.



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46.1 History of Life History Narrative

Life history research has its roots in anthropology, where publications at the beginning of the 1900s began to show an interest in “alien cultures” (Germenten, 2013). It was then taken up in the twentieth century and used by an anthropologist to capture the autobiography of native American chiefs (Erikson, 1975). According to Park and Burgess (2003), the method was brought to the limelight by groups of sociologists from the Chicago School in the 1930s as they studied “the criminal, the vagrant, the immigrant, and marginalized groups” (Bogdon & Biklen, 2011, p. 10). The life history method was also highlighted in the work of Thomas and Znanieckis (1918–1920) when they published a study on the Polish peasant in Europe and America, capturing the stories from migrants using one-to-one interviews along with diaries and letters as additional sources of data (Park & Burgess, 2003). Floyd (2012) and Becker (1970) noted how the life history method increased drastically in the early parts of the twentieth Century but became less popular as other research methods such as ethnography came into the limelight. The evolution of the life history approach is also attributed to the work of sociologists Glaser et al., (1968), who published *The Discovery of Grounded Theory: Strategies for Qualitative Research* and highlighted ways to understand qualitative research more thoroughly.

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46.2 Description of Life History Narrative

Life history research is one of the methodologies that fall under the more general rubric of qualitative research. It is one of the genres of narrative research that include autobiographies, autoethnography, biographies, life story, and oral history (Creswell, 2013). The method has been defined as “a dynamic and recursive process between researcher and participant that endeavors to provide a “full-scale autobiographical account” by “[allowing] interviewees to relate their entire life, from childhood to the present. The researcher and the participant construct a narrative in a collaborative fashion, utilizing multiple data sources such as one-on-one interviews, observations” print and digitized document (Tierney & Lanford, 2019, p. 2).

The method challenges the researcher to understand an individual’s attitude, behavior, events that they experience, and how they are influenced by decisions made at another time or place (Measor & Sikes, 1992; Tierney & Landford, 2019). The life history approach captures an individual’s lived realities relating to specific phenomena. The purpose of the method is to provide “an extensive record of a person’s life as it is reported either by the person himself or by others or both, and whether it is written or in interviews or both” (Langness, 1965, p. 4).

Atkinson (2012) noted that the life history method reveals “how a specific human life is constructed and reconstructed in representing their life as a story” (p. 116). According to Measor and Sikes (1992), such data can be captured from the individual’s narrative, third parties, or available documents. And that is why most life historians use tools such as interviews, documents, and focus groups in their research (Merriam & Tisdell, 2015).

Good life history research also acknowledges the crucial interactive relationships between different individual lives and expectations of life from the storyteller and the researcher (Driessen, 1998). It also recognizes that “individuals will present themselves as a negotiated subject, always trying to make sense of their lives” (Goodson & Sykes, 2016, p. 2). In short, it acknowledges the complexity of social life (Germenten, 2013).

46.3 What Life History Narrative is Used to Study

Life history research is used to capture the strings of events in an individual’s life. The method allows for data to be presented in the form of persons sharing their stories. Many cultures have a long tradition of telling stories from one generation to the next. Life history researchers study and analyze how people talk about their lives, experiences, events in life and the social context they inhabit (Germenten, 2013). It is also one of modes for thinking and organizing knowledge; verbal material, researchers construct and creating life histories as narratives (Germenten, 2013).

Anthropologists and sociologists have used it for decades to examine person’s life, the social and cultural context in which they lived and how they interpreted

their world. Considering the nature of life history, it suited for studies that focus on understanding how individuals interpret their realities as they narrate the history of their personal experiences (Wengraf, 2013). Bogdon and Biklen (2011) noted how the Chicago School sociologist used life history in the 1930s to create the opportunity for, and highlighted the importance of listening to the voices of the subject being studied as their world was revealed from their perspective. Besides giving voice to participants, the approach can be used in studies that are aimed at enabling individuals to reveal their identity and self-concept by sharing their stories, lived experiences within the social and cultural environment within which the identity is assumed (Kelchtermans, 1993).

46.4 Domains of Life History Research

This approach has been used in various disciplines, including economics, education, geography, anthropology, linguistics, psychology, clinical medicine and sociology. The way data are collected analyzed and presented may vary depending on specific fields of study (Driessen, 1998; Merriam & Tisdell, 2015).

46.5 Process of Life History Research

The shared aspects of the process used in life history inquiry across the various disciplines gives it credibility as an approach to research. These shared aspects are exemplified in the following stages:

Design: Identify the phenomenon, determine the sample size which is mostly done using purposive sampling, identify the site/individual you can learn from, the questions that will guide the study, decide on the data collection method (s).

Collecting the story: Interviews, observation, review of related documents or artifacts. The researcher does preliminary analysis and decides on safe ways to store the data (Creswell, 2013). Through interviews, these stories are told using open-ended questions, and strategies such as triangulation, member checks, reflexivity, peer review and rich thick description. These strategies allow for the validation of the study (Creswell, 2014; Merriam & Tisdell, 2015).

Data analysis: This step is used to make sense of the data and interpret what was said from the pattern/themes that derive the data. The process of analyzing the data start with the very first step of data collection. Merriam and Tisdell (2015) consider the simultaneously process of collecting and analyzing the data as a way of managing volume. Creswell (2013) recommends thematic analysis as the suitable approach for life history research because it allows the researcher assign categories and themes from notes, transcribed interviews, or observations. However, he cautions that this should be done after the scripts are member checked by the participant (Creswell, 2013). Corbin and Strauss (2015) suggested three types of coding: open coding, axial, or selective coding, as being more suitable for life history research.

Interpretation and retelling the story: The researcher's next step is to interpret the data and retell the story. As Mishler (1995) noted, "we re-tell our participants' account through our analytic redescription" (p. 117). Therefore, the interpretation and retelling must be done collaboration with the participant. The experiences are written or reported as stories, highlighting specific themes that emerge. The report is validated by the confirming with the participants and searching for disconfirming evidence (Tierney & Lanford, 2019).

46.6 Strengths of the Life History Approach

Using the narrative life history approach, researchers can obtain rich data capturing the participant's feelings, opinions, and experiences (Denzin, 1989). Narratives offer rich insights into lived experience rather than focusing on constructs, opinions, or abstractions. It prioritizes an individual's experience of concrete events, the particularity and complexity of their lived experience rather than looking at the surface of life (Carless & Douglas, 2017). This approach also allows you to understand and co-construct meaning through a reciprocal, dialogical interaction (Carless & Douglas, 2017). According to Richardson (2012), researchers can use the narrative life history approach to understand different people's voices, meanings, and events. The approach also has some flexibility as the design can be constructed and reconstructed to apply to a specific situation (Maxwell, 2012).

46.7 Limitations the Life History Approach

According to Kluckhohn (1982), the life history approach sometimes lacks reliability, validity, and interpretation. This is in line with Silverman (2011) who noted that the approach sometimes leaves out the contextual sensitivities of the participants and focuses on the meaning and experiences. Kluckhohn further explained that interpretation of the data collected can be problematic especially when it is based on transcribed recordings because a lot can be lost in the process. Kluckhohn argued that the transcripts are not copies of the original reality, but the interpretations come through words and recorded sentences. Researchers sometimes need to do additional interpretive work to recognize the value of the interview transcript as it is not seen immediately.

The data collection and interpretation can be complicated and time consuming (Leung, 2012). Similarly, Germenten (2013) noted that the life history approach is slow work because it calls for several rounds of interviews. The approach also limits the number of individuals available for selection. Flick (2011) expressed how analyzing the data from qualitative approaches such as life history narratives is long process that can be overwhelming.

Engaging Activity

1. Reflect upon the nature of the life history method, and a historical phenomenon that could be documented using an individual's life history. Identify an individual whose life experience embodies the phenomena you identified. With the individual in mind, brainstorm on the following and select (i) the significance of the phenomenon and the individual's life history (ii) the questions that will guide the study (iii) the method (s) of data collection (iv) data analysis process.
2. Describe how you will ensure the validity of the study.

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Additional Resources

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Online Resources

- A short critical history of Life History <https://www.youtube.com/watch?v=apOsgViPd8U> 30:09 minutes
- Life history research: What, why, how? <https://www.youtube.com/watch?v=2lKNhgvb4Uk> 11:34 minutes
- Evaluation of Life story intervention: A feasibility study <https://www.york.ac.uk/spru/projects/life-story-feasibility/> 5:02 minutes



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Rachel Tang

47.1 Brief History of Manual Transcription

The decisions about how, when, and through whom to get data transcribed can influence the quality of data, and what you are able to get out of your data, in the end. The purpose of this chapter is to bestow the reader with knowledge that will make those decisions easier. Despite the numerous voice-to-text technologies that exist [Dragon NaturallySpeaking (Nuance Communications Inc., 2021), NVivo Transcription (QSR International, 2021), VoiceBase (VoiceBase, 2021)], many academic researchers still rely on the more traditional, manual (by-hand) method of transcription. Anecdotal evidence suggests that available speech recognition programs do not yet *truly* capture interview conversations when transcribed through digital means. This means researchers have to go through their transcripts, line by line, in order to edit and produce a revised version. Capturing ‘most content’ is not always good enough for qualitative researchers; especially those who wish to make sense and yield interpretations that are based on the constructed speech and thoughts that participants offer. Transcription is a necessary, irreplaceable step in the research life cycle of any qualitative project.

47.2 Why Perform Transcription Manually?

Transcription is the technique through which audio, video, or hand-written data are converted to digital text for research purposes. Researchers must consider how transcription relates to: data collection processes, ethical adherences, type of analysis, and reporting. Transcription is one part of the larger process of

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'data transformation' that involves: ensuring audio quality, saving and storing data, deciding who will transcribe (transcribing yourself or outsourcing), determining tools to aid efficiency, reviewing transcripts for quality assurance, and possible reformatting to aid analysis or satisfy analytical software requirements. Reasons why it is still a preferable and methodologically sound choice to transcribe manually are now offered.

Voice-to-Text Error. Voice-to-text software is not yet advanced enough to portray dialogue with one hundred percent accuracy (IndianScribes, 2020). Names may be misspelt, punctuation misplaced, and content may be altogether missed. Multiple speakers are not well distinguished, whereas humans can detect audible or contextual clues to make those differentiations, upholding the position of the optimal strategy for transcription of interviews and focus groups, on which qualitative research relies (Matheson, 2007).

47.3 Nature of Qualitative Research

The human experience is the vehicle through which qualitative researchers solve or mitigate social problems and/or explore social phenomena (Ritchie et al., 2014, p. 4). Language is the mechanism through which social worlds (perspectives, experiences) become visible, so transcribers should do everything in their power to convey conversations with the utmost diligence and attention to detail, so as to honour individuals' truths. Quotes taken from transcripts are often the compelling or only form of evidence, and, in that sense, are the most precious resources that generate the findings that researchers end up declaring. An analyst can only state that a topic was prevalent, important or had merit, if this claim can actually be traced back to the raw data. Hence, the foundation of having the truest, most accurate data to work with is key. Voice Recognition Software (VRS) has been demonstrated to take similar amounts of time to traditional transcribing and require more upfront work for a novice user (Matheson, 2007). The use of speech recognition software also tends to rely on training the software to observe a particular voice, demanding careful, controlled speech (Matheson, 2007); these aspects are not under control in qualitative research settings where dialogue occurs freely and fluidly.

English Language. Certain caveats come with the English language. Words that sound the same can be spelt entirely differently (i.e., weigh vs. way). Where words are spelt the same, these can take on different meanings depending on how and when they are used in a sentence (i.e., every day vs. everyday). Human transcribers engage in word processing using contextual information and a learned inventory of lexicon and grammar, enabling filtering and distinguishing features that machines have not yet mastered (Xu et al., 2014, p. 1646). Thus, the argument stands that human beings are still the best detectors of linguistic nuances and offer precision in syntactical understanding that is essential for research transcription (Xu et al., 2014).

Analytical Benefits. Some would argue the act of transcribing is interpretive and thus, an analytical process in itself (Bailey, 2008). In transcribing multiple files for the same study, one also gains familiarity with how individuals are responding differently or similarly to interview scripts/questions and allows the researcher-transcriptionist an opportunity to stay close to the data without having to worry about data collection, recognize areas for improvement in interviewing (Matheson, 2007). At the point of transcription, the researcher is more conscious of intonation, pitch, emphasis, elongation, incomplete or interjected thoughts, etcetera; all of which may impact feelings, thoughts and ideas that might be deemed meaningful for addressing research question (s) (Matheson, 2007). If outsourcing, the agency will refrain from imposing or suggesting value judgements, unless a well-understood system is in place to determine when and how to make those calls.

47.4 Process of Data Transformation

Ensure that when collecting data (i.e., recordings) you are taking all precautions to obtain data that is complete (i.e., clear and audible) as data collection episodes (interviews, focus groups) are usually a one-time-only chance to ‘get it right’. Consider:

Recording Device(s). Hand-held digital audio recorders are preferable for ethical and technological reasons. Particular models that throughout history have fared well are Olympus WS-853, Philips VoiceTracers, and Sony recorders (Best Reviews Guide, 2022; Blair, 2021). Sufficient, common file types include .mp3, .m4a, .wma and .wav files. DSS, MPEG and QuickTime movie files (.mov) have been found to be less universally playable. Dictaphones and older devices are not recommended due to poor quality outputs. Recording with cellphones is not advised as some ethics boards are uncomfortable and uncertain about who has access to the data on the device. File types can also be atypical and harder to extract depending on the type/brand of cellphone.

Number of Recorders. Quite simply, bring as many recorders as needed to ensure everyone participating will be heard/recorded. Multiple recorders ensure the proper capturing of sufficient data and also safeguard in case something happens to one or more of the recordings (i.e., lost, deleted, malfunction, insufficient recording quality). This author suggests having two recorders for one-on-one interviews, and three recorders at focus groups or larger meetings.

Placement of Recorders. Place recorders as close to the participant (s) and equidistant between them (for multiple participants). Ideally, it is best to place recorders in low visibility locations that are close to the participant; people may be more candid when the recorder is not in plain sight. Locate ledges or rims underneath desks and tables where recorders can be placed so they are out of sight but still centrally located for sound pick-up. If the audio quality is poor and there is no hope of a redo nor any supplemental sources (i.e., notes taken), a last resort

may be file editing programs such as Audacity (Crook, 2021) software to help amplify or distill sound and reduce white noise in audio files.

Next, be sure to align data management practices with the applicable behavioural research ethics boards' standards and policies (Government of Canada, 2018).

File Transfer. Files should be uploaded to a secure space immediately after being collected. For academic researchers, university-provided research storage platforms are ideal (i.e., DATASTORE) (University of Saskatchewan, 2021a, b). Institutional systems or university-provided department or individual file storage solutions are also preferable for data security (i.e., Jade, SharePoint, Cabinet, OneDrive, etc.) (University of Saskatchewan, 2021a, b). Removable storage devices should only be used for temporary storage or transfer of data (University of Saskatchewan, 2021a, b) and should be encrypted (e.g., external hard drives, USBs, CD, DVD, etc.) (Nik, 2021).

Project Tracking. Whether a project involves five interviews or 500, all files pertaining to the same project should be tracked together (Excel spreadsheet works) noting file names, date of interview, when the transcriber (s) received the file, duration of files, how long it took to transcribe each file, and also how long it took to review the files. Tracking should be kept as up-to-date as possible throughout the data collection and transformation procedures. It will help to ensure a maintained budget and pinpoint where potential bottlenecks may occur.

Analytical Considerations. Researchers should think about stipulations for the analysis and, if outsourcing, make those known to the service provider (s). For example, does your analysis require a clean or full transcript? A clean transcript involves the omission of repetitive utterances deemed not meaningful to the data (um's, uh's, okay, etc.), typically encountered more so on the part of the interviewer (s) or moderator (s). Full transcripts are 'true verbatim' in that absolutely everything audible is typed out, including 'filler' words. More often, researchers choose a clean approach for both analytical and economic reasons. A full transcript takes longer and is typically required only for certain analyses (discourse analysis, for example) where the analytical focus is on 'how' things are said, as opposed to the usual substantive, 'what' has been said (i.e., thematic or content analysis). Do you want identifying information left in or removed for analysis? Are there any terms, jargon or acronyms that will come up that could be provided to the transcriber (s) to save time? These questions are best answered before transcription starts.

Budgeting. As a general rule, one-on-one interviews that are one hour in length may take up to four hours to transcribe, conservatively (for a clean version) (Matheson, 2007). A full version of a one-on-one interview that is one hour in length may take up to six hours to transcribe. Focus groups or multi-participant files may take up to seven hours per hour of audio (clean), and up to eight hours per hour of audio for a full version. If a project is longer-term (say 20 interviews being collected over a one-year period), then it is likely that one transcriber will suffice. However, where researchers find themselves having to get 30–40 files that could be up to an hour each transcribed in a month, then this may require a team of

3–5 transcribers and one quality assurance provider. If outsourcing, transcription may cost \$25–35/hour of typing (Canadian Hub for Applied and Social Research [CHASR], 2021).

Beyond having a strong individual or team dedicated to the project, the technical set-up for manual transcription may include the use of transcription software or equipment. So, the two styles of manual transcription that will be described are “free-hand” and “hybrid approach”.

Free-hand. From this author’s point of view, transcripts are produced by humans with the help of machinery, not the other way around. The actual act of transcribing can be as simple as opening an audio file on your device’s media player (VLC, Windows Media Player), having your word document open, and typing (IndianScribes, 2020). There are things you can do to make the painstaking and perhaps ‘old school’ way of typing more efficient. Plainly, being a fast and accurate typist is a bonus, though not always a natural ability. Typically, a typing speed of 50 WPM (with 95% or more accuracy) is an acceptable and reasonable baseline to expect from the average person. Lining up the media player so that your play/pause button is directly above the audio player icon at the bottom of your screen, is helpful and reduces the time it takes to toggle between media player and text document. Short-term memory only allows the average person to remember (*accurately*) five to ten seconds of dialogue at a time. A saving grace for the naturally fast typist (hopefully averaging 70 WPM+) is that most media players have a ‘playback’ or ‘speed’ function that allows one to ‘slow down’ the audio. In the hands of a fast and accurate typist, the average time it takes to type a one-hour file could be reduced by half with this approach. Just as data collection should be done in a quiet, private space, so too should transcription for both ethical and methodological reasons.

47.5 Hybrid Approach to Manual Transcription

It may be lucrative to adopt a hybrid approach where the advantages of human and technology are integrated in order to create a transcript. Express Scribe transcription software (NCH Software, n.d.) is useful, allowing individuals to control more incrementally the speed, volume, and automatic playback options for files. As an added bonus, there is no need to flip between the audio player and the document because they are embedded. Hot keys can also be set (they can with VLC player as well but, here there are more options) so as to aid efficiency of typing.

47.6 Foot Pedals and Manual Transcription

The final consideration is implementing a foot pedal. Infinity Foot Control pedals (AltoEdge, n.d., Sect. 47.1) have proven a trusted brand that can connect through a USB port and are compatible with software programs that might be employed for transcription (i.e., Express Scribe or VLC media player) (AltoEdge, n.d., Sect. 47.4

so long as the hot keys are designated. Foot pedals tend to compensate as another form of function keys. Media Player, for example, does not support hot keys, and so is not compatible with foot pedals.

Qualitative researchers are responsible for exploring and describing the human experience (Ritchie et al., 2014). There lies a challenge in between those two tasks; to be as accurate as possible in any restating, summarizing, analyzing and interpreting of the narratives we are privileged to learn from. Only when we encourage data that truly represents the feelings, understandings and perspectives of one another can we develop the truest most meaningful of insights that can be harnessed for the betterment of the larger whole. Despite continuous advances in technology, our capabilities to reiterate, process and make sense of our own data remain salient and powerful as ever.

47.7 Application of Manual Transcription

The persisting need for and effectiveness of human-led transcription is evident in the number of requests our unit (Canadian Hub for Applied and Social Research) (CHASR, 2021) receives on a weekly and sometimes even daily basis. It remains one of the unit's most heavily utilized services because researchers do not have the time, energy, resources or skills required to perform their own transcription. Transcription projects range in scope (one-on-one interviews, dyadic interviews, focus groups, meetings or workshops, sharing circles), size (lasting one week to one year), and topic (sexual harassment, food insecurity, job satisfaction, cannabis use, cancer survivorship, etc.). Working with the aforementioned efficiency aids (Express Scribe, foot pedals) and a student-transcriber staff trained and led by a quality control and qualitative research management team, we are able to turnover projects in the timelines needed by researchers while maintaining accuracy and efficiency in our work. Although there are factors that can make a particular project or transcript more or less difficult (speed or volume of speech, accents, the number of speakers, where the data was collected, heavy background noise, poor interviewing techniques, technical or discipline-specific jargon) we understand these are sometimes unavoidable or unintentional even in the best of circumstances. Being that qualitative research intends to learn about a human phenomenon or solve a social problem (Ritchie et al., 2014), inquiry into the human experience necessitates the human element wherever it may be of utility, particularly at the point of data transformation via manual dictation.

Engagement Activities

1. Compare and contrast voice recognition software (VRS) to traditional, human-led transcription. What are the advantages and disadvantages of each? Which might work best in your own work, and why?
2. If my project is anticipated to involve up to 30 interviews, around 60 min each, how much time will it take to transcribe all of them? What kinds of precautions

might I take during data collection to ensure transcription is easier for me later on?

3. What are the benefits of completing the transcription myself as opposed to outsourcing it? In what situations should I do it myself versus have a third party take care of it?

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Additional Reading

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48.1 Brief History of Melanesian Tok Stori Research

Melanesia includes five nation states, of which three share mutually intelligible creole forms of language: *Tok Pisin* (Papua New Guinea [PNG]), *Pijin* (Solomon Islands) and *Bislama* (Vanuatu). Language, identity and connection are interrelated in Melanesian societies so that the various forms of *Tok Pisin* allow language and cultural groups within and between nations to express themselves as *wantoks* (literally, language relatives). This is an element of ontology through which family and village-based connections have been “purposefully transformed” (Repič, 2011, p. 78) into a widened and layered approach to relationality. This is the context in which *tok stori* operates. Being a *wantok* through *tok stori* implies the creation of a negotiated understanding of the world through communication (Sanga et al., 2018). Consequently, *tok stori* offers to researchers an opportunity to follow a relational route that focusses on the connectedness of humanity in their investigations.

48.2 Tok Story as Methodology

If *tok stori* is understood as methodology as well as ontology, context is key. In village contexts, specific knowledge domains, sets of relationships and ways of storying are invoked in *tok stori* as practiced according to *kastom* [Melanesian culture] (Van Heekeren, 2014). At the more general end of the spectrum, Evans et al. (2010) said that in PNG *tok stori* is “an oral tradition where reflections on issues or problems are undertaken dialogically” (p. 83). Solomon Islands researchers

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Vella and Maebuta (2018) see it as “traditional orally transmitted Melanesian processes of discussion” (p. 10). Kabutaulaka (2015) saw *tok stori* as both rooted in Melanesia and as a central element in regional Melanesianism. Of special methodological interest for researchers operating outside of village contexts are the ways *tok stori* can interrogate practices and structures of Western origin as they operate in Melanesian contexts. This is because *tok stori* offers a methodological orientation which fosters the inclusion of things of significance to Melanesians; those of head and heart.

48.3 What Can *Tok Stori* Be Used to Study?

Tok stori can be used to study any area of human experience, particularly in a Melanesian context or in a context which seeks to embrace elements of Melanesian relationality as expressed through the *wantok* system. This is because *tok stori* is discursive, flexible, relational and processual, and will be recognized by those to whom the *wantok* system and storying are parts of everyday life.

48.4 Why Use *Tok Stori*?

Tok stori is a holistic approach which validates whole people so that emotions, for instance, can be expressed in ways that avoid the methodological separation of affect from experience. The spiritual domain is similarly integrated into *tok stori*. In addition, *tok stori* has the potential to clarify, intensify and validate relationships in authentic ways. Agreement is not sought; mutual understanding is prioritized so that, following *tok stori*, a clearer sense of who people are together, such as researcher and research contributors, is available. *Tok stori* can serve to minimize hierarchical power in relationships within the *tok stori* space and time because the aim is to develop the *stori* itself rather than to produce answers to questions set by one or another person. *Tok stori* is ongoing; storying can continue at other times and in other spaces by participants who have been transformed by the storying experience. *Tok stori* validates participants’ experiences and the positional knowledge these inform. Therefore, it honors the humanity of those involved.

48.5 Sample Domains for *Tok Stori*’s Use

Tok stori has been used as a methodology to create data while developing leadership (Sanga & Reynolds, 2019; Sanga et al., 2020a, b, c) and as a pedagogical process in school leadership contexts (Sanga et al., 2020a, b, c). The pedagogical potential of *tok stori* means that educational structures are amenable to *tok stori* as a methodology to create change as well as to allow institutional reflective self-examination. It has also been used as a way of investigating researcher experiences such as in relational positionality (Fasavalu & Reynolds, 2019). *Tok stori* has been

used in conference settings (Sanga & Reynolds, 2020), including as a variant on the traditional keynote (Sanga et al., 2020a, b, c), and as evaluation in international development projects in Solomon Islands (Paulsen & Spratt, 2020). *Tok stori* as a research method is very new in Melanesian-Pacific Islands scholarship.

48.6 Process of Melanesian Tok Stori Research

Because it sits in a relational ontology, *tok stori* as a methodology needs to be understood through relationships—it involves relational interactions in a safe relational space. Therefore, while the *tok stori* process invariably involves relationality, relational safety, storying, and shared space and time, each *tok stori* is contextually framed. However, some general procedural matters can be suggested for *tok stori* as a method to guide researchers.

- (1) The researcher should consider whether the relational circumstances exist that make *tok stori* an appropriate method.
- (2) The researcher may consult the *Tok Pisin* community to establish whose life expertise is valuable for investigating or developing the matter in hand.
- (3) Invitations may be given and negotiations may take place to convene the *tok stori*. These may be achieved through a broker, an established network, or by personal contact, depending on circumstances.
- (4) Attention should be paid to the fit between context and the process of *tok stori*. Ask and answer the following well: Is there a need for an initial statement about the subject? Is there a need for time for people's personal introductions and the development of trust before the subject of investigation is broached? Is it appropriate to set and communicate a time limit? Is there need and facility for relational development over a series of gatherings before the subject matter is specifically broached?
- (5) Convene *tok stori* in a circular or similarly inclusive space.
- (6) Begin with agreeing on protocol with participants. This can include ethics around collaborators' names and contact details, recording, data use and other matters. Using agreed-upon recording mechanisms, capturing all *tok stori* "evidences" including silences and emotional expressions is also important.
- (7) Make space for talking around the circle so that joint knowledge construction takes place.
- (8) Conclude *tok stori* by thanking all and advising collaborators of means and schedules of maintaining contact and relationships.

48.7 Strengths of Melanesian Tok Stori Research

Tok stori admits the whole person—heart and mind. *Tok stori* admits emotions. It is a space where unimagined perceptions, understandings and experiences are

included and therefore legitimized. It dignifies people in-context and intensifies relationships, valuable for the future. *Tok stori* is sensitive to positional perceptions, honors individual understandings and experiences, and, is creatively storied.

48.8 Limitations of Melanesian Tok Stori Research

Tok stori requires time and space and may confound inquiries which seek limited or narrow fields of information. It relies on the development or pre-existence of trust and community, can be relationally exhausting and/or demanding, and, requires an understanding of the Melanesian mind and the languages of communication.

Engagement Activities

1. Identify some of the contextual benefits of using a tok stori approach
2. Discuss the potential roles of the following in a productive tok stori:
 - (a) emotions
 - (b) relational warmth
 - (c) silence
3. Consider the way positionality might be understood in tok stori research and how such thinking might inform discussions of positionality more generally.

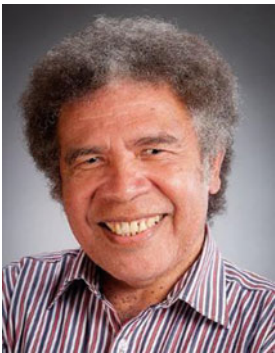
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Online Resources

- An example of a tok stori about Pacific relational concepts conducted online. <https://www.youtube.com/watch?v=pQQ4WyrTAFk> (1hr 43 mins)
- An example of a tok stori in an online conference setting. <https://www.youtube.com/watch?v=RVreGekoaPw&t=1401s>
- A repository of online tok stori on art in the Pacific region. <https://www.tetaumatatoaiwi.org.nz/moana-oceania-tok-stories/>
- A repository of online tok stori on subjects such as Melanesian ethics and talanoa <https://ocies.org/ocies-community/>



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49.1 Brief History of Métissage

“Métissage” comes from the Latin “mixtus” meaning “mixed,” describing a cloth woven from two different fibres (Worley, 2006). It suggests, according to Chambers et al., (2008) “the ability to transform and, through its properties of mixing, opposes transparency and has the power to undo logic and the clarity of concepts” (p. 141). Through analyzing the geo-cultural and linguistic hybridity of Caribbean identity, Glissant (1989) created a type of Métis sage, by exploring concepts of individual and mixed identities, group consciousness, language, and place. In education research, Zuss (1997) used métissage as a research praxis to analyze autobiographical or ‘life-writings’ texts to explore identities, emphasizing heterogeneity and cross-cultural, cross-referential, balanced relations of knowing and being.

In these earlier practices, métissage was used by solo researchers or writers as a construct and method to weave together suppressed or lost wisdoms, traditions, histories, and languages of cultures local to the researcher or writer, often with autobiographical material shared through stories and oral tradition (Lionnet, 1989; Zuss, 1997).

49.2 The Methodology of Métissage

Métissage has emerged as both a theory and a praxis, a political praxis that resists both the fear of mixing and desire for a pure form of research (Zuss, 1997), and

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as a writing praxis (Lionnet, 1989). Métissage as a process is iterative and multifaceted, involving writing, discussing, braiding, re-writing, and reflection that brings out differences and complexities and encourages challenges of assumptions (Cox et al., 2017). The methodology allows researchers “to imagine and create plural selves and communities that thrive on ambiguity and multiplicity” (Chambers et al., 2008, p. 142), affirming differences rather than polarizing them. It resists conventions of discrete or divided disciplines and their traditions for conducting research, while paying deference to individual and collective contexts and the interrelatedness of traditions (Chambers et al., 2008; Donald, 2009, 2012; Lowan, 2009; Lowan-Trudeau, 2012, 2015). Researchers Chambers (2004) and Donald (2009) have used métissage in this fashion when working alone; however, have also juxtaposed their texts when working collectively to show differences and affinities that resonate in areas of culture, history, politics, language, and social backgrounds and experiences. Métissage is interdisciplinary, committed to blurring lines between textual types, identities, and genres (Donald, 2009). Use of métissage signals a commitment to negotiate and reach beyond racial and binary categories of difference that essentialize and segregate identities (Donald, 2009).

Used in post-structural, post-colonial and curriculum research and teaching contexts, métissage, is a counternarrative to the grand narratives of our times, a site for writing and surviving in the interval between different cultures and languages ... [and] mixes binaries such as colonized with colonizer, local with global, East with West, particular with universal, feminine with masculine ... and theory with practice. (Hasebe-Ludt et al., 2009, p. 9).

Métissage invites engagement and exchanges between researchers and participants to discover threads of relationality, traced through multiple and mixed identities from sharing of stories, histories, perspectives and understandings, written or oral (Hasebe-Ludt et al., 2009). It involves a braiding together of histories and stories in a collaborative practice with multiple researchers, or for the individual researcher, an interpretative research approach to examining and weaving together written and oral materials and ideas.

Primary textual materials that are autobiographical and particular to locales called ‘life writing’ (Hasebe-Ludt & Jordan, 2010) have been used in métissage by curriculum researchers to promote “emancipatory projects of learning and teaching by attending to the ways that life writing constantly explores, contests, and negotiates the imaginative possibilities of knowing and being in the world” (p. 2), providing an ongoing dialogue between the researcher, text, readers/listeners and world. Further, Hasebe-Ludt and Jordan (2010) contended that using auto/biographical, life writing inquiry which draws from “literary, poetic, artistic, Indigenous, feminist, spiritual, and other related epistemological and wisdom traditions” (p. 1) has potential to lead researchers to new levels of personal wisdom.

49.3 Related Methods to Métissage

Donald (2009) developed Indigenous Métissage as a “interpretive sensibility” (p. 23) using it as a framework for his dissertation, mixing and juxtaposing assorted stories in relation to each other to braid new stories about relationships between Indigenous and non-Indigenous people in Canada through improved curriculum delivery in K-12 and post-secondary classrooms.

Burke and Robinson (2019), as Métis scholars, used métissage as an Indigenous research praxis because it offers a “framework for creating an Indigenous research design that enables each researcher to explore and then centre their personal and community values and beliefs” (p. 152). Similarly, Lowan-Trudeau (2012, 2015), a Métis researcher and educator, used métissage as an interpretive Indigenous approach to environmental education research, bringing together Indigenous and non-Indigenous educators as study participants.

