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Brief Descriptions of Qualitative Research Methods

Ishmael Munene, Chris Shisanya, Joy Obando and Doctoral Scholars

This chapter provides brief descriptions of many approaches within the following qualitative methodological strands: Action Research, Archival Research, Case Study, Discourse, Ethnomethodology, Feminist, Field Research, Interpretive, Interview, Narrative, Reflexive, Symbolism, and Miscellaneous.

Action Research Methodology

In building specific research processes, action research has been used to provide a suitable methodology (Mcmanners 2016). Action research has been used to generate knowledge that has enabled organizations, people and communities to develop and grow. It has enabled research communities to link together diverse groups of practitioners, scholars and institutions in a multilingual and multimedia way (Bradbury 2013). According to Reason and Bradbury, action research is "a participatory, democratic process concerned with developing practical knowing in the pursuit of worthwhile human purposes, grounded in a participatory worldview...It seeks to bring together action and reflection, theory and practice, in participation with others, in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities" (2001:125).

Action research is seen more of an orientation to inquiry and it is applicable across a wide range of fields that include, agriculture, architecture, gender and race, educational development, and social work (Bradbury 2013), to name a few. In the book titled *Action Research: A Methodology for Change and Development* (2005), Somekh describes Action Research as a methodology which researchers in the social sciences can use to overcome the difficulties and limitations of traditional methodologies. Two Action Research methods have been developed: (1) Participatory Action Research and (2) Teacher Action Research. Brief descriptions of these methods follow.

Participatory Action Research

In the book edited by Reason and Bradbury (2001), Robin McTaggart defines the Participatory Action Research method as "a process through which members of an oppressed group or community identify a problem, collect and analyse information, and act upon the problem in order bring solutions and to promote social and political transformation" (McTaggart 2001:1). Participatory Action Research is seen as a practical way of solving practical problems in communities and as one way of empowering marginalized and poor groups in society toward shifting political power in their favor (Selener 1997).

Asuquo and Etowa (2016) used the Participatory Action Research method to identify ways in which nurses in Nigeria could work together to actively engage in research productivity and policy development. They focused particularly on issues that affected mother-to-child transmission of HIV/AIDS.

Teacher Action Research

Teacher Action Research is different from traditional research and it challenges traditional researchers' views, particularly where social issues are concerned. It takes into consideration emotions, creativity, and intuitions (Brydon-Miller et al. 2003; Vula and Saqipi 2015). In traditional research, the researcher normally considers the independence of data and s/he cannot influence the data, while in Teacher Action Research, the researcher is part of what is being investigated. Teacher Action Research enables teachers to re-examine and change their knowledge by participating in joint activities (Miller and Pine 1990; Koshy 2009).

For example, Vula and Saqipi (2015) use Teacher Action Research to examine the impact of teachers' self-confidence and their role as researchers towards fostering collaboration amongst peers, as well as in improving their classroom teaching practices. In the article titled "Critically Conscious Learning: Using Participatory Action Research Methods to Engage Students" (2016), Shahnazarian uses the Teacher Action Research method to identify ways in which educators can engage students in class to raise their critical consciousness. He believes that critical consciousness in students can enable them to become active agents in both their daily lives and in class. The result of his experiment was positive as he realized the gradual development of students to be able to eliminate those factors that systematically oppressed them.

Archival Research Methodology

Archival Research Methodology is a qualitative approach that includes a broad range of activities applied to facilitate the investigation of documents and textual materials produced by and about organizations. Classically, the archival research method entails the study of historical documents: that is, documents written at some point in the relatively distant past, providing us access that we might not otherwise have to the organizations, individuals, and events of that earlier time (e.g., birth certificates, diaries, marriage records, and letters). However, archival methods are also employed by scholars engaged in non-historical investigations of documents and texts produced by and about contemporary organizations, often as tools to supplement other research strategies (field methods, survey methods, etc.). The two strands of Archival Research Methodology have been (1) Document Analysis and (2) Archival Strategies and Techniques (Shenhay 1999). These are briefly illustrated in the subsections that follow.

Document Analysis

Document Analysis is a form of qualitative research method in which documents are interpreted by the researcher to give voice and meaning around an assessment topic (Shenhay 1999). Analyzing documents calls for coding content into themes similar to how focus group or interview transcripts are analyzed. A rubric can also be used to grade or score a document. There are three primary types of documents:

1. Public Records: the official, ongoing records of an organization's activities. Examples include student transcripts, mission statements, annual reports, policy manuals, student handbooks, strategic plans, and syllabi.
2. Personal Documents: first-person accounts of an individual's actions, experiences, and beliefs. Examples include calendars, E-mail, scrapbooks, blogs, Facebook posts, duty logs, incident reports, reflections/journals, and newspapers.
3. Physical Evidence: physical objects found within a study's setting (often called artifacts). Examples include flyers, posters, agendas, handbooks, and training materials.

Some studies such as that by Salancik and Meindl (1984) have employed the Document Analysis method by using the content analysis technique to analyze annual reports to identify and test claims about attributions of blame for losses, reduced earnings, or other turbulence in shareholder expectations. Shenhav (1999) used this content analysis technique to examine professional engineering and union publications at the turn of the century to understand the engineering origins of modern management concepts and practices.

Archival Strategies and Techniques

Archival Strategies and Techniques simplify the evaluation and assessment of models and associations. They add ineffectual maintenance, administration, securing and application of information resources (Cliggett 2012). Digital data have three generally accepted archival strategies which are technology (1) protection, (2) emulation, and (3) migration. In technology protection, original information is retained with the software or hardware which is used to access it. The only danger is that technology is dynamic, and the hardware/software may become obsolete (Lancaster 1986). The emulation approach is mostly centralized in updating outdated technology to prevailing technological systems. This strategy is less recognized for archaeological archives (Michelson and Rothenberg 1992). Lastly, migration is based on normalization and refreshment. Thus, it involves transferring data to software-autonomous structures and thentransferring that information through uninterrupted technical structures over time (Hedstrom 1991).

Strategies for both technical and non-technical archival data also include a transparent outline of the purposed backup and archiving. This is done to promote long-term retention and to address the challenges of overwriting and continuously evolving material (Roberts 1994). Establishing a robust archiving system allows for the storage of information on different tools such as flash drives, repositories, E-mail and other online sources (Bikson 1988). This addresses the needs of accessibility, privacy, and duplication. Combining backup and archive storing addresses the needs for recoverability, data updating, and relevancy. Storage and application intelligence must be utilized to identify and group information together (Michelson and Rothenberg 1992). This is because information carries intrinsic value whose archiving can be an unclear and controversial process. The implementation of value-based data conserving policies allows for efficiency in the capturing, maintenance and migration of information (Roberts 1994).

Techniques for archiving include keeping data for long-term use using tools such as digital repertories or diaries (Moore 2010). Privacy, confidentiality and anonymity must always be maintained. Qualitative researchers have a right to control the access of information and systemized anonymization of information (Cliggett 2012). In studies utilizing qualitative data analysis tools, the use of non-proprietary digital formats is encouraged to stabilize the data format: for example, the use of XML (a metalanguage which allows users to define their own customized mark-up languages, especially in order to display documents on the Internet) for text data sets (Moore 2010).

Case Study Methodology

There are many definitions of Case Study Methodology. According to Bormley, it is a systematic inquiry into an event or a set of related events that aims to describe and explain a phenomenon of interest (1990:302). The unit of analysis can vary from an individual to a corporation. While there is utility in applying this methodology retrospectively, it is often used prospectively. Data come from documentation, archival records, interviews, observations, participant observation and artefacts (Yin 1994). It is often called case review, case report, and used loosely in scientific and professional literature.

A case report may consist of a summary of a report relating to a patient's record or a law case. For example, case studies in health research involve in-depth interviews with patients or a key informant, review of medical reports, and observations and syntheses of patients diaries. The Case Methodology can be descriptive, explanatory, or exploratory, as described in the ensuing sub-sections.

Descriptive Case Study

The Descriptive Case Study method makes its difference from other types of case study methods in the sense that it is a qualitative approach that illustrates facts focusing on a single or specific nature of a phenomenon. According to Tobin(2012),a descriptive case study is one that is focused and detailed on propositions and questions about a phenomenon that is carefully scrutinized and articulated at the outset. This articulation of what is already known about the phenomenon is called the Descriptive Theory. In the same line, Jack (2008) states that a Descriptive Case Study method is a means to provide tools for researchers to study complex phenomena within their contexts. When the approach is applied correctly, it becomes a valuable method for health science research to develop theory, evaluate programs, and develop interventions.

The main goal of the Descriptive Case Study method is to assess a phenomenon in detail and in depth, based on an articulation of the Descriptive Theory. This theory must respect the depth and scope of the case under study, which is conveyed through robust propositions and questions such as 'What is?', 'Where is?', 'How is' and 'When was?' If the Descriptive Theory cannot be developed easily before a case study, then the researcher may want to consider whether the case is more of an exploratory case study. Descriptive studies seek to reveal patterns and connections, in relation to theoretical constructs, in order to advance theory development. Some researchers refer to descriptive case studies as intensive or focused case studies. These are semantically helpful terms for directing the researcher's desired level of intellectual penetration of the phenomenon (Jack 2008).

The Descriptive Case Study method is applied in studies that are primarily concerned with finding out 'what is' and the 'role of' in qualitative studies such as observational (behavioral) studies. Some medical scientists use this approach to illustrate the development, the particularity, and the evolution of certain diseases in relation to others. It helps to specify the boundaries of the case, and it contributes significantly to the rigor of the finished case study. The power and promise of a descriptive case study lie in its potential for mining for abstract interpretations of data and theory development.

This approach has been used laboriously in the social and medical sciences to illustrate patients' attitudes and behaviors towards certain therapeutic measures (curative or preventive) (Ayoh 2015). The case of HIV has been very prominent. It was used by Ayoh (2015), for example, to describe the female ritual called *Tekoumbeng* used as a socio-cultural therapy in the Mbu community of the North West region of Cameroon. She demonstrates how social ills were prevented or treated by using the ritual practice. The description of the various stages in the ritual practice exposes the perceptions and significance given to this ritual and the outcome, which is fear of infliction of pain.

Explanatory Case Study

The Explanatory Case Study method is used to connect ideas to understand cause and effect relating to a particular phenomenon (Fisher 2004). It is a research tool employed across the social science disciplines and fields of urban planning, public administration, public policy, management science, social work, and education applicable where the number of variables far outstrips the number of data points. The method is used to investigates the uniqueness of cases, with an aim to answer the 'how' and 'why' questions. According to Mills (2012), the method presents data bearing cause-effect relationships explaining how events happened and how they are connected to formulate a theory.

Explanatory Case Study method has also been used to research complex systems in order to look for explanations of the nature of certain relationships. Taylor (2014) argues that the degree of uncertainty about the research problem determines the methods that will be implored to provide an understanding of the relationships that exist between variables.

Explanatory case studies should consist of an accurate description of the facts of a case, considerations of alternative explanations, and a conclusion based on credible explanations that are congruent with the facts. This is where a researcher determines something specific that s/he wants to explain to the audience using data (Mills 2012). Explanatory case studies should follow an outline that clearly indicates the priorities to be explored and demand some type of flowchart that portrays the patterns to be investigated to ensure that the investigation stays on track (Taylor 2012). Developing such logic at the beginning of a research project can guide investigators as to what topics need to be explained to develop a theory.

