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Chapter 1 : Research â€“ GDQÂ® Associates

; Initial Thoughts and Research Reading about how Diane Reade uses handmade paper embossed with the shapes of familiar objects helped me to view embossing from an Artistic perspective rather than a Design one.

My initial thoughts about embossing were really bound by commercial uses. Embossing is used everywhere in our daily environment, from credit cards to wedding invitations, from wallpaper to kitchen towel. The added detail of a raised surface, appeals to our human need to touch. No wonder manufacturers include embossing, it encourages us to pick up their product, to touch it and use it. Generally, we are discouraged from touching and handling works of Art. Even at Textiles exhibitions, where the texture of the pieces has been key to their creation, we are still prohibited from touching. It often amuses me at Quilting Fairs, when you are allowed to touch but only through the barrier of a white glove! What purpose then does embossing have in Art? It disrupts a flat surface. It changes the way light reflects. Sissix, Tattered Lace and X-Cut. I found it was more the thinking behind the work that attracted me. Reade uses the shape of a bag as a metaphor for the containment of a set of objects that define the owner. Themes of secrecy, concealment and revelation run through her work. I often find myself wondering: I found the same of Karen Margolis, once I understood where the ideas came from I liked the work more. The point is that researching Diane Reade, provided plenty for me to think about as I started work on Exercise 4. Would the surface I was embossing be revealing the object beneath it? Would it be concealing it? Why was it necessary to emboss the object rather than incorporate it onto the surface by any other means? Textile Perspectives in Mixed Media Sculpture.

Chapter 2 : ISCIP - Perspective

User perspective. the education and training in this area has been dragging and lagging behind. As a consequence, these simple numbers, expected to.

Biological Warfare By DR. The size and scope of this program were enormous. In the late s and early s, over 60, people were involved in the research, development, and production of biological weapons. Hundreds of tons of anthrax weapon formulation 2 were stockpiled, along with dozens of tons of smallpox and plague. The total production capacity of all of the facilities involved was many hundreds of tons of various agents annually. One of the key events which prompted the Soviets to explore biological weapons was the typhus epidemic that raged in Russia from to During this period, around 12 million persons contracted typhus; estimates of resultant deaths range from million. The Soviets realized that if they could harness this destructive and disruptive force, they would create a very powerful weapon indeed. By the beginning of the war, the USSR was able to manufacture weapons using the agents not only for epidemic typhus, but also for tularemia an incapacitating illness that can be fatal if not treated with antibiotics and Q fever which is not fatal but incapacitates its victims for an average of days. It was also working on techniques for producing weapons using the agents for smallpox, plague, and anthrax. World War II brought several advances for the Soviets, in the form of German industrial techniques and machinery for manufacturing large-scale biological reactors as well as other industrial equipment and valuable information from the Japanese biological weapons program. After the war, the Soviet program continued to expand and develop. In many cases, it closely shadowed the US biological weapons program. While only a few agents had been weaponized before the war, after the war the number of different weaponized agents was increased to about ten. A number of weapons to affect crops and livestock was also developed. Research during this period also included developing and refining techniques and equipment for more efficient cultivation and concentration of the agents, and devising methods for producing more advanced weapons formulations for a number of agents. During this post-war period, which lasted until the signing of the Biological and Toxin Weapons Convention, the Soviet Union formulated its doctrine regarding the production and use of biological weapons. Biological weapons were excluded from use as tactical weapons, and were divided into strategic and operational types. Strategic biological agents were mostly lethal, such as smallpox, anthrax, and plague; operational agents were mostly incapacitating, such as tularemia, glanders, and Venezuelan equine encephalomyelitis VEE. For both types of weapons, use was envisioned on a massive scale, to cause huge numbers of casualties and extensive disruption of vital civilian and military activity. The Soviets also established so-called mobilization capacities: In cases where vaccines or treatment existed--such as plague, which can be treated with antibiotics--antibiotic-resistant or immunosuppressive variants were to be developed. After the Soviet Union became a party to the Biological and Toxin Weapons Convention, internal debate ensued about the fate of the existing biological weapons program. The end result was that the program was not dismantled, but further intensified. During the period , the focus of the program was expanded. In addition to continuing previous types of work developing improved manufacturing and testing techniques and equipment; developing improved delivery means for existing weapons; and exploring other possible agents as weapons , new emphasis was placed on: During this period, the Soviet program not only caught up with the US program which was halted in , but it became the most sophisticated biological weapons program in the world by far. The Soviets understood that offensive biological work had to be conducted with especially strict secrecy since the USSR had signed the convention. All research, development and manufacturing of biological weapons, as well as any related work, were classified as "top secret" and of "special importance. All work connected to biological weapons was conducted under the cover of civilian and defensive projects. Special cover stories were created for each facility, building and even piece of equipment involved in biological weapons work. For any given facility, there were two cover stories, one of which was "open" and the other "secret. The "secret" cover story was an allegedly true secret piece of information, although in fact it, too, was false. As a typical example of the cover stories used at production plants, consider the cover stories created for the Omutninsk production plant: The "open" cover