49.4 What Can Métissage Be Used to Study?

It is important to note that métissage is not exclusively an Indigenous research methodology, although it has been taken up by some Indigenous researchers. It can be used by researchers who aim to “interweave different, even contradictory, realities and lived experiences and to explore and challenge dualistic notions” (Burke & Robinson, 2019, p. 152) and is open to use by scholars and researchers in fields and disciplines beyond education, such as anthropology, literary studies, fine arts, and interdisciplinary fields such as Indigenous Studies and Women’s Studies (Hasebe-Ludt et al., 2009).

49.5 Why Use Métissage?

Métissage is a strategy for our precarious times, particularly in colonial spaces (Glissant, 1989; Lionnet, 1989), an approach that explores and honours tensions (Burke & Robinson, 2019). Lowan-Trudeau (2012, 2015) argued for the use of métissage as a theoretical paradigm as it has space to blend knowledge, identities, and ways of knowing and thinking, wherein different understandings of areas of interest can be researched in a way that produces relevance for many people; this way of approaching research also discussed by Kincheloe and Steinberg (2008), Kovach (2010), and Smith (1999).

Donald (2012) argued the use of métissage can support more complex understandings of human relationality “that traverse deeply learned divides of the past and present by demonstrating that perceived civilizational frontiers are actually permeable and that perspectives on history, memory, and experience are connected and interreferential” (p. 534). Hasebe-Ludt and Jordan (2010) suggested métissage has the power to “get us a heart of wisdom” (p. 2).

49.6 Processes of Métissage

A researcher begins using various methods to gather data in written form which may be from history books or entries, archives, interviews, institutional documents, curricula, diaries, biographies, autobiographies, drawings, photos and oral forms such as narratives, histories and interviews (Burke & Robinson, 2019; Donald, 2009; Lowan-Trudeau, 2015). The researcher's next steps include weaving a new story, largely dependent on the individual's choice of methods and guiding concepts, or symbols.

In curriculum inquiry, multiple researchers may craft autobiographical writing to research and garner new insights (Hasebe-Ludt & Leggo, 2018). Lead researchers in the collective, braid the strands to retain the distinctiveness of individual voices and alongside, create a new text, one that "illuminates the braided, polysemic and relational character of our lives, experiences, and memories, as well as the interconnections among the personal and public realm" (Chambers et al., 2008, p. 142). The braiding may be guided by initial themes identified by the researchers and then adjusted and adapted as other themes are illuminated by the process (Hasebe-Ludt & Jordan, 2010). Editing the final product is collective work with drafts exchanged in person or electronically. The results highlight the differences and create a new, nodding to the past while looking to new relationships and harmonies. Braiding becomes a narrative interpretation as well as an individual and collective effort of representing, and then reporting the research (Hasebe-Ludt et al., 2009).

Final emerging products may be individual autobiographical writing and reflections on the process, along with individual writing combined to form a script for reading, live performance, audio, video, with creation or additions of photographs, drawings, paintings, sketches with the text. Literary genres created might be narratives, poetry, memoirs, postcard essays or combinations of these (Chambers et al., 2008).

49.7 Strengths and Limitations of Métissage

In the tradition of Lionnet (1989), métissage allows researchers to come to new understandings of themselves and others in meaningful and hopeful ways, and as Hasebe-Ludt and Jordan (2010) saw it, invite fresh insights so needed in our current times. The seeking of new stories through empathetic inquiry works toward reconciliation and retribution, especially between histories and identities of Indigenous and non-Indigenous people in Canada (Hasebe-Ludt & Leggo, 2018). Métissage's current use is focused on curriculum theorizing, primarily in Canada; however, beyond this work, there has been limited research and awareness by scholars and academics of the methodology to date (Burke & Robinson, 2019).

Engagement Activities

1. In qualitative research, researchers are the instruments of the research; however, in métissage, the researchers may also be the *site* of the research. What complexities does ‘researcher as researched’ introduce into a study?
2. In what ways could generalizability be generated with a study using métissage methodology?
3. Investigate the practice and process of reflexivity and consider why it would be a vital part of using métissage as a methodology.

49.8 Scenario

Three education scholars with differing research interests—ecojustice, Indigenous languages and decolonizing teacher training, decide to undertake a study using métissage to explore their thoughts on unsettling traditional research methods, decolonization, and race. How might they decide on their framing questions? Once they have talked and written about their responses, how might they weave the results together? What do you anticipate they might learn about in the process of using métissage as a research methodology? To view results of a similar scenario, see: Thomas, C., Benson, N., & Lemon, M. J. (2020). (Be) Coming together: Making kin through stories of language and literacy. Using métissage as a research praxis. *Language and Literacy*, 22(1), 39–58. <https://journals.library.ualberta.ca/langandlit/index.php/langandlit/article/view/29515>

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For Further Reading

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Online Resources

Textiles and Tapestries. Narrative Métissage—a sample study https://equitypress.org/textiles_tapestries_self_study/narrative_metissage

Narrative Inquiry Research—video; key points to employ with métissage methodology https://www.youtube.com/watch?v=-cjp_-JbSOU



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50.1 Brief History of Metaphor Analysis

Metaphorical language, as a form of interpretation of meaning, entails the use of figures of speech, like metaphors, analogy, simile, or synecdoche, to make implicit comparisons where a word or phrase that is ordinarily used in one domain is applied in another domain (Ignatow & Mihalcea, 2017). Analysis of metaphorical language was developed based on Lakoff and Johnson's (1980, 1999) seminal work on cognitive linguistics that is better known as a theory of metaphor. In their work, these scholars categorized metaphors into *metaphorical concepts*. These linguistic concepts can be defined as "understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete)" (Kovecses, 2017, p. 13). As such, using metaphor analysis, researchers can search for metaphors in a variety of texts and derive meaning from them (Pitcher, 2013). The terms "metaphor analysis," "metaphoric analysis," and "metaphor analysis" are used interchangeably in the literature. For consistency, the term "metaphor analysis" is used throughout this chapter. Metaphor analysis has previously identified metaphors as rhetorical instruments, effective therapeutic tools, and more recently as concepts used for qualitative research processes (Schmitt, 2005). Additionally, metaphor analysis allows the researcher to analyze text both scientifically and creatively to reconstruct one's interpretation of a concept (Chenail, 2012).

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50.2 Description of Metaphor Analysis

A metaphor is a linguistic concept in which a word or a phrase conveys an image (Pitcher, 2013). Metaphors are used to effectively represent actions, place a spotlight on a particular concept, or even contrast two independent ideas (Schmitt, 2005). While authors may use metaphors strategically, it is also important to note that the use of metaphors can also be an unconscious process (Schmitt, 2005). As a result, metaphors are found frequently throughout a piece of work.

According to Lakoff and Johnson (1980), a metaphor is composed of three independent parts. The first part is the physical *lexical unit*, most often a single word that is being referenced in the text. At times, a lexical unit may also be in the form of a compound word or short phrase (Schmitt, 2005). This lexical unit refers to the word or phrase but challenges a researcher to consider the meaning, as a whole; not purely in the context in which it was found. The second component is the *source area*. The source area refers to the literal meaning of the word. The researcher needs to consider the sensory and cultural components associated with the lexical unit (Pitcher, 2013; Schmitt, 2005). Finally, the third component, the *target area*, involves applying the metaphor, as a whole, into the context of the text itself (Schmitt, 2005). In conducting a metaphor analysis, a researcher can consider the meaning of a lexical unit, as a whole, as well as in the context of the text. Furthermore, metaphor analysis process involves forming metaphors into concepts which illustrate the relationship between the target domain and the source domain (Lakoff & Johnson, 2003).

50.3 Purpose of Metaphor Analysis

The purpose of metaphor analysis for qualitative research is to develop a better understanding of complex structures and lexical units. “Systematic metaphor analysis attempts to reconstruct models of thought, language and action” (Schmitt, 2005, p. 386) to make language more accessible. Furthermore, metaphor analysis outlines metaphorical patterns and can shed light into the frame of reference of the author and the piece of work. Thus, metaphor analysis aims to reduce the complexity of qualitative data to manageable proportions and bring out clearly defined patterns, and as a result, present qualitative research findings in a clear fashion (Pitcher, 2013; Schmitt, 2005).

50.4 Processes of Metaphor Analysis

Pitcher (2013) noted that most researchers use their intuition to find the metaphors. However, this approach is not sufficiently rigorous or repeatable, since different researcher’s intuition may identify different words as metaphors. Therefore, several systematic approaches to metaphor analysis have been noted.

Schmitt (2005), one of the prominent scholars of this particular qualitative research method, outlined five detailed steps for conducting metaphor analysis.

Step 1: Pinpoint the target area. The first step involves setting the stage for the research. To do this, researchers need to contextualize their research by creating a research topic and selecting appropriate research questions. Researchers will also want to understand why metaphor analysis is an effective method for their topic and outline the appropriate methodology. This includes selecting a source text to analyze.

Step 2: Collect the background metaphors broadly and non-systematically. Once researchers understand what information they are trying to collect, and have read through the source text, it is important to create a list of metaphorical concepts that may arise throughout the document. Once the list is created, researchers should consider the cultural context of the topic and consider which metaphors may be missing from their initial list.

Step 3: Identify and analyze the sub-groups systematically. Researchers are required to go through the source text word-by-word in order to analyze the metaphors that exist. The text is then sorted into metaphoric concepts. This step is completed in two distinct stages. In the first stage, the research identifies the metaphoric concepts as they go through the text and create a list. The description of the metaphoric concepts is also outlined on the list. In the second stage, the researcher interprets the metaphoric concepts and grounds it by exploring its meaning.

Step 4: Reconstruct the original metaphor. In this step, participants compare the meaning of the metaphoric concept that they extracted from the text to the history of the metaphoric concept that exists.

Step 5 Triangulation. The final step involves triangulating the data. This can be done by calling upon multiple research methods to analyze the source data.

Steger (2016) developed a similar, but different three-step procedure for metaphor analysis. According to Steger, the most important step is to find all the metaphors in the text by some method that ensures full, accurate, and reproducible inclusion of metaphors.

The Praggeljaz Group (2007) provided a more prescriptive, and arguably more objective, method of finding the metaphors in a transcript or other written material called the Metaphor Identification Procedure (MIP). The following basic steps entail this approach: (1) read the entire text—discourse to establish a general understanding of the meaning; (2) determine the lexical units in the text—discourse; (3) identify the meaning of the lexical unit in the context of the whole; (4) determine if the lexical unit has a more basic contemporary meaning in other contexts than the one in the given context; and, (5) if it does, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it. If true, then the lexical unit is metaphorical.

Finally, it is important to note that while metaphor analysis has historically been conducted manually, researchers have developed automated programs to search for

metaphors in texts (Ignatow & Mihalcea, 2017). Various QDA (qualitative data analysis) software programs allow researchers to locate metaphors that they may otherwise miss.

50.5 Strengths and Limitations of Metaphor Analysis

Scholars have drawn attention to the strengths of using metaphor analysis. First, this method can be used by scholars in varying disciplines and employed in multiple contexts (Ignatow & Mihalcea, 2017). Metaphor analysis is not limited to one type of text, it can be used with journals, books, theoretical materials, legal documents, and other documentation (Schmitt, 2005). As researchers can reference a variety of different sources, they can strengthen and verify their analysis. Second, metaphor analysis can be used in conjunction with other qualitative methods, which can increase the construct validity and the credibility of their research (Schmitt, 2005). Finally, metaphor analysis is effective as it serves as a conduit to make meaning of complex information (Steger, 2016). In doing so, texts can be more easily explored and understood by various stakeholders.

Researchers highlighted two limitations to consider when using metaphor analysis. The first limitation refers to subjectivity (Ignatow & Mihalcea, 2017; Pitcher, 2013; Schmitt, 2005). As researchers bring forward their personal lens to their work, it is possible to interpret metaphors incorrectly. Moreover, researchers may miss metaphors as they may not attach importance to some of them (Pitcher, 2013). To mitigate this factor, researchers can strive to ensure trustworthiness by documenting their research steps and provide a rationale for the decisions that they make; encourage interrater reliability, when accessible, and; follow the outlined procedure for analysis (Schmitt, 2005). The second drawback to using metaphor analysis refers to cultural context (Pitcher, 2013; Schmitt, 2005; Steger, 2016). While scholars have drawn attention to the importance of examining the source culture of a metaphor, some researchers may have limited awareness or understanding of culturally-salient information. While researchers can look up metaphors, they may encounter misinformation on the meaning of a metaphor. Additionally, whereas a metaphor may be understood as positive in one culture, it may also have a negative connotation in another culture, and vice versa (Schmitt, 2005). To mitigate this limitation, researchers should strive to apply a cultural lens when analyzing their data, and consult suitable individuals when it is appropriate (Steger, 2016).

50.6 Application of Metaphor Analysis

The following passage consists of metaphors related to the topic of education. The metaphors are highlighted in the text.

Education is one of the most important **gifts** that we can give to our youth. It creates a **passageway** in which knowledge can be transferred to a student. Education **bridges the gap** between what the students knew previously to what the student has the potential to **unwrap** in the future. Once the student is **exposed** to the new information, they can take a **snapshot** of the information and use it and **build a solid foundation** of knowledge.

The metaphors used to describe the topic of education are gifts, passageway, bridges the gap, unwrap, exposed, snapshot, and build a solid foundation. These metaphors can be grouped into three metaphorical categories.

1. Travel: Metaphors that refer to transportation
Passageway, bridges the gap, build
2. Present: Metaphors that refer to receiving something
Gifts, unwrap
3. Photography: Metaphors that relate to taking or processing photographs
Exposed, snapshot

Engagement Activities

1. Identify three metaphors that fit within a topic that you are interested in researching. Consider how these metaphors can strengthen your argument.
2. Explore if the metaphors identified in number one above can be implemented cross-culturally. If not, apply a cultural lens to consider if other metaphors can appropriately reflect the concept you are intending to explain.
3. Refer to a recent piece of work that you have written. As you read through your writing, identify areas in which adding metaphors may be effective.
4. Refer to a piece of writing (journal article, book, poem, song) and identify the metaphors used. Consider the role of metaphors in the text.

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Online Resources

- The art of a metaphor—Jane Hirshfield (5 ½ minutes):<https://www.youtube.com/watch?v=A0edKgL9EgM>
- Metaphors we live by: George Lakoff and Mark Johnson (12 minutes) <https://www.youtube.com/watch?v=IYcQcwUfo8c&t=8s>
- Qualitative data analysis—Closet metaphor (14 ½ minutes) https://www.youtube.com/watch?v=j1wj_BbK5Ec
- 200 short and sweet metaphor examples <https://literarydevices.net/a-huge-list-of-short-metaphor-examples/>



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51.1 Brief History of Narrative Inquiry

Qualitative research practices involving narratives can be traced back long before narrative inquiry acquired its name and the field of inquiry gained a much greater audience (for historical accounts of narrative inquiry emergence, see: Bruner, 1986; Geertz, 1983; Martin, 1986; Polkinghorne, 1988; Sarbin, 1986). However, it was Connelly and Clandinin (1990) who popularized and situated narrative inquiry as both a methodology and a conceptual framework within the broad scope of qualitative research based on their own experiences. They were also influenced by Dewey's reflections about experience as educational transformer. Narrative inquiry as a study of human assumptions about interpretation and human action fits well within the interpretive naturalistic approach of qualitative research. It further highlighted the need for research complementary to the longstanding (yet not without limitations) practice of quantitative research (Denzin & Lincoln, 1994). Furthermore, increasingly in qualitative research, there is an agreement that "a strong autobiographical element often drives the research interest" (Marshall & Rossman, 1999, p. 28), which is changing the conversation about researcher bias, previously viewed as suspect and therefore something to eliminate or mute.

Distilling the concept of narrative inquiry to a short overview is challenging, in part because of its dual purpose as a methodology and a conceptual framework, and in part because the variations of its use are diverse. Some scholars utilize narrative inquiry as the conceptual framework only, others the method only, and yet others ascribe to both, invoking deep ontological and epistemological discussions of the nature and being of storying. Others choose narrative inquiry as a means

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to capture rich data through stories. What is common among narrative researchers is the focus on stories or narratives or descriptions of a series of events (Pinnegar & Daynes, 2007). It is this attention to analyzing and understanding stories lived and told that situates narrative inquiry as a qualitative research methodology. Essentially, narrative inquiry entails reconstructing a person's experience both in relationship to the other and to a social milieu (Clandinin & Connelly, 2000). In this chapter, we provide key elements of narrative inquiry as a qualitative research methodology which can help guide scholars towards further examination based upon their purposes and interests with narrative.

51.2 Description of Narrative Inquiry

Narrative inquiry is defined as the study of experience as story which “as a methodology entails a view of the phenomenon. To use narrative inquiry methodology is to adopt a particular view of experience as phenomenon under study” (Connelly & Clandinin, 2006, p. 375). It is based on the belief that human experience is basically a storied experience, that humans live out stories and are story-telling organisms (Connelly & Clandinin, 1999). Narrative inquiry proponents believe that “one of the best ways to study human beings it to come to grips with the storied quality of human experience, to record stories of educational experience, and to write still other interpretative stories of educational experience” (p. 132). Three common places of narrative inquiry—temporality, sociality, and place—are deemed to exist, demonstrating the complexity of the relational composition of participants' lived experiences both inside and outside of an inquiry, as well as showing the future possibilities of their lives (Clandinin & Huber, 2010). Narratives can also be analyzed through the past-present-future continuum, focusing on relationships and interactions and situating them in a particular context (Craig, 2014).

51.3 Methods to Narrative Inquiry

Autobiography, autoethnography, biography, case study, ethnography, life history, and portraiture all share some common ground with narrative inquiry because of their multifaceted focus of inquiry that seeks to capture embodied experiences of personal and cultural, and in the fluid nature of analytical processes that shift from researcher to participant, resulting in a layering of writing (Ellis & Bochner, 2000). Similarly, these types of research may be carried out as narrative inquiries. Ethnography, which examines sociocultural aspects of communities, utilizes descriptions, vignettes, and even other forms of storytelling. Van Maanen (1988) introduced the concept of ethnography of storytelling. Case studies, which probe deeply into phenomena and explicate these as a case, utilize descriptions and stories. Life history often uses multiple instruments to flesh out a comprehensive account of one person's life. Other methods with a keen focus on storytelling, arts-based and dialogic

methodologies may also resonate with narrative inquiry. Many of these methods have relational components, inviting a dialogic interchange between researcher and participant. Photo novella, or “picture stories” (Hurworth, 2003), for example, involves a dialogic conversation between study participants, their photographs, and researchers. At the intersections of these dialogues, stories emerge. Extending its purpose from pictures as stories to societal transformation is the concept of photovoice (Wang & Burris, 1997) in which participants may record, analyse, discuss, and address societal concerns with photos.

51.4 What Narrative Inquiry Can Be Used to Study

Narrative inquiry resonates with people personally as well as intellectually because “professional and personal experience is naturally storied; telling or writing stories are prime human ways of understanding, communicating and remembering.” (Bolton, 2006, p. 203). These stories become “social artifacts, telling us as much about society and culture as they do about a person or group” (Macintyre, 1981, p. 105). The narrative inquirer “becomes an active presence in the text” (p. 105) and as such, is in a dialogic relationship with participants and data analysis. Dewey elaborated on the role of the researcher as becoming a part of the story,

If the living, experiencing being is an intimate participant in the activities of the world to which it belongs, then knowledge is a mode of participation, valuable in the degree in which it is effective. It cannot be the idle view of an unconcerned spectator. (Dewey, 2012, p. 393)

51.5 Suggested Domains for Narrative Inquiry Use

Narrative Inquiry is common in education, the Social Sciences, Humanities. More specifically, research on identity, culture, psychotherapy, as well as research in cross-cultural and organizational contexts are aptly suited to Narrative Inquiry, if the embedded lived experience is at the essence of the inquiry.

51.6 Why Use Narrative Inquiry?

Since its inception, narrative research has become increasingly cross-disciplinary (Riessman & Speedy, 2007). Because Narrative Inquiry is a “reflective relational research methodology” (Taylor, 2007, p. 48) and inspired by Dewey’s (1938) notions of “experience”, the method attempts to convey meaning-making through the exploration of embodied lived experiences. The researcher may believe that the issues being studied “are part of the individual’s life narrative and it is through the telling and retelling of their stories that ... insight into the experience lies” (Taylor, 2007, p. 49). “By listening and writing stories of experiences, reliving

those experiences in the telling, and then rewriting the stories again as we inquire into them, researchers gain insight” (Taylor, 2007, pp. 49–50).

51.7 Narrative Inquiry Use in Education

Because education involves the praxis of educational theory and human interaction, it is not surprising that Narrative Inquiry appeals to education researchers. Clandinin and Connelly (1999) outlined several possible areas of application of narrative inquiry within the educational research field. Elbaz-Luwisch (2007) traced a significant body of narrative inquiry produced over two decades of studying the lives of teachers and the practice of teaching in K–12 settings around the world. She argued that the main challenges to be confronted in the future narrative inquiry research in education stem from the nature of narrative inquiry as personal, engaged inquiry that seeks to share the experience of life in classrooms, learn from it directly, and represent it in ways that are respectful of participants, faithful to the nature of their experience, and useful to practitioners in furthering the good of their students.

51.8 Process for Narrative Inquiry

Narrative inquiry takes on many forms and processes. It departs from research that is bound by chronology and linear structures. It is iterative and fluid in nature, thus so are its processes. Yet this method requires several structural considerations. A working structure, which is by no means the only way to proceed, is described below.

Map out conceptual frameworks. Regardless of whether one chooses Narrative Inquiry or another foundation for their conceptual framework, Clandinin (2013) advised to allow for fluidity within the design. Specifically, she suggested “framing a research puzzle” (p. 42) rather than specific research questions. Narrative Inquiry needs to make space for the stories of the participants, who will influence the overall narrative. A puzzle allows for the research to be in a cyclical state of “a search, a ‘re-search,’ a searching again” (Clandinin & Connelly, 2000, p. 124).

Delimit selective area(s). There will always be multiple perspectives that can influence any given story, so the researcher must make some critical decisions about the story of their inquiry before delving into the stories of participants. As an investigator, it is important to respond to the questions of *so what* and *who cares* before designing a Narrative Inquiry study (Clandinin, 2013).

Entering in the Midst. Riessman observed that “stories don’t fall from the sky” (2008, p. 105). Both the researcher and the participants have whole lives before, during and after the research study. They agree to “enter the study while in the midst” (Clandinin, 2013, p. 43) of the many other narratives unfolding. Clandinin emphasized that narrative “inquirers need to pay close attention to who we are in the inquiry and to understand that we are a part of the storied landscapes

we are studying” (2013, p. 24). It is also important for the narrative inquirer to commit to meeting participants, not just in the timeframe of the interviews, but to be present temporally throughout the inquiry process. To this end, it is advised that researchers “carefully engage in intensive autobiographical narrative inquiries ... to understand how the participants we have imagined can shape the inquiry” (Clandinin, 2013, p. 43).

Iteration. Narrative Inquiry is not necessarily chronological; sometimes the inquiry space is relational and iteratively negotiated between inquirer and participants (Clandinin, 2013). As with other research methodologies, Narrative Inquiry instrument design requires planning; however, fluidity in the design may better serve the unfolding and recording of the stories. Interviews in Narrative Inquiries are often in the form of conversations in which the interviewer must be responsive to the stories as they are unfolding. Because of this, interviews tend to be more flexible and open-ended than semi-structured ones, although the conversations may use structured prompts as a starting point. Instruments may include props such as artifacts to help bring out stories (Taylor, 2007). Field texts, recorded by the researcher, can include “selective reconstructions of field experiences and thereby embody an interpretive process” (Clandinin & Connelly, 2000, p. 94). The instruments themselves may be designed to invite reflection and symbolism into the narrative. Some examples would be memory box (Connelly & Clandinin, 1999), reflex journals, and participant observation (McMillan & Schumacher, 2010).

Member checking. Once narratives have been written by the researcher, whose interpretation will necessarily include elements of their own narrative(s) in their perspectives, member checking is a critical step in ensuring the study’s integrity. Clandinin and Connelly (2000) called for researchers to share the narratives and the researchers’ analyses of narratives with their participants, asking, “Is this you? Do you see yourself here? Is this who you want to be when read by others?” (p. 148).

51.9 Strengths and Limitations of Narrative Inquiry

Narrative Inquiry has the potential of engaging its readers personally as well as intellectually. A study with Narrative Inquiry can evoke powerful engagement and thus makes ingredients for compelling arguments in social science research. Because “we live storied lives on storied landscapes” (Clandinin & Connelly, 2000, p. 8), the narrative inquirer may engage the reader, who may be moved by the stories within the research. Narrative Inquiry may also elicit important conversations, which can propel social action and policy change, not to mention inspire research movements.

On the other hand, one will never be able to tell the whole story. The multi-narrative novel *The God of Small Things*, which illustrates the influence of narrators’ perspectives and selectivity, opens by citing John Berger’s caution: “Never again shall a single story be told as though it were the only one” (Roy, 1997, epigraph). Experience “is always more than we can know and represent in

a single statement, paragraph, or book. Every representation, therefore, no matter how faithful to that which it tires to depict, involves selective emphasis of our experience” (Clandinin & Rosiek, 2007, p. 39).

Narrative Inquiry is not amenable to generalizability. Doing so would risk reductionism or decontextualization. Polkinghorne noted that,

in qualitative research there is a general push to provide taxonomies and conceptual systems and so on which sort of look for commonalities across interviews and other things. And my own point there is, I think that narrative is quite different, that it really deals with individual lives. (as cited in Clandinin & Murphy, 2007, p. 633)

Researchers must be careful not to draw hasty generalizations and be transparent about the contexts in which findings occur.

51.10 Application of Narrative Inquiry

We have used narrative inquiry in a number of research studies. Below is an example of a narrative that blends excerpts from the field notes, reflex journal, and interview from one of the researcher’s recent study on teacher acculturation. The narrative combines the landscape or context, in which the researcher and participant find themselves, and the participant’s lived experiences of acculturating overseas:

It’s a hot morning. I proceed into the school, where the principal greets me with a smile, then shows me to the room where I will be conducting the interviews. The room is clean, clinical, and white, with the splash of some colourful art, posters, and furniture. I set up my materials, and shortly, Hayley arrives. Hayley is a young, upbeat, energetic teacher. She has been teaching at Warmly International School for 2 years. This is her second time living in another country as a sojourner. She had spent two years teaching in a European country, where she met her partner, also a teacher. She shares with me some stories about her initial months in Malaysia:

When I came here, my best friend was working at this school and my partner also came with me. Having those two people, someone to live with and then share that experience and then also a friend that I could confide in as well, made it quite easy. There were some elements of culture shock. I think the biggest one for me was being comfortable feeling uncomfortable in some situations. The first time I went down[town], people were saying *selfie, selfie*. I thought they meant to take a picture of them, but actually they wanted to take a picture of me, because I’m Caucasian, I have blonde hair. It made me feel uncomfortable because I wasn’t used to having so much attention.

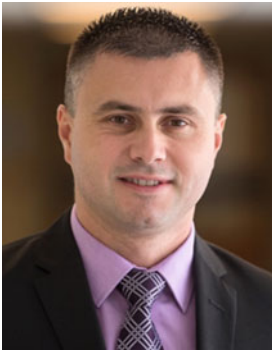
Engagement Activities

1. Identify a phenomenon that could be examined through the stories of lived experiences?
2. If you were to undertake a narrative inquiry of this phenomenon, what types of details would it be important to note to ensure the story of the lived experience is captured?
3. Make a list of research instruments that would be useful to this narrative inquiry.

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52.1 Brief History of Naturalistic Decision-Making

The Naturalistic Decision-Making (NDM) method came to being in 1989 but originated from Klein's research into the decision-making process of 'fireground commanders' in the US military in the 1980's (Gore et al., 2015; Klein, 2008b). In 1988 the US navy was involved in a disastrous failure of decision-making that resulted in the downing of an Iranian commercial airline that resulted in the death of all those on board (the Vincennes Shootdown) (Klein, 2015). In an attempt to find out what went wrong and to prevent it from happening again, a conference was held in 1989 with a select group of academics in the field (Klein, 2015). This resulted in the need to understand decision-making in high-risk situations that could not be duplicated in a laboratory setting. Since then, research has begun to open the black box of decision-making (e.g., the role of intuition in high-speed decisions). Klein's recognition-primed decision model emerged as one of the most significant models of the NDM process (Klein, 2015; Klein et al., 1986). A similar model of the decision-making process lives in Hammond's cognitive continuum theory (Hammond et al., 1987). The model asserts that "decisions vary in the degree to which they rely on intuitive and analytical processes" (Hammond et al., 1987 as cited by Klein, 2008a, 2008b, p. 2) and Rasmussen's (1983) model of cognitive control, "which distinguished skill-based, rule-based, and knowledge-based behavior operating within the context of a decision ladder that permitted heuristic

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cutoff paths” (Klein, 2008a, 2008b, p. 2). These models have proven to be effective in deciding the most appropriate method of research for decision making/makers.

52.2 Related Methods Naturalistic Decision-Making

Naturalistic Decision Making draws its theoretical underpinning from psychology and garnered interest in the field from applied and positive psychologists (Klein, 2015). With its ties to psychology and its endeavor to unlock the decision-making process, researchers using NDM adopted a primarily qualitative approach (Gore et al., 2015; Militello et al., 2015; Shan & Yang, 2017). The belief is that to truly understand the decision-making process of those people who make high-speed decisions in crisis situations one could not use a laboratory setting (Klein, 2015; Roelofsma, 2001). A further belief is that the research must be carried out in the setting in which the decisions were being made—natural settings/field research (Roelofsma, 2001; Shan & Yang, 2017). This then harkens to the cry of the ethnographer who stated to fully understand the lived experience one must be immersed within it to observe and record it firsthand (Atkinson et al., 2001). “Naturalistic decision-making research is somewhat ethnographic in nature, based on careful descriptions of how experts actually make choices in complex, real-world situations” (Clemen, 2001, p. 359). Naturalistic Decision-Making provides valuable insight that allows the research practitioner to make rapid decisions.

52.3 What Naturalistic Decision-Making Can Be Used to Study

Naturalistic Decision-Making should be applied to situations in which individuals make decisions in settings where one or more of the following characteristics are found: “ill-structured problems; uncertain dynamic environments; shifting, ill-defined or competing goals; action/feedback loops; time stress; high stakes; multiple players; and organizational goals and norms” (Gore et al., 2015, p. 223). The environments are dynamic, problems are ill-structured, goals are competing, and data overload exist, all of which result in time constraints (Gore et al., 2015; Klein, 2015). Naturalistic Decision-Making investigates how complex decisions are made in natural settings by experts.

52.4 Why Use Naturalistic Decision-Making?

Naturalistic Decision-Making has added understanding of the processes of decision making (Klein, 2008b) applied in real-world situations as opposed to artificial laboratory settings (Klein & Hoffman, 2008). Klein (2008a) said skilled decision-makers are more intuitive based on their experience “on pattern retrieval and pattern matching to determine an option to pursue” (p. 1). “Naturalistic Decision-Making demystifies and unpacks intuition by identifying the contextual cues

experts use to make their judgements” (Gore et al., 2015, p. 224). The use of NDM has changed the conceptualization of decision-making. For example, Klein (2015) lists seven commonly held beliefs that are no longer believed to be true (e.g., decisions must start with a clearly defined goal). Naturalistic Decision-Making provides a systematic process to unpack decision-making through field research in areas of high impact and high uncertainty.

52.5 Suggested Domains for Naturalistic Decision-Making Use

Naturalistic Decision-Making has been applied to military personnel (Klein, 2008b; Militello et al., 2015), hospital staff (Reiter et al., 2015), labour dispute officers (Ramiah & Banks, 2015), power system operators (Greitzer et al., 2010), and in marketing (Tu et al., 2013). Since decision making in educational administration (Owings & Kaplan, 2012), and in organizations involve shared decisions and groupthink (Vroom & Jago, 1974), rational choice (Simon, 1993) and problem-solving and knowledge of leadership (Bernard, 1938; Simon, 1993; Tannenham & Schmidt, 1958), NDM methods can be applied in these areas as well. Thus, the NDM approach can be applied throughout the humanities including in educational studies.

52.6 Process for Naturalistic Decision-Making

Data collection: Since NDM is the study of decision-making in natural settings and, as stated above, is ethnographic in nature, the primary data collection techniques are observation, induction, in-depth interview, simulation exercise (Gore et al., 2015; Lipshitz et al., 2001), ethnography (interactions and observation in the field with participants) (Atkinson et al., 2001) and after-and actions reviews (Reiter-Palmon et al., 2015). Although NDM is premised on field studies, data are sometimes collected through scenario-based processes where participants are asked to evaluate the scenario and talk through their decision (Ramiah & Banks, 2015).