In a study of explanatory models of hypertension among Nigerian patients at a University Teaching Hospital (2010), Taylor conducted semi-structured in-depth individual interviews and focus groups with 62 hypertensive patients. Later, the interviews and focus groups were audio-taped and transcribed verbatim guided by phenomenology and content analysis using the qualitative research software ATLAS.ti ("a powerful workbench for the qualitative analysis of large bodies of textual, graphical, audio and video data") to develop some themes. Another example is that of Nadkani (2013) who explored coping strategies among university students with alcohol use disorders. Interviews were conducted to determine the coping strategies and to understand the problem and influence of the patient's journey.

Exploratory Case Study

The Exploratory Case Study method is designed to conduct research about a problem when there are few or no earlier studies to refer to with the intention to identify key issues and key variables (Mselleb 2017). The focus is on gaining insights and familiarity for later investigation or undertaken when problems are in a preliminary stage of investigation.

The method might involve a broad literature search or conducting focus group interviews to learn more on the subject (Mansur et al. 2015). The exploration of new phenomena in this way may help a researcher's need for better understanding, may test the feasibility of a more extensive study, or determine the best methods to be used in a subsequent study.

An explorative qualitative study was undertaken in Malaysia by Mansur et al. (2015) to explore patients' perspectives and satisfaction regarding treatment and services at the Cure and Care Centre in Kota Bharu. A convenience sample of 20 patients was recruited to participate in semi-structured in-depth interviews. Content analysis was used to identify the salient themes that the study generated.

Discourse Methodology

Discourse Methodology deals with a set of utterances which constitute a recognisable speech event: for example, conservation, a joke, a sermon, an interview, a debate (Benvenisce 1971). It is used to analyze a formal and orderly and usually extended expression of thought on a subject, a connected speech or writing, and a linguistic unit larger than a sentence. The two varieties of the methodology – i.e. (1) Conversational Analysis and (2) Discourse Analysis – are briefly discussed in the subsections that follow.

Conversational Analysis

The Conversational Analysis method is a primarily inductive and micro-analytic qualitative approach for studying language as it is used in social interaction. Conversational analysis focuses on language as a resource for social action and its procedure of basing analyses on the details of participants' own behaviors. The method consists of the collection and duration of instances of an interactional occurrence, the case-by-case analysis of that phenomenon, and the production of a formal account of its operation (Hoey and Kendrick 2015:3).Conversational analysis studies the methods to which participants orient when they organize social action through talk. It investigates rules and practices from an interactional perspective and studies them by examining recordings of real-life interactions (Mazeland 2006:5).It tries to comprehend the meanings and hidden rules or structures that establish such an order in a conversation.This type of analysis is employed to determine how participants in a natural conversation understand and respond to one another when it is their turn to talk.

Conversational analysis can be applied by employing technical transcripts of audio and video recordings of everyday and institutional talk of various kinds. It includes the analysis of how people take turns in conversation, how turns at talk are designed, what it means to overlap with another speaker or produce a delayed response, how people make reference to one another, how actions (e.g., complaining, questioning, assessing, inviting) are accomplished, how people develop and move through courses of action, how people solve problems in hearing, speaking and understanding, and a range of other conversational phenomena (Aceron 2015:2). For instance, Mazeland notes that "If the current speaker selects another participant as next speaker before her turn has arrived at its first possible completion point, the selected party has both the right and the obligation to begin the next turn at this point. If no other speaker is selected, another participant may self-select as next speaker. If none of these options is used the current speaker may continue"(2015:5). Also, Aceron (2015) used the technique to examine interactions between judges and lawyers in courtroom encounters.

The Conversational Analysis method has been applied in judicial settings as a data collection technique through the use of audio and video recording. This is instrumental because in courtrooms, communication varies from time to time, based on the desired goal of every party involved. In court interactions, talk seems to be the heart of conversation. There is interaction if the talk takes place between the parties (both counsels) with the judge in the court. All utterances in talk can be transcribed and recorded. Conversational talk in interaction can be audio or video recorded as these keepings and recordings may provide a complete and accurate record of facts and details of the utterances (Aceron 2015:2).

Discourse Analysis

The Discourse Analysis method entails a detailed exploration of political, personal, media or academic 'talk' and 'writing' about a subject, designed to reveal how knowledge is organized, carried and reproduced in particular ways and through particular institutional practices (Muncie 2011). Discourse analysis is a generic term covering a heterogeneous number of theoretical approaches and analytical constructs. It derives, in the main, from linguistics, semiotics, social psychology, cultural studies, and Post-structural Social Theory. It is primarily a qualitative method of 'reading' texts, conversations and documents that explores the connections among language, communication, knowledge, power, and social practices. In short, it focuses upon the meaning and structure (whether overt or covert) of acts of communication in context (Muncie 2011).

Potter and Wetherell (1994) identify three key concerns which characterize the research practice of discourse analysis: (1) locating talk and texts as social practices; (2) identifying processes of action, construction and variability; and (3) recognizing the rhetorical or argumentative organization of talk and texts (Muncie 2011). By interacting with text/talk, we interpret experience through structures already available to us and in doing so lend those structures a solidity and normality which are difficult to bypass (Mills 1997). In different ways, all of us are regularly addressed by discourses that position us. They remind us of who we are and what might be expected of us in different social situations (Muncie 2011).

The Discourse Analysis method does not provide a tangible answer to problems based on scientific research, but it enables the researcher access to the ontological and epistemological assumptions behind a project, a statement, a method of research. The method allows us to view the "problem" from a higher stance and to gain a comprehensive view of the "problem" and ourselves in relation to that "problem." This method is meant to provide a higher awareness of the hidden motivations in others and ourselves and, therefore, enable us to solve concrete problems, not by providing unequivocal answers, but by making us ask ontological and epistemological questions (Muncie 2011) that seek information for which there are no single answers.

Numerous types of discourse-based research can be identified. For example, a branch of linguistics might be concerned with providing systematic accounts of conversational exchanges in particular settings, whilst some areas of psychology might explore the effect of discourse structure on recall and memory. However, the broad appeal of discourse analysis to social researchers lies in its ability to reveal how institutions and individual subjects are formed, produced, given meaning, constructed and represented through particular configurations of knowledge (Muncie 2011).

The revelation of how text and talk produce identifiable subject positions is one of the basic skills of the discourse analyst. Data may be collected from any number of sources from legal statutes and media reports to diaries and personal testimonies. Identifying their explicit and implicit discourses can be achieved in many ways. For example, in deconstructing policy documents, the researcher might ask the following questions: What are the conditions out of which this text emerged? What are the social, cultural and political conditions which made this text possible? What traces of other texts (intertextuality) are evident in the text? How consistent, contradictory, or coherent is the text? How are contradictions managed? How are people, objects and thoughts categorized? Who and what are included or excluded? Who and what are viewed as normal, natural, and common sense? Are there any gaps, silences, or 'absent presences'? What is presented as legitimate or illegitimate? Who are assumed to be the primary readers of the text? What assumptions are being made about the audience? What are the likely social effects of the text? What alternative readings might be made by different social groups? (Muncie 2011).

The preceding questions will force a researcher to look beyond the immediate message of a text to reveal how it produces and disseminates particular ways of knowing. Importantly, this does not simply end at a level of identifying multiple interpretations but in gaining insights into how some discourses come to be taken as more legitimate than others. In other words, discourses not only have tangible material effects, but they can also be contested and resisted by counter discourses and social practices (Muncie 2011).

Frohmann (1992) introduces the Discourse Analysis method as applied to the field of Library Science to analyze the debate between proponents of various research methods. In so doing, he deconstructs the claims and arguments made by each proponent and provides his own interpretation of the "yearning for natural-scientific theory" in the field. He perceives this yearning as dominating the discourse of research in Library Science and expands his critique to the dominance of modern capitalist discourse in society.

Ethnomethodology

Ethnomethodology encompasses a variety of methods utilized to analyze how individuals use everyday conversation and gestures to construct a common-sense view of the world. These methods are described in the ensuing subsections. It should be noted here that while Conversational and Discourse Analyses reflect the subject matter of Ethnomethodology, the former focus on the communicative competencies that undergird ordinary conversation and looks more objectively at the structures of interaction, the latter is interpretative.

Critical Ethnography

The Critical Ethnography method is an approach that attempts to link the detailed analysis of ethnography to wider social structures and systems of power relationships. It is similar to conventional ethnography in that it attempts to illicit subjects' meanings and grasp their points of view. What is important for critical ethnography, however, is that the probing of the subjects' meanings is not the end of the story. The subjects operate in a socio-historically specific milieu and are not independent of structural factors. Their meanings may appear to be group-centered but are mediated by structural concerns. Critical ethnography must stay alert to these structural elements.

Critical ethnography makes use of the usual ethnographic data collection processes such as in-depth interviews, semi-structured interviews, and unstructured interviews, particularly dialogic interviewing, as well as participant and non-participant observation. These tend to be developed in specific ways in critical ethnography

The Critical Ethnography method applies a critical theory-based approach to ethnography. It focuses on the implicit values expressed within ethnographic studies and, therefore, on the unacknowledged biases that may result from such implicit values (en.wikipedia.org). It has been called Critical Theory in practice. In the spirit of Critical Theory, the approach seeks to determine symbolic mechanisms, to extract ideology from action, and to understand the cognition and behavior of research subjects within historical, cultural and social frameworks.

Critical ethnography incorporates reflexive inquiry into its methodology. Researchers employing this approach position themselves as being intrinsically linked to those being studied and, thus, inseparable from their context. In addition to speaking on behalf of subjects, critical ethnographers will also attempt to recognize and articulate their own perspectives as a means of acknowledging the biases that their own limitations, histories, and institutional standpoints bear on their work. Furthermore, critical ethnography is inherently political as well as pedagogical in its approach. There is no attempt to be purely detached and scientifically objective in reporting and analysis. In contrast to conventional ethnography which describes what is, critical ethnography also asks what *could be* in order to disrupt tacit power relationships and perceived social inequalities (Anderson 1989).

There are three ways of undertaking critical ethnographic research. The first is to consider the subject group in a wider context. This is the weakest form of critical ethnography and may not strictly be critical if, for example, the contextualization merely takes the form of analyzing functional relationships between the subject group and the wider social milieu. The second is to focus on the wider structural relations and examine the ways in which the social processes that are evident in the subject group are mediated by structural relations. The third is to incorporate ethnography directly into a dialectical analysis. In this approach, the understanding developed from the ethnographic study is integrally related to the deconstruction of the social structures. Ethnographic techniques are thus used to elaborate an understanding that goes beyond surface appearance and thereby specifies the nature of the essential relationship of the structure under analysis.

In the first two approaches to critical ethnography, there is a tendency to explore a group and then situate it. In the third, the tendency is to begin with the structural relationships and then undertake an ethnographic enquiry in order to facilitate structural analysis. Marxists, feminists and Black perspectives have all adopted critical ethnography of one kind or another to get a closer understanding of the subjects' perceptions with a view to elaborating a critical analysis designed to show how these perceptions relate to wider social structures of oppression (Anderson 1989).