story was that this plant had been constructed and was operating as a plant for manufacturing biopesticides and fertilizers. The "secret" cover story was that the plant would be used for manufacturing vaccines, antibiotics and other medical and pharmaceutical preparations necessary for the army in wartime. The truth is that the Omutninsk facility was a reserve biological weapons production facility that could produce tularemia, plague, and glanders biological weapons in time of war. Each plant had a group of specialists responsible for disinformation measures. For example, they developed special countermeasures to conceal their biological weapons activities from foreign engineering and technical intelligence services. All solid wastes--carcasses of experimental animals, solid nutrient media, inactivated samples of biological weapons, etc. To mask liquid wastes that contained signs of biological weapons agents e. Special charcoal filters for capturing all traces of TNT the explosive substance used in biological bomblets were developed and installed to prevent the detection of these substances outside the facility. A massive disinformation campaign was conducted after the accidental release of anthrax from a biological weapons facility in Sverdlovsk in Concealment measures included the destruction of medical records of the victims, as well as the construction of an elaborate cover story that attributed the anthrax epidemic to contaminated meat and that even involved the arrest of the peasant whose meat was supposedly the source of contamination. Although the West considered the incident suspicious, the cover story was largely believed until recently. As the USSR weakened during the late s and early s, and as more and more details were revealed regarding its biological weapons program, the West put increasing pressure on the Soviets. The weapons program still existed when these inspections took place; the Soviets covered up the evidence as best they could. Considerable downsizing in this area did indeed occur, and included destruction of the existing biological weapons stockpiles. However, there still remains doubt that Russia has completely dismantled the old Soviet program. Some of the doubts in this regard can be illustrated by the example of the smallpox virus. After declaring smallpox eradicated in , the World Health Organization WHO stipulated that only a few authorized laboratories could possess the smallpox virus. These authorized laboratories were eventually reduced to two: The general thrust of our research and concealment plans can be summarized as follows: In the late s, Vektor was doing biological weapons research on smallpox virus; the repository transfer would provide a plausible cover story. Explore the genome of the smallpox virus as fully as possible, to facilitate genetic engineering operations with it and to enable an accurate comparison with related viruses. This research work was easily justified, as it also had a legitimate purpose. Since the WHO was planning to destroy the last remaining stores of smallpox virus, it was important to sequence the entire smallpox genome for future studies. Using this genetic analysis, identify viruses closely related to smallpox, possession of which was not restricted, that could be substituted for smallpox virus in the bulk of the experiments. Using this method to decrease the amount of research that involved smallpox virus, we could attain our research goals while minimizing the possibility of having our illegal work detected. The viruses used most often were vaccinia used for smallpox vaccination , ectromelia mousepox , and monkeypox. Perform genetic engineering work on these viruses, with the eventual aims of manipulating smallpox virulence factors and inserting genes of other viruses into smallpox to create chimera viruses. One of the first chimera viruses planned involved the insertion of Venezuelan equine encephalomyelitis VEE genes into smallpox. In the late s, using the technique described above of substituting related viruses for smallpox, a chimera strain of ectromelia and VEE was created for initial testing. The tests indicated that this chimera strain simultaneously caused symptoms of both ectromelia and VEE in subject animals. Claim that the genetic engineering work we were doing, which involved inserting foreign genes into vaccinia virus, was for the purpose of developing new vaccines, especially for research using vaccinia virus. At the time, I was skeptical that this argument would be convincing to the international community. Although indeed new vaccines can be developed in this way, vaccinia is not ideal for vaccine development because of the adverse reactions it can elicit, and in fact there are many other agents that would be more useful than vaccinia for vaccine development. Furthermore, vaccinia is so genetically similar to smallpox that I felt it would be obvious that we were focusing on vaccinia specifically because we were using vaccinia as a smallpox model in our research. Several pieces of information in the published literature suggest that Russia continues to follow the above-noted plans: The repository for the smallpox virus was officially transferred from the Ivanovsky Institute to Vektor in The genome of smallpox

virus has been fully analyzed and compared to the genome of vaccinia. Extensive genetic engineering research has been conducted using vaccinia virus, ostensibly for vaccine development. The research has entailed insertion of genes from Venezuelan equine encephalomyelitis virus and from Ebola virus into the vaccinia genome. Special research was done to find a spot in the vaccinia genome into which foreign genes could be inserted without disrupting viral virulence. Again, this research work was presented as essential for the development of new vaccines by inserting foreign genes into vaccinia. However, for human vaccines based on vaccinia virus, virulence would not be important vaccinia is not virulent in humans, only in certain types of animals. On the other hand, if this research were being conducted for the eventual purpose of inserting foreign genes into smallpox for biological weapons purposes, preserving virulence would indeed be important. This suggests that Russian scientists are continuing to carry out the research and concealment plans that were in place prior to my departure for the US in Of course, it is impossible to say with certainty whether this research is part of a continuing biological weapons program, for it generally has legitimate uses as well. However, it is important to bear in mind that the Soviet Union managed to hide its enormous biological weapons program from the West for decades, even after signing the Biological and Toxin Weapons Convention. I have provided here only a few examples of the lengths to which the Soviets went in order to conceal their biological weapons program. Although Western intelligence suspected during the s and s that the Soviets were conducting some work in this area, it was only after the defection of a Soviet biological weapons scientist in that the West began to understand the extent of the program. It is thus critical that the international community continue to pursue the establishment of adequate verification measures under the convention, as well as measures that will increase the transparency of research programs in Russia and elsewhere.

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Chapter 3 : Functionalist Perspective on the Family

Introduction All research is based on some underlying philosophical assumptions about what constitutes 'valid' research and which research method(s) is/are appropriate for the.

This document applies to all NIH grants and cooperative agreements for budget periods beginning on or after October 1, You are here: The public policy requirements specified in this section set many of those standards. NIH will not accept forms or other documentation bearing generic departmental signatures or their electronic equivalent e. All forms and documentation submitted to the NIH must reflect the name of the individual, electronic or otherwise, with the appropriate institutional authority to submit such information. The signature of the AOR on the application certifies that the organization complies, or intends to comply, with all applicable policies, certifications and assurances referenced and, in some cases, included in the application instructions. The policies, certifications and assurances listed in this section may or may not be applicable to the project, program, or type of applicant organization. As noted in this section, some requirements may necessitate the submission of a separate document e. Applicants and recipients should take particular note of these requirements for example, see specific sections on Human Subjects Protections and Civil Rights Protections , the absence or inadequacy of which may delay an award or render an applicant ineligible for award. The recipient is responsible for: If a grant is awarded on the basis of false or misrepresented information, or if a recipient does not comply with these public policy requirements, NIH may take any necessary and appropriate action, including using any of the remedies described in Administrative Requirements-Enforcement Actions or other available legal remedies. Exhibit 4 contains information to help the recipient determine what public policy requirements, objectives and appropriations mandates apply to its activities and whether a requirement should be included in a consortium agreementA formalized agreement whereby a research project is carried out by the recipient and one or more other organizations that are separate legal entities. Under the agreement, the recipient must perform a substantive role in the conduct of the planned research and not merely serve as a conduit of funds to another party or parties. The relationship between the recipient and the collaborating organizations is considered a subaward relationship. The exhibit distinguishes between these types of transactions under a grant and indicates by "Y" for Yes or "NA" for Not Applicable whether a given requirement normally would apply. However, even if the exhibit indicates that a requirement is not applicable that requirement potentially could be applicable in a specific situation, e. Therefore, this exhibit should be used as general guidance only. The recipient should consult the terms and conditions of its award and should contact the GMO if it has any question concerning the applicability of a particular public policy requirement or objective. Exhibit 4 also indicates where, in the NIHGPS, the individual public policy requirements, objectives and appropriation mandates are covered in more detail. The recipient should also consult its attorney, as appropriate, regarding particular questions about the governing statute or regulation as applied to its specific circumstances. Other cited policies or documents may provide additional information. In addition to the requirements addressed in this section, there are applicable NIH administrative requirements outlined in the Administrative Requirements chapter. Some programs may have special requirements and are covered in IIB.