Analysis procedures: The model providing an underlying foundation for analysis is Klein’s recognition-primed decision (RPD) model (Militello et al., 2015). The model illustrates “how people use their prior experiences to make decisions in challenging environments” (Militello et al., 2015, p. 254). Recognition-primed decision comprises three variations: (a) situation recognition (SR), (b) serial option evaluation (SOE), and (c) mental simulation (MS) (Klein, 2008b, 2015; Ramiah & Banks, 2015). SR allows decision-makers to respond with a course of action when encountering an existing problem. SOE allows decision-makers to understand the situations/events that cause the existing situation, and MS is where the decision-makers, after evaluating all the courses of action, select the most feasible strategy/outcome (Klein, 2008b; Ramiah & Banks, 2015). From an analysis

point of view cognitive task analysis (CTA) is the most often applied procedure. Cognitive task analysis (CTA) is a process by which the research draws from data descriptions of “cognitive processes underlying performance as well as patterns of reasoning, problem solving, decision making, collaboration, and domain expertise and skill” (Hoffman & Militello, 2008, p. 5). This is done through the creation of charts, tables and/or diagrams to illustrate the cognitive process (Greitzer et al., 2010). Decision requirement tables are a prime example of a format to highlight the individual’s decision-making cognitive process (Gore et al., 2015; Militello et al., 2015). CTA is one of the more common analytical processes of argumentation (e.g., Ramiah & Banks, 2015) and functional analysis (e.g. Klein, 2015) that have been used.

52.7 Strengths and Limitations of the Naturalistic Decision-Making Method

The Naturalistic Decision-Making method enlightens understanding about how decision making affects the professional, institutional, organizational, and personal endeavours of individuals. Thus, NDM assists in analyzing problems and situations from different perspectives of decision-making to obtain the most practicable results. Some strengths: decisions are made by experts in the field, information is content-rich (Zsombok, 1997) and decisions are made using recognition-primed decision model (Klein, 2008b). According to Roelofsma (2001), a limitation of NDM is that the results from studies cannot be generalized to other populations due to the limited focus of the data collection. Despite this limited generalizability, it still provides researchers and practitioners valuable insights into decision-making processes occurring under conditions of uncertainty, instability, high stakes and ill-structured problems (Schraagen, 2018). That insight then provides the opportunity for practitioners to revise training programs to reflect the findings that will assist decision makers.

Engagement Activities

1. What is the link between globalization and the need for a deeper understanding of decision-making?
2. What type of industry does NDM benefit the most?
3. Why are the data collection methods primarily qualitative?

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Online Resources

- How can leaders make good decisions under a crisis?—Gary Klein on Fresh perspectives <https://www.youtube.com/watch?v=DzErY5ynXXg>.
- Lightbulb Moment | Gary Klein | TEDxDayton <https://www.youtube.com/watch?v=n5009L67jL4>.
- Naturalistic Decision Making (NDM): A Contrast to Economic Models. <https://www.youtube.com/watch?v=W99Yy4H-Zo4>.
- Naturalistic decision-making. https://en.wikipedia.org/wiki/Naturalistic_decision-making.



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53.1 Brief History of the Nominal Group Research

In 1968 Nominal Group Research also known as Nominal Group Technique (NGT), was developed as a ‘participation technique for social planning’ by Andre Delbecq and Andrew Van de Ven. Originally, the NGT was introduced by (Van de Ven & Delbecq, 1971) as a tool to help disadvantaged citizens in community settings. The technique includes two main stages, namely: focus group discussion and voting phase. It is now used for primary data collection, program planning, evaluation, and exploratory research. NGT can be compared best to focus groups, the Delphi Method, and brainstorming. However, it is more structured process resulting in a list of potential ideas and responses to the issues in question. It produces semi quantitative data and its format promotes meaningful, interpersonal disclosures among participants by gathering equally weighted responses. NGT evaluation tends to offer valid representation of group views and is well suited to group evaluation activities (Pokorny et al, 1988). The technique has been widely applied in health, social services, education, and government organizations. The participating contributors of an NGT focus group can be whole cohorts or representative groups of participants.

Since its original development, researchers have modified and adapted the process of the NGT, but basic tenets remain central to the NGT process which comprises two core stages: (1) identification of the problems by discussion; and (2) voting to make decisions quickly. Nominal Group Technique requires direct participant involvement, in a way that is non-hierarchical, and where all participants

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have an equal voice and all responses to the posed question have equal validity (Harvey & Holmes, 2012a, 2012b).

53.2 Description of Nominal Group Research

The Nominal Group Technique (NGT) is an evaluative methodology, which allows for the generation of ideas and thoughts from group participants, through the posing of a single question, whilst maintaining anonymity throughout. The Nominal Group Technique is an evaluative methodology, described by Perry and Linsley (2006) as ‘semi quantitative and qualitative’, in which responses from participants are based on a single question. Emerging from the work addressing group decision-making processes (Van de & and Delbecq, 1971), NGT has become part of the researchers’ repertoire; in particular, when addressing potentially complex qualitative concepts. Carney et al., (1996a, 1996b) noted that what was once developed for use in the field of market research has become a useful tool in examining education, policy and research.

The nominal group technique NGT combines quantitative and qualitative data collection in a group setting and avoids many of the problems of group dynamics associated with other group methods such as brainstorming, Delphi and focus groups. Idea generation and problem solving are combined in a structured group process, which encourages and enhances the participation of group members. The stages involved in conducting a nominal group are described, and practical problems of its use in a health care setting are discussed regarding a study of the priorities of care of diabetic patients, careers and health professionals.

The approach has also lent itself to adaptation and modification, without losing the basic tenets central to the NGT process.

53.3 When and How Nominal Group Research Technique is Used

The technique has been extensively applied in education, business, health, social and governmental organizations (Moore, 1987). Some examples of application include, change management (Lane, 1992; Tribus, 1992), education (Debra et al., 1998), health (Hofemeister, 1991), meeting management (Blanchard, 1992; Finlay, 1992), organizational development (Mendelow & Liebowitz, 1989), strategic planning (Sink, 1985), information systems (Havelka & Merhout, 2008), conflict resolution (Van der Waal & Uys, 2009), and cross-cultural management (Ralston & Pearson, 2010). Nominal Group Technique, for example was also used to investigate young people’s decisions to select or not to select Higher Grade Physical Education (HGPE). Higher Grade Physical Education (HGPE) has been available in Scotland since 1993, with the first examinations taking place in 1994. Its popularity among pupils has continued to grow since its introduction, with

just under 2000 candidates in 1994 and over 3500 in 1998 (Scottish Examination Board [SEB] Examination Statistics, 1994; Scottish Qualifications Authority [SQA] Annual Statistical Report, 1998). Identifying pupils' reasons for choosing or choosing not to undertake HGPE was part of a larger study concerned with teachers' and pupils' perspectives of HGPE. For more detailed application and use of NGT refer to the following link, <http://dx.doi.org/10.1080/01411920120037117>

Some amount of preparation is required for a successful application of NGT. First of all, a group should be formed comprising 7–10 persons who are expected to be knowledgeable about the issue for which the session is convened. For a business organization, group members may come from various departments like marketing, finance, production, quality control, general administration, etc. The reason for having diverse experience among these people is that people can visualize the issue from different angles and therefore they will be able to provide different types of ideas, i.e., different views on the issue. It is recommended not to include individuals whose tendency in group meetings is usually evaluating the ideas of others rather than generating ideas from their own (Thor, 1987). A room should be prepared which has preferably a U-shaped table. A marker board, marker pen and some papers should also be made available. A facilitator should be chosen who is expected to have prior experience in conducting or at least attending a nominal group session. The facilitator is also expected to be an unbiased person and he/she is not supposed to direct the group at reaching a particular decision. Much of the success of a NG session depends upon the ability of the facilitator.

53.4 Processes for Nominal Group Research

The process requires direct participant involvement and is non-hierarchical in nature, thus ensuring a democratic, valuing experience on the part of the participants. It has the capacity to generate abundant data from only one session with participants, which highlights the cost-effectiveness of the approach. The issue to be discussed should be clearly stated, normally in question form for which the session has been convened. The 'issue' referred here should be such that several ideas can be easily generated about it. Note that the issue should be well understood by all the participants and they are expected to be knowledgeable on the issue. In many cases, the issue is communicated to the participants well before assembling for the NG session. Even if everyone knows the issue, it is good to have it set out again in clear terms. To do this, facilitator may need to give a brief background of the issue. Furthermore, he/she should briefly mention the rules of a NG session which are to be followed during the session.

The Process of NGT comprises number of stages:

Silent Reflection—This stage of the process lasts for approximately ten (10) min and requires the participants to write as many responses to the question as they can think of, onto a blank piece of paper. During this phase there is no conferring amongst the participants, they merely silently reflect on their views and perspectives of the first question.

Round Robin—During this phase of the process each of the participants' offers the researcher one response from their list, who then writes that response onto a flip chart. There is no conferring, chatting or debate at this stage. The responses are raised from each of the participants in turn, until no responses are left to be expressed and noted, and saturation is achieved.

Clarification—The researcher reads out all of the responses noted on the flip chart to confirm statements and the understanding of each of the statements. At this stage some responses have the potential for amalgamation, but only if the group agrees that this is still a true representation of their words.

Ranking of Statements—Each of the participants is given five separate recording cards. They are invited to then choose five responses from the main list. They write the number of the response they have chosen in the top left hand corner box, with the full statement written out beside it. After the participants have identified five statements and have numbered them, they move onto the process of ranking each of the statements. The statement that the participant feels is the most important is awarded 5 points. Once each of the participants has awarded their five (5) marks, that card is then placed face down and from the remaining four cards, the statement that is least important is awarded one (1) mark. When each of the participants has awarded their one mark, that card is placed face down. From the remaining three cards, the most important statement is awarded four (4) marks and the previous process repeated. From the final two cards, the least important statement is awarded two (2) marks and the most important awarded three (3). When this process is complete, the researcher then collects the cards from the participants and moves to the final phase of the process.

Focus Reflection—this stage of the process seeks to gain group discussion and perspectives on the statements generated and the processes involved in the nominal group technique approach. This stage of the process is recorded for transcription and thematic analysis, but at no time are individuals identified.

Collation of Marks and Ranking of Statements—In this final part of the process, the researcher collates the marks awarded to the statements chosen by the participants, in order to produce a hierarchy of identified statements. During this collation phase the researcher will also identify how many participants ranked a particular statement, to determine the overall level of importance of the statement to the group participants. After members rank their responses in order of priority, the moderator creates a tally sheet on the flip chart with numbers down the left-hand side of the chart, which correspond to the ideas from the round-robin. The moderator collects all the cards from the participants and asks one group member to read the idea number and number of points allocated to each one, while the moderator records and then adds the scores on the tally sheet. The ideas that are the most highly rated by the group are the most favoured group actions or ideas in response to the question posed by the moderator. For an example of a ranking sheet and final tally table of an NGT session, see: <https://www.sswm.info/sites/default/files/referenceattachments/DUNHAM%201,998%20Nominal%20Group%20Technique%20-%20A%20Users%27%20Guide.pdf>.

53.5 Strengths of Nominal Group Research Approach

If all the rules and/or NGT are observed, then we can have the following strengths are observable of a successful Nominal Group Session:

- A large number of ideas are generated and a prioritized list of ideas or solutions is obtained. Since each individual must generate ideas on his/her own, aspects that never would have been considered are more likely to be considered. In a normal interaction group, some participants prefer to confine their participation in reacting to the ideas of others. Since this is not an option available to the participants of a nominal group, a greater number of ideas will probably be surfaced than would otherwise be possible.
- One of the greatest advantages of NGT is that it ensures balanced participation among the group members. Due to the structure of the NGT steps and its rules, nobody can dominate the session. NGT makes the most passive persons to be active.
- The technique overcomes 'bond' among a group of participants and it also nullifies somebody's loyalty to another. In this way, the technique overcomes the problem of "group think". It is to be noted that in a nominal group session, people form a group only for name sake; since the beginning until end, interaction among group members is minimal. For this reason, the group is called 'nominal.'
- Usually, the quality of the ideas selected at the end of the session is very high. In fact, there have been numerous studies which prove that the quality of NGT ideas is better than compared to other group decision making techniques, namely, interacting group, Delphi technique, etc. (Delbecq et al., 1975; Hegedus & Rasmussen, 1986).
- People do not want to look stupid in front of others. The beauty of NGT is that it short-circuits that fear by soliciting anonymous inputs from everyone.
- The NGT takes advantage of pooled judgments. This means that the judgments of a variety of people with various talents, knowledge, experiences, and skills will be used together. By doing this, the resulting ideas are likely to be better than those that might be obtained by other methods.
- By effectively diffusing the tension among a group of people who fail to take a unanimous decision, nominal group technique helps them to make a decision on the basis of group majority. So, NGT works as a vehicle which can bring them on a common platform

53.6 Limitations of Nominal Group Research Approach

Despite the widespread use of the NGT in group decision making, it has the following limitations. Peña et al. (2012) highlighted that the composition of the group involved in the process may limit the generalizability of any findings, whilst Davidson and Glasper (2005) suggested that a weakness of the method is that it is limited to a 'single topic meeting.' Harvey and Holmes (2012a, 2012b) focused on the size of the group involved as being a limiting factor; a view supported by Tuffrey Weijne et al. (2007), who highlighted the possibility that having small groups will affect the validity of the results, as one person's 'random' vote can alter the overall ranking of responses. This discussion of group size was addressed by Carney et al., (1996a, 1996b), who suggested that a smaller group might not feel safe for the participants. For some researchers, time allotted to the process may be a limiting factor, rather than the process itself (Laufman et al., 1981; Thomas, 1983). Additionally, Brahm and Kleiner (1996) identified several limitations of nominal groups including:

- i. The limited number of topics and issues that can be covered (tend to be single-topic sessions).
- ii. The limitation of idea generation to the meeting itself (i.e., no opportunity for participants to think about the issue in-depth and generate additional ideas in their own time).
- iii. The need for participants to feel comfortable with, and remain within, a very structured group process.
- iv. The lack of anonymity, which may limit participants' willingness to express their views.
- v. The necessity for all members to be capable of, and comfortable with, expressing their ideas in writing and then communicating them verbally to the group.
- vi. The necessity of participants to attend a specific location at a given time, which may limit participant numbers.
- vii. The lack of generalizability of the results to the wider population due to the specific characteristics of the participants (both in terms of who is nominated to attend, and who agrees to participate).
- viii. The limited nature of the data (i.e., in terms of number of participants) often requires a follow-up survey or other quantitative methodology prior to making final decisions about an issue.

Nominal Group Technique is regimented and lends itself only to a single-purpose, single-topic meeting. It minimizes discussion, and thus does not allow for the full development of ideas, and therefore can be a less stimulating group process than other techniques.

Engagement Activities

1. Identify any two potential topics of interest to you and discuss how Nominal Group Research Technique might be a good fit as a method of inquiry.
2. Using one of the topics you identified in task 1 as a good fit for NGT, outline:
 - (a) The purpose for which you would use NGT
 - (b) The general steps you would use to conduct NGT
 - (c) The strengths and limitations of using NGT for this topic
3. Outline some of the key characteristics of a successful ngt moderator, considering that group dynamics and the role of a moderator are fundamental in the process.

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Online Resources

- How to conduct NGT (7 minutes), Retrieved April, 2021, from <https://youtu.be/SRP6peqKvgU>.
- When to use Nominal Group Technique (5 minutes), Retrieved March, 2021, from <https://youtu.be/RaN2iNegrZg>.
- What is NGT (4 ½ minutes), Retrieved April, 2021, from, https://youtu.be/q2yfS2n1n_8.
- What are the benefits of NGT vis-à-vis Delphi?, (6minutes), Retrieved February, 2021 from, <https://youtu.be/7egYXC1p1VM>.
- What is the process of NGT? (6 minutes), Retrieved May1, 2021 from <https://youtu.be/7egYXC1p1VM>.



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54.1 Brief History of Observational Study

Adler and Adler (1994) posited that observation is “the fundamental base of all research methods” (p. 389). However, observational study, as a method, is part of a larger body of naturalistic research methods. Originating in philosophic inquiry, observational study has become a foundational approach to anthropological research and has been adopted in various forms across most social science research disciplines (Vogt et al., 2012). Often aligned with the social constructivist traditions, observational study is grounded in the belief that “individuals seek understanding of the world in which they live and work ... [requiring the researcher] to look for the complexity of views rather than narrowing meanings into a few categories or ideas” (Creswell & Creswell, 2018, p. 7).

54.2 The Methodology of Observational Studies

In theory, observational enquiries are defined by the extent to which researchers—or observers, if you will—insert themselves into the processes being studied. “Naturalistic and participant observational designs are not separated by a bright line, but rather represent a continuum reflecting the researcher’s level of participation” (Vogt et al., 2012, p. 73).

At the naturalistic end of the continuum, researchers act as covert witnesses to actions and processes as they unfold without emerging from behind the semi-permeable curtain separating them from the phenomena being observed; whereas, at the participant observation end of the spectrum, researchers are overtly present

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in the processes being studied and, often, active participants in them. In practice, however—especially in this era of heightened awareness of the importance of free and informed consent—researchers are rarely impartial or anonymous observers. Angrosino and Rosenberg (2011) described the researcher’s role in observational research as follows:

In a very important sense, [researchers] now function in a context of collaborative research in which the researcher no longer operates at a distance from those being observed. The latter are no longer referred to as ‘subjects’ of research but as active partners who understand the goals of research and who help the researcher formulate and carry out the research plan. (p. 467)

54.3 What Can Observational Research Be Used to Study?

Broadly, according to Vogt, Gardner, and Haeffele, observational research “can be useful for answering five types of research questions” (2012, p. 69) including ones focused on *describing* phenomena, *exploring* how those phenomena work, *explaining* why they work, and *testing* or *developing* theories about them. In other words, observational methods are a good choice when research objectives lead to questions requiring the researcher to:

- Examine human interactions as they unfold;
- Identify, develop, or refine understandings about ongoing interactional processes;
- Cultivate thorough descriptions of processes in a particular context; and,
- Investigate relationships (both causal and relational) between and among multiple aspects of interactional processes.

A brief description of the ways in which observational research methods play out for the various objectives is provided, in turn, below.

Examine human interactions. Vogt et al. (2012) suggested that observational methods are useful when one wishes to study social, political, and/or cultural phenomena. Observational tools provide researchers with the ability to *describe what actually happens* in the social, political, and cultural arenas. Moreover, since “social processes are, by nature, interactive and dynamic ... observational designs allow [the researcher] to engage with others and make decisions as [phenomena unfold]. It is essential to document these in-the-field design decisions to help others understand [researchers’] choices and improve their own designs” (Vogt et al., 2012, p. 70).

Identify, develop, or refine understandings. Observational designs are very effective in the early stages of a research project to generate entirely new foci for investigation and, at the same time, are effective in refining or extending understandings of research variables from prior investigations. “Observational research

opens the possibility of seeing something new, describing variation that has not been noticed before” (Vogt et al., 2012, p. 71).

Cultivate thorough descriptions of processes. Often referred to as *thick description*, this objective helps social science researchers unpack the interactions between and among both behaviour and context to identify the subtle facets of interest in the research enterprise. Without such description, the researcher may miss the subtleties of interaction that are critical to understanding the phenomena under study. In other words,

thick description means portraying a phenomenon, such as a behaviour, in context, because without the context, it cannot be fully understood. [The researcher’s] goal is to witness human actions in context so that we can analyze, interpret, and ascribe meaning to them. (Vogt et al., 2012, pp. 71–72)

Investigate relationships between and among variables. The primary purpose of research is to understand how or why things work (or do not work). “Observation can distinguish between causal relationships and other kinds of interactions among variables” (Vogt et al., 2012, p. 73). While there are powerful statistical calisthenics that are effective in identifying relationships among variables, they can only tell us that there is a relationship and, perhaps, suggest that there is a mathematical probability of a causal association. Only through observation, in situ, can we divine the extent to which that association—albeit statistically significant—is meaningful in the *real world*. Put another way, “observation often identifies the mediating variables that explain the regularities. Also, observational research may lead to identifying variables and their potential relations that subsequent experimentation can test” (Vogt et al., 2012, pp. 73).

What does Observational Study Look Like?

In a way, observational study is a massive bucket containing a *mélange* of distinct methods that are used both on their own and in concert with each other. Consequently, it is impossible to lay out a fulsome recipe for observational study in a brief volume such as this. For the purposes of this chronicle, it is sufficient to state that all observational study is bounded by a multiplicity of considerations for which a research must account. Cohen, Manion, and Morrison (2018) for example, caution observational researchers that such studies are:

Value-bound and [are] influenced by the researchers values as expressed in the choice of the focus of the research, its framing and bounding, method of working and data collection, analysing (sic) and reporting findings. [Such] research is influenced by the choice of paradigm that guides the investigation into the problem, and the choice of the substantive theory utilized to guide the collection and analysis of data and in the interpretation of findings. (p. 289)

Vogt et al. (2012) identified four broad categories of considerations that observational researchers must take into account. First among them is *variation*

embodied in the sensitizing concepts, variables, attributes of interest, causal connections that may exist in the enquiry. Next is the context of the study that is framed by the setting in which the research takes place. The third consideration is the level of *detail*—or thickness of description—that is necessary to explore the research question effectively. Finally, is the *depth* to which the observations ought to go (e.g., exploring something new versus studying established variables) in order to understand the phenomena under study.

Cohen et al. (2018) offered a set of twelve considerations for qualitative researchers that, while applicable across a broad range of methods, are instructive for observational researchers. These include:

- Locating a field of study,
- Formulating research questions,
- Addressing ethical issues,
- Deciding the sampling,
- Finding a role and managing entry into the context,
- Finding informants,
- Developing and maintaining relations in the field,
- Collecting data in situ,
- Collecting data outside the field,
- Analysing data,
- Leaving the field, and
- Writing the report.

Certainly, not all of these considerations play out in the same way for every study. Similarly, for most studies, despite being presented here as discrete linear steps, the divisions among them are somewhat artificial. For example, many observational studies collect and analyse data as well as refine research questions—often collaboratively with participants—as the research unfolds.

54.4 Strengths and Limitations of Observational Study

As with any method, observational study has tremendous strengths and, at the same time, is subject to multiple limitations.

Limitations

- Observational study requires “long-term immersion in the system ... [because] researchers do not know in advance what they will see or what they will look for” (Cohen et al., 2018, p 289); consequently, such studies often require significant time and financial resources to understand the phenomena fully.

- Observational study is subject to bias—creating a tension (implicit and/or explicit) among what is taking place, the factors in the setting to which researchers pay attention, and how researchers ascribe meaning to those factors (Vogt et al., 2012). “Researchers must notice and then confront tacit assumptions about phenomena, compare descriptive categories, synthesize or distinguish among related concepts and variables, and evaluate emerging categories, definitions, and characterizations of phenomena” (Vogt et al., 2012, p. 71).

Strengths

- Observational designs permit—indeed require—researchers to acknowledge their own positionality in the study. “The once-banned ‘I’ is now much more common as subjective experience comes to the fore ... this shift ... reflects evolving self-images of [researchers] changing relationships between observers and those they observe ... and new perceptions about the diverse ... audiences [of such research]” (Angrosino & Rosenberg, 2011, p. 469).
- Observational study provides new and powerful tools to raise awareness and provoke concrete responses to the plethora of challenges resulting from globalisation and colonial reconciliation. Angrosino and Rosenberg averred that “observation-based research can certainly play a role in the pursuit of an agenda of human rights-oriented social justice ... by producing vivid, evocative descriptive analyses of situations ... that can serve a consciousness-raising function ... [and] can empower formerly ‘voiceless’ people and communities” (2011, p. 474).

Engagement Activities

Brainstorm several broad research topics of interest to you. Using a T-chart to organize your thoughts, describe what it might look like to study these topics from an observational stance as opposed to an experimental one. Pay particular attention to the strengths and limitations of both approaches and the implications they would have for these studies.

Select two topics from task 1 that seem to be best suited for observational study. For each one, describe:

- The strategies you could use to mitigate the potential impact of researcher bias on the factors that you may examine and the ways in which you might observe them;
- The context/setting for each project and the ways in which you could ensure appropriate ethical considerations such as informed consent and participant beneficence; and
- The tools, structures, and approaches you could use to collect data via observation.

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Online Resources

- Ethnography: 5:23. https://www.youtube.com/watch?v=Tn_L0lhCOFY&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s.
- Participant observation: 13:42. <https://www.youtube.com/watch?v=fDNYzPDIfRA&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s>.
- Views on observation: 9:25 <https://www.youtube.com/watch?v=x9wSTuFHNG4&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s>.
- Observational focus: 7:58 https://www.youtube.com/watch?v=CZkqeU_L-jw&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s.
- Privatizing public space: 11:11. <https://www.youtube.com/watch?v=WXM31FeqDhk&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s>.
- Field notes: 7:28. <https://www.youtube.com/watch?v=qqYMTTh-qj0&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s>.
- Fieldwork organization: 6:48. <https://www.youtube.com/watch?v=CrE0udtdGbc&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s>.
- Observation and interpretation: 8:55. <https://www.youtube.com/watch?v=rWGyTOR0KVQ&list=PLyLpEs0x9BnlKTMcy6-ge4maa4joGfVXX&t=0s>.



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55.1 Brief History Online Focus Groups

The traditional, face-to-face focus group method has been a highly effective qualitative research tool (Collis & Hussey, 2013); it makes possible the gathering of detailed information regarding participant perceptions, opinions, beliefs, and attitudes regarding particular phenomena. An established qualitative methodology, using focus groups dates back to the early 1940s (Liamputtong, 2011) and found particular application in market research contexts (Sweet, 2001) decades of implementation, across a wider variety of social science disciplines (Morgan, 1996). However, the use of information and communication technologies (ICTs) to facilitate online focus groups is a recent phenomenon (Stewart & Shamdasani, 2017). Initially, due to limitations of the technologies available, attempts to use *asynchronous* conferencing tools (e.g., BBs, listservs) met with mixed success. Researchers moving to synchronous web-conferencing (e.g., Zoom) to conduct online Focus Groups has allowed for an effective *analogue* to traditional, face-to-face focus group methodology (Morrison et al., 2020). By engaging these powerful new ICT tools, there holds much promise for extending current qualitative research methods by, for example, “using synchronous web-based conferencing tools, the focus group method can expand qualitative research context opportunities beyond the traditional, locally place-based approach” (Morrison et al., 2020, p. 1). Forrestal et al. (2015) claimed that despite positive affordances, there is a relative paucity of research reporting the use of synchronous web-based conferencing tools for conducting online focus groups for social science research.

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55.2 Description of Online Focus Groups

Advances in ICTs now allow research to be conducted, and even conceptualized, in innovative ways. As a subset of the *Focus Group* methodology, online focus groups take direct advantage of the many affordances provided by ubiquitous ICTs (e.g., web-conferencing); integrating online communication tools into such research contexts can bridge the gap between the traditional face-to-face and online synchronous focus group method. Also, online focus groups are particularly impressive in that they can replicate most of affordances of face-to-face, locally based focus groups; in other words, when the research context dictates, participants can engage in a focus group process, but one that is mediated by an ICT such as web-conferencing.

Online focus group method applications are of two general types: asynchronous and synchronous. Weighing the relative advantages (Stewart & Shamdasani, 2017; Watson, Peacock, & Jones, 2006; Bloor et al., 2001; Gaiser, 2008; Krueger & Casey, 2015) of asynchronous focus group methods against disadvantages (Krueger & Casey, 2015; Stewart & Shamdasani, 2017), these researchers argued that *synchronous* online focus groups, using web-conferencing tools, provide new opportunities to more closely approximate the affordances of the traditional place-based, face-to-face focus group method, “regaining the more salient advantages of moderator-led, real-time discussion amongst participants, *regardless of geographical distance* (Morrison et al., 2020, p. 8).

55.3 Processes for Online Focus Groups

Post-recruitment, participants are provided documentation providing an overview of the research purposes, as well as guidance regarding how to install, set up, and operate the web-conferencing tool (e.g., Zoom). Typically, a well-trained online facilitator will conduct the focus group, engaging participants with a scripted set of questions intended to extract methodological rigour; using a “conversational” approach, conditions for real-time interpersonal exchange, essential for the co-construction of data unique to the synchronous focus group technique (Grafigna & Bosio, 2006). While every research context requiring the use of online Focus Groups to gather qualitative data will be different, there are some basic principles that can provide guidance to researchers using these tools; note that while many of these apply to focus group research processes generally, there are five that deserve special emphasis.

1. Recruitment of participants
2. Logistics
3. Technical considerations
4. Training facilitators
5. Data capture.

While each of these considerations are worthy of further explication, space does not permit; for more details, see Morrison et al. (2020).

55.4 Strengths of Online Focus Groups

Process advantages of the online focus group method are many. Stewart and Shamdasani (2017) claimed that these can provide opportunity for immediate, nuanced communication feedback; the dynamic, “open-response” communication facilitated by synchronous online engagement amongst group members, leverages and facilitates a *group dynamic*: a mode of communication whereby participants interact with each other, in real time, to provide more detailed information than might be possible via individual interviews (Willig, 2013). Also, a signature advantage of the focus group method, generally, but also true for online focus group methodology, is that it is ideal for *exploratory* research, arenas of investigation where there is limited information and/or understanding of a topic (Chase & Alvarez, 2000; Stewart & Shamdasani, 2017).

In addition, being able to connect participants from geographically dispersed locations, through synchronous web-conferencing, is a significant affordance for qualitative researchers, allowing them to study phenomena hitherto unavailable to them (e.g., Indigenous participants from different communities). In addition, multiple expenses associated with conducting face-to-face focus groups (e.g., travel, renting a venue, food, etc.) are obviated when moving this research process to an online, web-conferencing format. Given that, currently, many options are available to use web-conferencing to conduct your focus groups and doing so is less expensive, it makes sense to consider online focus groups for participants who may even be local to the research enterprise.

From the perspective of advancing methods and methodologies of qualitative research, Graffigna and Bosio (2006) claimed that there is a need to study the specific characteristics of different online tools (e.g., web-conferencing) used within the qualitative research process, to illuminate the impact on data gathering and data construction; researchers could, in parallel with their primary research focus, analyze, evaluate, and report on their use of such online tools, thereby refining our current knowledge regarding best research practices using online qualitative tools such as the web-conferencing to conduct research Focus Groups.

Finally, a significant advantage of using ICT tools to conduct online focus groups is that the researcher is able to, with participant permission, capture data directly from the web-conferencing platform; one is able to analyze, for example, video footage from the session, for additional, sometimes “nuanced” data, such as non-verbal communication elements.

55.5 Limitations of Online Focus Groups

One limitation may be access to researchers and/or research assistants already trained in how to conduct online focus group using web-conferencing tools. An obvious limitation, depending on the research participant pool, may be a limited access to the ICT tools and skills necessary to fully engage in the process; also, some participants will be more comfortable (i.e., familiar) with using such to conduct their other communication activities (e.g., using FaceBook™ to connect with family members at a distance). As mentioned, this situation can be addressed with appropriate training plans for not only online focus group facilitators, but also for participants, to ensure necessary comfort levels with using the technology, thereby confirming the knowledge and skills needed to fully engage with the process.

Also, retention of the needed number of participants can be a challenge for the researcher using online focus groups; Morgan (1997) recommended that “over-recruitment” of 20%; thereby providing a “buffer” to attrition.

Finally, while the affordance of connecting widely geographically dispersed participants using online focus groups is an obvious one, it brings another challenge for the qualitative researcher, namely, coordinating time-zone differences to ensure full engagement with the process.

55.6 Application for Online Focus Groups

A critical step in effectively implementing the online focus group methodology is facilitator training. It is highly recommended that a potential facilitator learns first the fundamental principles and methods of using a Focus Group for qualitative data collection, followed by a functional knowledge of the technical operation of the web-conferencing tool. Finally, it is highly recommended that a “simulation” be conducted to test the operation of the software platform and the process of leading a dynamic and fruitful online focus group; such preparation provides concrete technical and process training, often identifying issues that can be captured in, for example, a “trouble-shooting guide” for facilitators to use as necessary.

55.7 Applications of Focus Groups

1. Design a qualitative or mixed methods research project that uses, as a primary source of data, an online focus group. For this exercise, answer the following questions:
 - (i) What is the scope of my online focus group? How many participants, who are the participants, why are they targeted as contributors to your research.
 - (ii) What is the purpose of my online focus group? What data am I seeking to discover?
 - (iii) How will I manage and analyze the data? What is my data interpretation strategy?

2. Identify core roles and responsibilities an online focus group facilitator should activate; what training of hired facilitators could be described to standardize the skill set of facilitators?
3. Construct a research guide/facilitator's handbook, to be used, including group questions.

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Additional Resources

Tips for Conducting a Successful Focus Group on Zoom: <https://q2insights.com/tips-for-conducting-a-successful-focus-group-on-zoom/>.



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56.1 Brief History of Participatory Learning and Action

Participatory Learning and Action (PLA) is a qualitative approach with roots in participatory methodologies. PLA is “used to gain an in-depth understanding of a community or situation” (Napier & Simister, 2017, p. 1). PLA, as it is known today, has evolved from the Rapid Rural Appraisal (RRA) methodology used mainly for needs assessment in rural communities, and the Participatory Rural Appraisal (PRA) methodology (Chambers, 2008; Gosling & Edwards, 2003; Napier & Simister, 2017). RRA started as a “coalescence of methods devised and used to be faster and better for practical purposes than large questionnaire surveys or in-depth social anthropology” (Chambers, 2008, p. 2) in rural communities. Recognized as a pioneer in the use of RRA and PRA, Chambers (1994) explained that RRA differs from PRA in terms of ownership of information and nature of the process...in RRA information is more elicited and extracted by outsiders as part of a process of data gathering; in PRA it is more generated, analyzed, owned and shared by local people as part of the process of their empowerment. (p. 1253).

