

domination, suppression, and alienation. The researcher often begins with one of these issues as the focal point of the study. This research also assumes that the inquiry will proceed collaboratively so as to not further marginalize the participants as a result of the inquiry. In this sense, the participants may help design questions, collect data, analyze information, or reap the rewards of the research. Transformative research provides a voice for these participants, raising their consciousness or advocating an agenda for change to improve their lives. It becomes a united voice for reform and change.

This philosophical worldview focuses on the needs of groups and individuals in our society that may be marginalized or disenfranchised. Therefore, theoretical perspectives may be integrated with the philosophical assumptions that construct a picture of the issues being examined, the people to be studied, and the changes that are needed: such as feminist perspectives, racialized discourses, critical theory, queer theory, and disability theory—theoretical lens to be discussed more in Chapter 3.

Although these are diverse groups and my explanations here are generalizations, it is helpful to view the summary by Mertens (2010) of key features of the transformative worldview or paradigm:

- It places central importance on the study of lives and experiences of diverse groups that have traditionally been marginalized. Of special interest for these diverse groups is how their lives have been constrained by oppressors and the strategies that they use to resist, challenge, and subvert these constraints.
- In studying these diverse groups, the research focuses on inequities based on gender, race, ethnicity, disability, sexual orientation, and socioeconomic class that result in asymmetric power relationships.
- The research in the transformative worldview links political and social action to these inequities.
- Transformative research uses a program theory of beliefs about how a program works and why the problems of oppression, domination, and power relationships exist.

The Pragmatic Worldview

Another position about worldviews comes from the pragmatists. Pragmatism derives from the work of Peirce, James, Mead, and Dewey (Cherryholmes, 1992). Other writers include Murphy (1990), Patton (1990), and Rorty (1990). There are many forms of this philosophy, but for many, pragmatism as a worldview arises out of actions, situations, and consequences rather than antecedent conditions (as in postpositivism). There is a concern with applications—what works—and solutions to problems (Patton, 1990). Instead of focusing on methods, researchers emphasize the research problem and use all approaches available to understand the problem (see Rossmun & Wilson, 1985). As a philosophical underpinning

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