Sensory Ethnography

The Sensory Ethnography method is informed by an understanding of the interconnected senses. It incorporates 'innovative methods' to go beyond listening and watching, using multiple media; it goes beyond the use of writing in ethnographic representation, looking towards arts practice. Sensory Ethnography entails new ways of understanding the products of ethnographic methods, from collecting data to producing knowledge to knowing in practice. It embodies a move 'beyond text' to the tacit, unspoken, non-verbal from writing, to documentary film and photography to new engagements with arts practice. A critical look at research shows a shift from academic research to applied ethnography, to public ethnography, requiring new ways of engaging (with) research participants and audiences. The idea of Sensory Ethnography responds to three contemporary theoretical challenges that disrupt the idea of ethnography being about watching and listening: (1) emplacement – mind-body-environment (see Howes 2005); (2) the interconnected senses, sensory perception and sensory categories (see Ingold 2000); and (3) knowing in practice and knowing that we cannot necessarily express in words, all the time (see Wenger 1998; Harris 2007).

The theoretical impulse of the method across disciplines has produced understandings of experience, practice, and knowledge as multisensory involving all the senses, and understanding the senses as interconnected, thereby rendering the conventional focus on observing, listening and writing/reading insufficient. The methodological demand of the approach has led to innovative techniques being developed and a need to understand the sorts of knowledge they produce through a paradigm that recognizes the sensory experiences they involve. The public/applied/knowledge transfer aspect has birthed a context whereby in order to engage non-academics and wider publics with the findings of ethnographic research that require going beyond conventional written articles and reports, one can turn instead to participatory arts and other types of encounters.

There is also the serendipitous sensory learning of being there (e.g., in long-term ethnographic research, in research that involves intensive participation in everyday or work activities, or festive events). Add to that the ethnographer as sensory apprentice (e.g., in learning sporting, dance or other skilled practices).

Based on such participation, the ethnographer then has to unravel the academic implications of such learning and of the ways of knowing s/he has experienced. Learning through apprenticeship requires an emplaced engagement with the practices and identities that one seeks to understand. This involves a reflexivity and self-consciousness about this learning process, establishing connections among sensory experience, specific sensory categories, and philosophical, moral and other value-laden discourses (and the power relations and political processes they might be connected to), and creating relationships between these and theoretical scholarship. Ethnographers have used different methods of participating as apprentices and of documenting their experiences of apprenticeship, including visual methods (fixed and hand-held cameras).

Further examples of how the method has been applied include the works of Lee and Ingold's (2006) walking ethnography in Aberdeen; Adams and Bruce's (2008) walks in Manchester; Lund's work on Walking in Spain (2008) and in Scotland (2006); and Sarah Pink's (2007) work on 'Walking with Video' and 'The Urban Tour' (Pink 2008). Thus, the Sensory Ethnography method is the latest in a series of revisions of ethnography that respond to theoretical developments and applied/public research agendas. It acknowledges the interconnectedness of the senses and the importance of research that goes beyond watching, listening, and writing. It reflexively uses 'innovative methods' and multiple media in research and in the communication of research to diverse audiences. It establishes new possibilities for interdisciplinary collaborations. The Sensory Ethnography method is still an emergent field of practice. Finally, interest in this area is growing considerably, but there has been surprisingly little reflection on the use of sensory techniques in existing literature. It is an emergent field of methodological interest, and more discussion is needed. Anyone doing sensory ethnography should not just report on his/her findings but should also document and reflect on how the method can contribute to its development.

Team Ethnography

Team Ethnography is the act of formulating a team of active participants to perform a group task that speaks to the research. Given the diverse nature of interdisciplinary subjects, team work provides a platform that convergesthese multiple subjects into a focused idea (Schlesinger et al. 2015). Erickson and Stull (1998) state that the making of a team with all the complex negotiations and arrangements that follows thereof provides a deliberative process and a positive forum to test the research topic under deliberation. In essence, their argument advances the strength of unity in diversity.

Platt (1976) applied the team ethnographic approach and reported that in every given research project, the strength is determined by "the point of intersection of several careers" and such determination needs to be addressed as fairly as possible. Clerke and Hopwood (2014) expound that the team ethnographic approach provides a good framework for the enhancement of organizational management. The approach provides an opportunity for stakeholders and related constituents to express their views on practical issues affecting their professional environment. In return, the institutional or organizational management becomes enlightened about problem areas that call for reform. Whereas Team Ethnography provides a good methodological approach necessary for the attainment of best results, there is a pending risk as to how this approach should be applied. Clerke and Hopwood (2014) encourage democracy in the exercise of Team Ethnography to the extent that every participant, stakeholder and/or constituent is given the opportunity to air out their views. This democratic approach eliminates bias and promotes equity among team members. Filled with such sense of belonging, they put in their best to advance the institutional or organizational agenda.

An example of Team Ethnography is the composition of the Council for the Development of Social Science Research in Africa (CODESRIA) College of Mentors. The organization hosts a team of mentees from multiple disciplines across the social science research network. United in diversity, the team of interdisciplinary mentees works to develop comprehensive research methodological approaches suitable for conducting research in the social sciences.

Ethnographic Methodology

Ethnographic Methodology refers to the study of people considering their culture, social meanings and day-to-day activities of their society. Thus, Ethnographic Methodology is not a particular technique of data collection but a style of research that is distinguished by its objective. In addition to this, Denzin and Lincoln (2011) note that Ethnographic Methodology, emerging from anthropology, and adopted by sociologists, is a qualitative methodology that lends itself to the study of the beliefs, social interactions, and behaviors of small societies, involving participation and observation over a period of time, and the interpretation of the data collected.

Ethnographic Methodology is used to study social interactions, behaviors, and perceptions that occur within groups, teams, organizations, and communities. Its roots can be traced back to anthropological studies of small, rural (and often remote) societies (Reeves et al. 2008). In short, the method is utilized to study a people's or society's culture, interaction, day-to-day activities, behavior, and social meanings.

This methodology is a central aspect in studying people or a society's culture, behavior, and day-to-day activities. Therefore, applying this method requires intensive involvement of the researcher and the participants. Since the central aim of ethnography is to provide rich, holistic insights into people's views and actions, as well as the nature (i.e. sights, sounds) of the location they inhabit, through the collection of detailed observations and interviews (Reeves et al. 2008), applying this method in history, health, entrepreneurship, family business, cultural and social issues is recommended.

The method may also inculcate real-time methodology, in-depth interviews also referred to ethnographic interviews, participant observation, personal document and discourse analysis of language. Applying Ethnographic Methodology requires three basic concepts: (1) *field work* – a researcher in the field setting with the community, village, and institution participating and observing the day-to-day activities and behaviors of the people where the research is conducted; (2) *participant observation*; (when a researchers investigates the life of a group by participating in its activities) and (3) *key informants*. As a result, the task of ethnographers is to document the culture and the perspectives and practices of the people in these settings. The aim is to 'get inside' the way each group of people sees the world, and ethnographers typically gather participant observations, necessitating direct engagement and involvement with the world they are studying. Owing to the complex nature of social life, ethnographers need to record a variety of elements in their field notes. Finally, analysis of ethnographic data tends to be undertaken in an inductive, thematic manner: i.e. data are examined to identify and to categorize themes and key issues that 'emerge' from the data. Through a careful analysis of their data, using this inductive process, ethnographers generate tentative theoretical explanations from their empirical work.

An example of a way to use Ethnographic Methodology is to apply it in the investigation of traditional conflict resolution mechanisms of a selected ethnic group. The essentiality of the tenets and applications of such mechanisms will be better captured by using such a methodology.

Ethnographic Analysis of Visual Data

An ethnographic study may involve an in-depth examination of what people say or do as captured visually through movies, images from Closed Circuit Televisions (CCTV) footage, archived films, photographs, diagrams, video-taped records, and television news. Image is a primary tool for ethnographers as it represents perspectives, experiences and influences of individuals. Indeed, video cameras, camcorders and webcams offer novel ways of data collection in ethnographic studies

(Schnettler and Raab 2008). This is because not all research participants are able to express themselves verbally, while some prefer visual expression. Visual data can be used alone or in combination with other information sources. Unique ethical issues with visual data include (a) ensuring confidentiality as participants may be identified by others even when the images have been altered, (b) informed consent (i.e. permission granted in the knowledge of the possible consequences, typically that which is given by a patient to a doctor for treatment with full knowledge of the possible risks and benefits) – some situations that need capturing may not get informed consent from participants, (c) copyright ownership of the images, and (d) negative interpretation of images. Visual data can be analyzed using software like NVivo and CAQDAS (Computer Assisted Qualitative Data Analysis).

In a study by Mckee (2011) titled "A Story of High school Inclusion: An Ethnographic Case Study", the researcher used photographs and video recordings to shadow the life of a physically challenged student in a high school. The data collected were analyzed using NVivo computer software. The tool allowed the researcher to navigate the abundant amount of data to show that "there was broad agreement among all the school participants, academic and administrative, but that strong tensions arose between the student's parents and the school personnel" (Mckee 2011:1)

Ethnographic Decision Tree Modeling

This is a machine learning algorithm that partitions the data into sublets. The process begins with a binary split and continues until no further splits can be made. The aim of this method is to encapsulate data in the smallest possible tree; it is the simplest possible explanation of phenomena, produces decisions faster than other methods and is easy to look at and understand. Barlett (1989) listed the practical uses of this method as:

a. *Segmentation*: identify persons likely to be members of a particular class – e.g., PhD students in the humanities and social sciences.
b. *Stratification*: assign cases into one of several categories – e.g., high, medium, and low risk groups for infection of sexually transmitted diseases.
c. *Prediction*: establish rules and use them to predict future events – e.g., how many girls are likely to drop out of school at primary/elementary level.
d. *Data reduction and variable screening*: select a useful subset of predictions from a large set of variables for use in building a formal parametric model – e.g., the perception of professional women over forty years to voting in a general election.

e. *Interaction identification*: identify relationships that pertain only to specific subgroups and specify these in a formal parametric model – e.g., how physically challenged children engage in social interactions.
f. *Category merging and banding continuous variables*: recode group predictor categories and continuous variables with minimal loss of information.

Ethnography in Organizations

The Ethnography in Organizations method is used to evaluate the wide range of ethnographic research that is usually conducted in organizational settings (workplace) such as bank, hospital, public and private firms, etc. Organizations seem to have rigid structures and strict hierarchical systems that can sometimes affect human relations, productivity, creativity, and generate fear/humour in the lives of workers and customers. The method is employed to provide a rich description of everyday life, symbols and the cultural norms and values of a workplace, together with an understanding of the social relations and structures of a community (Yanow et al. 2011-2012).

The method requires the full participation of a researcher and the researcher is expected to appraise himself/herself with a general understanding of the organization's culture. This enables the researcher to produce valid explanations for the behaviours of its members. The research is conducted in a natural context so that social events and processes can be explained in terms of their relationships to the context in which they occur. Structured interviews are also applied in the data collection processes. The method is expected to discover interests in some types of social phenomenon and/or in some theoretical issues or practical problems and to evaluate the situation in order to improve the organization's efficiency.

A study conducted by Heracleous (2001) examined an ethnographic study of culture in the context of organizational change. He adopted an ethnographic research approach and other clinical elements to discover the nature and role of culture in the context of organizational change. The study was conducted at the operations of a global human resources consulting firm, People Associates, in the United Kingdom. Heracleous recognized some cultural assumptions and values and looked at how they related to behaviors, using his relationship with the organization as a rich data source. Two main contributions are acknowledged in his work. First, his work shows how an organizational culture develops historically, is internally coherent, and has strong effects on behaviors that should be studied and understood by managers and clinicians undertaking organizational change programs. Second, it highlights and illustrates how researcher reflexivity and subject reactivity can be useful sources of data for understanding an organization.