The change in terminology to PLA can be traced back to 1995 when the flagship publication the RRA notes published by the International Institute of Environment and Development (IIED) transitioned to the use of the term PLA with the explanation that “PLA has been adopted... as a collective term to describe the growing body of participatory approaches and methodologies” (Chambers, 2008, p. 22).

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The name change reflects the methodology's "broader application, and the emphasis that the process is designed to help set in motion locally-led action" (Napier & Simister, 2017, p. 1).

56.2 Participatory Learning and Action Methodology

PLA is a "practical approach to research with diverse groups where asymmetries of power may exist" (O'Reilly-de Brún, de Brún, Okonkwo et al., 2015, p. 3). This approach is undergirded by a philosophical grounding that "emphasises reversals in power relations" (Napier & Simister, 2017, p. 2). The reversal of power relations requires a humbling of expert and professional knowledge and ways of knowing and an appreciation for community members' "own knowledge and ways of knowing" (Chambers, 2008, p. 12). Using this premise, the role of the researcher is to facilitate and enable research participants (community members) to engage in a process where they can explore and express their own "contextual and specific knowledge" (Chambers, 2008, p. 12). This philosophical stance is undergirded by the understanding that "outsiders need to learn about situations from insiders" (Napier & Simister, 2017, p. 1). PLA is also described as "a series of methods for carrying out participatory and qualitative research" (Gosling & Edwards, 2003, p. 193). These methods are utilized to empower individuals,

to present, share, analyse and enhance their knowledge of life and conditions, and to plan, act, monitor, evaluate, reflect and scale up community action' and 'a way to help people to participate together in learning, and then to act on that learning. (Chambers, 2008, p. 19)

56.3 What Participatory Learning and Action Can Be Used to Study

PLA is a participatory process which "hands the stick over" to the members of the community of interest, recognizing that these community members know best how to represent their situation and need only be guided through the process of an inward analysis to identify solutions to their challenges. The methodology is ideal for studies that focus on community development and marginalized groups such as children, women, people of lower caste or status, or people with disabilities. Through the PLA process, these individuals are assisted in analyzing their own situation, making decisions about how to best tackle their problems, instead of having it analyzed by outsiders, thereby empowering community members to take action (Gosling & Edwards, 2003). Multidisciplinary teams made up of community members, and outsiders with varying skills and views are used to facilitate PLA research (Napier & Simister, 2017).

56.4 Why Use Participatory Learning and Action?

Reversal of power between communities and outsiders (researchers) is a crucial component and differentiator in this approach (Napier & Simister, 2017). This principle makes PLA ideal in studies that seek to truly honour the voice of participants, accessing their lived understanding, while seeking out multiple perspectives through group analysis and learning. PLA allows participants to own and solve their own problems with researchers serving as facilitators, enablers and brokers of this critical reflective process (O'Reilly-de Brún et al., 2015).

56.5 Areas of Participatory Learning and Action Use

Education, Social Sciences, natural resource management and agriculture, programmes for equity, empowerment, social justice, rights and security, and community-level planning and action.

56.6 Process for the Use of Participatory Learning and Action

The process for conducting PLA is flexible and designed to be a genuinely participative process that facilitates communities' control over how the research is conducted (Napier & Simister, 2017). The following steps are advanced by Napier and Simister (2017) as characteristic elements of the PLA process:

1. **Clarification and agreement with the communities on the goals and objectives of the PLA work.** The goals and objectives should reflect the communities' needs as much as, if not more than, the needs of the outsiders (researchers).
2. **Agree on the tools and approaches to be used.** PLA comprises many different tools and approaches, such as transect diagrams or maps, social maps, daily routine diagrams, flow diagrams, preference ranking, direct matrix ranking role play, and, timelines. With the help of the facilitator, a series of exercises are carried out in the field to enable the team to collaboratively decide which tools and approaches should be applied. The information gathered is triangulated and brought back to the broader community for validation.
3. **Data Analysis.** In PLA, data analysis is done cumulatively in the field by community members and facilitators. The joint analysis process typically includes "the identification of connections, relationships, gaps, contradictions and new areas of inquiry" (Napier & Simister, 2017, p. 2). In the data collection and analysis process, the PLA team seeks to achieve "optimal ignorance" and "appropriate imprecision" (Chambers, 2002; Napier & Simister, 2017). These concepts refer to the need for the PLA team to only "collect and analyze information that is needed, to the level of accuracy needed to inform decision-making and action in the community" (Napier & Simister, 2017, p. 2).

4. **Develop Action Plan.** When the point of optimal ignorance is reached, the PLA team then develops a community action plan. Alternatively, the community may also engage in specific action based on the analysis, including presenting the findings in different ways to different audiences, such as community leaders, community-based organizations (CBOs), local government agencies or other potential service providers.

56.7 Strengths and Limitations of Participatory Learning and Action

PLA has many strengths, including the provision of an in-depth understanding of a community, including its capacities and problems, from its perspective, as well as the empowerment and mobilization of local communities (Napier & Simister, 2017). PLA research also enables access to the perspectives of hard to reach and vulnerable groups engaged in the process of critical reflection.

The major limitation of PLA research is the significant investment of time required to build relationships, clarify the goals and objectives of the study as well as to train team members in the collaborative principles and tools of the approach.

Engagement Activities

1. Chose a journal article that shares the outcome of a participatory learning and action research. Reflect on how the relationship between the community and researcher was established. What do you learn about the researcher's relationship with the community? What do you learn about how the tools of PLA research are used from this article?
2. Brainstorm a list of 5 possible scenarios in which the PLA research method can be used. Provide a description of each instance highlighting the possible needs of the community, and the possible power dynamics that may exist in the selected contexts.
3. In her book *Research and Indigenous Peoples* (1999), Linda Tuhuwai Smith, a Maori researcher states "research in itself is a powerful intervention...which has traditionally benefitted the researcher and the knowledge base of the dominant group in society" (p. 176). How can the PLA research method respond to this perceived traditional benefit of research?

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Online Resource

<https://www.participatorymethods.org>.



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Marguerite Koole

57.1 Brief History of Phenomenography

Phenomenography originated in the field of Education in the 1970s in order to understand why some students appeared to learn some concepts more deeply and easily than others (Marton, 1994; Svensson, 1997). Ference Marton and others began to ask questions about what accounts for variation in experience and perception of the world. Marton and Säljö (1976) began studies in which they gathered the learners' conceptualizations and analyzed their similarities and differences. They observed that, in general, there were a limited number of ways of conceptualizing a given phenomenon and that these conceptualizations were logically related internally and externally. They were able to construct *outcome spaces* that demonstrated the hierarchical relationships between the structure and meaning of the learners' conceptions.

Phenomenography is empirical in that it focuses on the experiences and perceptions of phenomenon from the perspective of others (i.e., a second-order perspective). It is also non-essentialist in that the aim is *not* to discover an underlying essence of an experience as in some forms of phenomenology. Rather, phenomenography aims to uncover variation in experiences across a population or sample. Dall'Alba (2000) recognized the difficulty in separating the object of conception from the individual's perception and understanding of it. Meaning arises from the interaction of the person with the phenomena they encounter (Trigwell, 2000). In this way, phenomenography may also be described as non-dualist; that is, the focus is on perceptions of experience without differentiation between consciousness and any underlying reality (Dahlin, 2007).

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57.2 Description of Phenomenography

Marton and other phenomenographers were interested in the nature of experience, awareness, and discernment which underlie *variation theory* (Dahlin, 2007). According to Booth (2008), variation theory “states that learning about a phenomenon is essentially constituted of discerning new features of the phenomenon and seeing the relation between parts and wholes in structurally new ways and thereby coming to find new meaning in the phenomenon” (p. 451). To explain, each individual person has different life-experiences in which they are exposed to different sets of relationships in different sets of contexts in different temporal and physical orders. This leads individuals to differences in awareness (i.e., phenomenographic *consciousness*) and discernment. Individuals exposed to the same learning situation at the same time will apply their unique awareness to the given situation fitting the objects into their uniquely layered system of meaning and structure. If an object fits easily or expectedly within the layers, then it may not be necessary for the individual to draw his/her attention to that object. However, if the object does not fit easily, then the object is brought into focus as an object requiring attention; it becomes a salient feature. It is at that point that the individual will attempt to discern what aspects of the object might be different and relevant from that which is expected or un-remarkable. “What happens is that single aspects are abstracted or separated out, while others are left undiscerned” (Marton & Booth, 1997, p. 102).

Awareness has *structural* and the *referential* aspects. Both aspects have an internal and external horizon. The internal horizon refers to the relationship of the parts within, such as the trees within a forest. The external horizon refers to the context, the relationship of the concept to other concepts such as a forest bordered by prairie, desert, tundra, or mountainous steppe. These horizons include the “contours” between the internal parts or the surroundings (Marton & Booth, 1997, p. 87). For example, between the forest and the prairie, there may be a contour demarcated by transitional vegetation. The contour marks the point at which discernment begins; it is here where the individual can learn of the different ways of experiencing an object. The location of the individual in the forest, the path to that position, and all the objects s/he encountered along the way will affect her/his view of the trees, the contour, and that which exists beyond.

The structural and referential aspects are tightly interrelated. The structural aspect refers to *how* the parts or wholes are related to one another. For example, the trees of one forest are randomly interspersed whilst the trees of another forest are regularly spaced. The referential aspect refers to the *what*, the meaning or content. The randomly patterned forest may be interpreted as being a naturally growing forest whilst the second, tightly ordered forest may suggest human intervention, possibly having been re-planted by forestry workers. Although this example is greatly simplified and highly concrete, structural and referential aspects may be found in more abstract concepts.

57.3 Purpose of Phenomenography

Phenomenographic methodology has been applied to the study of general learning processes, learning within specific contexts, as well as variation in ways of experiencing aspects of the world in general (Dall’Alba, 2000).

57.4 Process of Phenomenography

Typically, phenomenographic studies are conducted in authentic settings (Trigwell, 2000). Some phenomenographers may collect data using a variety of techniques including focus groups, direct observation, interviews, drawings, questionnaires, and documents (Marton, 1994). Interviewing, however, is the most common method for collecting data in phenomenography. Dunkin (2000) and Trigwell (2000) suggested that the ideal number of interviews is around 15–20. While phenomenographic researchers may attempt to maintain focus on the target conception(s), participants may be encouraged to express related nuances and details. The researcher will often prompt the participant to elaborate through open-ended questions and prompts such as: *Could you explain further? What do you mean by that? Is there anything else you would like to say about this issue?* (Trigwell, 2000). In some cases, a phenomenographic interview might seem to revolve tediously around the same questions.

Descriptions of the participants’ experiences are recorded and transcribed directly and as accurately as possible without any initial interpretation (Dall’Alba, 2000). During the analysis process itself, researchers frequently search for statements relevant to the research question(s), trying to detect variations in meaning within and across transcripts. They try to map how those variations might be related to each other structurally and referentially (Åkerlind, 2005; Dall’Alba, 2000), depicting them in an outcome space.

57.5 Application of Phenomenography

Phenomenography emerged in the field of education but is now implemented in many fields such as medicine, nursing, engineering, mathematics, management, computer science, and library science to name a few (Han & Ellis, 2019). Costello (2012) provided an interesting example of phenomenography combined with multiple-case study methodology in the study of how guest lecturers impact online communities of learning. Rather than limiting her focus on the nature of learning, she showed how phenomenography can be used to explore social interaction. In her study, each case had its own outcome space; later Costello created a single outcome space representing an overarching depiction of the collective variation of all the cases. Costello’s study is worthwhile as a sample study because of her adherence to many of the ‘rules’ of phenomenography—in other words, she focuses on the range of variation; she adopts a ‘pure’ phenomenographic approach

in which she gathers people's conceptions of their experience; and she adheres to a subjectivist ontology and non-dualist philosophical perspective.

57.6 Strengths of Phenomenography

Although, bracketing the researcher's preconceptions and preventing the participant from pre-reflective work can be difficult (Kelly, 2002; Kvale, 1995), a potential strength of the methodology is the intent to reduce researcher bias in the discovery of participants' conceptions of experience—that is, the researcher, at the outset, avoids pre-conceived theories or frameworks regarding the nature of a phenomenon.

57.7 Limitations of Phenomenography

Phenomenographic researchers focus on exploring the variation of experience at the collective level. Therefore, some critics would argue that the faithfulness of representation in phenomenographic outcomes is also problematic = because of decontextualization and reductionism (Kelly, 2002). Phenomenographic researchers attempt to mitigate this problem by working iteratively between the categories and the original transcripts (Åkerlind, 2005). The structure that emerges from the data is contingent upon the researcher's interaction with the data and ability to depict it (Åkerlind, 2005). Another a potential weakness of this methodology is that the outcome space is partial; it is made up of parts of utterances from various individuals and reconstituted by the researcher into abstract constructs (Åkerlind, 2005; Booth, 2008). Whilst phenomenographers attempt to discover a limited number of ways that a group of people experience a given phenomenon, they cannot truly know if all possible ways have been discovered.

Engagement Activities

1. Ask five friends to memorize the following sequence of numbers in one minute: 1, 4, 9, 16, 25, 36, 49 (cube numbers). (Try other sequences such as Fibonacci numbers (0, 1, 1, 2, 3, 5, 8, 13) or mathematical sequence (1, 4, 9, 16, 25, 36, 49, 54)). Regardless of their success in memorization, ask your friends what strategy(-ies) they used to memorize the numbers. How many different strategies did they report?
2. Using the results from the previous question, indicate the structural and referential relationship(s) among the memorization strategies.
3. Draw a depiction (outcome space) of the structural and referential relationships that you noted for question 2. Your depiction can take a variety of forms but should show hierarchical relationship.
4. Write a phenomenographic research question for each of the following topics:
 - a. Teachers shift from face-to-face teaching to emergency remote online learning.

- b. Nurses attempting to understand patients suffering from chronic pain.
- c. First Nations, Métis, and Inuit (FNMI) students learning experiences as they transition from high school to post-secondary education.

Additional Resources

- Outcome space depictions of expanding awareness themes (Åkerlind, 2005).
- Outcome space depictions of conceptual categories and their respective referential and structural aspects (Pang, 2003).
- Outcome space depictions of hierarchical, 3-dimensional structures (Alsop & Tompsett, 2006).

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58.1 Brief History of Phenomenological Studies

Phenomenology, as both philosophy and research methodology, originated from the writings of a group of European philosophers with the movement championed by two German philosophers namely Franz Brentano (1838–1917) and Edmund Husserl (1859–1938) in the twentieth century. The “father” or most outstanding figure of phenomenology was the mathematician Edmund Husserl. He was born into a Jewish family in the Czech Republic (previously Moravia) (Padilla-Díaz, 2015; Stone, 1979). According to Parodi, “with his phenomenological school, [Husserl] emphasized the study of meanings and ideal objects, of the psychological conscience of the world and of science” (Padilla-Díaz, 2015, p. 2). Husserl proposed phenomenology as an experimental method based on the conscience of phenomena in which the pure essence of consciousness’s contents stood out (Stone, 1979).

58.2 Description of Phenomenological Studies

Phenomenology is defined in this chapter as both philosophy and methodology.

Phenomenology, like philosophy, is a movement toward recognizing human awareness, consciousness, and perceptions within the realm of one’s own lived experience as the core of a person’s reality, as evident in the works of some twentieth century European philosophers like Kant, Hegel, Heidegger, Scheler, Karl, Hans, Merlau-Ponty, Sartre, Marcel, Ricoeur, Brentano, Husserl among others (Stone, 1979). Etymologically, phenomenon, in Greek, means “to appear” or

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“to show”. Modern phenomenologists believe that the “given” of any situation or process is how it has been perceived by those involved in it. According to Husserl (1964a, 1964b), phenomenologists must first know a phenomenon through subjective experiences and intuition before analyzing and understanding the conscious human being.

Phenomenology, as research methodology, is a recognized qualitative research approach. Creswell (2013) and Marshall and Rossman (2010) defined it as an exploration of the fundamental consciousness of the person or people being studied so that their perceptions can be identified and interpreted. According to Stone (1979), it is the study of the conscious experiences of phenomena from the first-person point of view. A conscious experience is any experience that a person has lived through or performed and can bring to memory or recall that experience (e.g., divorce, natural disaster, living with disability or health issue). When applied to the education sector, it could examine how these experiences affect various aspects of education, such as access to educational systems and educational attainment (Privitera & Ahlgrim-Delzell, 2019).

Husserl proposed “epokhé,” a Greek word that means doubt. Giorgi held that the concept of “epokhé” refers to the suspension or suppression of judgments and the researcher’s positioning concerning the experiences of the studied phenomenon. This suspension of judgment is a mechanism that ensures objectivity during data analysis (and interpretation) in qualitative research. While it is true that the concept of epokhé stems from pure phenomenology, it is also true that the term has been adapted in the qualitative investigation in general (Padilla-Díaz, 2015). Phenomenology is also defined as,

alchemy that seeks a definite research outcome in the form of an archetypal object. It is the research essence or element. Arts practitioners can apply Alchemy for inquiry, as these archetypal insights present themselves intuitively and symbolically through arts practice—writing, painting, performing, and dream analysis. (Vallack, 2015, p. 1)

58.3 Philosophical Foundations of Phenomenological Studies

Phenomenology, as a qualitative research methodology, originated from the philosophy of phenomenology with diversified tendencies. Its philosophical paradigms include positivist, post-positivist, critical theory, constructivism, and post-modernism (Padilla-Díaz, 2015). Ontological stance tends to search, interpret and understand reality. Thus, it also falls within the constructivist and interpretivist paradigm because it deals with understanding individual or group mental and behavioral acts that relate to their consciousness about a unique experience in a given place and time. Generally, the phenomenological approach assumes that some of the lived experience is shared by those who have experienced it (Privitera & Ahlgrim-Delzell, 2019).

58.4 When to Use the Phenomenological Studies

This method is used in research involving in-depth semi-structured interviews, documentary studies, and participant/observer case studies common with ethnography. It is used in a study whose aim is to recognize clues that may uncover the conscious grounds of the participant's thoughts and actions. This type of research method is also used to understand the essence of the shared lived experience. In order "to understand this lived experience, the researcher interviews participants about their first-person accounts of the experience" (Privitera & Ahlgrim-Delzell, 2019, p. 296). Participants' responses to interviews help to express the meaning of what they have experienced in real life. The researcher then constructs a trustworthy narrative to describe or summarise the experiences elicited in the interview. Besides the primary data collection method of in-depth interviews, other methods include observation and videotape recordings that the researcher uses in constructing the narrative which describes the phenomenon experienced. For example, "teachers interacting with parents or teacher participation in professional development" (Privitera & Ahlgrim-Delzell, 2019, p. 296). In the Alchemy approach to phenomenology research, the researcher usually progresses "through the five phases of the methodology—Experience, Epoche, Explication, Epiphany and Examination—s/he finishes with the answer to the research question in the form of an image, myth or metaphor" (Vallack, 2015, p. 1).

58.5 Typology of Phenomenological Methodology

According to Padilla-Díaz (2015), three types of phenomenological methods are used in qualitative research designs. They include: (a) *Descriptive or hermeneutical phenomenology*—which refers to the study of personal experience and requires a description or interpretation of the meanings of phenomena experienced by participants in an investigation; (b) *Eidetic (essence) or transcendental phenomenology*—which analyzes the essences perceived by consciousness concerning individual experiences; (c) "*Egological,*" *genetic or constitutional phenomenology*—which refers to the analysis of the self as a conscious entity. These types of phenomenology methods appeal to universal consciousness. They focus on studies describing either interactional or survival lived experience. Other phenomenological methods used in combination with any of these approaches include case study, narrative, and ethnography.

58.6 Strengths of Phenomenological Studies

Phenomenology is the genuine manner of representing realities that participants experience in their lives. Its approach of participant self-description facilitates the understanding of the lived experience. The narrative is usually constructed directly from the participant's first-person accounts, which gives credibility to the method.

This research methodology also uses key indicators like conscious experience, objects of awareness, and content of self-description, which guide researchers in constructing a trustworthy narrative (Privitera & Ahlgrim-Delzell, 2019). Generally, the participants interact within a common ground; thus, they bring out subjective and objective experiences (intersubjectivity) in the research method.

58.7 Limitations of Phenomenological Studies

Since the method has emerged from philosophers, it is impregnated with complicated terms for many new researchers to understand. For example, “horizontalization” of data means to give relevant quotes equal values according to the studied topics of the expression of each group (Creswell, 2013). In addition, although it is commonly acknowledged that it could be used in all qualitative research studies, the phenomenology research method is more appropriate in studies examining lived/everyday experiences. Another limitation in this method is that the researcher relies mainly on the first person’s account to construct his/her trustworthy narrative (Privitera & Ahlgrim-Delzell, 2019).

58.8 Application of Phenomenological Studies

Since this method portrays phenomena or issues of lived experiences, it is commonly used in nursing, social work, education, counseling, and many other areas in social science, health, and education. In the phenomenology research method, the inquiry consists of how service providers (could also be the researcher) communicate with service users to collect data (information) through audio and even videotaped interviews (question and answer session in a form of conversation), document reviews (history of health, social wellbeing or education progress records), observation of participants in a given contextual situation, case study, among others. It means that besides the interview, which is the primary data collection method, triangulation or mixed-method is indispensable to obtain a comprehensive description of the experience lived by the participant(s). This research method is often used by professionals conducting inquiries in their area(s) of expertise. It consists of collecting data, analyzing them, and writing a narrative to disclose the lived experiences and perceptions of the service user(s) under investigation.

Engagement Activities

1. Discuss, while highlighting your personal opinion, why the philosophical paradigms of the phenomenology method seem complex.
2. Examine the role of interviews in the phenomenology research method and explain why it is the primary approach to this type of research inquiry.

3. Design a research topic of your choice and write a summary plan of your inquiry using the phenomenology research method
4. There are three types of phenomenology research methods as mentioned above by Padilla-Díaz (2015): (a) Descriptive or hermeneutical phenomenology, (b)-Eidetic (essence) or transcendental phenomenology, and (c) “Egological”, genetic or constitutional phenomenology. Of these three types, choose any two, then compare and contrast their characteristics.

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Online Resources

- Qualitative Research Design: Phenomenology (15.32 Minutes). <https://www.youtube.com/watch?v=3aYRINrO6oA>.
- Phenomenological Research (7.24). <https://www.youtube.com/watch?v=RzDuxiALnCQ>.
- Creating an Effective Phenomenological Study (5.34). <https://www.youtube.com/watch?v=Zrdgqk pDTGY>.
- Susan Kozel: Phenomenology—Practice Based Research in the Arts, Stanford University. <https://www.youtube.com/watch?v=mv7Vp3NPKw4>.
- Phenomenology—IPA and Narrative Analysis. <https://www.youtube.com/watch?v=xU9S8a RL6ys>.



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59.1 Brief History of Photo Elicitation Interviews

The use of visual research methods in social research has grown in popularity in recent years (Epstein et al., 2006). Researchers who adopted photo-elicitation interviews (PEI) in their studies (e.g., Bates et al., 2017; Epstein et al., 2006; Harper, 2002) trace the pioneer of this technique to John Collier Jr. (1957), an anthropologist. In 1957, Collier reported on two experiments to investigate the properties and methods by which photography could support social science research. His research team interviewed four French-Arcadian farmers in Stirling County, Nova Scotia, Canada: two farmers were interviewed using only verbal probes, and the other two were interviewed using photographs taken by the research team. They found that the pictures stimulated interviewees' memory and discussion and supported rapport building. Further, the photographs functioned as a language bridge and enabled interviewees to articulate complex processes and situations. Researchers termed this kind of interview context where photographs are introduced as a stimulus for questioning a "photo-elicitation interview" (Epstein et al., 2006) or "photo-interviewing" (Collier & Collier, 1986).

59.2 Description Photo Elicitation Interviews

Despite the discussion of PEI as a research technique as early as 1957, it was only in recent years that PEI has been more extensively employed (Torre & Murphy, 2015). Since the 2000s, PEI has been used across different disciplines, from sport

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studies (e.g., Curry, 2016), to education (e.g., Shaw, 2013), geography (e.g., Housley & Smith, 2011), psychology (e.g., Bates et al., 2017), health sciences (Glaw et al., 2017) and sociology (e.g. Harper, 1986). It has been used to examine sport injury (Curry, 2016), identity development (Hatten et al., 2013), everyday practices (Bennett, 2014), the beliefs and perceptions of selected vulnerable groups (Glaw et al., 2017; Whiting, 2015), and cross-cultural issues (Shaw, 2013). As can be seen from the examples, PEI can be used to study a variety of areas employing different types of qualitative research designs.

59.3 Purpose of Photo Elicitation Interviews

PEI is a particularly useful method for researchers investigating aspects of the everyday, which are often not easily accessible via verbal exchange. According to Collier (1957), photographs facilitate everyday research by making visible its workings and opening up participants' taken-for-granted behaviour to scrutiny. Researchers often use PEI alongside photo diaries to facilitate discussion of participants' everyday life. For example, in Bennet's 2014 research on multi-generational family groups, participants kept photo-diaries for a week on their everyday activities before their interviews. Bennet used the photo-diaries to visit the places with her participants virtually and gained detailed insights into the participants' daily life.

Researchers also turn to PEI when they desire to put some degree of power in participants' hands (Bennett, 2014; Glaw et al., 2017). In Collier's study, it was the researchers who provided the photographs for the PEI. However, participants can also produce the visual images. Scholars argue that such auto-driven PEI allows participants to interpret their realities in their own voices and enable participants to take the lead in the interview process (Glaw et al., 2017; Shaw, 2013). PEI is thus particularly suited for research concerned with social marginality, power, and justice (Torre & Murphy, 2015). Given its participatory potential, there is an increasing trend for those interested in research with young participants, such as children, to turn to PEI.

Several researchers used PEI because they found it helpful as a language bridge, especially when they did not share their research participants' native language or culture (Shaw, 2013) or when research participants were less articulate (Whiting, 2015). For example, in Whiting's (2015) research on children's perception of their well-being, young children sometimes provided brief responses in interviews due to limited attention span and developing language skills. However, the use of photographs allowed the researcher to stimulate and maintain conversations with the children.

59.4 Processes of Photo Elicitation Interviews

Torre and Murphy (2015) described five main steps in PEI:

Step 1. Researchers identify a topic for investigation. For instance, my Ph.D. project sought to explore everyday youth citizenship in postcolonial Myanmar.

Step 2. Researchers identify and invite participants to the study. I limited participants to young people between the age of 18 to 30 years old, living in either Yangon or Mawlamyine. Participants were required to hold Myanmar citizenship.

Step 3. Researchers or participants take pictures relevant to a particular question or topic. Since I employed auto-driven PEI, I set the parameters and guidelines for what the participants should photograph, before giving the participants a week to take pictures relevant to five given themes, such as the meaning of being Myanmar.

Step 4. After pictures are developed, researchers use images to guide interviews and elicit dialogue. During the interview sessions, I had participants discuss their photo journals in relation to the five themes. One question I asked was, “Can you use the photos to tell me what being Myanmar means to you?”

Step 5. Researchers analyze data and report findings. Finally, I used thematic analysis to examine the visual images as part of the interview data and presented the images alongside text.

59.5 Strengths and Limitations of Photo Elicitation Interviews

Hurworth (2004) provided a helpful summary of the strengths of PEI:

It can challenge participants, provide nuances, trigger memories, lead to new perspectives and explanations, and help to avoid researcher misinterpretation. In addition, the technique can: be used at any stage of the research; provide a means of ‘getting inside’ a program and its context; bridge psychological and physical realities; allow the combination of visual and verbal language; assist with building trust and rapport; produce unpredictable information; promote longer, more detailed interviews in comparison with verbal interviews; provide a component of multi-methods triangulation to improve rigour; form a core technique to enhance collaborative/participatory research and needs assessments; be preferable to conventional interviews for many participants. (p. 77)

Other than the technical skills required to operate a camera which might pose a constraint on the participants to which this method is applied, critical limitations of PEI relate to ethical considerations, especially issues of informed consent and confidentiality (Glaw et al., 2017; Hurworth, 2004; Whiting, 2015). For example, participants often have non-participants appearing in their images, whose consent has not been sought.

Engagement Activities

1. Brainstorm three research topics for which photo elicitation interviews might serve as a useful method of inquiry and explain why you have chosen to use photo elicitation interviews for the investigations.
2. Plan a semi-structured photo elicitation interview using one of the research topics you identified in task 1. Choose a photograph that is relevant to the topic and develop a set of interview questions that can elicit dialogue based on the photograph and your topic of interest. Explain why you have chosen that particular photograph and designed the interview questions.
3. Outline the ethical issues a researcher has to keep in mind when applying for ethical approval for a research project involving the use of photo-elicitation. How might ethical issues related to auto-driven photo elicitation interviews differ from that of researcher-driven photo elicitation interviews?

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Additional Readings

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Online Resources

- An example of how photo elicitation and photovoice is used as a participatory action research method: <https://www.youtube.com/watch?v=sLBUhaVccDM> (13 minutes).
- An auto-driven photo elicitation interview project where participants explained their choice of images: <https://www.youtube.com/watch?v=muT3TDCrcg0> (8 minutes).



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Keith D. Walker

60.1 Brief History of Photovoice

Early forms of Photovoice were discussed by Freire in 1970 who noted that the visual image was effective in enabling people to think critically about their community and the this might begin discussions to affect important change (Freire, 1970; Garavan, 2010). This was followed by Wallerstein and Bernstein who, in 1988, proposed that groups of people start solving problems by recognizing issues important to them and start discussing them. Photovoice was formally introduced in 1992 by Caroline Wang of the University of Michigan and Mary Ann Burris of the Ford Foundation for Women's Health in Beijing, China. Wang and Burris innovated the approach by asking people of the community they were working with (silenced rural women in China) to create the images to be discussed (Wang & Burris, 1997). According to Wang and Burris (1994), Photovoice was a blend of being informed by grassroots interactions, photography and social action. They provided cameras to those who typically had limited access to those who made decisions that affected their lives but could be reached visually, through their photo depictions. Today, the Photovoice model has been used by professors to teach social work students (Oden, 2013). Photovoice has been used in conjunction with different mediums such as collaging, drawing, and mapping in participatory studies which focus on the voice of participants (Mannay, 2013). In other words, Photovoice is used as a tool for self-development, for sharing awareness, expressing advocacy, for needs assessments, and in monitoring. So, the use of Photovoice allows the researcher to capture and to widen their perspective on all levels of various issues (Wang, 2003).

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60.2 The Photovoice Method

Photovoice is a process by which people identify, represent, and enhance their community through a specific photographic technique. As a practice based in the production of knowledge, photovoice has three main goals: (a) to enable people to record and reflect their community's strengths and concerns; (b) to promote critical dialogue and knowledge about important issues through large and small group discussion of photographs; and (c) to reach policymakers (Wang & Burris, 1997). Photovoice is an example of collaborative, participatory action research (Denzin & Lincoln, 2008) used to answer descriptive research questions. Photovoice has been characterized by the following principles: images are powerful and can teach; almost anyone can use a camera and people take pictures that have meaning to them.

60.3 What Uses Does the Photovoice Method Have?

Originally and as indicated, Wang and Burris used Photovoice in their study of marginalized communities (rural Chinese village women); others now use Photovoice with other marginalized or small communities. For example, the method was used by Robinson-Keilig et al. (2014) as a means to promote student involvement in research and by Zenkov and Harmon (2009) to teach writing to urban youth and by Amos and Lordly (2014) to understand international university students and their experiences with Canadian food and culture. There are many and various demographics and areas of study that might use Photovoice, including health, learning, and cultural studies.

60.4 Why Use Photovoice?

For researchers, the use of photographs may be used to help kindle dialogue amongst participants about their perceptions of the issues under discussion. Further, different ideas may be obtained beyond those gathered solely from interviews or focus groups (Darbyshire et al., 2005). Photovoice is the combination of the narrative and visual depictions that enhances the ability of researchers to accurately capture the meaning of an issue from the participant's point of view (Freire, 1970). The resulting stories become a strong platform where researchers can offer an understanding of these community issues to the scientific or policy community, providing paths to further action (Nykiforuk et al., 2011). Participants often identify innovative solutions to issues that would not normally be recognized by decision-makers; yet, the photo stories may prompt reactions from decision-makers that can bring about action on community issues that include the participants' points of view (Wang & Burris, 1994).

60.5 Sample Domains for Photovoice

Sample domains include communities within education, public and health policy, marginalized populations, developing countries, children and youth programs and cultural studies.

60.6 Process for Photovoice

Palibroda et al. (2009) described the essentials of the Photovoice method process:

Step 1. Researcher(s) will identify, connect and consult with a community to identify possible issues of concern within it.

Step 2. Participants are then recruited, briefed on the exercise and then provided training.

