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|  | **Positivism** | **Interpretive** | **Critical** | **Native Science** |
| **Aim** | Describe the world as it is, predict how it will be, and control it. Discover facts of social, economic, political, natural life. - “**Cartesian**”- Rene Descartes- categorical- established the framework for the scientific method’s guiding principles: never accept anything unless you can prove it, divide everything into the smallest parts possible, place your thoughts in order/sequence, make reviews general to be sure nothing is omitted. | Mutual understanding. Reveal shared (observed and observers) meanings of texts or artifacts; values are local rather than universal. | Human freedom, equity – to show what is wrong with the world as it is and help improve it. Reveal facts and show how those facts oppress or severely limit the freedom/equality of members of some groups. Critical understanding of hegemony, domination, and exploitation with the goal of overcoming them. | Interdependence.  To not be categorized and isolated or studied as separate from the whole of our existence.  Does not attempt to categorize science as a separate action or create laws for research.  --Gregory Cajete |
| **Questions** | How can we cause a given effect? Focused on means.  What is the causal structure of world? – looks at data against which statements are to be tested. | What are multiple meanings of the same ‘text.’ Multiple explanatory perspectives are necessary within a single interpretation, which invoke norms, reason, and meanings. What is subjects’ view of world? – what one says is “real” | Focused on ends.  Is an effect morally or politically desirable?  How do subjects view the world? How views are ideologically and socially constructed? (making them false) | Is nature not mathematical? What shapes consistently appear in patterns? Like the seeds in fruit? |
| **Object of Knowledge** | Relationships, events, nature – to understand cause/effect  Deductive reasoning: universals to individual, whole to parts | Hermeneutics  Study expressions of culture (‘meaning structures’)  Inductive reasoning: individual to general, parts to whole | Culture – Knowledge formed in interests, cannot know ‘facts’ separate from interests. | Seeing how all knowledge is contextualized by culture and world--- not human centric---humans are not the only source and measure of value |

**Social Science Paradigms**

**Social Science Paradigms (continued)**

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|  | **Positivism** | **Interpretive** | **Critical** | **Native Science** |
| **Subjects** | Are passive.  Facts are to fit: researcher explains participant, but they have no say whether the research fits them | Are creators of expressions of culture, have authority to be informants. | Are active, have authority to be informants. However, subjects can misunderstand their subjugation because they are mislead by the dominant ideology. Yet, only they can overcome their oppression through the struggle. | People create their lives—they are the expert of their own experience. |
| **Researcher** | Expert. | Interpreter. | Change facilitator, but researcher is not a savior. Researcher may or may not be viewed as ‘expert.’ | Community Member. |
| **Theories** | Enlightenment, Empiricism, Realism, Rationalism, Universalism | Postmodernism, Transcendentalism, Existentialism | Conflict Theory, Post-colonialism, Marxism, Feminisms | Chaos theory: butterfly effect—we can feel the wind created by the fluttering of butterfly wings on another continent. If the butterfly loop of chaos theory is true, then there is no new or created knowledge—only re-occurring. |
| **Praxis** | Separate from practice because action/practice (‘applied’) distorts findings and theories. | Not directly related to practice (action), but mutual understanding may bring a change in policy | Directly related to practice. Designed to serve the emancipatory interests of empowering the exploited. Not only analyzes oppression, but is intended to liberate. | Always applied. |