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Chapter 4 : Public Policy Requirements and Objectives

Research always occurs in social, historical, political, and other contexts. We need to stop asking questions about reality and the laws of nature and start solving problems. Remember - mixed method/pragmatism would have a string without an epistemology and may also be lacking a theoretical perspective.

The Triangle Admin 4 Comments This blog post is all about helping you to create a Methodology approach for your Qualitative research. For many identifying and writing a research approach is a personal journey of reflection, exploration and anguish! During my PHD identifying a research approach was one of the most difficult things I achieved. This was also a common phenomena with some of the other PHD students who were also undertaking their degree at the same time as me. We struggled with every aspect of the research approach and for some it was too much. So how did I get through it? Believe me it was not easy, the whole environment of creating a research approach is confusing with so many avenues, cul-de sacs and dead ends. The problem is compounded by the bewildering terminology and options. Hopefully this post will provide a helping hand to other Qualitative researchers in helping them to understand how a research approach should or could be structured. This post relies heavily on Michael Crotty and his work on the four elements. Four Questions of Crotty In trying to develop my research approach and find a suitable framework I came across the work of Crotty This was an absolute godsend and saved me months of anguish. What methods do we propose to use? What are the techniques or procedures used to gather and analyse data? What methodology governs our choice of methods? The strategy, plan of action, process or design lying behind the choice and use of particular methods What is our theoretical perspective? The philosophical stance informing the methodology and providing context for the process and grounding its logic and criteria What epistemology informs our perspective? What is the theory of knowledge embedded in the theoretical perspective and thereby in the methodology? These four questions give a depth and breadth to the interrelated decisions that are essential in the design of research. In the view of Creswell , these questions inform a choice of approach that encompasses broad assumptions from practical considerations to data collection. The Four Elements In discussing the questions in detail Crotty argues that a structured but broad approach is necessary to allow researchers to make sense of the vast amount of research approaches that are out there. This is a problem that many researchers encounter, there are so many research approaches available and the novice researcher can get lost. It is here that Crotty advocates an approach to make the process of selection simpler. This is a view that is supported by King and Horrocks , p. In my view the structure advocated by Crotty is essential for early PHD students in helping them to make sense of the key methodological approach decisions they will have to make at some point. These four elements are detailed below as a pyramid: The four elements of Crotty as part of research decisions. This image is copyright to Crotty The only things that are fluid are the decisions made within each block of the pyramid as long as they are suitable. An Example of the Four elements in action In order to illustrate this point in detail I give a quick overview of how the process can look if completed successfully: Epistemology Constructionism Methodology Phenomenology Methods Interviews This is just one example of how decisions Highlighted in red fit into the four elements, the approach chosen and the decisions made are all appropriate to each other. Unusually Crotty , p. Hence it can be argued that the ontological decision will be made as it emerges within the epistemological discussion. The foundations of social research. Interviews in qualitative research p. Planning, conducting, and evaluating quantitative. If you found this blog post helpful or you would like to discuss please leave a comment below.

Chapter 5 : How to structure your research approach | The Academic Triangle

Co-therapists and the creation of a Functional Psychotherapy Group: A Group Dynamics Perspective. Group Dynamics Theory, Research, and Practice, 1(4), Group Dynamics Theory, Research, and Practice, 1(4),