Step 3. Participants then take and collect pictures based on the issues described for community discussion afterward.

Step 4. Discussions then take place with the community over the participant photographs.

Step 5. The discussion data is gathered, analyzed and then shared often in a Photovoice exhibit form which is attended by policy and decision makers leading to action steps.

Wang and Burris's original stages were grouped into three main areas: (a) selecting the photos for discussion; (b) group contextualizing; and (c) group codifying (Castleden & Garvin, 2008).

60.7 Strengths of Photovoice

Photovoice stimulates community discussion and motivates people and institutions for change. Photovoice method challenges people to re-examine their own ideas and create knowledge for research with paradigm shifts within the community (Kuratani & Lai, 2011). For participants, the Photovoice process provides an opportunity to visually portray experiences and share personal knowledge about particular issues that may be difficult to express with words alone (Wang & Burris, 1997). The close work between researchers and participants allows community concerns to surface as well as empowering participants in learning new ways of self-expression and advocacy as well as becoming a part of the research process (Moffitt & Robinson-Vollman, 2004). The identification of pressing and deep issues provides opportunity to unify the community, which can then lead to change.

60.8 Limitations of Photovoice

Photovoice is a time-consuming process which requires additional instruction for participants prior to the start date. The time-demanding process may increase the risk of losing engagement/action from the participants and community. As Wang and Burris (2004) reminded their readers, the lack of relationship building prior to the Photovoice process may create ethical concerns about expectations among participants and other community stakeholders. There are additional ethical components that need to be formalized ahead of time including the need for informed consent before taking pictures of people and the ownership of the picture images taken during the process.

Engagement Activities

1. In what ways is the cliché that “a picture is worth a thousand words” true in research?
2. What data might be captured by photography that might not be possible to articulate with written words?
3. Think about narrating the story of an event with words... then think of narrating a story with word pictures... then think of narrating a story with only pictures... and, finally, think of narrating a story with pictures and words. As you imagine each of these four narrative sets, which do you think would be the most powerful and why?

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Additional Resources

- Photovoice training (16:36 minutes): https://www.youtube.com/watch?v=UuPcnI3X_3c.
- Photovoice Youtube (3:36 minutes): <https://www.youtube.com/watch?v=kAszQx62XxE>.
- Photovoice Project (5:47 minutes): <https://www.youtube.com/watch?v=JunVSN9D5GI>.
- Photovoice Project (4:24 minutes): <https://www.youtube.com/watch?v=wDMdKznQ0L4>.



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61.1 Brief History of Portraiture

Cast by Merriam (1998) as a variant of case study methodology, Lightfoot's (1983) seminal use of written portraits to combine science and art has been an intriguing presence in qualitative research since portraiture was first described in Lightfoot's *The Good High School*. Lightfoot suggested the term "portraits" to bring a "measure of freedom from the traditions and constraints of disciplined research methods..." hoping that the work would be "defined by aesthetic, as well as empirical and analytic, dimensions" (p. 13). While Lightfoot coined the term portraiture in research contexts, she indicates that the form rests on "a long arc of work, reaching back two centuries, that joined art and science...a long and rich history of dialogue and collaboration between novelists and philosophers, artists and scholars" (Lawrence-Lightfoot, 2005, p. 6).

In Wolcott's conceptualization of fieldwork and the artistic approach that is needed, "Artists portray" (p. 15). Portraiture is similarly concerned with composition and design as well as description, depicting "motion and stopped time, history, and anticipated future" (Lightfoot, 1983, p. 6). Portraiture diverts from what Yin (2004) describes as case study's considerable depth of inquiry within a grand scope and offers potential for a focused perspective designed to resonate with eclectic audiences. Portraiture also acknowledges through artistic license that "the voice of the researcher is everywhere: in the assumptions, preoccupations, and framework she brings; in the data she gathers; in the choice of stories she tells; in the language, cadence, and rhythm of her narrative" (Lawrence-Lightfoot & Davis, 1997, p. 85).

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61.2 Methods Related to Portraiture

With portraiture's connections to case study there is similar commitment to rigor in the methods to gather and examine data. As with other qualitative research, "rigor...derives from the researcher's presence, the nature of the interaction between researcher and participant, the triangulation of data, the interpretation of perceptions, and rich, thick description" (Merriam, 1998, p. 151). In terms of research methods, portraiture is amenable to a variety of tools including the following: archival data; content analysis; field observations and field notes, personal narratives; and semi-structured interviews, surveys or questionnaires. When considering participants as individuals or within focus groups, it is important to remember that "portraits are constructed, shaped, and drawn through the development of relationships" (Lawrence-Lightfoot & Davis, 1997, p. 135).

61.3 What Portraiture Can Be Used to Study

People and human contexts are essentially good targets for portraiture application. It is important to note that "[a]ny artful case study is not after the fact accidentally or incidentally a portrait" (Lawrence-Lightfoot & Davis, 1997, p. 24) and that "the portraits are shaped through dialogue between the portraitist and the subject, each one participating in the drawing of the image (p. 3). Portraiture is often used to focus on what works, underscoring what is positive and strong (Lawrence-Lightfoot & Davis).

61.4 Why Use Portraiture?

This methodology is a logical choice to link "inquiry to public discourse and social transformation" (Lawrence-Lightfoot & Davis, 1997, p. 14), connecting well to goals of critical theory as indicated by Brenna (2010). Brenna (2010) also identifies that portraiture, as an adaption of case study, may affect readers in what Lancy (1993) calls "the direct policy implications of their research that sets those who do case studies apart from other qualitative researchers" (p. 140). Lawrence-Lightfoot and Davis (1997) suggested that the "persistent irony—recognized and celebrated by novelists, poets, playwrights—is that as one moves closer to the unique characteristics of a person or place, one discovers the universal" (p. 14).

61.5 Domains for Portraiture's Use

Portraiture has been used in education, social sciences, and humanities research (Anderson, 2011).

61.6 Process for Portraiture

Step 1. Choose the *subject(s)* of the portrait in relation to your research question(s) and within your theoretical/conceptual frameworks and social/cultural context. For instance: a school where a particular outcome is notably being achieved; a set of school administrators who successfully navigate particular challenges; a group of teachers who demonstrate target characteristics attached to student success; or a writer who is handily contributing to society as a change agent.

Step 2. Select *methods* for data collection and analysis. Such methods should be appropriate in light of the participant(s) and predict a rich and reliable sample for in-depth analysis and synthesis.

Step 3. Narrative constructions. It is important to select a writing style that is both artistic, informative, and sustainable to present the portraits identified, coming as close as possible to “painting with words” (Lawrence-Lightfoot, 2005, p. 6). A variety of writing forms may be applied, including poetry (e.g., Hill, 2005). Writers seek to achieve resonance where the standard of authenticity doubles as validity (Lawrence-Lightfoot & Davis, 1997).

Step 4. Writing process applications. Here the artistic work undergoes a series of drafts, much as any written manuscript intended for publication, and aims for the following key goals in addition to validity: resonance, clarity and elegance.

61.7 Strengths and Limitations of Portraiture (Adapted from Lawrence-Lightfoot & Davis, 1997)

Key advantages of portraiture involve its potential to examine in depth a single subject, disseminating findings in a highly readable and engaging manner, inspiring as well as informing readers, and encouraging productive application. As a methodology, it links well to critical theory and invites involvement from both researchers and participants. Potential disadvantages include its reliance on expert writing skills that manifest in the following attributes: keen descriptions to delineate; dissonant refrains to provide nuance; and complex details to ensure impact. Critical, inferential thinking is required of producers (and readers) of portraiture in order to realize the essence and central story of subjects because portraiture does not hinge on exacting physical properties alone. Such rigor can translate into a criticism of portraiture as labour intensive.

While portraiture has been brushed alongside other qualitative methodologies as “soft” or inadequate, labels pointed out by Butler-Kisber (2002), it has also been validated as supportively de-marginalizing the research subject and facilitating interdisciplinary practice (Anderson, 2011). Heightened interest in arts-based research, such as described by Walsh et al. (2015), reminds us of the power of multiple lenses toward an ethical socially-based aesthetic of research practice.

Continued exploration of the arts as a research medium may further define and delineate applications of portraiture in all its promise.

61.8 Sample Application of Portraiture

The author's Ph.D. research (Brenna, 2010, 2011) used portraiture to explore influences on three Canadian authors who present characters with exceptionalities in children's fiction. Methods for data collection and analysis included semi-structured interviews, personal narratives, and content analysis, and Chapter Five of this dissertation presents each individual portrait and then a group portrait.

Engagement Activities

1. Locate information online or in hard copy about the drawing or painting of portraits, and write an explanatory "how to" paragraph that could apply to either visual art or writing.
2. Brainstorm a list of people or human contexts (from a variety of fields) that you think would provide illuminative as subjects of written portraiture.
3. Consider a human context with which you are familiar, and lean into a self-study on this landscape to develop a 1-page first-draft introductory self-portrait in either poetry or narrative prose. Consider how you see yourself in ways the public world may not commonly see you. Be ready to share this draft with others: in small groups, share and discuss revision suggestions to support a writing style that reflects effective portraiture.

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Online Resources

Sara Lawrence-Lightfoot's website: <http://www.saralawrencelightfoot.com/portraiture1.html>
Professor Sara Lawrence-Lightfoot on Portraiture: https://www.youtube.com/watch?v=3_GWU8MjcBU



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Pei-Ying Lin

62.1 Brief History of Qualitative Longitudinal Research (QLR)

QLR has been employed for quite a long time to study the temporal dimensions of experiences and linear constructions of time, some of which include some earlier classics such as a sociological study focusing on citizens of a typical American town in the 1920s where Lynd and Lynd spent several years interviewing, observing, and surveying those inhabitants (Lynd & Lynd, 1929). In his well-cited book on QLR, Saldana (2003) identified three major principles: length of a study, time, and change. In particular, he posed the idea that ‘time’ is a physical contextual, gendered, cultural, individual and subjectively interpreted construct; ‘change’ is also contextual and multi-faceted; it may be transformed during the course of a study. The methodology has evolved over the past century, and there has been a growing interest in this methodology over the last two decades (Neale, 2018).

62.2 Description Qualitative Longitudinal Research

Qualitative longitudinal research (QLR) is an emergent research methodology that has been used to study the change, short- and long-term impacts, and probable causality resulting from a particular event, phenomenon, policy, and/or intervention in a continuous fashion through multiple waves of data collection over a substantial amount of time (Holland et al., 2006; Neale, 2018; Thomson & Holland, 2003; Thomson & McLeod, 2015). This temporal approach not only focuses on a process but also on the dynamic events that are involved in change; that is, this approach has been used by researchers to make sense of experiences as to ‘how’ and ‘why’

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they occur as well as ‘how’ and ‘why’ these experiences change over time. As Thomson et al. (2003) pointed out, “[w]hat distinguishes longitudinal qualitative research is the deliberate way in which temporality is designed into the research process making change a central focus of analytic attention” (p. 185). Due to the nature of longitudinal narratives and trajectories, the QLR approach has been used to generate rich datasets for secondary data analyses (Calman et al., 2013; Murray et al., 2010). The current QLR literature shows that a considerable number of studies have been conducted in multi-disciplinary fields, including anthropology, community research, education, psychology, health care, evaluation, and policy studies

62.3 Purpose of Qualitative Longitudinal Research

From a theoretical standpoint, QLR can be used to capture critical moments, elements of experiences, behaviours, actions, or transitions in a continuous long-term project. This temporal approach can be used to help researchers understand the complex nature of social change, the mechanisms and strategies used by individuals, communities, or generations through time. It can also be used to better understand the interactions between time, change, agency, structure and ecology through dynamic research processes (Holland et al., 2006; Neale & Flowerdew, 2003).

62.4 Processes of Qualitative Longitudinal Research

With respect to the process of QLR, Holland (2007) suggested four methodological models of QLR: (1) mixed method, (2) planned prospective studies, (3) follow-up research, and (4) evaluation studies. Each of the models can be used to design and develop QLR on a research topic of interest. It is worth noting that, as QLR is an open-ended and dynamic approach, the QLR data is often generated from qualitative research strategies (e.g., interviews, observations, case studies, archival documents of varied formats such as audios, videos, photos), or a combination of qualitative and quantitative research strategies such as surveys and geographical sampling (Holland et al., 2006; Miller, 2015; Neale, 2012). These data collection strategies may vary from discipline to discipline and have been used to produce data through multiple waves of data collection over months or years (Kelly & McGrath, 1988).

62.5 Strengths and Limitations of Qualitative Longitudinal Research

Strengths and limitations are two sides of the same coin with respect to QLR. For example, the QLR data, in general, becomes more powerful as time increases. A

wealth of in-depth data collected from individuals, or communities in specific contexts illuminates the complexities of a subject that cannot be highlighted by other methods; however, the richness of data makes it more challenging to maintain the anonymity and confidentiality while not losing coherent and contextual narratives, cases, and stories in a dataset (Holland et al., 2006; Neale, 2013; Taylor, 2015). In addition, this is also true for archiving and sharing data through new technologies and social media as tools for knowledge exchange and mobilization (Mauthner, 2015; McGeeny, 2015; Thomson & Holland, 2003).

It has been suggested that situated or emergent ethics are recommended to respond to dilemmas and issues faced by researchers of QLR (Neale, 2013; Taylor, 2015). Other practical difficulties include: securing sufficient funding for long-term projects, recruiting and maintaining participants over regular or irregular intervals, engaging experienced researchers who can produce quality data and analysis throughout the entire processes, as well as organizing a committed research team (Holland et al., 2006; Miller, 2015; Thomson & Holland, 2003). As Holland et al. (2006) suggested, “[a] major value of QLR is flexibility, with the potential for development and innovation to take place throughout the entire research process. This flexibility can extend to sampling, methods, units of analysis, and theorisation” (p. 33). Such flexibility, on the other hand, may amplify different dilemmas that arise in the conduct of QLR.

62.6 Application of Qualitative Longitudinal Research

A researcher, Greg, wanted to study special education teachers’ beliefs about inclusion, shifting perceptions of their professional careers, and how they thought their classroom practices had changed over time. His study was approved by the Research Ethics Board of a university in a prairie province of Canada. The longitudinal qualitative approach was influential in developing his understanding of each teacher’s professional life and experiences. He conducted a series of interviews with participating teachers every two years over a period of six years. Interviews were audio-recorded and transcribed verbatim. By performing thematic analyses, he gained insight into a teacher’s inclusion beliefs and practices, their most rewarding, humbling, and challenging teaching experiences with students with special needs, and how they perceived their work across the course of their professional careers.

Engagement Activities

1. Consider whether each of the following research projects seems to use the QLR approach, and explain why:
 - (a) The changes in novice drivers’ behaviours over the first six months of driving
 - (b) The relationship between adolescents’ attention spans and math achievements
 - (c) The effect of the mother’s level of education on her children’s social-emotional learning

- (d) The development of writing in elementary school children
- (e) The safety measures used to stop the spread of the COVID-19 pandemic
2. Find a newspaper or journal article that reports a qualitative longitudinal study, and then discuss the following questions:
 - (a) What are the aims of the article?
 - (b) Why is this study described as using the QLR approach?
 - (c) What methods were used to collect the QLR data?
 - (d) What are the main findings of the study?
 - (e) What implications are there for policy and/or practices?
 - (f) What, if any, are the limitations of the QLR approach?
 - (g) What are the limitations of the study?
3. Work individually or with a group to formulate a research question, and then discuss the feasibility as well as the pros and cons if the QLR is used to answer the question.

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Daniel Couch

63.1 Brief History of Realist Analysis

Realism is an ontology, or theory of the nature of the world, and has a long history in philosophy. As Nochlin (1971) illustrated, when Plato set down the philosophy of idealism, his argument contained “a realism of Ideas—it puts Ideas outside the subject as particular self-existent entities rather than as objects within the subject” (p. 41). This demonstrated two foundational concepts of realism: ideas are real; and reality exists independent of our knowledge of it (Popper, 1978). During the 1700s, a realist ontology was captured by Immanuel Kant’s three questions: “What can I know? What ought I to do? What may I hope?” (Kant, 1787/1901, p. 583). For realists, the use of one’s reason creates an understanding of the world, and how one might go on in it. Enlightenment philosophy’s realism directly challenged the dominance of the church as “the central means of intellectual production” (Collins, 1998, p. 524). Realists reject the unchallengeable nature of religious revelation. Rather, they privilege rational thought as a method to know and make sense of the world. This requires that experiences and revelations are subjected to critique and reason in order to ascertain their value as objective knowledge (Rata, 2012). In this way, realism enables an investigation of the world in which experience or observation is subjected to reason in order to “categorize things into real kinds, and discern their inner constitutions, and discover laws of nature” (Haack, 2004, p. 428).

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63.2 Description of Realism

Realists maintain that the world is made up of real events and objects which exist whether we know of them or not. Empirical realists view these events and objects as fixed and regular, “as if objects had no structure or powers, and in particular, no unobservable qualities” (Sayer, 2000, p. 11). This is understood as a positivist view of realism, and a key criticism of this branch of realism is its inability to account for the complexity we encounter beyond the carefully controlled experimental laboratory. In order to encompass broader complexity, branches of realism such as critical realism and social realism have been developed (Moore, 2013). These approaches accept the real nature of ideas and the world, and also accept the socially constructed nature of our knowledge and experience of it.

Critical realism distinguishes “between the world and our experience of it” (Sayer, 2000, p. 11). In developing this approach, Bhaskar (2008) contended that the world consists of three realms: the real, the actual, and the empirical. The real is comprised of latent “structures, mechanisms and powers that exist by virtue of an object’s nature but that may or may not be activated” (Lopes Cardozo & Shah, 2016, p. 523). The actual occurs when the potentials within the real are actualised, and therefore occur. The empirical is our experience of the actual. Put another way, Dean et al. (2006) explained the real as “a realm of causal powers, generative mechanisms or tendencies. The actual is the level of events which are generated by the real. It lies between the real and the empirical, the latter being what is experienced” (p. 6). Social realists pay particular attention to the implications of critical realism for the production of knowledge. Within social realism, knowledge “is socially produced under given historical conditions” (Moore, 2013, p. 346). However once tested and accepted this knowledge becomes objective, and is no longer tied to its conditions of production (Rata, 2012).

Concepts of causation and fallibility are both central to a realist ontology. Causation is a term given to the realisation of mechanisms which leads to an outcome. For instance, if I were to fry an egg, I would apply heat to a raw egg. The heat is a generative mechanism which causes the egg to cook. This is an example of a closed system, where we can identify the variable which causes a particular outcome. In this case, we can be certain that heat is *the* generative mechanism which causes the outcome because if we remove the heat, the egg will remain raw. However, within an open system, such as the complexity of social experience, realist researchers are unable to claim the same certainty around the identification of causation. Therefore, realists within the social sciences look for opportunities to identify generative mechanisms that are *most likely* to have caused a particular outcome (Dean et al., 2006). This enables researchers to theorise the generative mechanisms which caused the real to become the actual. These are referred to as *causal inferences*, and open up the possibility for a theory to be refined as new understandings come to light. Here, we encounter the fallibility of knowledge, or the potential for something we know to be wrong. In effect, it is the “evident fallibility of our knowledge—the experience of getting things wrong, of having our

expectations confounded, and of crashing into things—that justifies us in believing that the world exists regardless of what we happen to think about it” (Sayer, 2000, p. 2).

63.3 Purpose of Realist Analysis

Realist analysis is concerned with explaining the mechanisms which cause the real to become the actual. This requires not only gathering empirical data about the actual, but of subjecting these empirical data to reason. As “there exists an objective world independent of our ideas of it and...the world as experienced is not co-terminous with that objective world, [we encounter] the need for science” (Dean et al., 2006, p. 3). Realist analysis seeks to uncover generative mechanisms in order to theorise the conjunction of events, power, structures, actors, and so on which have led to a particular outcome. A central purpose for realist analysis aligns with elements of critical theory, as realist analysis is often undertaken in pursuit of a more socially just society.

63.4 Process of Realism

As an ontological approach to research, realist analysis relies on a “method known as retrodution. This asks ‘what must the world be like for “x” to happen?’” (Sum & Jessop, 2013, p. 9). Because of this, realist analysis does not have a prescribed set of steps to be completed. Rather, realist analysis draws on conceptual tools or issues which enable an exploration into the generative mechanisms which have led to a particular phenomenon. As Ackroyd and Karlsson (2014) stated, realist researchers repeatedly ask “what concepts do I need to understand to explore more fully the social mechanisms under investigation” (p. 21)? The processes necessary to conduct a realist analysis differ depending on the object of study. Each particular case requires a method which will allow the researcher to analyse the conditions which enabled the phenomenon to occur. These methods must be compatible with a realist ontology (McPhail & Lourie, 2017). As the researcher analyses their empirical data, they develop causal inferences about the mechanisms which have caused the real to become the actual.

63.5 What Can Realist Analysis Be Used to Study?

What the process of realist analysis indicates is that it is a method of analysis which can be applied to a wide range of sociological contexts. For instance, a realist policy analysis might explore the historical, political, cultural, and economic conditions which led to a particular policy objective (Couch, 2019, 2022; Dale, 2000). Alternatively, a realist analysis into why market-based approaches

influence education reforms might examine how global ideological mechanisms operate within national education systems (e.g., Robertson, 2008).

63.6 Why Use Realist Analysis?

Drawing from the strength of a realist ontology, realist analysis enables researchers to examine the mechanisms which generate particular outcomes in the world around them. This offers researchers an important opportunity to ‘look beneath’ the surface, uncovering and illuminating hidden structures and mechanisms which influence our lived experience. In this way, a core task of realist analysis is to critique dimensions of power.

63.7 Strengths of Realist Analysis

Proponents of realist analysis advocate its usefulness within the social sciences as an ontological view which enables researchers to account “for key social processes that are at work beneath surface appearances and [to] explain otherwise puzzling outcomes” (Ackroyd & Karlsson, 2014, p. 21). Forms of realism which have responded to limitations found in positivist realism’s “radical underestimation of the complexity, diversity and multiple meanings of the social world” (Sayer, 2000, p. 30) enable researchers to engage critically with sociological phenomena whilst also retaining complexity.

63.8 Limitations of Realist Analysis

An oft-cited limitation of realist analysis is the extent to which it makes allowance for the subjectivity and relativity of lived experience (Sayer, 2000). Realism is ontologically opposed to post-modernism, which rejects the notion of an objective reality. Whilst the rigidity of positivist realism certainly fails to recognise a social dimension to the construction of knowledge, or of our experience of the world, many forms of realism within the social sciences place particular importance upon the social dimension of reality.

Engagement Activities

1. Consider a current event. What are the characteristics of this event? Categorise aspects of the event as part of the *real*, the *actual*, and the *empirical*.
2. In small groups, think what the implications of realist analysis are for different ways of gather data, for instance when using interview, focus group, or documents.
3. Reflect on where you currently find yourself. What generative mechanisms have led to this moment in your own life?

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Online Resources

A definition of Realist philosophy. <https://www.britannica.com/topic/realism-philosophy>

A resource outlining uses of realist analysis in qualitative evaluation. https://www.betterevaluation.org/en/approach/realist_evaluation

Critical Realism Network channel. <https://www.youtube.com/channel/UCwOibnkDxJ0zmGnTGvN-bUw>



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64.1 Brief History of Reception Theory

Reception theory was advanced out of the work of Hans Robert Jauss in the late 1960s during a scientific revolution and the reconceptualization of the scholarship on literary history in Germany (Holub, 2003). This new paradigm was arguably in response to changes in the literary, intellectual and social growth in Germany. Reception theory, developed for the study on literary works only gained prominence and became most influential in Germany and the United States in 1970s and early 1980s (Holub, 2003). “Reception theory has been used to discuss French troubadour lyrics, the English novel tradition, the *nouveau roman*, surrealism, the *Nibelungenlied*, Lessing’s *Emilia Galotti*, Goethe’s *Werther*, Gerhart Hauptmann’s *Weavers*, Celan’s “Thread suns,” Brecht’s *Keuner Stories*, Grass’s *Local Anaesthetic*” (Holub, 2003, p. 7), to name a few.

Reception theory sought to change the understanding of literature by focusing on the audience/reader and text rather than the intended purposes of the author/composer and the work, with an emphasis on the meanings within the cultural context for which the literary work was produced (Poyas, 2004). Like, *reader response theory*, emphasis is also placed on the importance of the reader as being critical to the process of understanding literary texts. Jauss’ work on reception theory is embedded in the underpinnings of Hans-Georg Gadamer’s hermeneutics (Newton, 1998); while Wolfgang Iser’s *reader-response theory* is premised on Roman Ingarden’s phenomenology (Newton, 1998). Reception theory, “by contrast, must be understood as a more cohesive, conscious, and collective undertaking” (Holub, 2003, p. xiii) and is not necessarily aligned with the framework of

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the *reader-response theory*. That is, Jauss used the theory of ‘*fusion of horizons*’ proffered by Gadamer to illustrate the relationship between the text and how the audience receives or perceives the text. To adequately understand the literary text, there has to be an understanding of both the historical and current perceptions of the text (Newton, 1998). With paradigmatic shifts and revolutionary changes, Jauss believed that dissonance can occur between the structure/inception and interpretation of a text over time. The possibility for the exchange of differences and similarities exists as a result of “the intervention of temporal categories: by allowing the work to exist in time without complete loss of identity, the alienation of its formal structure is suspended by the history of its understanding” (De Man, 1982, p. xiv), allowing for adequate interpretations of the text.

Stuart Hall, another notable proponent of reception theory, supported the application of the theory to media/mass communication. Hall proffers that there are three types of readers or audiences: dominant, negotiated, and oppositional (Hall, 2007). The dominant reader accepts the message of the literary text as is without questioning the message, while the negotiated reader accepts the message but poses questions about the message which somewhat conflicts with the reader’s personal values, beliefs or norms. On the other hand, the oppositional reader does not accept the message of the literary texts due to total incompatibility or dissonance between the message and reader’s personal beliefs and or values (Hall, 2007).

64.2 The Methodology of Reception Theory

Reception theory is generally oriented towards research which espouses a Hermeneutic methodology allowing for the researcher to identify dissonance between past and present perceptions of the text being studied. The use of hermeneutics in reception theory facilitates the reader(s)’ use of any preconceptions of the object which then fuses with new discoveries/knowledge resulting from interactions with the object creating an expansion in horizon. This synergy, or *fusion of horizons* takes into account the principle of the hermeneutic phenomenon for understanding reception theory and is premised on the notion that researchers/readers/interpreters have inherent biases, beliefs or expectations which are unlikely to be suppressed during interactions with the text/object (Godzich, 1982). Rather than taking measures to overcome those biases, the theory proposes that interactions with the unknown helps to discover or bring out biases brought to exchanges with the text. Newton (1998) notes that,

the most important justifications for literary study is that it allows one not only to perceive the fundamental difference between past and present but also partially to overcome that difference through being able to achieve direct contact with texts as human products even if they have emanated from strange and alien cultures. (p. 187)

This process results in the *horizon of expectation*. That is, the total of preconceived speculations and any reactions or behaviours during exchanges with the

text. In essence, meaning and understanding of the texts are generated through the interactions between the reader and the texts. However, if there is a discrepancy between the reader's initial perception of the text and the newly generated meaning, a dissonance occurs. This dissonance between the expectations and the outcome of interactions result in what Jauss calls *aesthetic distance*.

64.3 What Reception Theory Can Be Used to Study

Reception theory can be used in the field of social sciences, arts and humanities but can also be appropriated "to just about any kind of symbolic composition. Reception theorists speak of televisual and filmic texts, pictorial texts, dance texts, fabric texts, soap opera texts, and so on" (Barbastis, 2005, p. 273).

64.4 Why Use Reception Theory?

Engaging reception theory to develop adequate understanding of literary works, interpreting media communication or other forms of texts addresses an epistemology which underpins developing meaning from a position of the historical context or culture (revisiting the past) of the origin of the work. In other words, reception theory uses hermeneutics methodology to develop understanding of both the text and self when engaging with the works. When studying literary works using reception theory consideration is given to how the cultural context (values, beliefs, norms) influences interpretation of the text.

64.5 The Processes of Reception Theory

Using an approach known as reception moments, the reader is exposed to the historical context of the literary work through actions that facilitate an understanding of how the work was constructed (Sullivan, 2002). This process allows the reader to think about the historical context from which the work was developed and in so doing, maintaining or carrying aspects of the past and applying to contemporary contexts (relating the past to the present). The reader, through interactions with the texts incorporates his/her preconceptions about the text to develop an understanding or meaning of the artefact to either add new meanings or dispel preliminary presumptions about the text. To use Jauss' terminologies, the question of whether the historical horizon of expectations converges with the reader's horizon of expectation comes to the fore.

64.6 Limitations of Reception Theory

To borrow from De Man (1982),

the horizon of Jauss's methodology, like all methodologies, has limitations that are not accessible to its own analytical tools. The limitation, in this case, has to do with linguistic factors that threaten to interfere with the synthesizing power of the historical model. And it also means that these same factors will then exercise a more or less occult power over Jauss's own discourse, especially over the details of his textual interpretations. (p. xvii)

64.7 Reception Theory in Practice

In conducting the reception analysis, be cognizant that there are multiple subjective positions and social identities among the audience. Perspectives are influenced by class, religious belief, age, gender, race, and sexual orientation, among others.

Application 1 Use newspapers, television, and advertisements to analyse the reception of media texts (image) on social issues of racial discrimination and inclusivity. While interacting with the text analyse the message to determine who the target audience is, and what message is being celebrated in the text? What are some of the feelings that might be held by someone who understands the ideology behind the text but has oppositional or conflicting beliefs about the images? Describe how a reader's culture may influence a negotiated reading of the texts.

Application 2 Conduct a reception analysis of the 1970 Canadian film, *Goin' Down the Road* and use article reviews, press releases, and advertising to establish how various audiences interpret or experience the film. What are some of the pre-conceived notions or expectations that an audience may have of the film? If members of an audience perceive the film as targeting issues of inequity, how do you perceive an audience who advocates for policies to help low-income individuals would receive/interpret the message?

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Online Resources

- Hall, S., & Reception Theory. https://www.youtube.com/watch?v=_LK10yMxIX0
- Reception Theory. <https://www.encyclopedia.com/arts/encyclopedias-almanacs-transcripts-and-maps/reception-theory>
- Reception theory education*. <https://www.youtube.com/watch?v=sbiTqKzTy50>



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65.1 Brief History of Reflective Journaling

The roots of reflective journaling as a formal method of inquiry are often attributed to Dewey's (1933), and later Schön's (1983), writings on reflective practice—the idea of intentional, structured reflection as a tool for improving one's practice, for educators (primarily) and other professions (e.g., nursing, social work). While Dewey's emphasis was on pedagogy and professional development, Schön described reflective practice as knowledge acquisition in itself; he rejected the dichotomy between researcher and practitioner, and suggesting, instead, a cyclical process of doing-reflecting-learning.

The use of reflective practice (generally) and journaling (specifically) have since become commonplace in many forms of qualitative research, both as a supplement to the research process and as a stand-alone method of inquiry. The increasing mainstream acceptance of reflective journaling as research has, in large part, grown in tandem with recognition of the importance of students' and teachers' social-emotional well-being. Of course, these ideas—attention to holistic development, reflection as knowledge creation—are prominent themes in many ancient religious and spiritual traditions including Buddhism (Tremmel, 1993) and various Indigenous traditions (Kovach, 2009). So, while their incorporation in modern, mainstream, Western research and education is typically thought of as fairly new, they have indeed existed as knowledge cultivation strategies for millennia.

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65.2 Ways to Use Reflective Journaling in Research

More often than not reflective journaling is used as one element of a qualitative research study, rather than the central method of inquiry itself. One prominent example of this is the use of reflective journals as a data collection strategy. When researching participants' experiences (of any number of phenomena), asking them to write reflective journals at one or many stages of the research process can reveal their thoughts and feelings in ways that observations, surveys, focus groups, and interviews may not be able to. Researchers themselves will also engage in reflective journaling for a number of reasons, including tracking their progressive subjectivity and keeping field notes. Mertens (2005) suggested that tracking progressive subjectivity through identity memos (another way to name reflective journals) is one way for a researcher to increase credibility in qualitative research. Ortlipp (2008) went further to describe how researchers' reflective journals add transparency to the research process and can essentially create a record of how and why methodologies and analyses evolve over time based on the reflections of the researcher. Others advocate for using reflective journals as field notes, whereby observations (ethnographic or otherwise) are documented together with notes recording and analyzing the researchers' personal emotional reactions to the observations.

Another option is to use reflective journals themselves as the primary component of a study. A researcher could, for instance, engage in an autoethnography by focusing their reflective journals accordingly. Reflective journals could also be analyzed using other analysis strategies such as phenomenology or discursive positioning. When used in this way—as a method of inquiry, not just as a research supplement—the idea is that new knowledge and/or levels of awareness can be uncovered through the writing process itself (Edwards, 2019).