Living the Ethnographic Life

This method is based on the fact that Ethnograpy is more than just a methodological approach; it is also a way of life (Powdermaker 1966; Spradley 1970; Hannerz 2003). As Walters states,

> The ethnographer depends on sustained relationships that are developed over a period of time to develop the trust and confidence of respondents that will enhance the collection of reliable and truthful data...When such relations are handled properly they provide the entry to observations and discussions that truly illuminate the activities under study. Because gaining entry to groups whose members often distrust or dislike outsiders is so difficult and time consuming, it tends to be one of the ethnographer's most satisfying accomplishments (Walters 1979:1).

The issues of access and trust also are evident in Spradley's 1970 work. According to him, trust is necessary to gain access to information about social deviants such as drunks. He tries to establish a relationship between drunkenness and homelessness and these individuals' expereinces with law enforcement systems (Spradley 1970).

Also, educational research has been traditionally dominated by quantitative and experimental conceptions of research. Ethnography, which involves participation and observation, and which is systematic, comprehensive and topic-oriented, could provide the opportunity for mutual relations of interaction between ethnographers and sponsors of educational research. With systematic and comprehensive information about the community to be studied in an educational context, ethnographers will be able to test hypotheses in the field of educational research (Hymes 1977).

Examples of research that employed the Living the Ethnographic Life method include those investigations that utilized unusual informants, social rejects, informants trying to understand the way of life of a marginal population, drunks, etc. (Spradley1970). Other examples include the study of the Akan using ethno-historical data concentrating on Bono Queen Mothers (Meyerowitz 1951, 1972 and 1995) and the ethnography of conflicts in Northern Ghana (Awedoba 2010).

Meta-Ethnography

Noblit and Hare (1988) define the Meta-Ethnography method as a synthesis of interpretive research. According these scholars, the prefix "meta" indicates intent to focus on the synthesis enterprise. The method is also defined by Wolcott (1980) as a uniquely interpretive approach to research synthesis which enables a rigorous procedure for deriving substantive interpretations about any set of interpretive studies. Additionally, according to Glass et al. (1981), Meta-Ethnography can be considered "a complete study in itself" as it compares and analyzes texts, thereby developing new interpretations in the process.

In essence, Meta-Ethnography as a way of synthesizing a study is basically a demonstration of how interpretive studies may be reduced, compared, and translated. As a basic approach within interpretivism, the Meta-Ethnography method is common to anthropologists and sociologists and social scientists at large (Glass et al. 1981).

Noblit and Hare (1988), who are grounded authorities in Meta-Ethnography, outline a seven-step process for conducting research using the method. The steps are as follows: (1) getting started, (2) deciding what is relevant to the initial interest, (3) reading the studies, (4) determining how the studies are related, (5) translating the studies into one another, (6) synthesizing translations, and (7) expressing the synthesis.

The Meta-Ethnography method was employed for a study conducted by Campbell et al. (2011) on lay experiences of diabetes and diabetic care. Herein, ten qualitative studies of adult patients' perspectives of diabetes were purposefully selected (purposive sampling is a non-probability technique used to select a study's subjects based on the population's characteristics and the objective of the study) and questions proposed by the critical appraisal skills program (CASP) adapted and used to assess papers prior to the synthesis. Each study was reviewed independently by two experienced social scientists. The level of agreement between reviewers was determined. Three papers were excluded: one because it turned out not to be qualitative research, one because the quality of the empirical work was poor, and one because the qualitative findings reported had also been recorded in another paper already included. The synthesis, which had two distinct elements, was conducted using the Meta-Ethnographic method. First, four papers containing typologies of patient responses to diabetes were synthesized. Second, six key concepts were identified from all seven papers as being important in enabling persons with diabetes to achieve a balance in their lives and to attain a sense of well-being and control. These included time and experience, trust in self, a less subservient approach to care providers, strategic non-compliance with medication, effective support from care providers, and an acknowledgement that diabetes is serious. The evaluation confirmed that the Meta-Ethnography method can lead to a synthesis and extension of qualitative research in a defined field of study. Additionally, a practical method of qualitative research assessment evolved. This process was promising but required further testing and evaluation before it could be recommended for more widespread adoption.

Selecting Ethnographic Information

Ethnographic data refer to information about a particular culture or group, as gathered from the native/community members, about their own perspectives and unique worldviews. They are meant to provide the researcher with an insider understanding of norms, culture, language, health conditions, power and political realities, religion, economic conditions, and worldviews. Ethnographic data can be gathered by anyone who is trained to be a participant or non-participant observer or even members of the community who are trained in interviewing and other data collection techniques (Rabinowitz 2016). This is important because it enables a researcher to select the right information in order to gain insights into the lives of the people s/he studies – thus, the import of the Selecting Ethnographic Information method.

The kinds of data that a researcher is to select and gather for an ethnographic study is dependent on the kinds of questions the researcher wants answered, from whom to gather information, how long it will take to gather the data, and what methods s/he will use to gather the information (Rabinowitz 2016). Also, the kinds of data that one can select and gather for an ethnographic study include artefacts, languages, narratives, and visual information like archived photographs and relics. To select and gather ethnographic information, the researcher should (a) make a decision about the kind of information needed, (b) determine whether s/he has the resources to enable him/her to gather the data, (c) gain the trust of the group s/he engages, (d) plan his/her field study, and (e) conduct his/her fieldwork and keep field notes for analysis (Rabinowitz 2016).

Understanding Ethnographic Texts

The Understanding Ethnographic Texts method enables a researcher to read a text as a context embedded output and its epistemological contribution to the theory or social, political, or economic practice. This involves understanding the uniqueness of the study, the concepts used, the wording used, or practices described (Atkinson 1999). Therefore, the method allows a researcher of an ethnographic study to understand the positionality of a text in scholarly work and its discourse with scholarly traditions.

The utility of the Understanding Ethnographic Texts method is achieved through active reading, which is the conscious thinking of the text as an artefact. The researcher has at the back of his/her mind how claims are made, what legitimizes the claims, and how evidence is used to build a case/argument/description.

An example of the application of the Understanding Ethnographic Texts method is the re-reading of Thomas Lawrence's *Lawrence of Arabia* by Ali Mazrui (2006). In this work, Mazrui identified many inaccuracies which were influenced by Lawrence's positionality as a British soldier and a writer caught between two literary and cultural traditions: that is, the Islamic and the Eurocentric/Western.

Feminist Methodology

According to Nancy Naples, "Feminist Methodology is the approach to research that has been developed in response to concerns by feminist scholars about the limits of traditional methodology to capture the experiences of women and others who have been marginalized in academic research. Feminist methodology includes a wide range of methods, approaches, and research strategies" (Naples 2007). The two methods that have emerged from Feminist Methodology, and illustrated in the following subsections, are Feminist Ethnography and Feminist Fieldwork.

Feminist Ethnography

The Feminist Ethnography method is an intense feminist participant-observation approach whose product is an integrated cultural/contextualized account. Feminist ethnographic literature identifies four elements of feminist ethnography: (1) an integrative tendency, (2) transdisciplinarity, (3) an emphasis on contextualized theory, and (4) a focus on women's everyday lives (experiential). These are in response to "dualisms, abstractions, and detachment of positivism, rejecting the separations between subject and object, thought and feeling, knower and known, and political and personal, as well as reflection in the arbitrary boundaries of traditional academic disciplines" (Stacey 1988). Hence, general concerns of the literature have been on representation of women, and social change, which reflect a characteristic of postmodern debates.

Feminist Ethnography focuses on women's lives in natural settings taking into consideration the eminent limitations and challenges and opportunities of representation, highlighting their experienced oppression. According to Schrock, all these processes are emancipated in their own lives and "feeling an ethical responsibility towards the communities in the researchers work" (Schrock, 2013).

Feminist studies on apartheid have shown that apartheid was an attack on the home and family. Focusing on women showed the disproportionate suffering of women in situations of conflict and war. Also, Yacob-Haliso (2010) shows how the notion of forging a home for Liberian returning refugee women is important for thinking and planning about immigrant repatriation from sites of difference.

Feminist Fieldwork

The Feminist Fieldwork method refers to an approach used by, for, and about women (Knight and Ruddock 2009). Feminism is not only a mode of thought or body of theory, but also an identity for the researcher that carries with it a moral element, an agenda forcritique and change. Feminists are concerned not only about gender but also about the inequalities associated with race, sexuality, class, and other differences. However, a debate has emerged about whether men can be feminists (Adichie 2015). This is a general characteristic of the crisis in identity politics between its inclusive and exclusionary potential. Feminist Fieldwork teaches researchers how to think in terms of feminine perspectives and how to translate their research into feminine practice and analysis (Kleinman 2007).

The method is also quite relevant towards understanding changes in the gender division of labor within certain national economies (George 2005). Feminist Fieldwork also plays a major role in explaining the impact of transnational migration on women's class position (Pratt 2004; Stephen 2007; Keogh 2015) and women's opportunities for cross-class solidarity and grassroots-based organizing (Mohanty 2003). Feminist Fieldwork has also been utilized to address the restructuring of work and its impact on women and gender culture as an effect of neo-liberal economic adjustments (Ferguson 2008).

Feminist Fieldwork has therefore emerged as a qualitative approach that is ideal for capturing the lived realities of women. For example, the method has been employed in studies of breast cancer crisis among women and engaging women in telling their own stories and experiences.

Field Research Methodology

Field Research Methodology comprises a variety of methods utilized to collect and analyze primary (i.e. original or unavailable) information collected outside a laboratory, library, or workplace. The many strands of the methodology are described in the following subsections.

Analyzing Field Reality

This method provides a new way of thinking about the analysis of fieldwork that aids researchers in many disciplines. It provides a researcher with the means for understanding meaning in the field. The author presents a typology of realities articulated and structure which shapes not only the understanding of interaction in a given setting but that of the ethnographer as well (Gabrium and Hostein 2009).

Analyzing Field Reality is crucial in identifying the existing conditions of a given research environment. This includes strengths which can be viewed as a resource, a unique approach, or capacity that allows an entity to achieve its defined goals, or weaknesses, which would limit and impede progress toward defined goals (Kim 2005). The study of military reconnaissance is an example of analyzing field reality before the actual military operations.

Emotions and Fieldwork

In qualitative research, the researcher is a key player in the process of data collection and analysis. As a method, Emotions and Fieldwork emphasizes the value of the researcher's emotion (i.e. natural instinctive state of mind deriving from his/her circumstances, mood, or relationships with others) as a process of understanding a phenomenon under study. The method places value in use of emotions of both the researcher and the subjects in knowledge production (Holland 2007). The method also adds power in understanding, analyzing and interpreting given data. This is contrary to the positivist approaches that classify emotions as human inefficiency for social scientific research.

According to Kleinman and Copp (1993), researchers' feelings about their professional identities, their works, and the people they study affect the way final analyses are processed. Sometimes the emotions are so strong that they become crucial in the researchers' observations, conversations, and the way they theorize concepts or phenomena.

The Emotions and Fieldwork method is commonly applied in studies that involve researchers in activities either with which they have direct connections, or which exhaustively engage their feelings. Examples include women involved in understanding gender issues around women's discourse, researchers involved in outlaw emotions such as studying about prisons, and medical studies involving patients as informants. An example of a study in which emotions were utilized as an integral part of the methodology is that by Arditti, Joest and Lambert-Shutte titled "The Role of Emotions in Fieldwork: A Self-study of Family Research in a Corrections Setting' (2010).