It limits itself and restricts the possibility of gaining knowledge of what cannot yet be known because it is beyond the legitimated ways of knowing. Its institutional control operates throughout research development and reaches not only researchers, by determining their options, but also their objects of analysis, by specifying what is "valid" to be known. So called "knowledge" is, therefore, none other than the result of current convention in the world of science, usually associated with the ontology and epistemology characteristic of positivism. Nevertheless, the latter is just one among various possible means of knowledge production. Are the so called qualitative research legitimacy and representation crises not related, then, to the survival of a realistic ontology in the construction of the "other" in scientific texts? As with any other form of knowing, rather than being exclusive, it complements the Epistemology of the Knowing Subject in which I place such paradigms. The Path of Epistemological Reflection Epistemology raises many questions including: It makes up a persistent, creative activity that is renewed time and again. The answers to questions arising from epistemological reflection in the context of a given science do not constitute the kind of a priori knowledge scientific research employs in the remaining sciences. These questions result from the knowledge heritage of each discipline in relation to daily research practice. Epistemological reflection is what enables us to elucidate the different paradigms which give different answers to the questions raised by epistemology. Such paradigms, emerging from established theoretical perspectives, have different ontological, epistemological and, consequently, methodological assumptions; so much so that evolution or reflection produced in one of them is not applicable as such to the others. Likewise, those paradigms are, more often than not, at the basis of the interpretive models used by the speakers to describe social reality. Accumulation, reformulation, improvement and updating of such theories is produced within each paradigm and their appearance is associated with the presence of relevant social events, such as the industrial revolution, which the two, so far, most forcefully established paradigms in these sciences, i. The acceptance of such co-presence develops hand in hand with the need for different methods, set in those various paradigms, to grasp "the complex and multi-faceted" nature of reality rather than to guarantee findings validity MORAN-ELLIS et al. This kind of epistemology focuses on subjects that know, spatially and temporally located in their theoretical-epistemological background and methodological tools. These subjects, supplied with those cognitive resources, approach the subjects that are being known and the situations they are in. The Epistemological Proposal The Epistemology of the Known Subject I propose does not stem from pure speculation, but from an attempt to approach, with the theoretical-methodological contributions of the three mentioned coexisting paradigms, the study of extreme poverty in the city of Buenos Aires, with a focus on people who define their home address as "on the streets," comparing them to that group of families with precarious accommodation who run the risk of losing it and being also left homeless or "on the streets" 1. The former is common to all human beings, is the foundation of their dignity, and constitutes what makes them equal. The latter constitutes the differential aspect, distinguishing each human being from the others and making each individual unique. For example, the essential component cannot be known through the existential one, as is the case when identity characteristics end up being assimilated to those of the situation in which the person is acting. Although knowing people cannot be isolated from knowing their situation, for the Epistemology of the Known Subject the person and the situation belong in two different orders of knowledge, and each has its codes, its assumptions, its ways of giving evidence, its legitimacy, its ontology and, therefore, its epistemology. This statement has a fundamental bearing on the whole research process, from the purpose and research question to the definition of analysis units; from sampling decisions to the options on data analysis strategies and, likewise, on the possibility of resorting to triangulation, since it could well be asked: On the contrary, the Epistemology of the Known Subject is in the making as a result of applying qualitative methods. It raises a voice where the Epistemology of the Knowing Subject is silent, restricting, mutilating, or limiting. It tries to prevent the voice of the known

subject from disappearing behind that of the knowing subject; that is, becoming distorted by having been translated by the "codes" of socially admitted ways of knowing. Qualitative Research Features Qualitative research comprises different orientations and approaches, various intellectual and disciplinary traditions grounded, often, in different philosophical assumptions. All these different orientations, approaches and assumptions generate new data-gathering and analysis strategies. This variety of views on what is known, what may be known, how it is known and on the way findings are to be transmitted demands an acknowledgment that there is not one legitimate way to conduct qualitative research. However, it is important to highlight that, in spite of such differences there is also a whole group of marked similarities when it comes to designing the features of qualitative research. These similarities revolve around their salient characteristics, which will be specified by returning to the path of epistemological reflection [24] A systematization of the ever increasing contributions that have tried to define and, at the same time, characterize qualitative research enables those characteristics to be grouped according to: It focuses on real, located practice, and it is based on an interactive research process involving both the researcher and the social actors FLICK, , p. It attempts at understanding, at making the individual case significant in the context of the theory, it opens up new perspectives on what is known. It "explains, defines, clarifies, elucidates, illuminates," constructs, and discovers MORSE, , p. It develops valid causal descriptions analyzing how certain events have an influence on others, and understanding cause-effect processes in a local, contextualized, placed way MAXWELL, b, p. Those two groups identify the purpose of qualitative research, which determines the distinctiveness of its method: The person is, then, the vital nucleus of this kind of inquiry and it is those characteristics referring to the people that constitute the primary characteristics, those which are fundamental to qualitative research. Actors and their situations can hardly be separated in the studies undertaken by social sciences, but it is necessary to establish, at this point, their different ontological condition. As already stated, people cannot be known other than in their context, but they cannot be known through their context. This cognitive assumption, so dear to deterministic theories, deprives the people of action and therefore, of freedom and autonomy by means of a mechanism: That is, they determine the particular nature of what is to be known, so much so that they propose different methods for knowing and different validation criteria to assess research quality. In other words, the various philosophical assumptions and theoretical orientations influence qualitative research in such different ways that they are bound to generate "contrasting set of criteria for judging the quality and credibility" QUINN PATTON, , p. A rupture because the way of knowing proposed by the Epistemology of the Known Subject is focused on identity, but a type of identity which is, at one and the same time, essential and existential, the same and different. That is why there is a break with previous ontological proposals regarding that identity, especially, regarding those relying on the Epistemology of the Knowing Subject. The question of who is known is here prior to the question on how it is known. Identity and Qualitative Research Given that the person is at the core of qualitative research, and that what is turned into who, it is necessary to point out once more that that who is, for the Epistemology of the Known Subject, essentially the same although existentially different from the researcher, because the basic principle of essential equality is the foundation of that epistemology. Such conception reaches out to the various subjects that participate in cognitive interaction. Neither does it attempt to account for the multiple constructions produced in relation to this reality. Those questions are answered in different ways by the paradigms I spoke of in second section dealing with epistemological reflection and its objectives. To that effect, this paradigm leaves out the model of natural sciences, and gives an account of the constructed feature of meanings, norms, orientations, production, and reproduction of the social world through social practices, among which language is to be found. In keeping with that kind of epistemology, the approach to the known subject is mediated, in general, by a veil woven from theoretical representations of that "other" in the various disciplines, and in relation to the current paradigmatic trends which, more often than not, coexist in the various contexts and moments in which knowledge production operates. In this way, while studies based on this epistemology, that is, on the different paradigms that operate in social sciences, were interested in marking the differences between individuals and groups by classifying and ranking them according to those concurrent differences, the Epistemology of the Known Subject understands that those differences make up exclusively the existential aspect of identity and

