

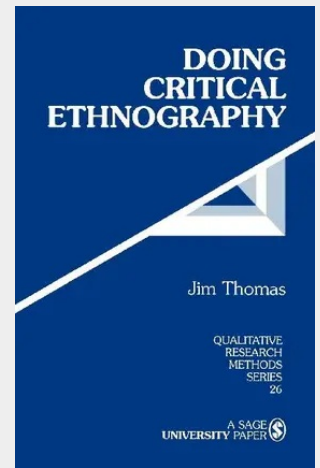
## Doing Critical Ethnography

"The book offers communication researchers some of the best recent work on qualitative inquiry in the human disciplines. Published by Sage, the leading publisher of qualitative research in the social sciences today. Jim Thomas's method, well displayed in illustrations drawn from his emancipatory work in prisons, has important connections to the participatory action (Friere) and critical theory traditions. This work brings the communication scholar up-to-date on where qualitative methods are in current sociological and educational discourse." --Norman K. Denzin in Journal of Communication

If a researcher's responsibility entails the righting of social wrongs and producing valid research results, how is it possible to juxtapose these two goals? Representing the marriage of two traditions in social science, critical theory and qualitative research, *Doing Critical Ethnography* applies a critical worldview to the conventional logic of cultural inquiry. This innovative volume does not oppose conventional ethnography; rather, it offers a style of thinking about the direct relationship between knowledge, society, and political action. The author defines the rules and guidelines for a praxis-oriented ethnographic tradition, one both ideologically engaged and scientifically valid. He also outlines the various types of critical ethnography and explains the tenets of each and how research can be carried out under these frameworks. This challenging volume will be useful to students and professionals in qualitative research in social theory, and critical studies.

In this volume, Thomas unites two traditions in social science - critical theory and qualitative research - in an attempt to apply a critical world view to the conventional logic of cultural inquiry. Rather than standing in opposition to traditional ethnography, it offers a style of considering the direct relationship between knowledge, society and political action.

Thomas addresses the question: if the duty of the researcher entails the righting of social wrongs as well as producing valid research results, how is it possible to juxtapose the two goals? He defines the rules and guidelines for a praxis-oriented ethnographic tradition, one both ideologically engaged and scientifically valid. In addition, he outlines the various types of critical ethnography, explaining the tenets of each and how research can be carried out under these frameworks.



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