
Preface

The Margins of Discourse: Reflexivity and Humanity

Received 24 November 2023

Available online 19 December 2023

Reflexivity and self-reflexivity, and the variety of their modes surged in their importance to sociology with the work of Harold Garfinkel (1967). Ethnomethodology was certainly one line of influence on actor network theory and, as Latour (1988) and Woolgar (1988) reflected, the potentially endless vertigo of reflexivity is always subject to ultimately arbitrary decisions that ground the forest of rules and ways of life that constitute both science and culture (Linstead, 2002). Whilst positivism sought to establish objectivity as the guarantor of the “truth” of science, qualitative approaches drawing *inter alia* on phenomenology and social constructionism led some researchers to the pursuit of reflexivity as a corresponding guarantor concept for the “truth” of narrative knowledge (Linstead, 1993). Discourse and conversation became the prime media for analysis, despite the wide variety of approaches that

On The Margins Of Discourse

Michael Hoelscher



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