that singling them out must, inevitably, be accompanied by the indication of the essential, common aspect of that identity 2. In other words, it leads us from the Epistemology of the Knowing Subject to the Epistemology of the Known Subject and from the latter to meta-epistemology, because both identity components must be known without either of them being left out. Cognitive Interaction For the Epistemology of the Known Subject the relationship between this subject and the knowing person is egalitarian. This statement represents a challenge to the traditional ways of knowing since for them knowers know insofar as they apply the rules, notions and strategies of the so called "scientific knowledge. If this is so, how can the participant actors prevent his identity from being denied, distorted, or ignored? In this fashion, social researchers have to consider the consequences that their theoretical background, which take certain descriptive social categories for granted, may bring about. So, names construct and reify human bonds and social divisions, are rooted in actions and give rise to specific practices CHARMAZ, , p. These stereotypes are constructed following scientific knowledge instructions that lead into grouping the similar within the different and into categorizing, then ranking, assessing those differences in relation to an order which is, later on, reproduced in daily interaction. Consequently, people who carry out an inquiry in which some "other" participates will have to question themselves on who they want to know, what they think they know about that person, on the origin of that knowledgeâ€" for instance, academic, experiential, the mass mediaâ€"and, very particularly, on the place, the value, and the relevance they will assign to the knowledge with which that person provides them. Because the common identity component determines that those two subjects have the same capacity for knowing, it is the knowledge arising from that shared capacity that acquires pre-eminence. There will be specific, technical, particular knowledge some may be lacking in, but there is, besides, knowledge shared by everyone alike. Were this not so, the unfairness deriving from disregarding that equality could hardly be recognized. But especially, what changes them is attentive listening in the certainty that what is conveyed to us as their truths are no less important than ours. Only the mark of humility in dialogue that heeds "affinities or similarities, as well as alterity or differences" SAUKKO, , p. If the researcher considers them different, belittled in their capacity and ways of knowing, he will not be able to find that he is identical to each one and in that identity, in that sameness, find himself. On that account, ontological considerations come before epistemological and methodological ones. That is why we must deal with the question about who is known before the one about how it is known. That is why it is necessary to ask ourselves what identity of the known subjects is being assumed, what concepts they are being approached through and to what theories, set in which paradigms, those concepts belong. Hence the openness of the listeners, of the receivers. Hence the need for acknowledgment of their own biases, their own deficiencies, but, at the same time, of that shared element which enables both to "understand each other. Knowing through theories may, therefore, jeopardize communication and the egalitarian relationship, because no hierarchy, rank, order, privilege, or subordination taken as true in these theories or outside their scope should mediate the link between the knower and the known. Notions, concepts, and explanations provided by theories prove, many times, to be vacuous, hollow, inert, or dumb faced in respect of the utterances with which women and men narrate their existential vicissitudes and causally link different events, in turn creating theory themselves. Cooperative Knowledge Construction Qualitative research is nourished, mostly, by the different nature of the information provided by the people participating in the inquiry. Resorting to the knowledge of "others" and the validity of the collected data is usual practice in social sciences, whether taken, for example, from surveys or interviews. This situation talks about a feature of the knowledge process which the Epistemology of the Known Subjects highlights: Based on what people have in common, that is, on essential identity, this kind of knowledge empowers, makes human communication possible and this is the case because it expresses and interprets the two identity components at a time. However, what would be the sense of coming up to people with questions inquiring about what can be apprehended by simply resorting to observation? What the Epistemology of the Known Subject is about, then, is recognizing the limitations of those traditional ways of knowing and showing the need for the open-mindedness of the researcher to the plenitude of what can be perceived in a different way. Communication between subjects of cognitive interaction is, thus, a suitable means to express the essential and existential components of identity, or what amounts to the same, to show, at the same time, what a person

is equal to all the others in, that is, his "shared humanity" ANGEN, , p. He is one and the same with him or with her, and in that being the same, all distance, hiatus, and separation, which, in a moment, were the conditions for the objectivity of knowledge are surmounted. Simply because, as is usual, their actions are not liable to interpretation through the common dignity bringing both subjects of cognitive interaction together, but through the alleged difference separating them. An example of this is when poverty is associated with crime, or unemployment to a lack of suitable capacity to meet market requirements, reproducing, in this way, the deterministic model of natural sciences and, consequently, taking for granted causal relationships prescribed by general laws that are supposed to enable prediction and phenomena control. In such interaction, as stated, two subjects, essentially equal, make different contributions derived from their same capacity of knowing and their own biography, circumstances, struggles and achievements of their own existence. The attained knowledge, being of a different nature, lies in a different legitimacy, a legitimacy conferring a scope, depth, development, magnitude of its own. That kind of knowledge, to be valid, must account for the two components of identity at the same time, that is, focusing on what is common to all, it must be able to display the differences without essentializing them and without turning them into the axis of cognitive interaction. Likewise, does acknowledging the equal knowing capacity, common to all human beings, not jeopardize the foundation of the pedestal that so called "science" stands on? Why should we collect their stories? Why should we ask them about the meaning they assign to their actions? Why should we appeal to them to understand the situations they live in, the processes they go through? This appeal to theories constitutes a threat for both cognitive interaction, as already stated, and for cooperative knowledge construction. This cannot be attained while they believe that only some, and in particular theory creators, scientists, and philosophers, may understand the sense, the destiny of mankind in the world, and of the person in society. Those theories have their own ontological, epistemological and methodological assumptions and, if we incorporate the concepts of these theories cognitively, the subjects who are to be known will be observed, and their actions interpreted, along the line of those assumptions. The weight of notions and categories with which the knowledge of the "other" is attained is, in general, so strong that it does not just hinder access and recognition of the common aspect of identity, but it also overshadows it, darkening the differences between individuals and groups, as well. This violence of the interpretation code imposes a "view" of the "others" on them and with it, an image of their identity, of what they are, can and, more often than not, must be and do. It predicts a destiny for them, it shows them their possible and impossible goals and the various possibility conditions. Concepts used to know, although critical at first, once established as universal cease to be analytical, and the religion of sense begins. They become canonical and enter the general system in theoretical reproduction mode. Scientific, universalizing discourse, code, therefore turns imperialistic:

Chapter 6 : Hofstede's cultural dimensions theory - Wikipedia

The research process of this study was adapted and modified from the research process used by Cavana et al. (), as indicated in Figure It was formulated principally.