65.3 How to Engage in Reflective Journaling

A key characteristic of reflective journaling is structure combined with freedom and flexibility. In other words, reflective journaling is different from standard journaling, diary writing, or general observational notes in that the primary goal is not to simply record events and details. Rather, the intention is to use an event (or a thought, or an experience) to uncover layers of meaning and understanding we may have been previously unaware of. So, reflective journals are typically initiated with a question that prompts the writer to explore their emotions and “gut” feelings as they relate to an event, an experience, something they recently learned, or even their relationship with another person. From there, however, the writer is afforded the freedom to produce whatever they are inspired to, without restrictions about format, length, or language style. They are also encouraged to follow whatever path their intuition takes them down; meaning, they can choose to write about something else altogether if what they are writing triggers a separate thought or memory. Making connections between various thoughts, events, or

experiences, and describing the way they are threaded together with feelings and internal perceptions is precisely how unconscious meaning and wisdom come to light.

Committing to a specific time (or consistent schedule) for reflective journaling is another important part of the structure. In order to benefit from the insights of reflection on instinctual feelings and emotional reactions, designating time to work on reflective journals can be a crucial component of the research design. Of course, specifics will vary depending on the topic and goals of the research. For instance, if the aim is to learn from students' reflective journals on their experience in a class or program, a researcher could ask them to write a reflective journal weekly, monthly, or at both the start and end of the course/event. Researchers, on the other hand, can build time into their own daily, weekly, or monthly work schedule to engage in reflective journaling. Thinking of it as optional or for "whenever I have time" is not ideal and is not likely to produce the deep insights that this method has the potential for.

65.4 Application: Reflective Journaling in Practice

My own research has often included reflective journaling, in many forms and for many purposes. In one study (Edwards, 2016), I relied on reflective journals written by my research participants while also engaging in reflective journaling myself for the duration of the study. The study sought to understand student experiences in an intergroup dialogue course about religious identity, religious diversity, and Christian privilege. The weekly reflective journals my student participants wrote were already built into the course's syllabus; as I was not the instructor of the course, I was not the one who asked them to write these journals. However, I got permission from the students to read their journals as a data collection and triangulation strategy, to supplement my participant-observation in the course sessions and my post-course individual interview with each student. These journals proved to be extremely valuable. In them, students revealed thoughts and feelings that they did not make apparent in the course sessions, and because I read their journals before my interviews with them, I was able to ask them to clarify and elaborate on topics I thought were particularly pertinent to my study.

Additionally, I stuck to a twice-weekly reflective journaling schedule for myself throughout the study. I determined this was important to do since the topic was personal to me. As a religious minority, who has experienced religious discrimination and marginalization throughout my life, I knew researching this topic had the potential to provoke strong emotional reactions in me. Through my reflective journals, I was able to better understand the reasons for my emotional reactions. In turn, deeper awareness of my reactions to what was unfolding in my study, gave me insights into what was lacking in the scholarly discourse around the topic I was analyzing. Ultimately, then, the clarity I gained through my reflective journals inspired me to read and incorporate literature from a different field of study into my research, and articulate a new critique that, at the time, was not present in my

own field. Had I not engaged in reflective journaling during my research process, I am certain that my analysis of the outcomes of my study and the scholarship I have produced since would not have been as rigorous, valuable, or inclusive.

65.5 Strengths and Limitations of Reflective Journaling

Reflective journaling's strengths lay in its potential to reveal ideas, feelings, and connections that are difficult to access using other research methods. It has the ability to expose the roots of fear, anger, apathy, distrust, anxiety, excitement, lust, frustration, sadness or any other emotional reaction and how it relates to an experience, a learning outcome, a relationship, or an action—making it widely applicable to a range of research topics. The deep, rich, contextually grounded data produced by reflective journaling research can even be used to build theories and generalize beyond the individual research topic, just as thick description in case study research can do (Eisenhardt, 1989; Simmons, 2015).

A limitation of reflective journaling is that, because it produces so much data (in the form of words/pages), it is difficult to do on a large scale. In order to analyze reflective journal data with sufficient attention to benefit from their potential, a small group of participants, at most, is about as much as this method can handle. Relatedly, it is also very time consuming (both writing the reflective journals and analyzing them), which can be a deterrent for researchers who have a tight and inflexible schedule. Lastly, reflective journals are challenging in that they are emotionally demanding. They ask writers to be honest and vulnerable, which some people, quite frankly, are not willing to do. The quality of reflective journaling research largely rests on the writers' willingness to do the difficult work of genuinely trying to understand their own complex emotions, and then also to share that process with the researcher or with the public. As such, it may not be an ideal choice for all researchers and/or participant groups.

Engagement Activities

1. Consider how you might use reflective journals as a strategy for collecting data from research participants, on a topic of your choice. What might you ask them to reflect on? What prompts would you give them? How might the reflective journals supplement other forms of data collection in your study?
2. Imagine how you, as a researcher, might engage in reflective journaling as part of your research process. What would you write about? What value would it add to your study?
3. Think of a research project where reflective journaling on the part of the researcher is the primary research approach (rather than a supplement or something you collect from research participants). What kinds of topics could you research? What research question would be appropriate to ask if this was the approach you took?

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Further Reading

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Online Resources

- A short guide to reflective writing*. University of Birmingham. <https://intranet.birmingham.ac.uk/as/libraryservices/library/asc/documents/public/Short-Guide-Reflective-Writing.pdf>
- Reflective writing*. University of Hull. <https://www.youtube.com/watch?v=QoI67VeE3ds&t=150s> (6 minutes)



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66.1 Brief History of Reflexive Bracketing

The term “bracketing” was first used by Husserl, in his published work in phenomenology (Husserl, 1950, as cited in Schwandt, 2015). The term means that researchers should suspend judgment and set aside their assumptions and prior notions, with regard to their object of study. There is an acknowledgement that biases, prejudices, and assumptions exist, but for the purposes of the research, those concepts are “bracketed” or set aside temporarily (Merriam & Tisdell, 2016). Although this process of bracketing originated with phenomenological research, it has been widely adopted by qualitative approaches, and has influenced qualitative research in general (Merriam & Tisdell, 2016). As bracketing has been adopted by other qualitative methodologies, it has been redefined and refined to suit the particular nuances of those approaches (Gearing, 2004). According to Gearing (2004), this evolution resulted in several emergent types of bracketing that could be categorized into a typology of six kinds; one of these types is reflexive bracketing. Gearing (2004) posited that “this form of bracketing acknowledges that a phenomenon can be investigated and understood from multiple perspectives” (p. 1448); there are multiple truths that can inform the study. With reflexive bracketing, researchers identify their own perspectives and become self-aware of how their suppositions may influence the phenomenon that is being investigated. Finlay (2002) emphasized that the researcher needs to develop a “thoughtful, conscious self-awareness” (p. 532) in order to conduct reflexive bracketing.

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66.2 Reflexive Bracketing as a Method

As Merriam and Tisdell (2016) pointed out, researchers often include a section in their writing that identifies their prior experiences and connections to the research topic of interest; they identify their positionality so that readers can understand the prior assumptions the researchers would have had to set aside so that they are able to undertake the collection and analysis of the data. Reflexivity is a foundational element of bracketing in that identifying and acknowledging one's own biases and assumptions before approaching a study requires reflexive skill (Ahern, 1999). Researchers uncover and make transparent and explicit their own values, backgrounds, assumptions, and cultural suppositions from the beginning of the research process, starting with defining the research question, choosing the approach, collecting the data, analyzing the data and writing up the study (Gearing, 2004; Tufford & Newman, 2010). "The process of bracketing is therefore an iterative, reflexive journey that entails preparation, action, evaluation, and systematic feedback about the effectiveness of the process" (Ahern, 1999, p. 408). Several researchers (Ahern, 1999; Gearing, 2004; Tufford & Newman, 2010) noted that the act of recording thoughts using a journal or memos and field notes was very beneficial as a means of reflecting on personal engagement with the data throughout the research process.

66.3 What Reflexive Bracketing Can Be Used to Study

Reflexive bracketing is useful for studying any problem that can be addressed through qualitative inquiry. Gearing (2004) contended that "reflexive bracketing is available to all traditions within qualitative research and can be practiced in any setting" (p. 1449). This potential for broad application means that most human experiences, stories and phenomenon can be explored using reflexive bracketing as part of the qualitative research process. For example, a researcher might employ reflexive bracketing for studies in social work regarding mothers living with HIV, or clients' experiences with homelessness (Tufford & Newman, 2010), or in the health field with parents living with chronically ill children.

66.4 Why Use Reflexive Bracketing?

Qualitative studies involve the researcher in the collection and the analysis of the data. Researchers can employ reflexive bracketing especially when their problem of study is inspired by their own experiences and background. In order to hear, and see, others' experiences, the researchers must set aside their own a priori assumptions, and reflexive bracketing can help researchers set up that space to unpack others' stories with minimal influence based on their own backgrounds and experiences.

66.5 Sample Domains for Reflexive Bracketing Use

Although the term was originally used in phenomenology, it has been applied across qualitative research studies, especially when the researcher is exploring a topic to which they have a prior connection. Gearing (2004) noted that “researchers across social sciences acknowledge the scientific merit and value of qualitative research” (p. 1429) and increasingly, researchers in other scientific and professional disciplines are adopting this approach (Gearing, 2004). Given the adoption of qualitative research broadly across disciplines, reflexive bracketing can be used within the research process in all domains.

66.6 Process for Reflexive Bracketing

Ahern (1999) identified a series of steps for reflexive bracketing that a researcher can employ, starting before the research question has even been refined, and then throughout the research process including the collection, analysis, and writing phases. She suggested that a reflexive journal or memo writing would assist with the process. Researchers should engage in the following steps:

Step 1. Identify personal interests in that area of research and any issues that may be encountered in gathering data with regard to that particular topic.

Step 2. Identify personal value systems, especially those that are impacted by this area of research.

Step 3. Consider potential role conflicts, and how this may influence the choice of whom to approach for participation in the research.

Step 4. Determine who the gatekeepers are, what their interests in the research might be, and how they might respond to the research topic.

Step 5. Recognize personal feelings and identify areas where remaining neutral will be a challenge.

Step 6. Take time to reflect during the process of data collection, whether or not new data is uncovered and whether a saturation point has been reached (not ending the data collection because of expediency or desensitization) (Ahern, 1999).

Step 7. Engage in reflection when a block is encountered. Reframe the block and look for additional data.

Step 8. Ensure that each participant’s voice in the research is adequately reflected in the final analysis.

Step 9. Consider whether the evidence in the literature supports the analysis and whether it is simply a reflection of the researcher’s cultural background and assumptions.

Step 10. Acknowledge biases and re-evaluate the collection and analysis to determine any impact those preconceptions may have had during any step of the research process. Discuss the process and results with a co-coder (Ahern, 1999, pp. 408–410).

66.7 Strengths of Reflexive Bracketing

Because reflexive bracketing has been adopted by multiple qualitative approaches, it is a versatile process that can assist researchers with hearing others' truths by holding "in abeyance his or her presuppositions, biases, assumptions, theories, or previous experiences to see and describe the phenomenon" (Gearing, 2004, p. 1430). The use of reflexive bracketing may mitigate potential issues of the data being influenced or tainted by the researcher's presuppositions and conceptions (Tufford & Newman, 2010), during the collection and dissemination stages. Many researchers are engaged in studies with which they have a connection; they are aware of an issue or theme that 'outsiders' may not understand. Using reflexive bracketing, the researcher can expend effort on unpacking those assumptions and preconceptions and their potential impact on the study, rather than engaging unrealistically in efforts to eliminate or deny the impact (Ahern, 1999).

66.8 Limitations of Reflexive Bracketing

Critics of qualitative research and the process of bracketing, in particular, contend that it is debatable that human researchers can effectively bracket their own assumptions and feelings, particularly when it was past experience that drew them to that research topic in the first place (Merriam & Tisdell, 2016). Because bracketing has been adopted by so many qualitative methodologies, there is a resultant lack of a uniform definition and uniform application of the process. Although some researchers have further categorized bracketing into several types, of which reflexive bracketing is one type (Gearing, 2004), this typology is not widely described in the research literature. Additional clarification regarding definitions and approach-specific processes for reflexive bracketing requires further research.

66.9 Application of Reflexive Bracketing

Imagine you are researching the experiences of students transitioning from high school to post-secondary education. Before you begin the project, you need to reflect on your own experiences. Describe in 2 or 3 paragraphs the context of your transition, the challenges and successes you may have had, and your thoughts on the first year in general. Identify what assumptions you are making about the context, about typical students in this age group, the types of post-secondary classes and programs, and the potential challenges they could have encountered. How might this reflection influence the recruitment methods, the choice of (or criteria for) participants, the types of questions asked, and the analysis of the data? How might you as a researcher track your thoughts and decision making regarding your study?

Engagement Activities

1. What are biases and assumptions? List 4 or 5 examples of biases and assumptions that a researcher could hold. How might these biases be formed?
2. Describe 3 types of studies where reflexive bracketing would assist the researcher in identifying any biases or assumptions that they might hold (for example, someone who is studying engagement of sports fans who loves football and especially a particular football team).
3. At what points during the study should you engage in reflexive bracketing? Why is this process important?
4. What is meant by the term “having blind spots” (in relation to reflexivity)?

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Additional Resources

- Good practices: Reflexivity*. <https://www.youtube.com/watch?v=GfwnLUMCSoM>
- Reflexivity, biases and bracketing*. <https://www.youtube.com/watch?v=4D8RSnX90yU>
- Reflexivity in qualitative research*. <https://www.youtube.com/watch?v=u9Tccc0Ko68>
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67.1 Brief History to Rhizoanalysis

The rolling in of the twenty-first century saw a revitalization of positivist ideals in educational research (St. Pierre, 2011) as a result of educational policies that emphasized “experimental research and (...) randomized controlled trials as the gold standard for high-quality research” (p. 611). Although postmodern and post structural research were conducted prior to the early 2000s, the coming of the new century accompanied a revival of positivist ideals and a “resurgence of postmodernism” (p. 612). This reappearance was problematic to some researchers because traditional approaches in qualitative and quantitative research were viewed as too simplistic in addressing educational issues, often reducing academic problems to a single correlating factor such as teacher performance (Denzin & Lincoln, 2011). Post structural approaches push back against reductionist attitudes. Torrance (2011) described educational research as being “turned into a technology that can be applied to solving short-term educational problems” (p. 578). Cumming (2015) reminded researchers that “working with rhizoanalytic approaches offers opportunities to engage with and disrupt the sometimes limiting strictures of qualitative research methodologies” (p. 138).

Jackson and Mazzei (2013) further supported the possibilities of post structural methodologies in their description of their work utilizing Deleuze and Guattari’s concept of the “plugging in” (p. 162) of data. The abandonment of data analysis that traditionally would limit the inclusion of data to that which was pre-thought, coded, and interpreted freed them from the limits of humanistic inquiry:

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It is such a rethinking of an interpretive methodology that gets us out of the representational trap of trying to figure out what the participants in our study “mean” and helps us to avoid being seduced by the desire to create a coherent and interesting narrative that is bound by themes and patterns. (p. 262)

Researchers such as Cumming, Lather, St. Pierre, and Torrence did not settle for the type of research that simply served to inform educational policy by its evidence-based and positivist approaches that claim ‘truth’. Philosophers and researchers such as Cole (2005, 2011), Masny (2013, 2016), St. Pierre (2004, 2011) and many others continue to move forward in the quest for varying methods of doing research in new theoretical frames. Gerrard et al. (2016) claimed, “post-qualitative inquiry is an embedded, but distinct, orientation within this broad field” (p. 385).

67.2 Thinking with Rhizoanalysis ... Its (Un)Relation to Other Methods

Deleuze and Guattari (1991, 1994) preferred to explain living in the world as *becoming* in the world, not *being*. They saw the world as a fluid, constantly changing landscape, not stagnant and stable. As such, the rhizome is used to illustrate the *becoming* assemblages of events that influence participants’ experiences. A rhizome is a complex underground root stem or tuber that sends up shoots to the ground to travel horizontally. They are unlike vertical tree roots because they are unpredictable in their horizontal growth above the ground. Although the roots go deep into the ground and remain hidden, they sprawl above ground in complex ways. The unpredictable nature of rhizomes intrigued Deleuze and Guattari, enticing them to experiment with rhizoanalysis because they believed that something new or different could always emerge in the process of doing research. Rhizoanalysis maps out the events of participants to serve as catalysts to individuals’ desires and becoming in the world. For Deleuze and Guattari (1987), desire is about production. Desire is not something that results out of lacking something that is not had. It is produced “out of a multiplicity of forces which form the assemblage” (Jackson & Mazzei, 2012, p. 86). Desire is created by the “productive forces of intensities and connections of desires” (p. 86). Desire is unearthed in the coming together of the non-reactive forces in the creation and production of the ever-becoming assemblages (Mazzei, 2013). Complexity exists in these productions and offers opportunity for fresh consideration of new thought into that which is being produced. Something new is revealed, but it remains hidden until the researcher body becomes reterritorialized from one’s thinking to actually think something new.

Rhizomatic processes of thinking and writing are not linear. They often resemble more of a looping back and forth to connect and reconnect various ideas; the process might appear much less organized to a conformist who is rooted in traditional approaches to doing research. Rooted researchers tend to think in terms of

trees, but Deleuze and Guattari (1980, 1987) said, “the brain itself is much more a grass [a rhizome] than a tree” (p. 15). Rhizomes have no beginning or end. They are constantly multiplying or breaking off and taking unpredictable directions. The unpredictable nature of the rhizome appealed to Deleuze and Guattari because it has potential for studying tendrils that may not be imagined or considered by the researcher.

The process of rhizoanalysis is not simply explained. No specific method exists. It is not typical of traditional qualitative research that determines themes and patterns during analysis. It resists language of prescribed methodologies and conclusive results or findings. The researcher spends much time seeking intense affective moments during discussions with participants. It is a non-method means to do research because there is no real description outlining a specific process. For example, interviews or conversations held with participants are not done in traditional terms whereby the researcher directs the conversation by pre-described questions. The participants are allowed to take a conversation in a direction that may not have been previously considered by the researcher. The text that results from conversations, better known as “data” in traditional qualitative terms are not used for categorizing and coding to draw specific conclusions around a topic. Rather, than determining patterns in the conversations, the researcher is reading data for areas that create a visceral response to the data. “Rhizoanalysis operates within transcendental empiricism in which sense expresses not what a text means or is, but rather its virtual potential to become” (Masny, 2013, p. 341). “Sense emerges, a result of an assemblage reading, reading the world and self” (p. 342).

Researchers who wish to conduct research outside the boundaries of traditional qualitative methods have an option in this methodology. The methodology resists conclusions and does not analyze data by coding and categorizing. It does not interpret. It brings the rawness of the topic to the page void of interpretation and allows space for a researcher to hold conversations with participants in ethical and respectful fashion without being bounded to pre-determined questions that guide a conversation in a unilateral direction. There is no one “recipe” for doing rhizoanalysis. Some researchers may find this non-ruled approach a puzzling concept to come to understand, but it does offer freedom to a researcher to learn something new about a topic that pervades traditional methodologies.

67.3 A Place for Rhizoanalysis in Research

In her consideration of the need for new concepts in education, St. Pierre (2004) saw vast potential for Deleuzian thinking in education:

We are in desperate need of new concepts, Deleuzian or otherwise, in this new educational environment that privileges a single positivist research model with its transcendent rationality and objectivity and accompanying concepts such as randomization, replicability, generalizability, bias, and so forth – one that has marginalized subjugated knowledge and done material harm at all levels of education, and one that many educators have resisted with some success for the last fifty years. (p. 286)

All areas of research can benefit from new knowledge and concepts, not just education. Rhizoanalysis provides an approach that extends beyond traditional qualitative attempts. In his reflections on Gilles Deleuze, May (2005) suggested that thinking differently with Deleuze leads to more possible ways of living in the world. As various concepts are plugged into one another, different assemblages are constantly being made possible. Multiplicity, not singularity, makes up a Deleuzian world. St. Pierre (2004) said, “You will never get to the bottom of a concept like *multiplicity*, you will never be able to figure out what it *really means*, nor, if you become the least Deleuzian, will you want to” (p. 284). As such, rhizoanalysis is a non-interpretive methodology that can be used in most research areas by researchers.

67.4 Why Use Rhizoanalysis?

Rhizomatic thinking allows knowledge formation to be a complex process. Concepts are “artistic creations, like sounds in music and colors in painting, or like cinematic creations – they are images in thought” (Semetsky, 2006, p. 73), and the image of thought emerges in “affects and guides the creation of concepts” (p. 74). Traditional qualitative research lacked the aspect of affect, but post-qualitative research seeks *affect*. Deleuze and Guattari (1980, 1987) explained *affect* as a response likened to feeling the powerful entanglements that are produced as participants and researcher and other forces interact during the research process.

In my doctoral work, rhizomatic research enabled me to understand re-entry adult learners in ways that extend beyond the literature that typically portrays drop-out students in pejorative terms. I learned about the complexities that exist and the differences in circumstances that affect the decisions of people to drop out, return to school, and live their lives in a multitude of ways in between. The methodology works to find difference and multiplicity, so it allows the researcher to focus on the differences that present, rather than coding and summarizing sameness among participants. This type of research can be useful to learn more about any concept that has come to be known in specific ways. For example, rhizoanalysis can be used to unearth new understanding about the abilities of people with learning disabilities. Historically, people with disabilities have been viewed through a lens of (dis)ability, but rhizomatic research allows researchers to seek out complexities within the disability narrative and learn more about the ableness of people who are typically viewed as (dis)abled.

67.5 The (Un)Process of Rhizoanalysis

As already mentioned, there is no prescribed “recipe” to do rhizoanalysis. All qualitative methods may be used within the methodology. It is really the absence

of traditional interpretation within the analysis that sets this methodology in the post qualitative or post human domain.

67.6 Strengths and Limitations of Rhizoanalysis

The strength of rhizoanalysis offers experimentation in a territory and creates new ways of thinking. It provides a research occasion that extends beyond the all-knowing human subject. It allows a researcher to be less stringent in the interview process which opens up possibilities for exploring the “unthought”. The opportunity to present data in a non-coded and non-interpreted approach enables the possibility of *affect* to emerge between participant, researcher and the readers of the research. As well, the focus is not always in seeking “sameness” in the research. “Difference” may emerge.

Potential weaknesses include a lack of “prescribed” method. Researchers new to this methodology, or perhaps those who have been accustomed to traditional approaches, may find the process confusing since it is lacking of an orderly process. In addition, the methodology may be accused of lacking validity or reliability under traditional protocols. However, the question of validity and vigor is best taken up in relation to the paradigm in which the researcher is situating her work. *Rhizomatic validity* and *immanent reflexivity* are well suited to a post structural paradigm and reflect the philosophical stances of Deleuze and Guattari. The quality of the research can be discussed in relation to how each of the areas is addressed within the chosen paradigm. Lock (2011) claimed that qualitative research practice should not be “ensconced in some fixed set of methodological rules ... having ways to make sense of and explore various possibilities in design, data gathering, analysis, and even writing are helpful” (p. 659).

Engagement Activities

1. Discuss the importance of using non-traditional methodology, like rhizomatic research, when doing research.
2. Identify two or three topics that interest you and discuss how rhizomatic research could be used to think something different/new about the topics.
3. Select one of the topics identified in the first task and discuss:
 - a. the potential of decentering the subject to understand the topic in a new way
 - b. the strengths and weaknesses of using rhizoanalysis for the topic
 - c. the participants that could be potentially included in the research of the topic

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Online Resources

- Aborescent and rhizomatic thought* (2½ minutes). https://www.youtube.com/watch?v=bPZ6S1V_5Uc
- From dot to web. rhizome as a 21st century learning strategy* (14 minutes). <https://www.youtube.com/watch?v=ZK2YNiSh5Zk>
- Rhizome (philosophy)* (4½ minutes). <https://www.youtube.com/watch?v=WH6lQtk2oi8>
- Three minute theory: What is the rhizome?* (3 minutes). <https://www.youtube.com/watch?v=gnteIR-O-XfU>



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68.1 Brief History of Situational Analysis

Karl Raimund Popper (1902–1994), the Austrian-British philosopher and professor, first developed the method of Situational Analysis and included it in his book, “The Poverty of Historicism,” in 1938. Later, he explained the concept in more detail in Chap. 14 of his work entitled “The Open Society and Its Enemies” in 1945. Popper’s basic concept of situational analysis was derived from the principle of rationality and the marginal utility theory in economics. It is argued that the fine-grained details of Popper’s notion of situational analysis were never fully explicated (Bunge, 1996). However, Koertge (1979) substantially clarified the logic behind his proposal, and she suggested that Popper’s explanatory schema consists of four components, including a description of the situation, analysis, rationality, and explanandum. Since then, Popper’s basic concept of situational analysis has been widely used in both arts and science research works.

SWOT analysis, the business-oriented extension of the situational analysis featured in the 1930s and 1940s, originated from Harvard Business School (HBS) efforts to analyze case studies. The steps to develop the SWOT analysis further intensified in business schools, among scholars of business research, and at policy conferences throughout the 50s and 60s in the US. Thus, in 1963, during a business policy conference held at Harvard, SWOT analysis was widely discussed and seen as a significant advance in strategic thinking (Panagiotou, 2003). Although the genesis of SWOT analysis dates back to the 50s and 60s, its worldwide recognition and applicability were not until after Wehrich’s (1982) work that introduced the SWOT matrix as an effective tool for situational analysis. Since

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then, SWOT has become an essential tool in strategic planning for business organizations. Over the past decades, this SWOT design has been continuously modified with updated hybrid versions, including the widely used resource-based planning and competency-based planning (Dyson, 2004) in most policy-oriented research. These changes reveal that SWOT is a flexible framework that can combine with newer methods to produce modified versions (Ghazinoory et al., 2010) in line with any research topic under investigation.

68.2 Description of Situational Analysis

The Situational Analysis/SWOT methodology is multifaceted and widely used in different fields. Thus, this synopsis is examined within the social science and business perspectives. Situational Analysis within social science is the developed typical analytical model of the social situation that consists of elements representing the actors' decision-making environments. It is also their aims and beliefs, and it is the proper approach to explain social science issues (Popper, 1994 as cited in Hedstrom et al., 1998).

Situational analysis from business perspective refers to a collection of methods that managers use to analyze an organization's internal and external environments to understand the organization's capabilities, customers, and business environment. A marketing plan is created to guide businesses in communicating the benefits of their products to the needs of potential customers (Boundless, 2014). Generally, the business sector situational analysis consists of the following methods of research, including the 5Cs analysis (company, competitors, customers, collaborators, and context); SWOT analysis (Strength, Weakness, Opportunity, and Threat); Porter's five forces analyses (bargaining power, threat of new entrants, competitive rivalry, threat of substitutes, bargaining power of suppliers) among others (Boundless, 2014). Of all these sub-diversified approaches, the SWOT analysis is the most widely used in business, arts, and science. SWOT analysis, as a means of "identification and assessment of strengths, weaknesses, opportunities, and threats, is intended to yield strategic insights" (Valentin, 2001, p. 54).

68.3 Philosophical Foundations of Situational Analysis

Situational analysis/SWOT falls within the constructivist and interpretivist paradigms since it deals with the explanatory approach, that is, the way an event is planned and the process carried out in line with Popper's components of the description of the situation, analysis, rationality principle, and explanandum) (Hedstrom et al., 1998; Koertge, 1979). **Explanadum**, as used by Popper, is a Latin term—meaning a phenomenon, which needs to be explained as opposed to **explanans**—explanation of a cause, antecedent event, or necessary condition of the phenomenon (Scott & Marshall, 2015).

68.4 When to Use the Situational/SWOT Analysis

Researchers and practitioners use the situational/SWOT analysis in almost all fields of life, including education and, most precisely, marketing intelligence, planning, policy, management decision, and managerial auditing. In addition, it provides the conceptual foundations of a better approach: resource-based SWOT analysis. It also delineates and illustrates any recommended planning and administration approach. “Executives who make strategic decisions, students whose assignments require analyzing cases or developing business plans, and educators who teach strategic decision making will find resource-based SWOT analysis especially useful” (Valentin, 2001, p. 54). Since this methodology is flexible within both arts and science fields, it may be used alone or in combination with survey, case study, grounded theory, ethnography, phenomenology among others in a research study.

68.5 Typology of the Situational/SWOT Analysis Method

The significant distinction between the various types of situational analysis methodology has been highlighted in the introductory part of this chapter, especially in its application to social science and business studies. At the level of business-oriented research, three types of SWOT approaches are distinguished in terms of their content. They include the: (1) *Methodological approach* that provides a new idea on SWOT structure and its concept; (2) *Case study approach* that guides the practice, offers the recommendations for action and explains the stages to be fulfilled; and (c) *Applied-methodological approach* that is a mixture of methodological and case study approaches. These various approaches have modified or changed the SWOT methodology to provide an adaptive response to any problem under investigation (Ghazinoory et al., 2010). In terms of applicability, research literature reveals that the case study approach of SWOT analysis is the most widely used research method. It could be used for any study at the national, regional, or corporate level (Ghazinoory et al., 2010).

68.6 Strengths of Situational Analysis

Due to its flexible nature, it is widely used in a variety of arts and science fields. The SWOT approach is simple to use, and, as literature reveals, it is a very reliable research methodology, especially in business, policy planning, and administration. The possibility of refining and hybridizing the SWOT analytical approach (Kurttila et al., 2000) facilitates its use in line with any research problem under investigation (Ghazinoory et al., 2010). When properly managed and used by an experienced researcher, the situational analytical methodology can become a more rigorous and operational tool for practical research work.

68.7 Limitations of Situational Analysis

Generally, factors identified and used in SWOT analysis are not systematically categorized. They give room for inadequacy in choosing and prioritizing factors and over-subjectivity by the researcher, leading to biased work. In addition, its over-flexibility makes it easier for most managers to identify obvious strengths rather than weaknesses that are more difficult to locate in their organizations. Another drawback is that since SWOT analysis is widely used in different fields, it can be unfocused and subject to misuse, especially with diversified emerging versions (Ghazinoory et al., 2010).

68.8 Application of Situational Analysis

This method is commonly used by researchers and practitioners in almost all fields of life but most often in social science, education, science, and humanities. The research literature reveals that most studies that use this method include marketing intelligence, planning, policy, administration and management decision, and managerial auditing.

Engagement Activities

1. Examine and explain the difference between the social science and the business approach perspectives of situational/SWOT analysis.
2. Discuss why the situational/SWOT analysis is easily adapted to most research in almost all fields.
3. One of the significant limitations of this method, as stated above, is that “factors identified and used in SWOT analysis are not systematically categorized.” What do you think could be done to improve the credibility and scientificity of this research method?
4. Design a research topic of your choice in your field of study and a summary plan on how it will be carried out, using the situational/SWOT analysis.

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Online Resources

- How to perform a SWOT analysis*. https://www.youtube.com/watch?v=I_6AVRGLXGA
- How to do a SWOT analysis presentation, PESTLE & Porter 5 forces in 2020*. <https://www.youtube.com/watch?v=dswljde9B8Y>
- Situation analysis*. <https://www.youtube.com/watch?v=gkBtCmwSIVI>
- SWOT analysis—What is SWOT?* <https://www.youtube.com/watch?v=JXXHqM6RzZQ>
- What and how of situation analysis*. <https://www.youtube.com/watch?v=xlln-Cst23E>



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69.1 Brief History of Social Network Analysis

Social Network Analysis (SNA) originated from the social sciences work of Simmel and Durkheim who provided its theoretical grounding. More formally, SNA emerged in the 1930s under the name “sociometry,” developed by Jacob Moreno. He described sociometry as an application of methods that inquired into the evolution and organization of groups and the position of individuals within them (Moreno, 1934). During the period between 1940 and 1960, relatively little work was done to advance research into Social Network Analysis as a method (Zhang, 2010); but Harvard-based Harrison White began research into SNA in the 1970–1990s with the production of a number of important contributions (blockmodeling, structural equivalence) to social network theory (Freeman, 2004). Computers played a key role in moving SNA into a recognized method as these programs allowed researchers to analyse large sets of data in an efficient fashion (Freeman, 2004). As Freeman stated in 2004,

Social Network Analysis is finally succeeding in providing an alternative to the traditional individualism of most mainstream social research. Network analysis is booming, and the tendency of social scientists to ignore structure is diminishing . . . The study of social structure has come of age. (p. 167)

During the 1970s, the International Network for Social Network Analysis was founded with an academic journal and newsletter, confirming the growth in the SNA field (Freeman, 2004).

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69.2 Method of Social Network Analysis

Social Network Analysis aims at understanding the network structure by description, visualization, and statistical modeling (van Duijn, & Vermunt, 2006). From this description, one can see that SNA often expresses itself as a mixed method approach to inquiry. SNA is typically presented in a graph form illustrating a series of nodes and ties with nodes representing individuals or groups and the ties representing the relationships that connect them but can also be expressed as sociographics or sociograms depicting the qualitative descriptions of these nodes and connections. Social network analysts typically look for patterns in these visualizations which may for example include ‘density,’ ‘centrality,’ and ‘diameter’ (Medina, 2014). Density is calculated as the number of connections within the network compared to the total number of possible connections (Medina, 2014). Centrality is used to detect leadership roles in social networks through degree, closeness and betweenness (Medina, 2014). Diameter measures the longest path between two nodes or individuals (Medina, 2014). In Medina’s example, a SNA on Islamist terrorist networks using centrality revealed global leadership to be coming from the al-Qaeda branch of the network (2014). Other researchers have used SNA to identify and map “energizing” persons within the social network.

69.3 What Social Network Analysis Can Be Used to Study?

SNA can be used in situations where research is desired on the relationships between nodes (individuals or groups) and other nodes and nodes and their environment (Carrington et al., 2005; Jackson, 2010). This means that the applications of SNA expand to numerous areas of study. In the private sector for example, businesses use SNA to support activities such as customer interaction and analysis, information systems development, marketing and business intelligence needs (Aram & Neumann, 2015). Public sector researchers might include the development of leader engagement strategies and community-based problem solving. Additionally, Richard Medina (2014) showed that SNA can be used in the fields of counterterrorism through an evaluation of the Islamist terrorist networks.

69.4 Why Use Social Network Analysis?

There is good value to be obtained from specific populations by simply identifying how individuals or groups (nodes) are connected to each other. An example of why SNA may be preferred lies in coefficients like ‘Social Networking Potential’ or (SNP) that are derived from SNA (Anger & Kittl, 2011). In the case of commercial marketing, targeting is essential in being effective and understanding individuals or groups with high SNP can allow for greater efficiency in resource-spending.

69.5 Sample Domains for Social Network Analysis Use

The SNA method has been used in numerous domains including Anthropology, Communications, Criminology, Education, Nursing, Organizational Studies, Biology/Epidemiology, Chemistry, Geography, Political Science, History, Sociology, Commerce and many others.

69.6 Process for Social Network Analysis

Step 1. Identify the Network. Defining the network will include defining the boundaries for the analysis itself as well as the members (individuals or groups) that are in the network. Identifying of members can be done through several approaches that may include surveys or questionnaires (Springer & Steiguer, 2011). The network might be the adults in a school or the human professionals who intersect with a particular set of patients, clients or sub-set of students.

Step 2. Collect Social Interaction Data. Social network analyses can examine several types of interactions among individuals, such as transactions, communication, authority and power, kinship and descent (Knoke & Yang, 2008). Collection by survey or questionnaire can facilitate this as participants are asked to detail types of interactions and frequencies related to the analysis. This information should then be computed to visualize the network typically using software (Springer & Steiguer, 2011). For example, perhaps a researcher is interested in describing the social nature of interface between a city's arts community and that of a university community.

Step 3. Data Analysis. Data can be examined visually through sociograms and statistically through a variety of metrics. Sociograms are graphical representations of social interactions that conceptualize individuals or organizations as points, called "nodes," and their relationships as lines between the nodes, which are called "ties." Two individuals with a relationship receive a tie between them in the sociogram; whereas, two nodes without a tie indicate that a relationship does not exist. Nodes can be symbolized by colour, size, and shape according to individual level characteristics. Similarly, ties can be symbolized by any characteristic of the relationship such as frequency of communication or strength of the relationship (Springer & Steiguer, 2011).

69.7 Strengths of Social Network Analysis

SNA can demonstrate which members or nodes have the most influence in a network through metrics like social networking potential (SNP). The visual mapping of SNA can provide insight into how information may flow in a network. Using the SNP example, we can see that in certain instances, researchers may be able to make assumptions that nodes with high SNP will disseminate information more

quickly versus those with lower SNP, thus revealing potential flows that could be utilized commercially. SNA also serves as a powerful tool for the identification of changes in a pattern of group structure (Knoke & Yang, 2008). While traditionally quantitative, SNA provides opportunity to complement well with qualitative analysis. Easton (1995) explains that qualitative analysis can handle the sometimes complex and dynamic nature of the networks in question since similar contexts are commonly studied using qualitative methods (Schepis, 2011). Network information is not typically explicit, which means that investigation is required, especially in determining the core network structure which would require several indices if quantitative design is applied (Carpentier & Ducharme, 2007). Qualitative analysis can help to derive more representative meaning from data, through negotiating the difficulties in distinguishing between meaning created by the researcher and that created by the respondent (Easton, 1995).

69.8 Limitations of Social Network Analysis

A criticism of network research is that it is “static” or “ignores dynamics”. Underlying these criticisms are a number of different ideas, such as: (1) network research focuses too much on consequences of network properties and too little on antecedents; (2) network data are often cross-sectional rather than longitudinal; (3) what flows through links may be under-studied; (4) by measuring properties like centrality and using these to predict outcomes, we might implicitly be assuming that networks are static; and, (5) when studying the consequences of network properties, we may fail to take into account that nodes or individuals have urgency and are constantly changing their ties and positions in the network (Borgatti et al., 2014). Social network structure has received criticism for focusing on the structure to the exclusion of the content of the ties in the network. This can mean the type of tie and what flows through the tie (Borgatti et al., 2014).

Engagement Activities

1. You have been asked by a superintendent of education to provide advice to her on the state of the professional learning community of a large urban high school which seems to have a toxic culture. You want to get a sense of the faculty and staff key actors and influencers in school and get a sense for how the good, the bad and the ugly “travels” in this setting. How might you do an inventory of this using SNA?

2. Take a piece of paper and put a circle in the middle with your initials in the circle. Think of the people in your workplace who are closest to you (similar tenure, office proximity, friendships outside of work, similar interests). Indicate each of these persons with circles (and initials) in relation to your circle and draw a line between you and them. Place those added circle in relation to others (where you estimate they have strong connections indicate this by the thickness of the line; where they don't seem connected at all—leave off the line. Now move out from yourself and consider other staff members—where do their circles land and how strong are ties between you and others with each of them? Are there any social isolates? Do you see that some persons (represented by circles) are hubs of relationships?
3. Imagine you hoped to encourage or influence a person with whom you have no tie (see #2 diagram), can you see how people with whom you do have relationship might directly or indirectly connect with the person who is distant from you? We can't have the same level of relationship with everyone but in a well understood constellation or system of networks we can indirectly benefit or give to others.

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Additional Resources

- Introduction Workshop to Social Network Analysis (3 h 03 min)*. <https://www.youtube.com/watch?v=liUDKDXScxI>
- Social network analysis overview (4:44 min)*. https://www.youtube.com/watch?v=fgr_g1q2ikA
- What is social network analysis (3:46 min)*. <https://www.youtube.com/watch?v=xT3EpF2EsbQ>



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Wendy James

70.1 Brief History of Structural Narrative Analysis

The cluster of analytic methods for interpreting the stories in texts is called narrative methods. Narrative methods assume that people tell stories to make sense of their own lives and organize them based on their purposes and underlying assumptions. Structural narrative analysis is a subset of narrative analysis in general, and it considers any story or narrative in parts, for example as an abstract, introduction, complication, evaluation, resolution, and coda (Riessman, 2008). Structural analysis helps a researcher who is theorizing across multiple narratives by using those common parts to interpret the significance of specific elements.

Structural narrative analysis has its roots in Greek ideas about the structure of literature, and first became popular as a method for making sense and critiquing formal literature. Popular in the 1960s and 70s, structural narrative analysis as a methodology focused on the plot of the story. Initially, narrative analysis was used to study literary text, as epitomized by Frye (1957). Others unpacked related concepts like structure and evaluation (Labov & Waletzky, 1967), or character (Propp, 1968). Structural narrative analysis is currently used in social sciences or areas like entrepreneurship to consider what events a person points to as shaping their life, based on the theory that an individual chooses to “story” and structure that narrative to foreground specific events. Those structural elements are typically considered in the context of broader cultural narratives or meta-narratives when analyzed. In education, Heath’s (1983) study of desegregation stories is a commonly cited example of structural narrative analysis. Labov’s (1972) work in Harlem remains a frequently cited text in both structural and linguistic analysis.

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70.2 Structural Narrative Analysis as a Method

Structural narrative analysis is a qualitative methodology. It brings a sharp focus to the relationship between the participant, the researcher, and the story or narrative. Structural narrative analysis is closely related to critical resistance analysis, life history research, personal narratives, and other structural analysis that is part of the narrative analysis family. Theoretical assumptions, including what constitutes narrative and what makes a narrative structure must be explicitly considered. Prior knowledge, language use, culture, and other factors related to the interpretation must also be directly addressed, since the interpretation of what happened and what sparked or compelled it is at the heart of the methodology. Ahmed's (2013) structural narrative analysis of migration is good example of that type of framing. Once the framing of the study is addressed, the actual method can rest on that foundational framework.

Researchers typically find a text or elicit a text via an open-ended interview. The focus of the texts is on understanding the structural elements of what happened, in what order, and what is perceived as having sparked each transition to a new structural part. They also consider the meta-narrative associated with the narrative being studied. The text is analyzed using a method of coding and theming that centers around what the structure reveals about the narrative.

70.3 What Structural Narrative Analysis Can Be Used to Study

Any form of text may be used, including written, oral, and even visual texts that hold a "plot" or sequential narrative. Most commonly in non-literary uses, a researcher conducts an open interview where participants tell a story about a progression over time, illustrating points of significance in the story.

70.4 Why Use Structural Narrative Analysis?

Structural narrative analysis is most used in the Social Sciences to understand how a participant believes a significant personal story unfolded over time. Researchers gather stories on a common theme, like women experiencing loss, new immigrants, or entrepreneurs. The stories are analyzed and compared to make sense of how the participants frame and describe major events, and what might underlie those descriptions. Understanding those events through their narrative structures is a way to focus and make sense of the constructed texts.

70.5 Sample Domains for Structural Narrative Analysis Use

Structural narrative analysis was traditionally used specifically to make sense of literary texts. It is now used more broadly within the social sciences, education,

and business to make sense of how participants story the progression of their lived experiences.

70.6 Application of Structural Narrative Analysis

To try to understand how refugee students frame major events in their formal and informal learning experiences, a researcher might ask individual student participants to describe the major events in their educational experiences. As the students tell the stories of their experiences, the research would record them, and look for common narrative structures and supporting details that underlie how the descriptions are framed. Coding could focus on the structural elements. How participants describe the progression over time and situate themselves within major events can provide a key sense of how individual educational experiences are cast or situated within a refugee's larger story, and help to describe how particular refugee students place themselves relative to key educational events in their lives.

70.7 Process for Structural Narrative Analysis

Step 1. Choose the population of texts to study. For instance: stories of infidelity, starting a small business, coming out, or immigrating.

Step 2. Select a frame for structural analysis. Depending on how you understand a narrative and the nature of your question, you can use a different author to provide a frame for thinking about the structure of a narrative. Labov (1972) sees narrative as focused on a specific topic and ordered based on progression over time. He looks at clauses in a similar way to Reissman (1989). Gee (1991) treats narrative as non-linear episodes, coding by stanza. During analysis, consider a sequence of actions across stories or relating the structure and interpretation (Reissman, 2008).

Step 3. Interview and transcription (can be omitted if working with established an text). Typically, an interview in structural narrative analysis starts with a question like Labov's (1972) "What happened?" or a prompt like "Tell me your story." Some interviewers prompt as little as possible and mostly in ways that are focused on fleshing out the narrative. Others conduct conversational interviews that are open-ended, with little pre-planned structure. When the interviewer is more directly involved in probing, there is also a more active role in constructing the narrative.

Step 4. Coding. When coding, assigning specific codes to phrases in the text. Reissman (2008) argues a fully formed text has six basic codes that correspond to the plot elements of story:

- Abstract
- Orientation
- Complicating action
- Evaluation

- Resolution
- Coda.

Depending on the model being used, a variety of narrative structures from literature, music, or even poetry could be used to identify structural elements of the text.

Step 5: Analysis. Analysis is the process of considering the parts and the whole of the narrative to make sense of the story. Researchers analyze individual texts before they are compared to similar texts to consider what they have in common and how they differ. The body of texts together and the deliberate construction of their structural elements are then written up, typically in a storied form, illustrated with quotations from various speakers.

70.8 Strengths of Structural Narrative Analysis

Structural narrative analysis offers a way of finding common elements in a story that focus on key events that are essential to the narrator. Narrative is based on partial remembered interpretation of events and framed through experiences. Structural narrative analysis does not focus on what comes up often as thematic analysis does, or the specific language used, but rather on the assigned significance of specific events. As such, it offers unique insights about issues like what participants view as triggering a problem or how it achieved resolution.

70.9 Limitations of Structural Narrative Analysis

As a methodology, structural narrative analysis has been problematized for implying that structure is universal when human experience is not.

Engagement Activities

1. In a small group, choose a common event that each of you agrees was significant. Each person should describe what happened during the event. Discuss what was common in the sequence of actions or structure in all the stories, and what those commonalities reveal.
2. Make a list of common stories we tell as educators and students and note two of them that are interesting. What questions do you have about how we tell those stories?

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Additional Resources

Examples of a structural approach can be found in the following article.

- Larty, J., & Hamilton, E. (2011). Structural approaches to narrative analysis in entrepreneurship research: Exemplars from two researchers. *International Small Business Journal.*, 29(3), 220–237.



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Kathleen Steeves

71.1 Brief History of Symbolic Interactionism

Symbolic interactionism (SI) is a theoretical and methodological perspective rooted in the tradition of American pragmatism and thinkers such as William James and John Dewey, who posited that human beings act in the world, and meaning stems from this behaviour (Meltzer et al., 1975; Prus, 1996; Reynolds, 2003).

Bringing together key elements of American pragmatism, Mead (1934) provided the foundations of SI. His work in *Mind, Self, and Society* was sensitive to the intersubjective (or socially constructed) nature of human group life, and took into account the symbolic, active and reflexive nature of human interactions (Prus, 1996). Mead (1934) painted a picture of humans as minded (or thinking) agents, with the capacity to reflect and interpret positions of other people and become objects unto themselves. Society is also a necessary precondition for the development of human thought and action, for Mead, as society offers the vantage point through which people come to understand who they are in relation to other people (Mead, 1934).

Branching off from the seminal work of Mead (1934) on the mind and the social nature of the self, two different schools, or varieties, of SI have emerged. Under the influence of Khun and Couch at the University of Iowa, the *Iowa School* posits a more systematic, traditionally “scientific” method of studying individuals involving lab work and survey-style tests (Katovich et al., 2003). The second variety, *Chicago School* Interactionism, first developed at the University of Chicago under the influence of Herbert Blumer, whose work rendered Mead’s theories more accessible and employable in ethnographic field research (Musolf, 2003). Chicago

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School SI is the more developed and enduring methodological tradition, as will be focused on more in-depth below.

71.2 Chicago School Symbolic Interactionism's Guiding Premises

Blumer (1969) set out three premises which have been widely adopted as guiding principles within Chicago school SI:

1. Human beings act toward things on the basis of the meanings that the things have for them.
2. The meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows.
3. These meanings are handled in, and modified through, an interpretive process used by the person in dealing with the things he/she encounters (p. 2).

As demonstrated by these premises, the meanings that people endow upon things, experiences, and each other is the central subject matter of SI (Blumer, 1969; Prus, 1996). Meanings are instrumental in influencing the actions that people take, and society can only be understood at the starting point of people "fitting together" (Blumer, 1969, p. 7) their actions and activities. Thus, SI methodology is influenced by this very particular view of human nature: that humans are agents, acting in their worlds, constantly creating and re-creating meaning, anticipating the actions and meanings of others, and forming lines of action with other people. The purpose of SI is to understand human group life as it exists pragmatically, day to day, as accurately as possible, and to gain an in-depth understanding of the meanings that people create, which then inform their actions, interactions and the creation of their symbolic worlds.

71.3 Conducting Symbolic Interactionist Research

In line with his three premises, Blumer (1969) strongly challenged the validity of using deductive, positivistic (or quantitative) methods to study human meanings and interactions and instead promoted the adoption of a qualitative approach to studying human group life. Thus, Chicago School Interactionists use fieldwork, or ethnographic methods, to learn about the nature of human group life and interaction (Becker, 1970; Blumer, 1969; Charmaz, 2006; Herman-Kinney & Verschave, 2003; Prus, 1996). This often involves a combination of in-depth interviewing and on the ground observation or participation in the activities of participants conducted in a "grounded" manner (Charmaz, 2006; Strauss & Corbin, 1998). Although it is sometimes assumed to be the individual, the unit of analysis for SI is some combination of actors and interaction (or groups)—as all meaning is made at an intersubjective level, and therefore actors cannot be studied in isolation from

the groups in which they participate (Prus, 1996). Central to this methodological approach is that the researcher arrives at Weber's (1947) concept of *verstehen*, or a "sympathetic understanding" and deep shared knowledge of participants' experiences and meanings, respecting the empirical world as it currently exists, as opposed to as it is assumed to be or may someday be.

The following guiding principles for respecting the empirical world through conducting symbolic interactionist research can be derived from Blumer's (1969) work. Whether investigating human group life through interviews, ethnography, or another form of inductive qualitative research, a symbolic interactionist will:

1. **Find the objects that are important to participants and ensure that they accurately understand the meanings participants have for them.** This means privileging the meanings of participants over the researcher's own meanings or "expertise." To do this, Blumer (1969) suggested gathering "descriptive accounts from the actors of how they see the objects, how they have acted towards the objects in a variety of different situations, and how they refer to the objects in their conversations with members of their own group" (p. 51).
2. **Observe how action is constructed in a setting.** This means being present with participants in their worlds over time, and tracing how the action under analysis comes to be formed. The situation needs to be considered from the point(s) of view of the actors, and this involves noticing what the actors consider when deciding to act, what alternative lines of action were taken into account and "following the interpretation that led to the selection and execution of one of these prefigured acts" (Blumer, 1969, p. 56). The symbolic interactionist is interested in understanding how action is constructed by individuals in coordination with other individuals and groups.
3. **Operate from a guiding premise that takes the constructed and fluid nature of social action seriously.** This means avoiding a deterministic perspective (that would assert action is *caused* by any number of things the researcher has decided upon in advance) and understanding instead that human action and interaction is a process in which people create new ways of fitting their actions together in each moment of interaction. An openness is needed to avoid simply attributing what might be going on in a setting to one's pre-determined lens, such as conflict, or self-interest, or functionality. Again, researchers need to go directly to actors themselves to understand their actions, "since it is only actors who act" (Blumer, 1969, p. 55).

71.4 Critique of Symbolic Interactionist Research

The methods of Symbolic Interactionism have faced similar criticisms as the field-work enterprise more generally, such as being scientifically "loose," placing an unrealistic emphasis on individual agency and minimizing the position of theory to the extent that the researcher's biases come to the fore (Huber, 1973; Meltzer et al., 1975).

In terms of the scientific reliability of fieldwork, Becker (1970) countered these criticisms by attesting to the merits of this enterprise more generally. More so than in a laboratory setting, he suggests, people in their everyday life world are likely to behave as they would in the researcher's absence, as "all the constraints that affect them [participants]... continue to operate while the observer observes" (p. 46). In other words, when participants are enmeshed in their everyday world with those whose opinions matter more to them than the researcher's, they are more likely to respond "naturally." Also, the length of time researchers spend in the field allows them to collect rich data, meaning they will learn much about the people and situations they observe (Becker, 1970).

As far as affording individuals unrestrained agency, Blumer (1969) quite insightfully countered this proposition by talking about "obdurate reality," or how the empirical world "talks back" (p. 22) to individuals' interpretations, to either confirm or dissuade. The SI assertion that meanings and institutions are humanly created is simply intended to introduce a certain element of fallibility that might not otherwise be seen. In other branches of Sociology, institutions can come to appear unbreachable and ahistorical, having a very "top down," controlling sort of effect that renders people quite seemingly impotent. Interactionists argue instead that institutions are products of times and places and people coming together in interaction in particular ways (Prus, 1996). This redirection of the researcher's focus to the agency of actors in constructing and acting upon meanings that have consequences for them is one of the main strengths of SI.

Finally, Blumer (1973) responded to some of the criticisms around SI's purported lack of use of theory by affirming that the field-researcher should not go into the field with a blank mind, but should possess an *open mind*, allowing the empirical world to verify, dismiss or refine all theoretical assumptions. This is another strength of the SI approach. Blumer's (1969) final admonition to researchers was simply this: "respect the nature of the empirical world and organize a methodological stance to reflect this respect" (p. 60).

71.5 Application of Symbolic Interactionist Research

An SI approach has influenced how I conduct my research on gender and religion by informing my desire to "bracket" (set aside) my own experience and understandings I bring into the field to privilege those of my participants. My research looks at the lived experiences of women who are pastors in the Christian church in Canada, focusing on their identity work and dilemmas as both women and leaders in traditionally patriarchal institutions (i.e., Steeves, 2017). When I was first considering this area of study, I noticed that previous research had taken mostly a quantitative approach to examining women's entrance into Christian ministry, looking at things like the rates of ordination of women (training and credentialing to be a pastor) or number of women in pastoral positions, which Christian denominations were inclusive, and so on. Through this work it was obvious women were

entering pastoral ministry in the North American context, but what was less obvious was *why might someone make this decision? And what was this experience like for them?* Through taking an SI approach, I was able to address these types of questions, learning that many women in pastoral positions come to them later in life as a second career, experiencing different types of identity transitions along the way after feeling called to make a change, and symbolically reconstructing their lives following certain identifiable interactional patterns as well (Steeves, 2017). As my work illustrates, qualitative data collected from an SI approach can help illuminate the stories behind the statistics. Through providing an open space for women to share their stories (I opened each of my 44 interviews, after introductions of course, with the prompt “tell me about your call to ministry”), I was able to learn more about how they came to seek entry into a formerly male-dominated profession, what this experience was like for them, and the meanings they attributed to their journeys.

Engagement Activities

1. Express Blumer's (1969) three premises of symbolic interactionism in your own words, including an example that illustrates your understanding.
2. Evaluate the strengths and weaknesses of the symbolic interactionist approach to conducting qualitative research. Do the strengths outweigh the weaknesses?
3. Choose a research question that is interesting to you and create a proposal for how you might go about investigating it from a symbolic interactionist approach. Consider:
 - (a) How might you gain access to the people and field?
 - (b) Would you conduct interviews and/or engage in observations? Why?
 - (c) How long might you be in the field and how would you know when to leave?
 - (d) How would you know if your data was capturing and honouring participant understandings?
4. The privileging of participant understandings is important for symbolic interactionist research. This means researchers must consider their own biases and positionality, or proclivity to 'see' in a way that may differ from participants. As an SI researcher, what are some biases or aspects of your positionality that influence how you see the world? Do you think it would be a challenge to “bracket” these to privilege the understanding of participants?

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Vicki Squires

72.1 Brief History of Thematic Analysis

Thematic analysis is a method of qualitative data analysis that was first described in the 1970s (Joffe, 2012) but became more prominent at the end of the 1990s with researchers such as Boyatzis (1998) and Hayes (1997). As qualitative research approaches become more accepted across social science disciplines and now across health professions education, the need for systematic methods to analyze qualitative sets is more accentuated (Castleberry & Nolen, 2018). Braun and Clarke (2012) highlighted that thematic analysis is “an accessible, flexible, and increasingly popular method of qualitative data analysis” (p. 57). Although thematic analysis shares similarities with other methodologies that have systematic processes for analyzing data such as Interpretative Phenomenological Analysis or grounded theory, it does not “require the detailed theoretical and technological knowledge” of these approaches (Braun & Clarke, 2006). However, Braun and Clarke (2006) emphasized that the theoretical position of the study needs to be made explicit, as there are inherent assumptions regarding the nature of the data that has been analyzed.

72.2 Thematic Analysis as a Method

According to Braun and Clarke (2012), thematic analysis is “a method for systematically identifying, organizing, and offering insight into patterns of meaning (themes) across a data set” (p. 57). The procedure for analyzing the data is iterative and reflexive, even though the method is often presented as a linear, step-by-step

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process (Fereday & Muir-Cochrane, 2006). Once the data in a qualitative study has been collected, thematic analysis can begin (see Process section). As Fereday and Muir-Cochrane (2006) pointed out, the approach can be implemented as a “data-driven inductive approach” or as a “deductive a priori template of codes” (pp. 81–82). Braun and Clarke (2006) explained that researchers need to make decisions with regard to the approach they are going to use because the choice has implications for the coding process. Coding for a specific research question is aligned with the theoretical or deductive approach, whereas the specific theme or research question can evolve inductively during the coding process (Braun & Clarke, 2006).

72.3 What Thematic Analysis Can Be Used to Study

Nowell et al. (2017) posited that thematic analysis was appropriate as a “qualitative research method that can be widely used across a range of epistemologies and research questions” (p. 2). For example, thematic analysis can be used during the data analysis for case studies, narrative inquiry, or ethnographic approaches. Thematic analysis is useful for studies of patient well-being after a serious illness, or for research on clients’ experiences living with depression. It can be used in nursing for examining the well-being of people caring for terminally ill family members. In education, it may be useful for systematically analyzing students’ perceptions of their self-efficacy. The focus of the studies are the lived experiences of people.

72.4 Why Use Thematic Analysis

Thematic Analysis is an appropriate method for any study where large amounts of qualitative data need to be systematically sorted, coded, and analyzed (Castleberry & Nolen, 2018). Furthermore, it is a “useful method for examining the perspectives of different research participants, highlighting similarities and differences, and generating unanticipated insights” (Nowell, et al., 2017, p. 2). Thematic analysis guides researchers through identifying, analyzing and describing themes (Braun & Clarke, 2012). Engaging in the systematic process helps ensure the trustworthiness of the study (Nowell et al., 2017).

72.5 Samples Domains for Thematic Analysis Use

The first texts and articles describing thematic analysis were mostly from health-aligned disciplines, such as psychology, nursing, public health, and pharmacy (Braun & Clarke, 2006). The approach has been widely adopted in psychology, building on the work of Boyatzis (1998) and Braun and Clarke (2006) (as cited in Joffe, 2012).

72.6 Process for Thematic Analysis

The researcher codes sections of the qualitative data according to the emergent themes. Themes can include a particular topic, construct, subject, category, or concept (Schwandt, 2015). There are six phases of analysis (Braun & Clarke, 2006; Fereday & Muir-Cochrane, 2006; Nowell et al., 2017).

Phase 1. Familiarising oneself with the data. Braun and Clarke (2006) posited that researchers initially had to immerse themselves in the data. If verbal data were collected, they also advised that the researchers undertake the process of transcription themselves so that they have the opportunity to review the data closely. While reading and re-reading the data, Tuckett (2005) noted that it is helpful to write “marginal remarks” (p. 81) on the right-hand side of the transcript and record initial codes on the left-hand side (see phase 2).

Phase 2. Generating initial codes. The initial sets of codes may be suggested by the data as a prominent theme emerges (data-driven), or it may be suggested by the theories that underpin that particular study (theory-driven) (Braun & Clarke, 2006). Castleberry and Nolen (2018) emphasized that the process of coding should not be rushed as it is a foundational and critical step for the following phases of analysis. Furthermore, they suggested using multiple coders if possible. Additionally, the development of a coding manual can serve as a data management tool (Fereday & Muir-Cochrane, 2006) to organize and make explicit the coding structure that emerged.

Phase 3. Searching for themes. After all of the data have undergone an initial coding and collating process, researchers then sort through the initial codes to look for ways to combine different codes into overarching themes (Braun & Clarke, 2006). Braun and Clarke (2006) suggested constructing a visual map or representation of the connections among the codes and the overarching themes. The next step focuses on categorization of the overarching themes or superordinate themes with the subordinate or related themes within the schematic. There may be separate themes that begin to emerge, but at this point, they are set aside for later examination.

Phase 4. Reviewing themes. Braun and Clarke (2006) contended that there were two levels of this reviewing process. During the first level, researchers look for coherent patterns within each group of superordinate and subthemes and determine if all of the data extracts (or individual coded chunks of data) fit the patterns or not. An absence of a coherent pattern may mean that the theme needs reworking or certain subthemes may not belong with that superordinate theme (Braun & Clarke, 2006). Level two of this phase is a similar process but the analysis involves the entire data set. At the end of this process the different themes, their connections and the overall story from the data should be revealed (Braun & Clarke, 2006).

Phase 5. Defining and naming themes. Once there is a thematic map or visual representation, researchers examine all the themes. They determine the essence of each theme and ensure that the data extracts are coherent and aligned. Braun and Clarke (2006) suggested that, in the process of further refinement of the names, researchers should attempt to describe the scope and content within each theme in a few sentences. According to Braun and Clarke (2012), a “good thematic analysis will have themes that (a) do not try to do too much as themes should ideally have a singular focus; (b) are related but do not overlap, so they are not repetitive, although they may build on previous themes; and (c) directly address your research question” (p. 66).

Phase 6. Producing the report. Once the themes are fully refined, researchers write up the analysis. They describe the themes and the evidence that supports each theme and

identify the relationships among the themes and subthemes (Braun & Clarke, 2006). They then construct a concise, coherent and compelling narrative that portrays the essence of each theme (Braun & Clarke, 2006).

72.7 Strengths of Thematic Analysis

Braun and Clarke (2012) contended that novice researchers who learn to conduct thematic analysis are provided with “a foundation in the basic skills needed to engage with other approaches to qualitative data analysis” (p. 57). As Tuckett (2005) pointed out, the process for systematically analyzing the data using thematic analysis helps the researcher understand and document explicitly the process undertaken. Nowell, et al. (2017) concurred, noting that using a coding framework helped to provide a clear trail of evidence and enhanced the credibility of the study. They contended that “the process of conducting a rigorous and trustworthy thematic analysis” (Nowell et al., 2017, p. 11) supports thorough investigation of data within a qualitative study. As a method that can be modified to suit many different qualitative approaches, thematic analysis is a highly flexible approach to data analysis (Nowell et al., 2017). Because thematic analysis emphasizes a systematic and transparent process, other researchers are able to more easily trace the research process, adding to the trustworthiness of the data (Joffe, 2012; Nowell et al., 2017) and to the demonstration of rigor (Fereday & Muir-Cochrane, 2006).

72.8 Limitations of Thematic Analysis

This method is relatively new; as a result, there is a lack of substantial literature exploring thematic analysis (Nowell, et al., 2017). As Nowell et al. (2017) stated, the approach also has been poorly branded, and is less well known than many other methods. Several researchers have specifically noted that it is poorly demarcated or labeled as such within studies, even though the process described is clearly thematic analysis (Braun & Clarke, 2006; Joffe, 2012). An additional limitation is that the flexibility of the approach can also result in inconsistency in application (Nowell et al., 2017). The process requires reflexivity, and deep engagement with the data; researchers need to be prepared to invest effort into the six phases of the approach (Braun & Clarke, 2012).

72.9 Applications of Thematic Analysis

Thematic analysis can be used across qualitative research studies. For example, this method of analysis of qualitative data has been used in the fields of psychology, health and wellbeing, sport and exercise research, and nursing; several researchers

note the strong alignment between thematic analysis and applied research studies. However, there is much less explicit identification of thematic analysis as a method used in qualitative research in education with the exception of thematic analysis studies of the experiences of students in health-related programs such as medicine and nursing. One example of the use of thematic analysis is described in a recent article by Xu and Zammit (2020), where they apply thematic analysis in practitioner research in education.

Engagement Activities

1. Essential to all qualitative research is the ability of the researcher to identify themes within the data. Underlying this process is an understanding of what constitutes a theme. How would you define what is meant by a theme?
2. What do we mean by applied or practitioner research? Describe at least 3 types of research studies that would be categorized as applied research. Would a researcher be able to use thematic analysis with the data generated?
3. Xu and Zammit (2020) described several ways of identifying different themes; they pointed out that both electronic means such as the use of NVivo and physical means such as highlighting pens, notes in margins and sticky notes, are both valid methods. The scope of the project should be considered in making a choice of physical or electronic means or both. Find a qualitative study from the education field and examine their results section. Do they describe their analysis process and the means they used? Are you able to make a diagram that shows the relationships among the themes? Would this sample study be an example of applied research and therefore, lend itself well to thematic analysis?

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Additional Resources

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- Thematic analysis:-7:23
<https://www.youtube.com/watch?v=IZtdcz6m890>
- Thematic analysis (the 'Braun & Clarke' way): an introduction-1:02:19
<https://www.youtube.com/watch?v=5zFcC10vOVY>
- Understanding Thematic Analysis: 6 steps to perform Thematic Analysis- 6:26
<https://www.youtube.com/watch?v=WodStS6nQSk>
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Transect Walk Research Method

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Janet Mola Okoko and Nana Prempeh

73.1 Brief History of Transect Walk

Like many other walking methods, Transect Walk is mostly used in ethnography. It was introduced as a method of community mapping in the context of Participatory Rural Appraisal (PRA) (Chambers, 1997; Maman et al., 2009; Narayanasamy, 2009). As a method, Transect Walk is used by researchers to enter and immerse themselves in the field and learn about experiences and practice. The method is aimed at contributing to knowledge that facilitates artful integrations of people, practices, and technologies to ensure that solutions to problems are context-specific, accurate and sustainable (Crabtree, 1998). Transect Walk falls in the category of broader participatory research methods where the researcher engages the participants in collecting data and generating findings. The locus of control of data generation is with the participants (Chambers, 1997; Maman et al., 2009). Emphasis is placed on local knowledge and building relationships between the community and the researchers.