Dangerous Fieldwork

Most qualitative studies involve some form of risks to researchers. This is because some researchers have to work in unfamiliar environments. The sources of danger may range from an obvious situation to some that are blurred. This is common for researchers conducting studies in environments involving violent social conflicts.

Conducting qualitative research ischallenging, but the obstacles are even greater if a study is done in highly violent settings which can affect successful outcomes and research safety. The predisposing factors to violence that a researcher is likely to face are influenced by, for example, and not limited to race, age, or sexuality (Goldstein 2014).

The Dangerous Fieldwork method is common in the fields of anthropology, sociology, criminology, nursing and health care, drugs and alcohol, and law. With Dangerous Fieldwork, we examine the kinds of dangers researchers face and provide strategies for reducing any risks in perilous situations: for example, researchers who work among various groups such as outlaws, prostitutes, youth gangs, and those infected with HIV/AIDS. Here, we discuss the hazards of working with informants in inherently dangerous occupations. The documented, but increasingly important, subject of sexual harassment and assault is addressed as well. These emphasize the importance of carefully appraising research settings for possible dangers.

These are studies common in areas involving violent environments like street crimes, including armed robbery and murder, youth gangs, street children, drug gangs, and mafias. Other examples include studies on alcohol and drug-related phenomena, and those infected with HIV/AIDS.

Clinical Perspective of Field Research

The Clinical Perspective of Field Research method involves intervention by the researcher in a company, in an organization, or in a research field. The researcher does more than just observe; he intervenes on the prevailing problem. The clinical model involves observation, data collection, and reporting to affected clients, organizations, or companies.

The method enables organizations and their management to define and gain a deeper understanding of their problems. Two important aspects in clinical research relate to (a) process consultation that guides the clients in solving their problems and (2) expert consulting that literally prescribe solutions (Karlsson 2016).

For example, Spradlin (2012) used this method to help more than 100 corporations, government agencies, and foundations to improve the quality and efficiency of their innovation efforts and, as a result, their overall performance. Through this process, which he calls "challenge-driven innovation," clients define and articulate their businesses, technical, social, and policy issues and present them as challenges to a community of more than 250,000 problem-solvers – scientists, engineers, and other experts from 200 countries.

Gender and Field Research

The Gender and Field Research method is an approach for carrying out a baseline study to gain practical knowledge of how gender issues affect a study's participants. This method is applied when researchers work within local communities facing multiple vulnerabilities: those emerging from conflict or displacement, or gender, social or economic marginalization (Williams et al. 2010).

Williams et al. (2010) interviewed three graduate students who had engaged in community-based gender research and encouraged them to reflect on their experiences. The interviewees had some things in common: they all recently graduated from The Fletcher School of Law and Diplomacy, all conducted their research during summer in various parts of the African continent, and they worked both independently and with the support of local and/or international organizations. Each came to his/her respective project with a different background and unique perspective. What links them all is their determined application of a feminist curiosity to human security issues.

Membership Roles in Field Research

When conducting research, it is necessary for researchers to detach themselves from their academic or everyday life roles to be able to have an active role in securing the trust of the group being studied, thereby becoming a participant in their research. Such research calls for a range of well-defined tools such as informal interviews, direct observation, participation in the life of the group, collective discussion, analyses of personal documents produced within the group, self-analyses, results from activities undertaken off or online, and life histories (Marek 1985; Bolton 1995).

The Membership Roles in Field Research method is exemplified two important studies. One such study is that of Marek (1985) which explored prison subculture as a political prisoner in communist Poland. The other work is that of Bolton (1995)on sexual minority subcultures by anthropologists and sociologists who are themselves lesbian, gay, bisexual, or transgender.

Methodology of Field Reality and Research

Often in field research, a researcher encounters methodological challenges which may be unforeseen. Thus, what the researcher has identified in the literature review is at variance with the reality on the field. S/he may sometimes face embarrassing and awkward situations while trying to get into field sites. This, in turn, raises issues of the emotional closeness that field research requires. Before the actual fieldwork, a researcher does not often envisage the extent to which the process takes him/her away from his/her comfort zone and restriction on access to participants and how much time and energy the fieldwork requires. However, his gratification lies in the legitimacy of his data and, by extension, his research (Kleinman and Copp 1993). The Methodology of Field Reality and Research method therefore allows a researcher to identify such variations through a pilot study which will better inform the research instrument.

Politics and Ethics of Fieldwork

Field research has produced substantial social benefits, while also posing some troubling ethical questions. Intensive fieldwork involves the negotiation of trust between a researcher and the researched. It is an occasion of trust-making and breaking among the many parties who are actively engaged in a research project and taking the different cultural contexts into consideration. Thus, as with any form of research dealing with human subjects, a researcher must ensure that ethical boundaries are never crossed. A researcher must have clearly established boundaries before the outset of the study and have guidelines in place in case any issues cross the line of ethical behaviour.

The Politics and Ethics of Fieldwork method comes into play when the researcher decides to obtain informed consent from every individual in the group of study; obtain the informed consent for participant observation from the leadership of the group being studied; or not inform anyone of one's true purpose of the study for fear of influencing the attitudes of members, thereby skewing the observations recorded. It is also maintained in the Belmont Report of 1979 that above anything else, it is the researcher's responsibility to ensure that the participants of the study do not suffer any ill effects directly or indirectly from a study. Participants must be informed of their rights as subjects of the study, and that they, as a group, were justly chosen for study. DeWalt, DeWalt and Wayland (1998) employed Politics and Ethics of Fieldwork as their method of inquiry when they engaged in research involving minors and research among a population where illegal activities may have occurred.

Psychoanalytic Aspects of Fieldwork

Rational, dispassionate, an emotional outsider, and someone unaffected by the field setting are the traditional views of the fieldworker. This view, however, is changing because contemporary literature has pointed to the fieldworker's own personal stake and involvement in the research setting. Thus, the psychoanalytic exploration of fieldwork pays particular attention to the psychodynamic dimension of the research encounter and how unconscious processes structure relations among a researcher, a subject, and the data gathered; hence, there is a need to show how the fieldworker's unconscious mind often shapes the interaction between researcher, subject, and setting (the role played by affective and cognitive processes in research).

The Psychoanalytic Aspects of Fieldwork method is a fascinating and challenging reminder to a qualitative researcher of the complexities of working in the field. Hunt (1989) takes an assertive step in facilitating the capacity of investigators in the field to make effective use of their inner emotional resources which is in divergence from classical and interactionist sociological theory because it applies the psychoanalytic perspective to the fieldwork process. Drawing upon her experiences and in-depth interviews with some of her colleagues, Hunt (1989) convincingly demonstrated that unconscious strivings, aversions, and emotional conflicts within the investigator played a major role in the process of selecting, studying, and constructing hypotheses around target populations.

Semiotics and Fieldwork

Semiotics is a broad term that pertains to communication and meaning in a social-cultural context. Thus, one of the forms of qualitative inquiry is a combination of semiotics and field work. The method is used to explore the study of sign and sign processes (semiosis), indication, designation, likeness, analogy, allegory, metonymy, metaphor, symbolism, signification, and communication (Darle 1998; Hodge and Kress 1988; Vanini 2007).

Semiotics refers to the assessment of signs and symbols to interpret data (Shanks and Darke 1998). Two forms of semiotics have been identified: (1) structural and (2) social semiotics. These are mostly employed by ethnographers, interpretivists, interactionists, and other groups of qualitative researchers. Hence, fieldwork may be conducted to study the role of signs as part of social life: the nature of science and the laws governing them. It is mostly applied in linguistic studies.

Structural semiotics in qualitative research assists in the evaluation of how signs, symbols and structures of semiotic rules explain people, rather than in understanding how people make, use, and renegotiate semiotic rules (Hodge and Kress 1988). Thus, researchers emphasize the importance of structures because they believe that the interrelations of semiotic systems hold the codes or rules that direct the conventions of signification, whether these are in kinship, etiquette, mathematics, or art (Vannini 2007). Social semiotics attributes meaning to power instead of merely attributing power to meaning (Hodge and Kress 1988:2) and locate the origin of meaning within the field of semiosis or, in other words, within the process of context-bound and conflict-laden interpersonal interaction (Hodge and Kress 1988). For social semiotics, much like for symbolic interactionism, meaning emerges out of the concerted intercourse of humans, each with differing motives, goals, and outlooks (Vannini 2004).

The Semiotics and Fieldwork method was used by Manning to show that ecology, technology and subculture in the police communications system (PCS) affected communication semiotics (Atkinson 2001). It was observed that the textual information (message) developed by the operators was shaped and altered systematically through technology (the contact or channel), the operators' and dispatchers' message-work (connotative, static, and metalingual), and the meanings attributed to the message received by the officers on the ground. Selectively sent forward and put in new contexts (with new referents), the signs (or words) used by citizens to describe a 'life situation' or quasi-emergency were transformed into a 'job' by officers.

Interpretive Methodology

Interpretive Methodology is a collection of methods used by researchers to demonstrate that individuals' knowledge of reality is socially constructed by them which, by extension, is also true for researchers. The four variants of Interpretive Methodology are briefly described in the proceeding subsections.

Interpretive Biography

The Interpretive Biography method can be described as an unfolding and expanding orientation to qualitative social science research that draws inspiration, concepts, processes, and real-life experiences. Interpretive Biography, or "autoethnography, re-tells and re-performs past life experiences in a sequential manner. The life story becomes an invention, a re-presentation, a historical object ripped or torn out of its contexts. It means to seize hold of a memory as it flashes up at a moment of danger" (Benjamin 1968:257) to see and rediscover the past, not as a succession of events but as a series of scenes, inventions, emotions, images, and stories (Ulmer 1989).

In applying the Interpretive Biography method, conditions for rediscovering the meanings of a past sequence of events are established (Ulmer 1989). In so doing, the author develops new ways of performing and experiencing the past. To represent the past this way does not mean to "recognize it 'the way it really was.' It means to seize hold of a memory as it flashes up at a moment of danger" (Benjamin 1968:257) to see and rediscover the past, not as a succession of events but as a series of scenes, inventions, emotions, images, and stories (Ulmer 1989).

Where a victim recounts his or her past experience, say for example September 11, 2001 in the United States, a researcher who wants to understand what was going through the mind of the victim can use the Interpretive Biography method. It could be a victim putting the past events in his or her autobiography (Denzin 1989).

Interpretive Phenomenological Analysis

The Interpretative Phenomenological Analysis method is an approach to psychological qualitative research with an idiographic focus, meaning that it aims to offer insights into how a given person, in a given context, makes sense of a given phenomenon (Denzin 2012). The aim of the method is to explore in detail how participants make sense of their personal and social world.The main currency for a study using this method is the meanings that particular experiences, events, and states hold for participants.

Studies based on this method focus on examining how individuals make meaning of their life experiences. A detailed analysis of personal accounts followed by presenting and discussing the generic experiential themes is typically paired with a researcher's own interpretation, which is an expression of double hermeneutics in practice. The method draws upon phenomenology, hermeneutics, and idiography.

In applying the method, a researcher follows the assumption that people try to make sense of their own experiences and are experts in these experiences. For example, if an interviewee is talking about caring for his/her partner then s/he is the expert in that situation not the interviewer. From the interview, the researcher will then produce an analysis of the interviewer's interpretation of the participant's experiences. This involves reading and re-reading a transcribed text of the interview to identify common themes presented throughout the interview; one such theme may be something along the lines of emotions.

Phenomenological studies will thus focus on how people perceive and talk about objects and events, rather than describing phenomena according to a predetermined categorical system, conceptual and scientific criteria. This involves 'bracketing' one's preconceptions and allowing phenomena to speak for themselves

Interpretive Policy Analysis

The study of policy analysis is one of the social science fields that have been growing rapidly. It emerged to better understand policy-making processes and to supply policy-makers with reliable policy-related knowledge about specific problems. Policy-making is equivalent to representation where it also means intervention in a specific social, economic, or political issue. The Interpretive Policy Analysis method therefore begins with observation (Freeman n.d.). Policy analysts research a policy issue to advise policy-makers on some decision relative to that issue (Yanow 2000). For Wagenaar (2015), interpretive approaches to political studies focus on meanings that shape actions and institutions and the ways in which they do so. Critical elements encompass political actions and institutions. However, interpretive analysis is situation-specific; hence, it does not entail general laws or policy contexts.

The Interpretive Policy Analysis method is a source of reflection rather than direction or prescription for policy-makers (Freeman n.d.). It assists policy actors to learn about what they do. The likely outcome of the methodology is renewed attention to process instead of a product of policy-making in any context. According to Freeman (n.d.), the method generates among policy-makers a second order of awareness of what they do and what they might do differently. The method is not primarily concerned with findings or outcomes. Its impact is felt in process, as the research is conducted, in interviews, conversations and communications with policy-makers and practitioners. Policy analysis has traditionally been undertaken in advance of legislative or other policy decision or acts. However, it has also been extended to evaluating policies after they have been developed and to the evaluation of implementation activities themselves (Yanow 2000).

Fischer, Miller and Sidney (2007) edited a handbook that utilised the Interpretive Policy Analysis method that highlights the evolution of the field, stages in policy-making, as well as the role of political advocacy and experiences in the processes. Freeman (n.d.) also attempted to explain the meaning and application of the Interpretive Policy Analysis method, while Yanow (2000) wrote widely about policy analysis as a research methodology in policy-making.

Phenomenological Research Method

According to waters (2016), Edmund Husserl is one of the early pioneers of the Phenomenological Research Method in the early 20th Century. It is a qualitative method that is essentially concerned with the description of a lived experience of a phenomenon.

The method is applied by asking respondents through interviews to relay full descriptions of their experiences such as memories, thoughts, feelings, and much more. Clarification of details on self-reports given by the respondents is also made by asking follow-up questions for further description of the details.

Mallon and Webb (2006) applied the Phenomenological Research Method to evaluate 25 game players' reported experiences and framed criteria by which the players judged those games. Results from the study yielded prescriptions on good narratives to assist game designers. However, it is essential that an analytic, descriptive framework of traditional narrative elements in games be established for designers to consider prescriptions for good narratives based on them (Mallon and Webb 2006).

Interview Methodology

Interview Methodology comprises several methods used by researchers to ask participants a series of questions in order to gain knowledge. Described in the subsections that ensue are the three methods that encompass Interview Methodology.

Active Interview

The Active Interview method is a form of interpretive practice involving the respondent and interviewer as they articulate ongoing interpretive structures, resources, and orientations with what Garfinkel (1967) calls "practical reasoning". The method considers the interviewer and the respondent as equal partners in constructing meaning around an interview event. Here, the interview subject is not objectified and constructed as a passive individual; rather, the Active Interview method emphasizes the interaction as significant (Holstein & Gubrium 2004).

The method is designed in such a way that a researcher can tell his/her respondent what the study is about and convince the respondent of its utility. This method can be applied when a project is centered on the quality of care and quality of life of nursing home residents, for example.

Life Story Interview

The Life Story Interview method is a qualitative approach for gathering information on a person's entire life. The method can be used in an interdisciplinary study to understand single lives in detail, how an individual plays various roles in society, and how individuals' lives interact as a whole. It is transferable across disciplines and from one researcher to another (Dan 2008; Robert 1998 and 2002).

The application of the Life Story Interview method requires a chronological path of the interview: i.e. from the subject's childhood to the present. The method usually ends up yielding a short autobiography and the finished product is a first-person narrative (Dan 2008; Robert 1998 and 2002).

The Life Story Interview method has been employed by many researchers to get narratives from individuals and to understand human society. It was first used to understand the ways of life of Native Americans. It was later used to interview criminals and prostitutes in Chicago, and it was also used to explore how the historical moment influences lives: for example, studies of Martin Luther King and Mahatma Gandhi conducted by Erik Erikson (1958 and 1969).

Long Interview

How do social actors define their experience? What does "home" mean to the elderly? What is "innovation" for management? Qualitative methods have the unique power to answer such questions by giving the investigator a penetrating glimpse into the minds and lives of their respondents. The Long Interview method focuses on one of the most powerful and efficient variants of these methods: i.e. the intensive interview – a sharply focused and rapid process that seeks to diminish the indeterminacy and redundancy that attends more unstructured research processes. In his thorough and concise presentation, McCracken (1988) presents the special strengths and advantages of this most useful and important qualitative research technique and presents the necessary tools that enable the researcher to take full advantage of this method.

The Long Interview method provides clear and comprehensive coverage of the processes and issues involved in intensive interviewing. Key issues in qualitative methodology in general and the Long Interview in particular are discussed. The four steps of the Long Interview process are carefully elaborated ways to maintain and judge the quality of qualitative work are presented, and strategies for writing up results are suggested. Included are appendices designed to simplify research design, preparation, and training such as a sample questionnaire for biographical data, standard ethics protocol, and a list of budget considerations. These appendices are combined with a discussion of key theoretical and methodological issues in qualitative research in general to provide both researchers and their students with an invaluable reference manual for their research toolkit (McCracken 1988).

Narrative Methodology

Narrative Methodology entails interpretive storytelling methods. The object of a study becomes the story which focuses on how groups or individuals make sense of actions and events in their lives. Narrative inquiry contests the thinking behind quantitative methods and questions the idea of "objective" data (Boje 2001). Illustrated in the following subsections are the four strands of Narrative Methodology.

Narrative Analysis

The Narrative Analysis method, according to Earthy and Cronin (2008), refers to the interrogation of data basically aimed at understanding why and how people in society talk about their lives as a series of stories or a single story. It is a process of gaining additional understanding of societal environment and the (re)construction or production of data (Earthy and Cronin 2008; Gilbert, 2008).

Narrative Analysis has been used in the study of education, organizational behavior, cognitive science, sociology, and knowledge theory, among others. It uses techniques which rely primarily on oral representation, visual representation, or documentation of human life (Boje 2001).

Narrative Approach to Organizational Studies

From a broader perspective, the Narrative Approach to Organizational Studies method utilizes organizational storytelling which conceptualizes strategy, management and organizational studies. It could also be seen, on the one hand, as an intentional instrument used to conduct research on business-oriented individuals while, on the other hand, it is a process of interpreting, as well as understanding organizational life. This method is therefore used mainly to reconstruct the organizational structure of a study through the utilization of the storytelling approach. As a result, it has emerged as a major tool for researchers in the fields of sociology, management, public administration, education, political science, and anthropology (Czarniawska 1997).

Narrative Methods for the Human Sciences

According to Riessman (2008), Narrative Methods for the Human Sciences set out three levels of inquiry and analysis in narrative research. These include (1) stories told by research participants, (2) interpretive accounts by investigators (narrative of narrative), and (3) readers' reconstructions (narrative of narrative of narrative). These levels broadly correspond to the three stages of (1) fieldwork, (2) analysis, and (3) write up. Riessman (2008) also delineates the following four main methodological approaches which cut across different types of narrative research:

1. *Thematic Analysis:* This is a situation where content is the exclusive focus (minimal focus on how the narrative is spoken or written). This form of analysis is close to Grounded Theory but keeps the story intact and often uses prior theoretical concepts. Thematic meanings and understanding the 'point' of the narrative are emphasised over language and form. Narratives are often situated in their macro context while the local context is neglected.

2. *Structural Analysis:* In addition to analysing content, structural approaches pay attention to narrative form and attempt to draw out the underlying meanings inherent in communicative acts. Structure can refer to genre, a larger storyline, or linguistic form, and often entails great attention to details of speech in order to understand how the narrative is composed. This focus on how content is organised can generate insights beyond what is simply 'said' in a narrative.
3. *Dialogic/Performance Analysis:* Here, questions around who narrates, when, and why, come to play. Seeing narrative as dialogically produced and performed, dialogic/performance analysis views stories as social artefacts which say as much about society/culture as they do about a person/group. This analytic approach is a hybrid of different traditions that emphasize the interactional nature of social reality.
4. *Visual Narrative Analysis*: This approach integrates words and images (photos, paintings, video, collage, etc.) in examining how individual and collective identities are composed and performed visually. Riessman (2008) suggests that three aspects for analysis need to be incorporated into visual narrative analysis: (a) the story of the production of the image, (b) the image itself, and (c) how it can be read. Each of these aspects implies different attitudes towards epistemological assumptions about interviewing techniques, the role of the transcript, validation, and positionality.

Quantitative Narrative Analysis

"Words are beautiful: Why turn them into numbers?" This is a question asked byan audience member after a researcher madehis presentation on the Quantitative Narrative Analysis method. In search of actors in the study of social protest and violence, Franzosi explored new methodological approaches with emphasis on social actors rather than variables. This approach involves taking stories of conflict from mostly newspaper articles and turning the words into numbers (Franzosi 1984, 1989 and 2004). The approach allows researchers to structure information contained in narrative texts in such a way that makes it possible for statistical analysis (Franzosi 2015).

The Quantitative Narrative Analysis method exploits the invariant (unchanging) linguistic structural properties of narrative which includes the sequential order of narrative clauses and their simple linguistic structure of Subject-Verb-Object (henceforth, SVO). In a narrative, Subjects are conceptualized as social actors, Verbs are social actions, and Objects are either social actors or physical objects.

The characteristics of both Subject and Object, such as the name, organization, or type of actor, and the contexts of action, such as time and space, or reason and outcome are also attributes that each SVO element can have. These attributes of an SVO element provide an invariant structure of narrative that is also known as "story grammar."

Reflexive Research Methodology

Reflexive Research Methodology simply means "an insight of actors in their social or contextual consciousness about the difference between strategic action and systemic results" (Alvesson and Skoldburg 2000). The methodology involves delineating the all-round relation between cause and effect. It is the act of 'self-reference' where investigation or examination of a study has a return effect or dictates "the entity instigating the action or examination." The individuals shape their collective lifestyles. Alvesson and Skoldburg (2000) assert that this form of research methodology plays a significant role in the practice of research, process and outcomes of research, and mutual interaction between the individual and objective of study throughout the research process. They add that this form of research entails a "subjective process of self-consciousness inquiry and the study of social behavior with reference to theories about social relationships" (Alvesson and Skoldburg 2000). This is done through reflexive research and systematic self-observation briefly discussed in the subsections that follow.

Reflexive Research

The Reflexive Research method focuses on the process of reflection, which takes itself as the object; in the most basic sense, it refers to reflecting on oneself as the object of provocative, unrelenting thought and contemplation. Reflexivity makes a claim to self-reference (Davies 1998). According to Myerhoff and Ruby, reflexivity generates "heightened awareness and vertigo, the creative intensity of a possibility that loosens us from habit and custom and turns back to contemplate ourselves" (Myerhoff and Ruby 1982). As a term, reflexivity is ambiguous, poorly articulated, with scant substantial research evidence to back it up, and it is used as a passé part of a tool for referring to auto-critical thought and works. According to Ross, reflexivity presents "a concern with images and representations, the fluid and constructed nature of meaning, and whether one can really get beyond representations to an ultimate truth" (Ross 2004). The looking glass metaphor has been used in relation to reflexivity: one may view reflexivity as an inversion rather than a direct reflection of self, like in the magic world of Alice in Wonderland (Herzfeld 1987). It is multidimensional and takes multiple points of view. Reflexivity can be individual or collective, private or public, implicit or explicit, partial or total (Babcock 1980). Therefore, the Reflexive Research method is an approach that does not leave the subject lost in its own concerns; it pulls one toward the other and away from isolated attentiveness toward oneself. The method requires subject and object, breaking the thrall of self-concern by its very drive towards self-knowledge and inevitably considers a surrounding world of events, people, and places (Myerhoff and Ruby 1982).

In a much more popular jargon, reflexivity refers to self-critique, meta-textualization, meta-narrative (Nazaruk 2011), which means that the Reflexive Research method is best used when a researcher is doing a self-critique of a research work. The method is applied when there is awareness that the researcher and the object of study affect each other mutually and continually throughout the research process (Alvesson and Skoldburg 2000). It is like describing the visual experience of standing between two mirrors where you will see an infinite reproduction of your image.

Considering the effectiveness of the Reflexive Research method by some researchers, it can be used to conduct and process data collection. Researchers can use it to reinterpret and revise their methodological positions to consider such issues as ethics, power relations, or use of language (Alvesson and Skoldburg 2000).

One example of a work that has employed the Reflexive Research method is that of Nazaruk (2011) who provided a narrative of Pirandello's play of 1921. In this play, the actors seek a narrator for their plight to meta-textualize their existence: the narrator stands outside a text that begs for an author – the image of the narrator is redoubled, the narrator outside the texts reflects on the role of the author inside the text, his mirrored image.

Another example is that of Norman Rockwell, a popular artist, who developed an image of himself by painting the *Saturday Post* cover of the magazine: the cover of the magazine shows him painting the cover through an emboîtement of sorts, in which the image is seized and transformed inside another image, to tell a different contingent story. Such examples of self-referential self-critiques through images within images are now quite a common practice in books, films, and other media (Nazaruk 2011).

Another example can be found in the work of MacRae (2007) in which he used the Reflexive Research method to demonstrate the initial subjective position. He used it to understand various roles in the field and also to recognize the significance of place or purpose in the field and when working through emotions and closeness

Systematic Self-observation

The Systematic Self-observation method is a valuable approach used by social scientists to gather information about those social actions that are hidden, restricted, or subjective. The advantage of using self-observation over other research methods such as interviewing for these types of actions is that the observed is treated as the observer in Systematic Self-observation. This is the only way one can successfully measure thoughts, emotions, and other attributes that are not always openly displayed (Rodriguez and Ryave 2001).

Rodriguez & Ryave (2002) provide a practical explanation and instruction to conduct a systematic self-observation study. They include case studies of four aspects of hidden or elusive everyday social actions: lying, telling secrets, withholding compliments, and feeling envy.

Symbolism Research Methodology

Symbolism Research Methodology is a compilation of methods that use symbols (i.e. attributes used as conventional representations of objects, functions, or processes) to represent ideas or qualities. The focus of these approaches is on the symbolic meaning attributed to natural objects or facts. The three methods that have been birthed in this endeavor are briefly presented in the ensuing subsections.

Organizational Symbolism

The term "organizational symbolism" holds a variety of meanings and interpretations within the organizational community. The term refers to those aspects of an organization (business, universities, etc.) that its members use to reveal or make comprehensible the unconscious feelings, images, and values that are inherent in that organization (Dandridge, Mitroff and Joyce 1980:77). According to Dandridge, Mitroff and Joyce, organizational symbolism can be broadly groupedinto three categories, namely (1) verbal, (2) action, and (3) material symbols. Verbal symbols include storytelling, myths, creeds, jokes, rumors, legends, slogans, and names. Action symbols may include ritualistic special acts (repeating/nonrepeating) parties, breaks, starting the day, rites of passageand meals, while material status or object symbols include company products, logos, awards, company badges, pins, and flags (1980:79). There isalso a varying function of symbolism for an organization. The Organizational Symbolism method is therefore used to describe, control, maintain, and sustain organizational goals. The phrase, "a picture is worth a thousand words," is analogous to the function a symbol can serve for description (Benzies and Allen 2001:544).

The use of the Organizational Symbolism method can be diverse and based on various subjects and issues in organizational discourse. Examples include the function of jokes for tension reduction, the impact of rites of passage (orientation programs, separations, etc.), and guiding acceptable patterns of change. Another example could be a study of the extent to which members experience the logo as expressing central characteristics of an organization (Dandridge, Mitroff and Joyce 1980:80)

Ornstein (1986) designed a laboratory study to examine the meanings connoted by various organizational symbols and the influence of those symbols on individuals' perceptions of the psychological climate of fictitious organizations. Also, Kuumba and Ajanaku (1998), in their study titled "Dreadlocks: The Hair Aesthetics of Cultural Resistance and Collective Identity Formation" examine cultural issues and identities that hair precipitate.

Operational Symbolism

The Operational Symbolism method refers to the use of diagrams, numbers, letters, abbreviations, color, or any combination of these, to identify and distinguish a particular group, military unit, activity, or installation. These symbols are used on operational graphics, situation maps, and overlays. As an approach in communication research, operational symbolisms are useful when they are clear, concise, standardized, and uniform. Operational symbols are used on operational graphics, situation maps, and overlays (Edwan 2009).

Operational symbolisms are graphic representations of units, installations, equipment, control measures, and other elements relevant to groups, individuals, or military organizations. Research in the field of Military and Arms Studies utilizing the Operational Symbolism method employ a form of military shorthand which is used in the context of a map, such as a situation map, to describe the disposition of units on that map. Works that have used the method include Edwan's "Symbolic Interpretation of the Lines of Effort through the Theory of Strategic Ambiguity" (2009) and Vego's "The Problem of Common Terminology" (2006), both of which utilized the Operational Symbolism method to study United States army operations.

Sensitizing Concepts

The Sensitizing Concepts method is drawn from a tentative analytical frame, as the sensitization of concepts is said to reflect current theoretical ideas. The research method is widely used in the fields of sociology, anthropology, and healthcare (Bowen 2006). Some researchers merge Grounded Theory with sensitizing concepts in their research. According to Bowen (2006), Grounded Theory is an approach to qualitative research in which sensitization is one of the major approaches. Researchers in sociology now aim to view sensitizing concepts as interpretive devices and as a starting point for qualitative research (Glaser 1978; Padgett 2004). The approach draws attention to essential features of social interaction as well as providing guidelines for research in precise settings. Blaikie (2000) argues that any research that is basically concerned with the generation of theory may require sensitizing concepts without any hypotheses. It must be noted that sensitizing concepts can be improved, refined. and tested (Blumer 1954). Although many researchers are using Grounded Theory not necessarily to improve, refine, and test sensitizing concepts, the concepts may be simply used to lay the foundation for the analysis of data. Furthermore, a researcher might also employ sensitizing concepts in examining substantive codes with an analysis developing thematic categories from such data (Blumer 1954).

It is germane to bear in mind that sensitizing concepts may alert a researcher to some other important facets of research situations. They may also direct attention away from another germane aspect, as asserted by Gilgun (2002).

The method has been used to study issues of race, identities, multiculturalism, cultural appropriation, group behaviour, and linguistic tendencies, among others. For example, Bowen (2006) demonstrates the application of sensitizing concepts in a study of community-based antipoverty projects in Jamaica. It was an exploratory qualitative project which was supported by the Social Investment Fund of Jamaica. The study later generated a substantive-formal theory of stakeholder collaboration.

Miscellaneous Approaches

Miscellaneous Approaches are composed of different kinds of methods that could not be subsumed into the preceding methodological categories. These methods are discussed separately in the subsections that follow.

Calendar and Time Diary Life Course Research Methods

These qualitative research methods, according to Farral and Weller (2012), are employed to instigate sequential reportage of events that respondents undertake over a period of time. They also are research processes which allow a researcher to collect additional important information relating to the activity and the nature of the place where the activity occurred (Farral and Weller 2012).

Although these methods are commonly used during data collection, since they share a similar technique, which is the collection of timeline data, there exists a slight difference (Stafford 2009). While the diaries are specifically used to collect 24-hour timeline data, calendar, also called event history calendar, is used to collect data on events over a longer period of time (Stafford 2009). Therefore, diaries cover immediate or daily actions which are generally out of the scope of the calendar method. It must be noted that both methods (Diary and Calendar) complement the shortcomings of each other.

These methods of data collection are commonly used in the field of psychology. This is because psychology concerns itself basically with life and life events. "Thus, diaries are designed to capture the "little experiences of everyday life that fill most of our working time and occupy the vast majority of our conscious attention" (Bolger, Davis and Rafaeli 2003:579). It is suggested that one of the fundamental benefits of these methods is that they permit a psychology researcher to "examine reported events and experiences in their natural, spontaneous context, and providing information complementary to that obtainable by more traditional design" (Bolger, Davis and Rafaeli 2003:579).

These methods are mostly used in the collection of sociological data. The methods provide diaries in the field of psychology with a powerful set of studying various human phenomena, including personality processes. An example of the utility of these methods can be seen in the work of Weller (2012) who used the Calendar and Time Diary Life Course Research Methods in conducting life course research.

Doing Media Research

Doing Media Research is a multidisciplinary method that focuses on the media and their role in society. Media have attracted much research attention because they are an important agent of socialization and they are located at the centre of both local and international power relations. The perversity of the media makes media researchers rely on the methods of other fields such as anthropology, sociology, psychology, computer science, and other disciplines, as well as on home-grown methods (Priest 2009; Wimmer and Dominick 2013). Media research focuses on the technology of media, the content of media, the audience of media, the interaction between or among these aspects, and their implications for different aspects of societal life. Media technologies include the traditional media of print (newspapers, magazines, etc.) and broadcast (television and radio), and the new computer-based media of the Internet and other adjunct technologies such as Web

2.0 and social media. Media contents include text, talk, signs and symbols used to represent reality. Also, media audiences are the passive, active, and interactive receivers of the diverse media messages.

The multidisciplinary nature of media research endows it with an array of research methods used in many other research fields. Priest (2009) highlights how media research accommodates both qualitative and quantitative research approaches. In the quantitative approach, media research prominently uses surveys, experiments, and quantitative content analysis. In the qualitative approach, it uses methods such as participant observation, interviews, focus groups, qualitative content analysis, and discourse analysis, among many others. New and diverse methods of big data analytics are also emerging alongside the conventional methods for new media research (Priest 2009; Wimmer and Dominick 2013).

Media scholars have utilized this array of methods to study different aspects of the human society as mediated and affected by the media. For example, Okunna (1996) used content analysis and focus groups to examine whether the portrayal of women in Nigerian home video films is a form of empowerment or subjugation. Lin, Hsu, Chen and Fang (2017) utilized factor analysis, a quantitative method, to study the gratifications for social word-of-mouth spread via mobile social networking sites. Also, Çetin, Wai, Altay and Bushman employed the method to demonstrate that "the commonly held perception that gifted children can make it on their own or are insulated from negative effects is not always true as shown by this study" (2016:284). Furthermore, Dekker and Scholten (2017) combined both qualitative and quantitative framing analyses to establish how media representations of Dutch immigration policy issues affect the policy-making process.

Employing Qualitative Methods in the Private Sector

This qualitative method uses Grounded Theory in analyzing and interpreting data. Fisher and Kalbaugh (2012) emphasize that Grounded Theory is the best research method to use in the study of the private sector in order to specifically analyze and interpret data derived from it.

The method has been used extensively in the study of health care service delivery, human resource management, advertising, quality control analysis, investigating employee participation practices in the *private sector, and leadership styles in organizations, among others. An e*xample of a study that effectively used the method is that of Fisher and Kalbaugh titled "United States Private-Sector Physicians and Pharmaceutical Contract Research: A Qualitative Study" (2012). The study combines observation and semi-structured interview tools.

Linking Qualitative Data

In light of contemporary theoretical and methodological advances, the Linking Qualitative Data method is used to delineate the ways in which substantive problems and research issues can be tackled effectively through the inter-relationship of quantitative and qualitative data. It also involves a discussion of multi-method research which is critical of the naive assumption that using several different methods necessarily ensures the validity of research findings. This is one of the most common forms of methodological interrelations, a frequent combination being participant observation and ethnographic interviews (Nigel et al. 2011). Cicourel (1981) observes that qualitative researchers seldom acknowledge their limited capacity for processing the rich detail of their materials. The danger is that of reifying the data, attributing excessive significance to limited segments of data, or drawing on unacknowledged bits of information from other sources of knowledge than the data at hand to the reader (Cicourel 1981 in Nigel et al. 2011); hence, the need for linking data.

Linking qualitative data occurs in academic research but also increasingly in applied research (Nigel et al. 2011). Zelditch (1962, in Nigel et al. 2011) suggested that the need to interrelate data is actually inherent in field methodology, because a field study is not a single method gathering a single kind of information. In particular, the use of informants in relation to observational work is imperative for investigating complex structures. An example of a research project that utilized the Linking Qualitative Data method is that of the many in-house evaluation studies conducted to determine the functioning of welfare institutions such as old people's homes, juvenile delinquency treatment projects, and "therapeutic communities" in mental health settings by Nigel et al. (2011).

Microcomputer Applications in Qualitative Research

Microcomputer hardware and software can play a useful role in qualitative research, but only if the limitations of the technology especially, its potentially negative or constraining impact is kept in mind throughout (Pfaffenberger 1988; Leo et al. 1992).Qualitative research often requires the analysis of large quantities of unstructured data. Research questions are addressed using data in the forms of interviews, observations, field notes, journals, and video and audio tapes. In order to deal with this type of information, qualitative researchers had to rely on paper, index cards, markers, hole punchers, scissors, and tapes. However, in contemporary research, computers are aiding the process. The most common software tool supporting qualitative research is the word processor, especially

Microsoft Office (Thomas and Lyn 1992).The nature of computer software programs, however, tends to be highly structured. This may pose a problem to the qualitative researcher trying to fit unstructured data into a highly structured computer environment. A solution to this problem may exist in the form of a uniquely designed text analysis program known as Metamorph. This program can manipulate raw data without imposing the classical, computerized logic (Thomas and Lyn 1992; Leo et al, 1992). Metamorph is a computer software program designed to work with large quantities of unstructured text.

Typically, the Microcomputer Applications in Qualitative Research method is used to quickly scan documents, manuals, and unstructured records to find information. As an example, Metamorph is used by attorneys as they look for documented support in legal cases. By historically retracing the information searching process, we can see the benefits of the Metamorph technology (Leo et al., 1992). It is currently being used in many fields and areas of inquiry such as (a) medicine (e.g., cancer and AIDS databases), (b) air mishap analysis, (c) law, (d) Bible study, and (e) government contract and procurement tracking (Leo et al.1992).

Geographic Information System (GIS)

Geographic Information Systems (henceforth, GIS) was originally a research area in geography using quantitative analysis until very recently when it was extended to other areas of study in the social domain and equally incorporated qualitative information. It is a digital technology that integrates hardware and software to analyze, store, and map spatial data. According to Verd and Porcel (2012), GIS can be defined as a set of methods, software and technologies developed for the storage, analysis and mapping of geographic information which is used in the study of socio-spatial phenomena. Thus, it integrates social and territorial information in quantitative research. As a qualitative analytical tool, the GIS method is a way of knowing and experiencing places alongside the numeric summative attributes of places (Burns 2012). Jung and Elwood (2009) state that the GIS method is used to do three things: (1) interpret qualitative data cartographically, (2) connect external qualitative data artefacts to GIS-based objects through hyperlinks, and (3) modify existing technologies on the software level to quickly handle qualitative data. Thus, the method is important because it connects socio-spatial processes that encompass several domains of social sciences (Verd and Porcel 2012).

GIS integrates software analytic processes with practical experiences (empirical evidence) in research. It is very useful to social workers by making clearer the environmental context of their clients.The relevance of this research method lies in the fact that space is a salient but implicit factor in sociological investigations where social activities are situated. For example, Verd and Porcel (2012) used the computer-aided qualitative data analysis software (CAQDAS) ATLAS.ti by integrating GIS and assessing their role in the management and coding of socio-spatial information within the framework of a sociological study on urban transformation in the city of Barcelona, Spain. They applied a multi-method design with a strong ethnographic character that utilizes a wide use of socio-spatial data. They also considered the role played by geocoding (the demographic characterization) geo-referencing, and the implications for using qualitative GIS in urban sociology and in sociological research in general. In addition, they employed the field notes from their observations: in-depth interviews with key actors, urban documents and plans, photographs, press releases, and documents of formal communication between the actors. This information was managed and analyzed using ATLAS.ti version 6.0, which is a qualitative analytical program.

Qualitative Media Analysis

The main premise of the Qualitative Media Analysis method is the study of documents, particularly their contents. Documents are studied to understand culture, as they are conceptualized as the process and the array of objects, symbols, and meanings that make up social reality shared by members of a society. For research purposes, a large part of culture is perceived to consist of documents. A *document* is therefore defined as any symbolic representation that can be recorded or retrieved for analysis (Altheide 1996).

The method is used in both basic and action research, but more inclined toward journalism and communication related studies. Examples of tools used in studies employing the Qualitative Media Analysis method includenews articles,books, television shows, films, magazines, newspapers (print and electronic), and social media (Altheide 1996).

Team Research

Team research is an activity that fits the definition of a specific type of cooperative learning strategy ideally suited for students working together on authentic, ill-structured investigations. Cohen (1994) describes three main features of this cooperative learning strategy as follows: (1) research teams are small enough so that everyone can participate; (2) a team is expected to accomplish an investigation without direct immediate supervision of the facilitator; and (3) the assignment is a group task requiring "resources (information, knowledge, empirical problem-solving strategies, materials, and skills) that no single individual possesses [or] is likely to solve the problem or accomplish the task objectives without at least some input from others" (1994:3-8). This type of learning strategy is important because it increases academic achievement by providing and receiving elaborate explanations, help, feedback as well as receiving the right kind of help from peers (Webb 1992; Johnson and Johnson 1996; Cohen 1994:8; Webb 1991). It also promotes equity because various individuals in the group develop an appreciation for a diversity of viewpoints through equal two-way communications and willingness of each team member to listen and speak (Johnson and Johnson 1989; Cohen 1991). It also helps members to manage choices during an investigation through the productive use of the choices offered by designers than members working independently (Carrier and Sales 1987).

The Team Research method thus involves authentic, semi-structured investigations in which the instructions provided for the tasks are neither too constraining nor too open-ended. On the one hand, assigning students to specific team roles or providing detailed discussion-scripts can limit the amount of investigation-related discussion (Salomon and Globerson, 1989). On the other hand, providing no guidance to team members may lead to inequities in interaction within the group, which in turn can lead to differentiated learning outcomes. Therefore, there are different ways of how team research is applied. To begin with, task instructions that maximize investigation must be developed. According to Smith, Johnson and Johnson (1981) and Cohen, Lotan and Leechor (1989), there are two approaches used to do this. The first approach uses controversy to stimulate team research, in which two-person pairs prepare opposing sides of a debate. After the preparation, the opposing sides present their cases to each other and then the pairs switch their positions after the presentations are completed. Using the information provided during the debate, each pair argues the opposing position. Finally, the four-person team reaches a consensus on which members write a report. The second approach involves organizing the team members to work on semi-structured problems through taking turns as a facilitator enc ourages the group members to think and talk together. This approach can lead to an increase in investigation-related, peer interactions and higher learning outcomes. The other way team research is applied is through ensuring equity in student interaction by creating activities that lessen status differences (Cohen 1994:24-25).

An example on how team research has been applied can be seen in the study by Smith, Johnson and Johnson (1981) in which they used controversy to stimulate team research. In this study, they organized students in such a way that they worked in four-person teams. Within the team, two-person pairs prepared opposing sides of a debate concerning the proposed reintroduction of wolves into Minnesota. After the preparation period, the opposing sides presented their cases to each other. After the presentations were completed, the pairs switched their positions. Using the information provided during the debate, each pair argued the opposing position. Finally, the four-person team reached a consensus and wrote a report. This helped them generate a deeper and detailed conceptual understanding.

Social Life Research

The Social Life Research method builds on the ground-breaking works of Michael Young, sociologist and social entrepreneur who established the Institute of Community Studies in 1954 to bring social research to post-war urban planning; and Peter Hall, one of the world's most respected and widely-published thinkers on urban planning and former Senior Research Fellow at the Young Foundation (see Earthy and Cronin 2008; Gilbert 2008).

The method enables a researcher to provide an understanding about how people's day-to-day experiences of local places is shaped by the built environment (housing, public spaces, parks, and local high streets) and how change, through regeneration, new development or small improvements to public spaces, affects the social fabric, opportunities and wellbeing of local areas. These insights are brought to light through the process of planning, designing and managing places by working with communities, built-environment professionals, public agencies, and governments (see Earthy and Cronin 2008; Gilbert 2008).

Writing-up Qualitative Research

The Writing-up Qualitative Research method is described as an unfolding approach which occurs in a natural setting that enables a researcher to develop a level of detail from high involvement in the actual experiences (Williams 2011:65; Creswell 1994 and 2003). The method responds to questions that require textual data. This type of research method aims at discovering the underlying motives and desires of individuals or groups using in-depth interviews for the purpose (Kothari 2004:18). It is also concerned with the subjective assessment of attitudes, opinions, and behaviors. Therefore, research in such a situation is a function of a researcher's insights and impressions.

The method is applied through the purposeful use of describing, explaining, and interpreting collected data (Williams 2011:65). It is conducted within a poststructuralist paradigm and combines five techniques: (1) case study, (2) ethnographic study, (3) phenomenological study, (4) Grounded Theory study, and (5) content analysis. These five techniques are representative of research that is built upon inductive reasoning and associated methodologies.

Creswell (2003) describes how these methods meet different needs. For instance, case studies and Grounded Theory research explore processes, activities, and events, while ethnographic research analyzes broad cultural-sharing behaviors of individuals or groups. Case studies as well as phenomenology can be used to study individuals. Content analysis review *forms of human communication*, including books, journals, and films, as well as other sources in order to identify patterns, themes, or biases. The Writing-up Qualitative Research method builds its premises on inductive, rather than deductive, reasoning. It is the observational elements which pose questions that the researcher attempts to explain.

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