A life history methodology was deemed the best choice for this study because it not only effectively captures the lived experience of an individual, it also serves as a means through which to create identity by giving voice, in narrative form, to those who are marginalized and whose stories often go untold TIERNEY, The production of identity for each participant in the original study was crucial as my desire was to highlight and challenge the oppressive aspects of higher education that may serve to silence and marginalize one group of students simply on the basis of their sexuality. To that end, I utilized life history methods within a multiple case study and co-authored comprehensive accounts of the lived experiences of six students who self-identified as LGBQ. I did not, however, expect for portions of the process to be as personally challenging as they turned out to be. Specifically, during the data collection and analysis phases of my study, I experienced a significant amount of tension which originated from the insider emic perspectives of my participants and my own etic perspective on certain topics. TIERNEY describes a life history as "a culturally produced artifact in one light and an interpretive document in another. In doing so, the reader is drawn into the interpretive process and "invited to make meaning and to form judgments based on an interpretation of the text as it is viewed through their own realities. For marginalized populations, the construction of identity is a crucial first step in the process of eliminating hegemonic systems of power. But the work of life history ought to try to understand the conditions in which people live and work and die, so that everyone engaged in the life historyâ€”researcher, storyteller, readerâ€”has the possibility of reconfiguring his or her life" p. Etic and Emic Perspectives 3. The terms "emic" and "etic" were first coined by the linguistic theoretician Kenneth PIKE in and were subsequently expanded upon in his book "Language in Relation to a Unified Theory of the Structure of Human Behavior" PIKE derived the term "etic" from the suffix of the word phonetic which pertains to the study of sounds which are universally used in human languageâ€”specifically, the function of sounds within a language regardless of their meanings. He argued that instead of focusing upon the potential meanings and beliefs of the insider emic perspective of a particular group, what held more significance were the material i. HEADLAND explained that "the terms diffused into other branches of science during the s and at the same time became common words in the English language" p. As the use of emics and etics became more prevalent, so did the confusion regarding their definitions and how their distinctions were applied. HEADLAND found in a review of literature that "authors equate emic and etic with verbal versus nonverbal, or as subjective knowledge versus scientific knowledge, or as good versus bad, or as ideal behavior versus actual behavior, or as description versus theory, or as private versus public, or as ethnographic The scope of said culture can be quite broadâ€”for example, a researcher may study the culture of an entire school system or just one building or one particular classroom or a small group of individuals who share a common characteristic. The basis behind the thought that the emic perspective is more relevant is that it is impossible to truly comprehend and appreciate the nuances of a particular culture unless one resides within that culture. Most often, in social behavior research, the etic perspective is associated with that of the researcher since it comprises the "structures and criteria developed outside the culture as a framework for studying the culture" WILLIS, , p. When a researcher takes an etic approach to his or her study, he or she uses preexisting theories, hypotheses, and perspectives as constructs to see if they apply to an alternate setting or culture. LETT defines etic constructs as "accounts, descriptions, and analyses expressed in terms of the conceptual schemes and categories regarded as meaningful and appropriate by the community of scientific observers" p. The use of an etic perspective or approach to research is beneficial as it enables comparisons to be made across multiple cultures and populations which differ contextually. Regardless of the methodology being employed, many researchers of social behavior reside within the tension between the two extremes. Given the inescapable subjectivity that every researcher brings to a study through his or her past experiences, ideas and perspectives, a solely emic perspective is impossible to achieve. Conversely, if a researcher takes a purely etic perspective

or approach to a study, he or she risks the possibility of overlooking the hidden nuances, meanings and concepts within a culture that can only be gleaned through interviews and observations. In qualitative research, the divergence between emic and etic perspectives is now perceived to be an opportunity rather than a limitation. AGAR argued that, "etic and emic, the universal and the historical particular, are not separate kinds of understanding when one person makes sense of another. They are both part of any understanding" p. Personal characteristics such as age, gender, sexual orientation, race, and ethnicity can play a significant role in the divergence between emic and etic views on the same subject; even in cases where a real-world event is being described. YIN asserted, "[t]he descriptive process cannot fully cover all the possible events that could have been observed at a field setting. Even the use of video or tape recordings of social behavior Consequently, selectivity may occur during the analysis of qualitative data, whether intentional or not, due to the preconceived categories and schema that a researcher employs to assign meaning YIN, My Story Maintaining a balance between emic and etic perspectives is crucial for the most accurate depiction of participants. Thus, as a qualitative researcher, my challenge was to do service to both perspectives throughout the course of my study. During my sophomore year in college, I had finally reached a point at which I was ready to reveal my homosexuality to my family and friends also referred to as "coming out". Unfortunately, upon doing so, the response I received from my family was far from positive and I experienced a great deal of emotional turmoil that same year as I struggled to rebound from a complete loss of my support system. When the time came for me to complete my dissertation, I knew that I wanted to gain a deeper understanding of what enables some LGBQ students to succeed where others fail, and qualitative methodologies offered me with the best means by which to do so. I thought that being gay would, in many ways, address if not nullify the emic versus etic dichotomy since I was a part of the very culture under study. What I failed to account for at the beginning of my study were the myriad sublevels that may exist within each culture and the fact that, like humans, cultures evolve with time. A discussion of every instance and its corresponding source of tension during my study is beyond the scope of the present article. Instead, what follows is a description of two primary examples in which I experienced a great deal of tension between the emic and etic perspectives, as well as a discussion centering on my own thoughts and what I learned through this journey. As I mentioned above, I initially thought that since I was a non-heterosexual, it would provide me with a greater foundation upon which to work with my participants. In reviewing various models of sexual identity development, I found that my own past experiences closely matched a majority of the models. In their analysis of such models, BILODEAU and RENN explain that, "the s marked a new era in research regarding sexual orientation identity development with the emergence of theoretical stage models describing homosexual identity" p. Within lesbian and gay studies, three models are frequently cited: Due to the inherent similarity among the models, LIPKIN proposed an integration of the theories into a "mega-model" of sexual identity development which served as part of the theoretical framework for my earlier study OLIVE, Shortly after I "came-out" to my friends and family, I experienced a tremendous amount of pride in the fact that I was not heterosexual. If asked, my friends would tell you that I was probably one of the gayest gay guys they knew during the summer of â€”rainbow stickers adorned nearly every surface that I could reach a slight exaggeration, but not by much. In time, as the above models suggested, I have transitioned into a post-sexuality phase in my life wherein my family and occupation are now far more prominent than is the fact I am gay. As I have explained in greater detail OLIVE, , five of the six young individuals in my study never experienced what could clearly be defined as a stage of pride, nor had they gone through a period of time during which they experienced an "us versus them" mentality toward heterosexuals. This realization produced a significant amount of tension for me both personally and as a researcher. The personal tension I felt was due to the realization that if younger LGBQ individuals are growing up in a more accepting world and, consequently, no longer feel a desire or need to fully connect with and immerse themselves in the LGBQ culture, it is quite possible that certain aspects of what it means to be LGBQ could be lost. Follow-up discussions with these participants made it clear that they did not share the same level of admiration or respect for various LGBQ traditions i. As a "seasoned" gay man, I was saddened by this discovery. The realization that the coming out process had changed so significantly for younger LGBQ individuals underscored the salience of more recent postmodern views on sexual identity