73.2 Description of Transect Walk

Transect Walk is a method where spatial information is collected in a community through controlled “walks,” that may have topographical elements, land use information, biodiversity, social aspects, among other features (Kanstrup et al.,

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2014; Walpole & Sheldon, 1999). Transect Walks are a useful way to get a quick overview of a location and its resources and take the initial steps toward participatory learning and action (Narayanasamy, 2009).

Discussion and active listening are used during the walk to identify and seek solutions to a problem or understand the phenomenon of interest (Chambers, 2012). Usually, participants stroll through the location on random or scheduled routes or regions, discussing and writing down what they see or experience. The researcher introduces the focus and uses discussions to obtain first-hand perspective and build the first relationship with the context. These walks are like grand tour observation in ethnographic research (Spradley, 1979). Transect Walks place value on citizens' participation and community development, as well as basic reflections on whose reality counts (Chambers, 1997). According to Dearden and Rizvi (2008), the hidden workings of power relations can be harmful to development; therefore, relationships with practitioners' interpersonal and social skills are crucial to PRA approaches such as transect walks.

Like other PRA methods, Transect Walks rely on groups because local participatory learning and action are at their essence (Chambers, 1997). To foster discourse, a number between two and 12 participants has been considered ideal for an effective Transect Walk (Narayanasamy, 2009).

In addition to the narrative element, a Transect Walk allows participants to discover gaps and potential in various places. Tools such as maps or checklists can be developed and used to guide walks (de Zeeuw & Wilbers, 2004; Panek & Vlok, 2013). Even when used to gather data for natural resource management, transect walks do not eliminate social factors.

Experts have classified Transect Walks into various categories. For instance, Narayanasamy (2009) described three types: (a) Village Transects, mostly used in rural development to locate, map, and analyze aspects of a village's residential area that usually go unnoticed. Their focus is on the dwelling zone of the village. (b) Resource Transects, which are mostly used as ecologists' tools for coming to a quick understanding of a particular agro-climatic zone by analyzing a cross-section of the area. Resource transects can be classified further into: (a) Zig Zag Transects, where walking is done in a zig-zagging pattern over the area that is covered, (b) Single Loop where one group of participants, including outsiders and members of the community, covers the area to be studied in one looping movement (from point A to B), (c) Multiple Loop where several loops by several groups are carried out. Each group starts from a fixed point and follows a selected path. (d) Nullah Transects are performed by the group (or groups) moving systematically up or down a watercourse, (e) Sweeping Transects, which are done in combination with or as a follow up to other transects, are an important aspect of planning resource development and management projects such as forestry, agro-forestry, lift irrigation and watershed development, and (f) Cultural transects, which enables the participant(s) to go through the 'life of a person, a subset of the community, or the community itself over some time. This method includes shadowing the subject to discover daily life patterns and why they are what they are using observations, interviews, and discussions, among other methods. Examples include a day in the

life of a farmer who is using a farming practice of interest or a week in a school to experience the teaching and leadership practices.

However, it is important to note that Transect Walks and Resource Mapping are not the same. Resource Mapping provides the research with a bird's-eye view of the area in question with an emphasis on natural resources; whereas Transect Walks present a cross-sectional perspective of the various ecological zones, allowing for a comparison of various characteristics (Hemmersam & Morrison, 2016). Therefore, Transect Walks are usually carried out following a Resource Map to aid triangulation and the transition from identifying problems to managing and planning natural resources.

73.3 How Transect Walk Method is Used

Transect Walks are an option for studies that include gathering spatial data on an area or community and observing people, surroundings, and resources. Transect Walks can be used to gather both qualitative and quantitative data through the observation of specific indicators with the participation of varied stakeholders. According to de Zeeuw & Wilbers (2004), Transect Walks can also be used to identify and explain cause-and-effect relationships between topography, soils, natural vegetation, cultivation, and human settlement patterns; identify problems and opportunities perceived by various groups in relation to features in the location of interest; learning about local technology and practises, contribute as a tool for site selection, and triangulation data coherence.

Public health and community development researchers and practitioners use transect walk to gather initial information that provides context of the communities they are working with (Maman, 2009; Panek, 2013). The method has also been used to establish a relationship within communities and get to the bottom of the issues or phenomena of interest (Panek & Vlok, 2013). Urban planners have also used transect walk to gather spatial data to establish contexts, identify and map out issues, and propose context-specific solutions (Hemmersam & Morrison, 2016). They can also be used to assess needs, formulate interventions, and monitor and evaluate projects.

73.4 Process of Transect Walks

The method is a collaborative endeavour where the researcher and the identified participants, who typically are residents of the community or area, create a first common map of the area and its resources or aspects related to the research. They then use a map to mark the locations significant to the research and plan a walking path to those destinations. The group then strolls and stops at the indicated resources to document them. The key to the procedure is having a conversation while walking and asking probing questions. Preparing a checklist ahead of time can assist the facilitator in staying focused. The map is displayed on the ground

after the participants have walked, and they rank and score the material relating to the study's objectives. This resource map serves as a starting point for subsequent action (Narayanasamy, 2009). The map (prepared prior to the walk, clarified during the walk, and prioritised after the walk) is the artefact that prompts participants' reflections on local culture, traditions and resource options. Easily available objects such as chips, stones and coffee beans can be used to aid in ranking and scoring. The Transect Walk is normally done during the initial phase of the field-work. Routes that cover the data collection indicators and diverse aspects of the research problem should be included. The walk can be divided into segments and assigned to various teams depending on the number of routes and the duration they take.

The decision about who is to be engaged should be informed by the indicators that are to be observed. It should also be based on their experience, expertise, and values to the study and ensure that all views are represented. The route chosen should be replicated each time the walk is undertaken so as to keep observable variables stable. A Transect Walk can take anywhere from one hour to one day to complete depending on the distance covered, the terrain of the area and if there are other forms of transport used.

The steps may include the following:

- (a) Recruit a group of local participants/community members who are knowledgeable about the area and willing to walk with you.
- (b) Educate the public on the purpose of the Transect Walk and the general location.
- (c) Define the list of indicators that will be examined during the walk-in in conjunction with community members.
- (d) Work with the community members to decide on the transect path(s) that will be taken.
- (e) Have the participants/community member walk with you, the researcher, along the agreed-upon path(s). This should be guided by the checklist of parameters, indicators and resource map where relevant. It should be an on-the-go observation and discussion where the participants/community members clarify or confirm aspects related to the indicators. The key to the procedure is having a conversation while walking and asking probing questions. Preparing a checklist ahead of time can assist the facilitator in staying focused.
- (f) Take copious notes and make pit stops at specific places to have in-depth discussions about any challenges resulting from the social and or resource maps. Collect any relevant artifacts that you may find intriguing as evidence.
- (g) After the walk, sketch the transect on a big piece of paper and allow the community to lead in creating the transect diagram using your notes and the notes of other members of the transect team.
- (h) Show the transect to others in the area and ask for their feedback. Confirm the findings and express gratitude to the participants for their active participation.

73.5 Strengths of Transect Walk

Transect Walks provide a brief cross-sectional picture of the locality's many ecological zones. They allow the researcher to double-check and triangulate gathered from other sources such as interviews, discussions, observations, maps and other PRA methods. They provide a crucial non-intrusive, non-threatening access point for researchers into a community. The researcher and community members tend to let their guards down as they walk together in small groups, sharing their opinions on the topic of inquiry in groups or one-on-one interviews with minimal inhibitions. They promote an interchange of knowledge between the researcher and the researched and inspire a deep understanding of difficult issues.

73.6 Limitations of Transect Walk

While most practitioners and researchers find the transect walk simple, it demands more from community members who choose to participate. It requires time, willingness, and motivation from participants. Sketching of the transect after the walk can also be a challenge. The pull towards a focus on the output can significantly impact the quality of the transect walk. This method provides limited information about the area because it covers a specific time and situation. It is also challenging to include representation from all parts of the community. Ethical considerations that guarantee the safety of participants can also be a challenge to obtain.

The method is also prone to biases from participant desirability.

Engagement Activity

You are part of a team that is studying gender based violent in a refugee camp serving a war-torn region. The study is meant to come up with recommendations that ensure that the community is safe for all gender. Using transect walk as a method, come up with a plan that includes: (a) identification of participants, (b) indicators that will be studied, (c) tools for data collection, (d) mapping, (e) ranking/scoring/categorizing of data/information, and (f) strategies for getting feedback from community/participants and showing gratitude.

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Additional Resources

- A session on Transect Walk and Resource Mapping -8:32 Minutes. https://youtu.be/NXi_t0Mnekc
- Participatory methods: Transect Walking. <https://parcitypator.org/2017/10/29/transect-walks/>
- Transect Walk method for Participatory Action Research 9:35 Minutes. <https://youtu.be/do7Nz1GOMqk>



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74.1 Brief History of Videovoice

Videovoice is an evolution or extension of the Photovoice method (also described in this book). Its principles that were developed largely by Caroline Wang of the University of Michigan in the mid-to-late 1990s. Videovoice builds on some of the earlier participatory media and video methods described by Chávez et al. (2004). Research applications using Videovoice started surfacing in the early 2000s, as video camera technology began to be more accessible and feasible in terms of project costs. One of the first studies to formally mention the Videovoice method was an assessment of New Orleans' affordable housing, education and economic development post-Katrina (Catalani et al., 2011). Today, the advance in access and technology for videos combined with the popularity of media such as Youtube have influenced the use of Videovoice in research projects, providing more audience options and artistic ways to display the method.

74.2 Method of Videovoice

Inspired by other methods like Photovoice, Videovoice is a qualitative community-based participatory action research method. Videovoice adopts the strengths of Photovoice methodology and incorporates digital video technology. The Videovoice approach emphasizes community participation in all the stages of research, including defining the research question, design, implementation, analysis, results reporting, and action on the results. Videovoice is an advocacy,

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promotion, and research method through which people get behind video cameras to research issues of concern, communicate their knowledge, and advocate for change in their communities (Catalani et al., 2012). Images are woven together to tell a story, with a blend of music, images, and text to portray the culture of a community. Video production is guided by community-based participatory research (CBPR) principles to engage community members, build partnerships, and strengthen community ownership; while also disseminating health promotion information in ways that appeal to a broad community audience (Chávez et al., 2004).

74.3 What the Videovoice Method Can Be Used to Study

The use of video has been emphasized as a viable method in health promotion, practice and education (Barber et al., 1995; Westberg & Hilliard, 1994). Videovoice is relevant in studies of community issues, especially connected to health and education. Catalani et al. (2012) used the Videovoice method to study three priority issues in post-Katrina New Orleans, including: affordable housing, education and economic development (see examples below). Blumenstock et al. (2015) used the method for research on improving asthma management and increasing community asthma knowledge and awareness in Chicago schools. Warren et al. (2014) researched the effects of environmental influences on child health and development in the United States using Videovoice.

74.4 Why Use Videovoice?

Videovoice can enhance CBPR by allowing communities to participate in the creation of videos with their stories, have their own feedback integrated and their involvement and control in the process honored (Barbash & Taylor, 1997; Juhasz & Saalfield, 1995). Videovoice provides opportunities for the inclusion of diverse images and voices, documenting and representing people, places and community issues in innovative ways that aim to balance power differentials between the community, institutions and the researchers for example. Videos can enhance the research process by bringing further credibility to the content of what is said by the community, enabling its members to have their voices heard (Chávez et al., 2004). According to Israel et al. (1998), Videovoice can also benefit research by: (a) enhancing the cultural sensitivity of academic researchers; (b) uncovering lay knowledge critical to understanding health; (c) increasing accuracy in the interpretation of findings; (d) facilitating the dissemination and use of study findings; and (e) increasing the potential for turning research into action.

74.5 Sample Domains for Videovoice Use

Videovoice has been and may be used to document community issues and realities in general including health research, health education, health advocacy, community programs and economics and in education and schools.

74.6 Process for Videovoice Method

Chávez et al. (2004) detailed the process for Videovoice, as follows:

Step 1. Engaging Stakeholders—The Videovoice project must enhance and benefit the community and have its members involved throughout major phases of the research process. The project should be supported by the community who then should also be involved in its development. Building a team to produce the video is also very important in addition to setting project goals, target audiences and storylines.

Step 2. Soliciting Funding and Informed Consent—Budgets and timelines must be created that includes paid volunteer time for all those involved in the project. Chávez et al. (2004) said,

Basic costs include (a) equipment to produce the video (e.g., a mini-digital video (DV) camera, television with VCR, tripod); (b) mini DV and VHS cassette tapes, (c) extension cords, lighting, and microphones (these can often be obtained on loan from local university film & video departments); (d) time and technical expertise in editing (may also be provided by local universities, arts academies, schools, private businesses, and/or community partners); (e) professional editing to be negotiated at an hourly rate for final editing of the project.

Obtaining informed consent is crucial, in order to ensure no ethical dilemmas arise from having individuals on camera.

Step 3. Creation of Shared Ownership—Community members should be consulted throughout the production process on project/video ownership. They should also be invited as co-authors to the project. These decisions may also include agreements on how the story or stories will be told in the video. The sense of shared ownership is important in a successful project outcome.

Step 4. Building Cross-Cultural Collaborations—Video-making process should emphasize acquiring all relevant multicultural characteristics of the community, paying attention to perspectives surrounding social, economic and cultural conditions.

Step 5. Writing the Script Together—It is imperative for the participatory process to include all areas of credit, ownership, editing and artistic control. Even though community members may not have specific technical skills during this process, their knowledge and understanding of the community should be accessed and reflected in the development. Chávez et al. (2004) indicated

that flexibility, capacity to listen and respect each other are important when collaborating on Videovoice projects.

Step 6. Pulling It All Together, Editing and Music Selection—All footage needs to be reviewed and condensed to a summary video that reflects the community data received. Factors like artistic styling, video editing and music all need to be identified and final adjustments performed before delivering the end product. All these decisions should be resonant of the themes behind the community and project.

74.7 Strengths of Videovoice Method

Like Photovoice, Videovoice is good for stimulating community discussion and propelling change forward (Israel et al., 2005; Kuratani & Lai, 2011). Videovoice method may enable the formation of unique partnerships between academic researchers, filmmakers, and community members, and offers exciting possibilities as a tool for enhancing community voice, leadership and action (Catalani et al., 2012). At the conclusion of their National Children's Study Warren et al. (2014) offered that Videovoice was an altogether suitable method because it allowed locals' knowledge and perspectives to be assessed and they were validated through the process.

74.8 Limitations of Videovoice Method

Video-making has the risk of invading privacy and may result in participants being hesitant to speak in front of the camera or becoming self-conscious when they know the footage may be shown to a larger audience and/or their peers (Wang & Redwood-Jones, 2001). Due to the rigorous process of editing potentially hours upon hours of footage, there is risk of eliminating valuable footage or making some points appear shallow due to editing decisions. There can also be high time and money costs associated with video production. Without access to technical resources, some communities and community members may not be able to contribute in the desired way to production; however, cell-phone recording and individual recording capabilities can combat this issue to some degree.

Engagement Activities

1. What do you think the advantages that would be gained to using Videovoice versus Photovoice in a research project? What might be the disadvantages or extra burdens that come along with this method?
2. In terms of equipment and "operator expertise," what are the challenges that Videovoice might pose in a research project that you have in mind?

3. If one of your goals in the research you undertake is to make room for the authentic voices of your participants to be represented, what value might Videovoice add to this goal? Note: the Videovoice method has also been called the “Participatory Video” method.

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Additional Resources

New Orleans Videovoice project (3:53 min and 3:29 min): <https://www.youtube.com/watch?v=uPRdFGihi04>

<https://www.youtube.com/watch?v=o3xsttz8F8o>

Sierra Leone: Participatory video (4:24 min): <https://www.youtube.com/watch?v=YryAXlwbNFY>

The Ghetto Isn't What It Seems (2:27 min): <https://www.youtube.com/watch?v=YLIINxaUxA>



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Keith D. Walker

75.1 Brief History of World Café

In 1995, a small group of business and academic leaders were meeting at the home of Juanita Brown and David Isaacs in Mill Valley, California. They had planned for an outdoor large-circle dialogue but were disrupted by rain. Instead, the group gathered in a house and the two dozen participants spontaneously formed into small table conversations about the questions that had drawn them together. They recorded their insights on makeshift paper “tablecloths.” They periodically interrupted these conversations to switch tables. The intimate nature of the setting and the participation in conversations at different tables enabled participants to notice emerging patterns in their thinking, which then enriched subsequent rounds of conversation. Over the course of the morning, the process they improvised became the World Café (The World Café, 2019). World Café is a simple, yet effective, conversational process for engaging groups of all sizes. The use of World Café method helps to build personal relationships and foster collaborative learning by engaging in constructive dialogue, or ‘café conversations’ (Tan & Brown, 2005).

75.2 Method of World Café

World Café is a participatory approach to research and policy-making, with the goal of creating an atmosphere where participants share activity and intersubjectivity in a fashion that enables positive responses to problems and challenges (Aldred, 2011). World Café focuses on exploring themes and so the format is designed as a forum for creative thinking and is not suited to scenarios where there

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is a predetermined answer or solution. The core design philosophy of a World Café session is that people possess an intrinsic ability to produce insights to address issues and that natural conversation is one of the best options for eliciting such dialogue. As Brown noted, we use conversation to create, sustain, and ultimately transform the realities of our daily existence (Brown, 2005). As participants move between tables over the course of a session, individual conversations build off one another, and ideas and issues “cross-pollinate.”

The WorldCafe.com (2019) described seven underlying hosting principles that undergird the method, including:

- **Set the Context.** Pay attention to the reason you are bringing people together, and what you want to achieve. Knowing the purpose and parameters of your meeting enables you to consider and choose the most important elements to realize your goals: e.g., who should be part of the conversation, what themes or questions will be most pertinent and what sorts of harvest will be more useful.
- **Create Hospitable Space.** Café hosts around the world emphasize the power and importance of creating a hospitable space—one that feels safe and inviting. When people feel comfortable to be themselves, they do their most creative thinking, speaking, and listening. In particular, consider how your invitation and your physical set-up contribute to creating a welcoming atmosphere.
- **Explore Questions that Matter.** Knowledge emerges in response to compelling questions. Find questions that are relevant to the real-life concerns of the group. Powerful questions that “travel well” help attract collective energy, insight, and action as they move throughout a system. Depending on the timeframe available and your objectives, your Café may explore a single question or use a progressively deeper line of inquiry through several conversational rounds.
- **Encourage Everyone’s Contribution.** As leaders we are increasingly aware of the importance of participation, but most people not only want to participate, they also want to actively contribute to making a difference. It is important to encourage everyone in your meeting to contribute their ideas and perspectives, while also allowing anyone who wants to participate by simply listening to do so.
- **Connect Diverse Perspectives.** The opportunity to move between tables, meet new people, actively contribute your thinking, and link the essence of your discoveries to ever-widening circles of thought is one of the distinguishing characteristics of the Café. As participants carry key ideas or themes to new tables, they exchange perspectives, greatly enriching the possibility for surprising new insights.
- **Listen Together for Patterns and Insights.** Listening is a gift we give to one another. The quality of our listening is perhaps the most important factor determining the success of a Café. Through practicing shared listening and paying attention to themes, patterns and insights, we begin to sense a connection to the larger whole. Encourage people to listen for what is not being spoken along with what is being shared.

- **Share Collective Discoveries.** Conversations held at one table reflect a pattern of wholeness that connects with the conversations at the other tables. The last phase of the Café, often called the “harvest”, involves making this pattern of wholeness visible to everyone in a large group conversation. Invite a few minutes of silent reflection on the patterns, themes and deeper questions experienced in the small group conversations and have individuals share them with the larger group. Make sure you have a way to capture the harvest. Working with a graphic recorder is recommended.

75.3 What World Café Can Be Used to Study

The World Café has been used in a wide range of corporate and community contexts including the development of strategies (Bertotti et al., 2009; Fullarton & Palermo, 2008; Latham, 2008), the enhancement of safety performance, as a support for education, as a means to foster community development, and for a host of other applications (Ritch & Brennan, 2010; Schieffer et al., 2004). The World Café is particularly effective in dealing with strategy-related issues that require collective wisdom and discussion (Chang & Chen, 2015).

75.4 Why Use World Café

World Cafés offer insight into the needs and concerns of people who may live different kinds of lives from decision-makers. Everyone comes to a better understanding of the institutional barriers to change, leading to considerations about alternatives that are both feasible and would carry broad popular support (Carson, 2011). World Cafés can also be convened to talk about sources of happiness or politics or even intractable problems. When an issue attracts positions that are strongly held and apparently incompatible, the café format helps all sides talk towards a better mutual understanding and appreciation of overlapping aspirations (Carson, 2011).

75.5 Sample Domains for World Café

Corporate and business strategy development, safety, education, community development.

75.6 Process for World Café

The WorldCafe.com (2019) outlines the method process as follows:

Step 1. Setting. Create a “special” environment, most often modeled after a café, i.e. small round tables covered with a checkered or white linen tablecloth, butcher block paper, colored pens, a vase of flowers, and optional “talking stick” item. There should be four chairs at each table (optimally)—and no more than five.

Step 2. Welcome and Introduction. The host begins with a warm welcome and an introduction to the World Café process, setting the context, sharing the Cafe Etiquette, and putting participants at ease.

Step 3. Small Group Rounds. The process begins with the first of three or more twenty-minute rounds of conversations for the small group seated around a table. At the end of the twenty minutes, each member of the group moves to a different new table. They may or may not choose to leave one person as the “table host” for the next round. This individual welcomes the next group and briefly fills them in on what happened in the previous round.

Step 4. Questions. Each round is prefaced with a **question** specially crafted for the specific context and desired purpose of the World Café. The same questions can be used for more than one round, or they can be built upon each other to focus the conversation or guide its direction.

Step 5. Harvest. After the small groups (and/or in between rounds, as needed), individuals are invited to share insights or other results from their conversations with the rest of the large group. These results are reflected visually in a variety of ways, most often using graphic recording in the front of the room.

75.7 Strengths of World Café

World Café conversations are limited only by our imaginations and can happen in boardrooms, living rooms, university classrooms, corporate or church retreats. A major goal of World Café is to find creative solutions to local and global problems while empowering participants. Moreover, it attempts to provide a positive, productive working relationship between seemingly opposed groups (Aldred, 2011). The methodology is a simple, effective and flexible format for hosting large group dialogue. It can be modified to meet a variety of needs related to context, numbers, purpose, location and other circumstances. Costs for a World Café session are generally limited to refreshments and anything required to deliver a café type mood (decorations, etc.).

75.8 Limitations of World Café

Critics of World Café have argued that the method implies that society is fundamentally harmonious, and that it naively suggests that ingrained negativity can be overcome if we simply give diverse voices a space to speak (Aldred, 2011). A limitation to World Café is that it does not adequately address issues that are rooted in systemic oppression (racism, classism, sexism, etc.). To be effective, the café needs to be conducted by a skilled facilitator, which may be in short supply. There is also a risk of dominant personalities in conversations limiting the contributions of others (Carson, 2011).

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Conclusions

76

Janet Mola Okoko, Scott Tunison, and Keith D. Walker

In this book, we set out to work with colleagues from around the world to compile context specific, innovative, interesting, Indigenous, and illustrative epistemologies and approaches to the scholarship and practice of qualitative research. The authors are diverse in their experiences and roles but achieved our request that they follow a general outline for each of the chapters to help the readers find the background, uses and applications and be guided to initial processes and designs for working with the variety of methods described. Each chapter is a brief introduction that fosters further interrogation through questions and activities, as well as through references and resources for those who wish to explore the methods in more depth.

A key feature of this collection is its ease of accessibility and range of methods. We have not prescribed how each method ought to be used but rather offered examples of how the method might be used, leaving the reader to make contextual determinations. “There is nothing new under the sun“ is an often cited saying from ancient cultures suggesting that, while some of these methods have been situated in the 20th and 21st centuries, some seminal aspects of these ways of knowing and inquiring may have their roots in much older and more diverse contexts than might be imagined. We know of no other textbook that provides the breadth and variety that is found in this text. We urge readers (from teachers of qualitative research, new researchers, and experienced researchers) to appreciate that there are general principles that constitute measures for rigour and relevance in the choices and

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execution of qualitative research. The extensive lists of references and resources found in this volume will supplement the readers' pursuit of research endeavours.

While new research methods are not necessarily better (the chronological fallacy), it is always interesting to see what might be considered "cutting edge" research methods. It may also resonate with us that we can always learn from "different" approaches in ways that strengthen our own dominant or well-practiced approaches to qualitative research and that there are advantages to "cross-training" in a variety of methods.

We hope that instructors who teach qualitative methodology courses will find this volume useful to their own preparations and facilitations of learning. We also hope they will communicate with us about methods that they believe might be included in subsequent volumes and share with us how they have made use of the exercises and engagement elements of this book, especially how they may have improvised and developed unique uses to assist their students' learning.

As readers will have noted, there are at least five streams into which the many chapters of this book might be sorted: theoretical perspectives, approaches to research, approaches to Indigenous research, approaches to data collection, and approaches to data analysis. The sorting of varieties of qualitative research has had numerous expressions over the last several decades. Popular textbooks typically portray the field by differentiating quantitative from qualitative methods, emphasizing the importance of using the best approaches and fit for the inquiry goals. These texts typically provide guidance to primary means of collecting qualitative data, as indicated by several examples in the Table 76.1. Of course, there are many texts, and each has a particular emphasis or orientation to introducing qualitative research methods.

In this text, the authors have provided **theoretical perspectives** through Actor-Network Theory, Critical Race Theory, Critical Theory, Facet Theory, Reception Theory, Realist Analysis, and Symbolic Interactionism. For example, Marguerite Koole (Chap. 3) provided a brief history of this theory (from the early 1980s and how it migrated to the field of education in the 1990s to be applied to studies of policy, curriculum, teaching standards, and places). Dr. Koole explained in her chapter that the "main focus is to trace linkages that perform entities into and out of being. For ANT researchers, all things (human and non-human) exist within a network of relations. Meaning emerges from performance (i.e., what things do); as such, meaning cannot be separated from human/non-human materiality." She said that "A *network* is a type of assemblage; it is a conglomeration of heterogeneous elements." As with other theoretical perspectives, this and the other parallel chapters, as noted above, offer uses and applications for ANT in qualitative research, together with related processes, strengths, and limitations.

There are **dozens of approaches** that one might take in their approach to qualitative research. In this book, authors have featured: Action Research, Affinity Research, Archival Research, Appreciative Inquiry, Arts-Based Inquiry, Autoethnography, Biographical Narrative, Case Studies, Duo-ethnography, Ethnomethodology, Feminist Autoethnography, Grounded Theory, Hermeneutics, Life

Table 76.1 Examples of methods and topics in qualitative research texts

Authors	Title of text	Primary qualitative methods
Howard Lune, and Bruce L. Berg (2016)	Qualitative Research Methods for the Social Sciences (9th Edition)	Interviewing, focus groups, ethnography, observations, historiography, content analysis, case study
Monique Hennink, Inge Hutter, and Ajay Bailey (2020)	Qualitative Research Methods	Designing participative research, ethical issues, sampling and recruitment, in-depth interviews, focus groups, observation, data preparation and coding, participatory action, and academic writing
Sharlene Hesse-Biber (2016)	The Practice of Qualitative Research: Engaging Students in the Research Process	Paradigmatic approaches (positivism, interpretive and critical strands), steps to design, ethics, in-depth interviews, focus groups, ethnography, case study, content analysis, mixed method research, coding and grounded theory, writing and presentation of findings
Vivienne Waller, Karen Farquharson, and Deborah Dempsey (2015)	Qualitative Social Research: Contemporary Methods for the Digital Age	What is reality (positivist, post-positivist, criticalist, constructivist), aims of research, selection, and interpretation, generating theory from data, judging quality, sampling, interviewing, focus groups, observing people, things and texts, narrative inquiry, making sense and combining approaches
Sarah Tracy (2019)	Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact	Contextual research, paradigmatic and territorial reflections, design, negotiating access, field work, interview design and practice, analyses, theorizing, drafting, polishing, and publishing

(continued)

History Narrative, Narrative Inquiry, Nominal Group, Observational Study, Phenomenography, Phenomenological Studies, Portraiture, Qualitative Longitudinal Research, and Situation Analysis. Life History Narrative serves as an example of these varieties of approaches through Kareen Reid and Janet Okoko’s writing (Chap. 44). They depicted this approach as being rooted in anthropology and trace its development over about 100 years, as researchers have refined ways to bring

Table 76.1 (continued)

Authors	Title of text	Primary qualitative methods
Sharon Ravitch and Nicole Carl (2020)	Qualitative Research: Bridging the Conceptual, Theoretical, and Methodological (second edition)	Conceptual frameworks, design, reflexivity, data collection, validity and ethics, approaches to analysis, writing and representing
Matthew Miles, Michael Huberman, and Johnny Saldana (2019)	Qualitative Data Analysis: A Methods Sourcebook (4th Edition)	Design and management, ethical issues, methods of exploring, describing, ordering, explaining, predicting, making sense

forward the stories of persons and groups. They describe the approach as one of the “genres of narrative research that include autobiographies, autoethnography, biographies, life story, and oral history” (as per Creswell, 2013). As with other chapters in this collection, the authors describe the processes typically associated with the approach, together with its strengths and limitations.

Within the many approaches to qualitative research, we are delighted to have the contributions of researchers who have expertise and experience with **approaches to Indigenous research**: Decolonizing Autoethnography, Decolonizing Methodology: Pacific Lens, Embodied Research, Fa’afaletui Framework, Kakala Framework, Kaupapa Mauri, Melanesian Tok Stori, Indigenous Métissage, and Indigenous Participatory Action Research are wonderful examples of approaches that have not often found their way into qualitative research textbooks before now. Kabini Sanga and Martyn Reynolds, for example, provided a great template of this diverse sub-set of approaches with their chapter on Melanesian Tok Stori (Chap. 46). Their description of a relational research approach “that focusses on the connectedness of humanity in their investigations” gives researchers the means to “interrogate practices and structures of Western origin as they operate in Melanesian contexts ... because *tok stori* offers a methodological orientation which fosters the inclusion of things of significance to Melanesians; those of head and heart.” We are reminded in this and our other Indigenous colleagues’ contributions to this collection that there are many ways of knowing and that these are guided by a wide array of cosmologies and ways of being and doing.

As one expects, **how one collects data** is an important aspect of qualitative design and, again, there are a variety of means to choose from. These include: Asset Mapping, Deliberate Public Engagement, Discursive Positioning, Electronic Delphi, Focus Groups, Interpretive/Expert Panels, Interpretive Descriptions, Observational Study, Online Focus Groups, Participatory Learning and Action, Photo Elicitation, Photo Voice, Portraiture, Reflective Journaling, Video Voice, and World Cafe. As with other streams of consideration, this is not an exhaustive but rather illustrative list of ways to collect data that have been described by the authors of this book. Professor Beverley Brenna’s chapter on Portraiture (Chap. 57) provides an excellent example of this stream. Citing Lightfoot (1985), Brenna describes the

rich background to this approach which gives the researcher a choice of the stories told in the voice and artistic signatures of the researcher. She explains how this approach to data collection is “amenable to a variety of tools including the following: archival data; content analysis; field observations and field notes, personal narratives; and semi-structured interviews, surveys or questionnaires.” As with other authors in this volume, this chapter provide a clear introduction to the reasons one might consider using the approach and how to proceed in a fashion that appreciates the limitations and strengths of the choice.

Experienced qualitative researchers will know that there are varieties of approaches to the analysis of collected data. Without being exhaustive, examples of these approaches include: Coding Qualitative Data, Comparative Analysis, Content Analysis, Cultural Domain Analysis, Document Analysis, Electronic Delphi, Force Field Analysis, Harnessing Insights with NVivo, Manual Transcription, Metaphor Analysis, Naturalistic Decision Making, Interpretative Analysis, Interpretive Phenomenological Analysis, Realist Analysis, Reflexive Bracketing, Rhizo Analysis, Social Network Analysis, Structural Narrative Analysis, and Thematic Analysis. There are many other means for analysis but these chapter provide the reader with a clear sense of options that might be suitable to the purposes of a research project. Certainly, one way to enlarge and enrich our understandings is grounded in our decisions related to what we give our attention, how we proceed with data collection, and then how we proceed to sort and analyse those data. Vicki Squires serves our readers with an excellent chapter (62) on Reflexive Bracketing which encourages “suspend[ing] judgment and set[ting] aside their assumptions and prior notions.” She emphasized how “researchers uncover and make transparent and explicit their own values, backgrounds, assumptions, and cultural suppositions from the beginning of the research process, starting with defining the research question, choosing the approach, collecting the data, analyzing the data and writing up the study.” Dr. Squires addressed why this approach to data analysis might be undertaken and briefly offer how and when this might occur, along with the strengths and limitations of such an approach to analysis.

76.1 Concluding Comments

We are grateful to the contributors to this volume and to those who have imagined, with us, that by providing such a variety of methods much learning and enrichment is fostered. Undertaking qualitative research is an adventure in insight, improvement, enrichment, and learning. For whatever purposes the reader has made use of this text, we wish them well, on behalf of each of the contributors and the publisher.

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