



From conception to coherence: The determination of correct research ‘posture’

De la conception à la cohérence: la détermination d’une posture de recherche correcte

Navindhra Naidoo *

Department of Emergency Medical Sciences, Cape Peninsula University of Technology, Bellville 7535, Cape Town, South Africa

Received 30 June 2011; revised 30 August 2011; accepted 5 October 2011
Available online 20 October 2011

KEYWORDS

Positivism;
Interpretivism;
Critical theory;
Inter-personal violence
prevention

Abstract (*First 300 words*) *Introduction (from conception to philosophy)*: The first article in this series provided a brief conceptual understanding of research. It postulated that the many ways of acquiring knowledge included tradition, authority, logical reasoning, experience, intuition, borrowing and the scientific method. Of these, the scientific method is the most sophisticated and reliable. It is this sophistication, in the form of research philosophy and methodological paradigms that is the object of this article. How data are collected and interpreted depends on how one conceives of the “world” and its knowledge constructs, as scientific inquiry is defined not at the level of the methodology but at the level of the paradigm. This paradigmatic framing of research activity and philosophical posturing of the researcher provides the external coherence prerequisite of scientific research.

Alternative research paradigms that determine ‘posture’: In seeking an epistemological position (how we come to know), one needs to also consider the ontological lens (world view) and methodological paradigm most befitting the aims and objectives of the study. To determine the appropriate “posture”¹, some factors against which the alternative inquiry paradigms may be compared include: the nature of the knowledge sought, ways in which knowledge is accumulated (and accommodated), quality criteria and ethics.² To demonstrate reflexivity and appropriateness of choice for a study, the paradigms positivism, interpretivism and critical theory are appraised against some of the factors

* Tel.: +27 021 953 8408; fax: +27 021 959 6190.
E-mail address: naidoon@cput.ac.za



mentioned above. Only fundamental dilemmas are discussed below. To contextualize the above paradigms and facilitate understanding, the topic of inter-personal violence prevention will be used as this is a global phenomenon burdening health care.³⁻⁵ To answer the research question: "What are the reciprocal meanings for inter-personal violence and emergency medicine?", the further question is: "What is the paradigm that will best inform the researcher's posture toward this question?"

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Abstract (300 premiers mots) *Introduction (de la conception à la philosophie)*: Le premier article de cette série a fourni une brève compréhension conceptuelle de la recherche. Il posait comme principe que les nombreuses manières d'acquérir des connaissances incluaient la tradition, l'autorité, le raisonnement logique, l'expérience, l'intuition, l'emprunt et la méthode scientifique. Parmi ces points, la méthode scientifique est la plus élaborée et la plus fiable. C'est cette sophistication, sous la forme de philosophie de la recherche et de paradigmes méthodologiques, qui fait l'objet de cet article. La façon dont les données sont collectées et interprétées dépend de la façon dont on conçoit le monde et la construction de ses connaissances, car la recherche scientifique ne se définit pas au niveau de la méthodologie mais au niveau du paradigme. Ce cadre paradigmatique des travaux de recherche et de la posture philosophique du chercheur fournit la condition préalable de la cohérence externe de la recherche scientifique.

Paradigmes de recherche alternatifs qui déterminent la «posture»: En recherchant un positionnement épistémologique (comment en sommes-nous venus à savoir), nous devons également considérer les points de vue ontologiques (vue du monde) et un paradigme méthodologique convenant le mieux aux buts et objectifs de l'étude. Afin de déterminer la «posture» appropriée, certains facteurs auxquels les paradigmes de la recherche peuvent être comparés sont notamment: la nature de la recherche de connaissances, les manières dont les connaissances sont accumulées (et reçues), les critères de qualité et l'éthique. Pour faire preuve de réflexivité et de justesse de choix quant à une étude, la théorie du positivisme, de l'interprétivisme et critique des paradigmes est évaluée par rapport à certains des facteurs susmentionnés. Seuls des dilemmes fondamentaux sont abordés ci-dessous. Pour mettre en contexte les paradigmes ci-dessus et faciliter la compréhension, le sujet de la prévention de la violence interpersonnelle sera utilisé car il s'agit d'un phénomène mondial affectant les soins de santé. Pour répondre à la question de recherche: «Quelles sont les significations réciproques de la violence interpersonnelle et de la médecine d'urgence?», la question qui se pose est la suivante: «Quel paradigme informera au mieux la posture du chercheur par rapport à cette question?»

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