development. As a scholar and researcher, I experienced tension due to the fact that, in some ways, I was sent back to the proverbial drawing board in order to adequately capture, understand, and convey the coming out processes of my participants. Having considered myself so close to the topic of my study, learning how far I was from the mark was a humbling experience. Another source of great tension during my investigation on the resilience of LGBQ postsecondary students stemmed from the fact that I am male and some of my participants were female. During my interviews with the three young women in my study, unprompted, two revealed that they had "personal experience" with the topic of date rape and one plainly stated that she had been date raped during her freshmen year of college. As one might expect, this information was not only surprising, but also extremely disturbing to someone who possessed minimal knowledge on the pervasiveness of rape. Through subsequent conversations with these young women, I began to recognize how widespread this issue was at the postsecondary level. The tension I felt between my male etic perspective and the female emic perspectives of my participants was twofold. As a researcher, I questioned whether to put the information into my final product considering that it did not relate to the primary topic under study. If I chose not to include the information, would I not be silencing their voice and doing them a disservice? Considering the amount of trust these women had placed in me, I did not feel comfortable with this option. However, if I did include this component of their stories, I questioned how much of the information should be divulged. As a male researcher and on a personal level, I felt extremely ill-equipped to fully comprehend what this horrendous type of experience must feel like. There are a number of techniques which can be used to address the tensions that may arise between emic and etic perspectives. At the forefront of these approaches are collaborative or participatory research wherein participants function as co-researchers in the design of a study and in the collection and analysis of the data obtained. As such, a participatory approach to the data analysis process can be especially useful in studies dealing with marginalized populations. Not only did I share interview transcripts and all of my notes with each person, I also worked with each of them to fully construct life stories which captured their experiences as clearly as possible and through the construction of these life stories, the participants and I worked collaboratively to identify the meaning attached to their statements. At the conclusion of the project, all of the participants stated that, in some form, the process of analyzing their data was cathartic and deeply beneficial. These women represented a wide range of ages, lengths of tenure, a variety of ethnicities and different sexual orientations. I called upon these women many times during the interviews, the data analysis process, and the final writing stages of my project. This peer debriefing process was beneficial not only to my study, but also to me as a researcher in a number of ways and our discussions helped to shape the final product of my study. However, as qualitative researchers, we owe it to our participants to strive for as near a perfect balance as is possible between the emic and etic perspectives. Making sense of one other for another: Analysis of LGBT identity development models and implications for practice. Research, policy, and personal development. New directions for student services, Number pp. The life history approach in the social sciences. Journal of Homosexuality, 4, Testing a theoretical model. Journal of Sex Research, 20, Making sense of and representing lives in context. The art of life history research pp. Developmental stage of the coming out process. In William Paul, James D. Social, psychological, and biological issues pp. Ethnography and classroom communication: Taking an "emic" perspective. Topics in Language Disorders, 12 3 , Emic and etic perspectives on Chicana and Chicano multicultural literature. The story of life history: Origins of the life history method in sociology. Life history research in educational settings: Making a life in Yorkville: Experience and meaning in the life-course narrative of an urban working-class man. The nature of cultural things.

Chapter 7 : ; Initial Thoughts and Research â€“ hummingbirdmixedmedia

HISTORY Perspectives in History blog.quintoapp.com 4 pages. Following are two questions from my research paper. I am attaching the research.

Between and , he executed a large survey study regarding national values differences across the worldwide subsidiaries of this multinational corporation: He first focused his research on the 40 largest countries, and then extended it to 50 countries and 3 regions, "at that time probably the largest matched-sample cross-national database available anywhere. As Hofstede explains on his academic website, [3] these dimensions regard "four anthropological problem areas that different national societies handle differently: In order to confirm the early results from the IBM study and to extend them to a variety of populations, six subsequent cross-national studies have successfully been conducted between and The combined research established value scores on the four dimensions for a total of 76 countries and regions. In Michael Harris Bond and colleagues conducted a study among students in 23 countries, using a survey instrument developed with Chinese employees and managers. The results from this study led Hofstede to add a new fifth dimension to his model: In the scores for this dimension have been extended to 93 countries thanks to the research of Michael Minkov who used the recent World Values Survey. A higher degree of the Index indicates that hierarchy is clearly established and executed in society, without doubt or reason. A lower degree of the Index signifies that people question authority and attempt to distribute power. These in-groups are laced with undoubted loyalty and support each other when a conflict arises with another in-group. Societies that score a high degree in this index opt for stiff codes of behavior, guidelines, laws, and generally rely on absolute truth, or the belief that one lone truth dictates everything and people know what it is. A lower degree in this index shows more acceptance of differing thoughts or ideas. Society tends to impose fewer regulations, ambiguity is more accustomed to, and the environment is more free-flowing. In feminine societies, they share modest and caring views equally with men. In more masculine societies, women are somewhat assertive and competitive, but notably less than men. In other words, they still recognize a gap between male and female values. This dimension is frequently viewed as taboo in highly masculine societies. A lower degree of this index short-term indicates that traditions are honored and kept, while steadfastness is valued. Societies with a high degree in this index long-term views adaptation and circumstantial, pragmatic problem-solving as a necessity. A poor country that is short-term oriented usually has little to no economic development, while long-term oriented countries continue to develop to a point. This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled. On the other hand, Anglo and Germanic countries have a lower power distance only 11 for Austria and 18 for Denmark. Compared to Guatemala where the power distance is very high 95 and Israel where it is very low 13 , the United States is in the middle. Germany scores a high UAI 65 and Belgium even more 94 compared to Sweden 29 or Denmark 23 despite their geographic proximity. However, few countries have very low UAI. Masculinity is extremely low in Nordic countries: Norway scores 8 and Sweden only 5. In contrast, Masculinity is very high in Japan 95 , and in European countries like Hungary, Austria and Switzerland influenced by German culture. In the Anglo world, masculinity scores are relatively high with 66 for the United Kingdom for example. Latin countries present contrasting scores: However, there are less data about this dimension. There are even less data about the sixth dimension. For example, low power distance is associated with consultative political practices and income equity, whereas high power distance is correlated with unequal income distribution, as well as bribery and corruption in domestic politics. Individualism is positively correlated with mobility and national wealth. As a country becomes richer, its culture becomes more individualistic. Another example of correlation was drawn by the Sigma Two Group [10] in On average predominantly Catholic countries show very high uncertainty avoidance, relatively high power distance, moderate masculinity and relatively low individualism, whereas predominantly atheist countries have low uncertainty avoidance, very high power distance, moderate masculinity, and very low individualism. Coelho found inverse correlations between rates of specific kinds of innovation in manufacturing companies and the percentage of large companies per country as well as the employment of a specific kind of manufacturing

strategy. The national culture measure of power distance is positively correlated with the ratio of companies with process innovation only over the companies with any of the three types of innovation considered in the country determinant of correlation: Hence in countries with higher power distance, innovative manufacturing companies are somewhat more bound to resort to process innovations. The quantification of cultural dimensions enables us to make cross-regional comparisons and form an image of the differences between not just countries but entire regions. For example, the cultural model of the Mediterranean countries is dominated by high levels of acceptance of inequalities, with uncertainty aversion influencing their choices. With regard to individualism, Mediterranean countries tend to be characterized by moderate levels of individualistic behavior. The same applies to masculinity. Future orientation places Mediterranean countries in a middle ranking, and they show a preference for indulgence values. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message "Culture is at times at the interface of a source of conflict, but it is increasingly synergistic in our current and future social contract.. Cultural differences are a nuisance at best, sometimes a disaster, but always present like the air we breathe. This leads to misunderstandings and misinterpretations between people from different countries. Instead of the convergence phenomena we expected with information technologies availability the " global village culture" , cultural differences are still significant today and diversity tends to increase. So, in order to be able to have respectful cross-cultural relations, we have to be aware of these cultural differences. With this model, Geert Hofstede shed light on these differences. The tool can be used to give a general overview and an approximate understanding of other cultures, what to expect from them and how to behave towards groups from other countries. Practical applications of theory[edit] Geert Hofstede is perhaps the best known sociologist of culture and anthropologist in the context of applications for understanding international business. Comparing Values, Behaviors, Institutions and Organizations Across Nations [14] which is an updated version of his first publication [4]. The five dimensions model is widely used in many domains of human social life ,[citation needed] and particularly in the field of business. Practical applications were developed almost immediately. In fact, cross-cultural communication requires being aware of cultural differences because what may be considered perfectly acceptable and natural in one country, can be confusing or even offensive in another. All the levels in communication are affected by cultural dimensions: Cultural applications for communication with Latin American Businesses". If applied properly, an understanding of cultural dimensions should increase success in negotiations and reduce frustration and conflicts. However, the deal is not complete in the Middle Eastern culture. As companies try to adapt their products and services to local habits and preferences they have to understand the specificity of their market. The most cited critique is McSweeney. Hofstede replied to that critique [25] and Ailon responded. There are other levels for assessing culture. These levels are overlooked often because of the nature of the construction of these levels. There is sampling discrepancy that disqualifies the survey from being authoritative on organizations, or societies, or nations as the interviews involved sales and engineering personnel with few, if any, women and undoubtedly fewer social minorities participating Moussetes, Even if country indices were used to control for wealth, latitude, population size, density and growth, privileged males working as engineers or sales personnel in one of the elite organizations of the world, pioneering one of the first multinational projects in history, cannot be claimed to represent their nations. September Learn how and when to remove this template message Hofstede acknowledges that the cultural dimensions he identified, as culture and values, are theoretical constructions. They are tools meant to be used in practical applications. They are group-level dimensions which describe national averages which apply to the population in its entirety. National scores should never be interpreted as deterministic for individuals. For example, a Japanese person can be very comfortable in changing situations whereas on average, Japanese people have high uncertainty avoidance. There are still exceptions to the rule. Variations on the typologies of collectivism and individualism have been proposed Triandis, ; Gouveia and Ros, Self-expression and individualism increase with economic growth Inglehart, , independent of any culture, and they are vital in small populations faced with outside competition for resources. Like the power index, the individualism and collectivism surveys scatter countries according to predictable economic and demographic patterns Triandis, [full citation needed],

so they might not really inform us at all about any particular organizational dynamic, nor do they inform about the organizational and individual variations within similar socio-economic circumstances. Individual aggregate need careful separation from nation aggregate Smith et al. Whereas individuals are the basic subject of psychological analysis Smith, , the socialization of individuals and their interaction with society is a matter to be studied at the level of families, peers, neighborhoods, schools, cities, and nations each with its own statistical imprint of culture Smith, Schwartz controlled his value data with GNP and a social index, leading to his proposal of differentiated individual and nation indices of itemized values Schwartz, ; for cross-cultural comparison. Hofstede acknowledges that "the [â€¦] dimensions of national cultures are not relevant for comparing organizations within the same country". Including 20 organizational units in two countries Denmark and the Netherlands , six different dimensions of practices, or communities of practice have been identified: