**The 'Social Justice Turn' in Qualitative Research: Capitalism, technology and the sublime powers of the '*is*'.**

Dr Kevin J. Flint

Reader in Education
Nottingham Trent University
Clifton Lane
Nottingham
NG118NS
Email:  kevin.flint@ntu.ac.uk

**Abstract**

At issue in this paper is one "elephant in the room" created by research, namely the sublime powers of the '*is*' in the complex inter-relationship of capitalism, technology, research. These powers become obvious through deconstruction in moves towards social justice. In a post 9/11-world the deconstruction in this paper sought to illuminate how 'corporate capitalism' and research work together in a chaotic world, sometimes reducing the body of individuals, populations and other collectivities to existing in a state of exception, or even permanent exclusion. Ironically the rationale and the driving force behind this chaotic world are the viral actions of the 'is'. In the deontological structuring of research ethics these are largely elided. Its incubator being corporate capitalism, this viral agent, it is shown, has to continue to expand/grow with ever-greater intensity/extensity in an abstract space strangely dislocated from the body of humanity, the earth and its biosphere. It uses as it host the drift of the empire of signs around the globe. It does not have *to be* this way. Moves toward social justice are shown to balance these powers of Thanatos and to open space for a postcapitalist world.

**Keywords**

**The 'Social Justice Turn' in Qualitative Research: Capitalism, technology and the sublime powers of the 'is'.**

*Every age must strive anew to wrest tradition away from the conformism that is working to overpower it.*

Walter Benjamin, 1974, 1.2: 695; 1997-2003, 4: 391

\*　　\*　　\*　　\*　　\*

*'From the vantage point of the colonized… it appalls us that the West can desire, extract and claim ownership of our ways of knowing, our imagery, the things we create and produce, then simultaneously reject the people who created and developed those ideas and seek to deny them further opportunities to be creators of their own culture and nations.'*
Linda Tuhiwai Smith (2012:1)

\*　　\*　　\*　　\*　　\*

In the 'epilogue' to the fourth edition of *The Sage Handbook on Qualitative Research*, its two editors, Yvonna S. Lincoln and Norman K. Denzin, speak of a number of 'profound changes in this field', not least, that of 'the turn to social justice' (ibid: 715). One of the challenges for the future, foregrounding their reflections on this matter, remains the 'struggle to design even more contemporary methods that address the effects of late capitalism and its reshaping of economies, cultural structures and mores, and social life across the global community' (ibid: 715). Like much capitalism, however, technology constitutes more than simply a means-ends structuring of the world; essentially it constitutes particular ways of 'ordering revealing' the world of practice (Heidegger, 1977a: 1-35). In essential terms technology can no longer, therefore, be excluded from this complex relationship between research and capitalism. Moreover, in schematic terms the language of research may be seen as a complex locus of dissemination, connecting, constituting inquiry, and opening new space challenging thinking between the institutions of capitalism/technology on one side and the apparatuses of 'governmentality' concerned with security on the other (Dean, 2010)[1].

Keep in mind, too, that with the emergence of globalized neoliberalist corporatism (*vide* Chomsky, 1999, 2014; Giroux, 2015, 2014, 2008; Harvey, 2007; Klein, 2014a, 2010a, 2007a):

– there is always a significant risk of conflating hitherto independent apparatuses of governmentality[2] with the institutions of capitalism/technology; and,

– there is an attendant risk that the political economic apparatuses of security – including, education, health, and welfare – as a particular regime of government, takes as its object 'the population' in accord with the Westphalian imaginary[3], while globalized corporations, many with economies comparable to nation states, take as their population the entire globe (Klein, 2014a, 2010a, 2007a)[4].

This paper works from the premise that such transformations and the seemingly inexorable growth in the intensity/extensity of capitalism, technology and their manifold effects around the world are not ineluctable. In the complex relationship between these ever-changing 'spectacles' (Debord, 2010) with qualitative research, it will be argued, what is striking is the dominant axis for each of these institutions and apparatuses is located in the *present* (Agamben, 2009: 2-3; Flint, 2015a). It is this way because the naming force of being as presence in its historical structuring – that tiniest of words in our lexicon, the '*is*' – and its sublime gathering powers; it harvests and colonizes everything around it in the present.

In examining such powers it will not only be possible to explain what keeps in motion the complex interplay of these institutions. But, also to examine further their many effects upon communities. Indeed, in the light of the manifold injustices facing possibly billions of people each day, and in the knowledge of what drives their interplay. The pivotal role of qualitative research in its drive for social justice, so opening space for *the body*, and the possible space for balancing, reshaping and realigning such powers, becomes a matter of ever-greater urgency with every hour that passes.

Concerns about social justice open a vital connection between the *particularities* of everyday experience in any one place or community on earth and what some may regard at this moment as some defined *universal* dimension of existence (Marcuse, 1991: 218; emphasis added)[5].

The object of this paper, therefore, is to provide an introductory examination of the powers shaping the 'is' in the everyday practices of capitalism. It opens a space for visualizing such powers in research and in the language constituting reflective practice at the workplace (Flint, *in preparation*, Paper iii a, b, c). In so doing, and in opening an independent critical space, it will also make clear the challenge of both social justice and qualitative research being re-conceived as *events* – in each case signaling something to come. At issue are not only a focus upon its practices, but also their significance for, and relationship with, public education and democratic process (Flint, *in preparation,* Paper v).

<p align="center">*　　*　　*　　*　　*</p>

This paper concerns itself with looking out from qualitative research at its complex relationship with capitalism/technology. In the spirit of Joe Kincheloe's (2010, 2005, 2001; Kincheloe and Berry, 2004) bricolage it not only works with 'what is at hand', in so doing it sought to open new space for social justice.

At issue are the sublime gathering powers of the '*is*' at work in every verb and nominalization in our lexicon. It is these powers, of course, that researchers use as a basis for defining research questions, methodologies, theories and so on. Ordinarily in their metaphysical language they appear to 'ground' truth claims to knowledge in the present (Flint, 2015a: 123-204). But, in reconceiving such research as an *event* (Flint, *in preparation*, paper i, Flint, 2015b: 1-2) as something to come, and in bringing together truth claims with the virtue of justice one simply formalizes a process that has been in operation since the inception of modern research (Flint, in preparation, Paper i). The place for such interplay is language (Fraser, 2009: 21-27).

One dimension of the sovereign powers of language lies in its capacity to include, exclude and make exceptions[6]. But herein lies some subtle distinctions to be made. Just as, for example, an invitation to a private party includes those intentionally invited, possibly excluding others for various reasons, while the rest of humanity remains blissfully unconscious of any such invitation. In contrast the language of research, like other institutionalized languages, is constituted in public space. In this public space by definition the sovereign powers of language have the capacity not only to include and exclude, but they also have the capacity to create exceptions (Flint, 2015c: 37-58). Moreover, at present the space for such powers in the

institutions of capitalism, technology, research, education etc., is largely delimited by a homogeneous ethic concerned only with the *conditional, calculable, possible* dimensions of existence, thus eliding 'the other' at play in every identity (Derrida, 1990: 947, 953; Flint, 2015b: 8).

Unconditionally, however, in such space without the possibilities open to human beings that are currently presented as incalculable, impossible and thereby regarded as exceptions to any homogeneous ethic. Unconditionally any transformations in the knowledge generated by research would not be possible without this heterogeneous dimension of any practice. Consequently *the* impossible and not what is currently regarded as simply impossible, is the concern of this deconstruction and its impulse towards justice in this paper. Space for *the* impossible being constituted by the law as absolute and unrestricted hospitality always makes possible the domestication of this Derrida inspired deconstructive reading of research in its relationship with capitalism and technology. This paper was prepared in the hope of challenging any such domestication.

Consonant with the metaphors and their metaphysical determinations of the world of capitalism, keep in mind an observation from Guy Debord (2010). In his neo-Marxist reading of the 'spectacle' of capitalism, he noted that calculability constitutes grounds for commodification (ibid: paras. 35-8). Familiar drives towards the domination of quantitative research clearly go beyond any technical/philosophical considerations about epistemology/ methodology. Structurally, such calculability also means that the myriad incalculable possibilities open to the collective *body* of human beings on this planet – simply *the body* – are always placed in a state of

exception in language. They are located outside the current and dominant delimiting ethic of research.  We all live in a 'state of exception' in our languages (Agamben, 2005).

**Capitalism on the stage set by exceptions**

One example of the sovereign powers of language was enacted in the Patriot Act, passed into law by President Bush's administration immediately following the 9/11 atrocities[7].  Despite legal caveats, it served as a basis for the 'radical erasure of any legal status for the individual, thus producing a legally un-namable and unclassifiable being' (ibid: 3). In everyday terms it reduces human beings to autonomic functioning material bodies that have no voice but may be open to possibilities of being.

Traditionally the institution of qualitative research has distanced itself from such politics. Nevertheless, while customarily of necessity instrumental forms of research employ a delimiting ethic of practice in order to secure truth claims to knowledge – each act of research in producing such truth claims constitutes its own state of exception. Researchers working with more radical paradigms in this complex world – feminism, post-colonialism, critical theory and so on… are in many cases simply not producing outcomes that are in anyway compatible with such an ethic (Flint, 2015d: 207-227)[8]. They put their readers in touch with possible states of exception in which humans exist.  Indeed, incompatibility with a delimiting ethic of practice lies at the heart of moves towards social justice.

But, what does social justice mean for qualitative researchers? Certainly, though this question has inspired some recent thinking in qualitative research (*vide* Angrosino

and Rosenberg, 2011: 467-78; Charmaz, 2011: 359-80; Christians, 2011: 147-62; Davies and Peterson, 2012: 108-13; Kamberelis and Dimitriadis, 2011: 550-54; Kincheloe, 2010; Lincoln and Denzin, 2011: 715-16; Mertens et al., 2011: 227-42), what becomes obvious is that there is not one understanding of social justice that everyone can agree upon. The same position becomes apparent in consulting the field of political philosophy. In the latter case there is currently much debate, described as having a 'freewheeling character' (Fraser, 2009: 49). The issue behind this, perhaps unexpected position, becomes clear upon examining the presuppositions grounding these debates over justice in both fields. It becomes obvious that it is unlikely that there could ever be agreement on such presuppositions (Flint, 2015a; Fraser, 2009).

This places in doubt the possibility or even the desirability of attempting to move towards a common shared understanding of social justice. Provisionally at this point it suggests what are needed are ever more understandings of how to work democratically towards social justice in the flux of time, drawing upon deconstruction that is always 'mad about justice' (Derrida, 1990: 965). At issue is the complex relationship of qualitative research with capitalism/technology, along with the realization that this complex relationship in language is constituted in *différance* (Derrida, 1973: 129-60).

Moreover, given:

- the alarming and ever-growing injustices visited upon the 'precariat' (Bauman and Donskis, 2013: 67) – those billions of largely disenfranchised and marginalized peoples in every country, and every community/collectivity around

the globe (Chomsky, 2014, 1999; Klein, 2014a,b, 2010a, 2007a; Giroux, 2015, 2014, 2008); and,

− the possible threat posed by capitalism/technology to the sustainability of human civilization on this planet (Klein, 2014c: 1-28; Flint, in preparation, paper vi).

The stakes could not be higher.

Indeed.  Quite straightforwardly in moves towards justice at a local level, in many places around the world there are major exceptions to these dominant patterns. Qualitative research with its focus upon *social justice* surely has a vital role in bringing more of these exceptions into public consciousness around the globe.

*The* courtroom for any such debates concerned with social justice, therefore, has to be nothing less than the earth and its biosphere. This is the stage set for the allegoric dramatic production concerned with social justice emerging from the complex relationship of capitalism, technology, research that follows. The main players are not any one or more universities or other national/international agencies concerned with research, though all of these are implicated, along with the public at large.

The backdrop to this staged production features on screen in bold text:

*This is a free trial.*

*All are welcome.*

*Here we accept no claims for cash based upon injustice.*

From the brochure to this particular drama we learn a number of things. In the dock on this occasion is the myriad of manifold effects created by that contemporary viral agent – neoliberalist and corporatist forms of capitalism/technology – upon communities/collectivities around the globe. Effects driven and shaped by the sublime powers and metaphysical directions given by being as presence - the '*is*'. Keep in mind, too, economies of information as well as economies of knowledge all need to be understood as chaotic systems (Prigogine, 1996). In a chaotic world technologies can also open radically contrasting space outside capitalist/corporatist systems (Mason, 2015).

In the traditions it has been customary to separate capitalism, technology, research as three distinct institutions. For the moment in moving to understand what drives the complex institutional machinery of capitalism let us remain with the illusion of this hegemonic separation.

**What are the effects of capitalism[9]?**

The audience learns from their brochures that the drama focuses initially upon just what drives this 'spectacle' of capitalism. They are going to be taken back into the 19th century Newtonian world order with Karl Marx and later introduced to its complex contemporary transmutations.

They are also asked to consider the matter of economics – in Ancient Greek times domestic economy constituted a dominant law-like (*nomos*) structure for the home (*oikos*) (OED). But, now with the aid of statistics, economics too, has been transfigured as the host for a viral agent, making demands for objectification in our

social world. A modern re-run of the Apollonian spirit if you will (Paglia, 2001: 96)[10].

Another image is projected on one of the sidewalls:

*The Society of the Spectacle*

The producer thought that it might seem a little outdated. But Guy Debord's reading of modern capitalism is still pertinent and insightful for qualitative research (Flint, 2015e: 123-268). His writings place emphasis upon the way the everyday enactment of social life has been replaced by its representation.

*Enter:*     *An anonymous body reading a script…*

*Enter:*     *Apollo's new army led by President Bush, who seize upon an opportunity*

In a 'post-9/11' world the forces of 'governmentality' now constitute their own particular pathogens – the increased use of militarism, surveillance, and authoritarianism (Giroux, 2015; Klein, 2014a, 2010a, 2007a). Indeed, the chaotic effects of the sovereign powers of the 'is' driving our social and cultural practices are sublimely alarming. One would have to be permanently living on another planet not to see some of the headlines enacted everyday on our streets in every corner of the world. For example, researchers speak of: *life in a zone of social abandonmen*t (Biehl, 2005, Brazil); *an economic* Darwinism (Giroux, 2010, USA); *Profit over People* (Chomsky, 1999) and an *all-owning spectactorship* (Minh-Ha, 1991: 81-105) in the Western world.

Such headlines are indicative of corporate neoliberalism. This now hosts our late modern viral agent – the 'is' – and enables it to infect market economies, so ensuring:

- the monopolization of power inscribed in the 'is' by the financial and corporate elites in accord with the prime tenets of capitalism, and creating the space for social engineering and a completely unwarranted wealth and resource re-distribution from the 'precariat' to the most powerful that privileges and *includes* this elite group on the upper surface of our 'liquid modern' world (Bauman, 2000; Chakrabortty, 2015) [11].

Again, in being concerned with social justice radical forms of qualitative research/bricolage have a vital role in highlighting exceptions to this general pattern. Not least, in emphasizing what is largely *excluded* or reduced to a *state of exception* and so placed on permanent 'life support' (Giroux, 2015: 162) by the sovereign powers of the 'is' are any democratic 'public' spaces cultivating 'citizenship', 'solidarity', and the 'fragile prospect of comradeship underpinning the achievement of liberty/equality' (Wallerstein, 2001: 22). More alarmingly, perhaps in terms of the scale of the powers involved, the earth, too, is at risk of being placed on 'life support' (Klein, 2014d: 278-80) by a global 'neoliberal society where profit is more important than life' (Klein, 2014e: 360-66). Being concerned with social justice qualitative research continues to have a vital role in informing and educating the public about the dangers of this virus, being as presence, branded with its own 'corporate' form of social protection in the name of 'neoliberalism', in this technological age[12].

Moves towards social justice, then, open space for much-needed public education that no longer accords with the earlier delimiting ethic of practice, aligned with the cultivation of communities in and through collaborative qualitative research (Flint, *in preparation*, paper v).

The next scene is announced on the large screen behind the stage:

**Three institutions – one ontotheology**

*Enter*:        *The strongly masculine, unmistakable figure of Apollo*.

*Enter*:        *A number of male individuals all dressed in black.  Not speaking: they*
                *are not looking at anyone*.

*Projected on the sidewall*:

*An image of hyper-individualism*

*To the left and right of this image are films of the spectacle*

*Projected on the other sidewall*:

*A prominent sign*:

*'The very* practice *of language does not contain any boundaries or*
*divisions'*.

*Each side of this image there are two films projected*.

*One shows communities and their homes crushed and in disarray from*
*Galeano's (1997) 'hurricane' in South America. The other continually*

> *replays a picture of a huge, slowly accelerating and driverless juggernaut with thousands of people attempting to jump aboard and gain control of it, many of whom in time are thrown off* (Giddens, 1990: 139).

*Enter:    An anonymous voice…*

The effects of the sublime powers of the 'is' are here before you. There remains the issue of the basis for such powers.  So giving another complementary focus for much leading work already taking place in qualitative research (Flint, 2015e: 123-268). Before the radical potential of research as an *event*, as something to come, is lost. There remains the issue of the structures guiding being in the ever-changing languages of capitalism, technology, research within market economies.

Customarily there is the matter of the 'substance' of 'what' is said in such everyday practices. Indeed, these agencies are used to considering the 'most basic' and 'essential attributes' and features, distinguishing their institutions.  Customarily, and 'subjectively/ objectively' the dominant  'powers to will' the unique 'content' of each in terms of 'representations' of 'reality', or 'what is done in practice', are almost limitless. Customarily, too, therefore, conceptual distinctions for instrumental qualitative researchers are necessarily delimited (Flint, *in preparation*, paper i).

But, in the metaphysical directions given to practices the terms highlighted all indicate various ways of constituting what are represented as the ontological grounds for practice in any *language.*  Such structures purporting to ground the languages make no distinction between research, capitalism, technology (Christians, 2011: 61-80; Foucault, 1979: 170-95)[13]. This is why bricolage (Kincheloe, 2005, 2001;

15

Kincheloe and Berry, 2004), and multi/trans-disciplinary forms of research (Gibbs, 2015) are so important in qualitative inquiry – they not only opens space for connecting its practices with the social, cultural and political world. In so doing, in being reconceived as an *event*, they open space for moves towards social justice.

Customarily, within capitalist market economies, too, agencies are used to describing the 'form' of their 'organizations', where 'subjects' and 'ideas' are cultivated, so inflecting the understandings of their users with possible 'modalities' 'that' are 'real' for them. Ironically, therefore, within this dominant secular world, agents use theological structuring for delimiting the highest beings attainable from a particular ontological ground within its social-cellular-organization. There is always the risk that ideas/subjects transmute and transfigure the latter's genetic codes.

Taken together, therefore, the institutions of research (at least in its more instrumental forms), capitalism, technology, while appearing to be quite distinct in their own way, retain the very same ontotheological structuring of any beings/entities etc. This is another reason why it is important to restructure the ethics of qualitative research. While traditional canonical and 'communitarian ethics' (Denzin, 2009, 152-62; 2003, 242-58; 1997: 274-87) attempt to find a way around this issue by focusing variously upon the telos of the '*is*', both fall short of addressing the ontotheological structuring of being as presence, and its associated ontotheological structuring of 'enframing' driving practices of capitalism, research, technology (Flint, 2015a; Heidegger, 1977b, 1991).

Keep in mind, too, economies of information – international social networking through Facebook, twitter and so on. They constitute their own ontotheological structures (Flint, *in preparation*, paper iii, a, b, c).

Moves premised upon justice, which are no longer confined by such ontotheological structuring (Flint, 2015b: 37-58)[14], can then be used in the deconstruction of knowledge/information production. These open a temporal space for independent research without fear of contradiction (Flint, *in preparation*, paper i).

Moreover, in moving towards an explanation of the sublime powers involved, what follows provides not only a much stronger rationale for Flint's proposed alignment of the virtues of truth and justice (ibid). It creates a clearer focus upon how qualitative research may be used to realign and balance such powers.  It also opens more space for understanding justice to come in what has been represented as the dominant political economy of knowledge production[15].

It means at first returning to the prevailing spirit of the 19th century.

*The large screen above the stage reads:*

### *Marx's Newtonian moment*

*Enter*:       *Marx, who stands in the middle of the stage*.

*Enter:*       *The voice:*

*Capital* was Marx's seminal critical analysis of political economy, the showpiece of

his life's work (Callinicos, 1995; Marx and Engels, 1970). Marx had considered his analysis, as he puts it in the Preface to Volume I, 'reveal(s) the economic law of motion of modern society' (Marx and Engels, 1970: 20).

At issue here is not some reiteration of well-rehearsed readings of Marxism, but a concern for understanding more about what keeps things moving within the ontotheological structuring of institutional practices. *Practice* no longer arbitrarily delimited solely in terms of capitalism whose political economy, consonant with many dominant and instrumental forms of research and technology, remains largely locked within the metaphysical guardrails and directions given in their structuring.

*Enter*:      *The Figure of Apollo. His spirit stands centre stage - without words.*

*Enter*:      *Apollo's 21st century capitalist army: Individuals from many different countries in the world each carrying with them signs above their heads' indicating their singular identities: capitalist, financier, entrepreneur, economist, reporter, researcher... They wander around at the back of the stage.*

         *Above them a screen presents the next act*:

**Apollo driving capitalist chariots**

On the screen to the left of the stage is projected an artist's painting of a hilly cityscape – like Rome – but in this case overlooking a large reservoir and a hydroelectric power plant.

On the screen to the right of the stage the audience view also another painting, having the same form. But *the body* now replaces and represents all the energy and

possibilities stored in the reservoir. The cityscape is filled with *representations* of every facet of life in a capitalist world – including its people, who are now reduced to pale Disneyworld figures. Thanatos is always just around the corner.

<p style="text-align:center">*  *  *  *  *</p>

The director later informs readers, backstage, that these figures being the products of the 'mind', of modern cognition, they remain separated from the body. Indeed, she recalled, 'this fetishistic spectacle of the cityscape appears to attract the attention of many audiences. Perhaps, it reflects that modern cultural virus, *Macdonaldisation* (Ritzer, 2013) that Joe Kincheloe (2002) captured for qualitative research in *The Sign of the Burger*? His cultural study of corporate capitalism and some of its affects upon the collective body is also complemented by Oliver James' (2007) *Affluenza*. Ironically, perhaps, we should also see such products as contemporary transmutations of Marx's capitalism.

The director also noted that 'in the Newtonian science/technology flourishing in the 19th century, marking a decisive separation from philosophy and theology, those representations of human beings in the artist's picture are reduced to objects. In this way for capitalists' *values* become 'the issue of the subject' (Caputo, 1987: 236).

*Enter:  The voice…*

The questions remains – how are these many capitalist chariots propelled?  What keeps them moving in this modern age?

In economic terms Marx's theory of 'surplus value' provides one possible understanding of the continued transformations in the global capitalist system. In *The Revolutionary Ideas of Karl Marx*, one of his most assiduous contemporaries, Alex

Callinicos (1995), sums up 'capitalism' as:

> …'an accumulation of surplus value produced by labour, and this
> accumulation can take the form of money, commodities and the
> means of production – and usually a combination of all three' (ibid:
> 114).

In familiar terms of Marxist analysis, the engine-room of capitalism, then, (*Apollo's masculine spirit is always at the ready*), is driven in accord with the logic M-C-M': where investment of money (M) in these various capitals (C) is done with the intention of making a profit (M'). Its logic acts not only to secure further accumulation – Marx's injunction to capitalists had been 'accumulate, accumulate' (ibid: 127) designed to generate the 'self-expansion of value' (ibid: 114). But, also such logic creates a division of labour and its very alienation.

Where does this 'surplus value' or extra profit come from? In contemporary terms, what the collective body of the 'precariat' opens for sale to the capitalist class in exchange for wages is not labour, but 'labour power' (Callinicos, 1995:112; Marx, 1973: 267). In this division of labour the body's use value 'is not materialized in a product'. It 'exists… only as a potentiality' in accord with the capacity of those sublime reservoirs of *the body's* energy. For Marx the movement of the body only 'becomes a reality when set in motion by capital' (ibid).

In the name of *social justice* one asks how qualitative research may provide a greater and much-needed focus upon challenging and reshaping Apollo's sublimely chaotic (Prigogine, 1996; Prigogine and Stengers, 1985) and overloaded modern chariots of capitalism (Klein, 2014a, 2010a, 2007a). This global scale chariot is now not only at risk of crushing billions of people around the globe, its very existence, some argue (Klein, (2014a), threatens the sustainability of life on this planet (*vide*

Grantham, 2012; Levitan, 2012; Rotella, 2011; Meadows et al., 2004).

Fortunately there are many notable exceptions to this larger pattern – and qualitative research has much to do in bringing more of these to the attention of the public (*vide* Klein, 2007b: 443-66; Klein, 2010b: 279-458; Klein, 2014f: 449-66).

In the engine room of capitalism, then, it is the movement generating more capital that drives this machinery. Apollo's spirit is seemingly insatiable. But, what lies behind this movement that is driving it? Provisionally in this paper it is a movement after all that gains ever-greater momentum as more and more potential energy and possibilities are extracted from this sublime *body* or reservoir of human energy around the globe. But in thinking more about the visualization of moves towards justice in the 'lived time' of research we will need to make further revisions to this picture (Flint, *in preparation*, paper, iii, a).

Keep in mind, too, that information economies have now opened a radically different space for the body in social networks that do not accord with the logics of capitalism (Mason, 2015).

Fortunately, many researchers working with more radical traditions in qualitative research have sought to challenge this instrumental Cartesian 'model', separating the body from its categorical representations in knowledge economies. Until now many such studies have concerned themselves with the grounding philosophies, rather than capitalism. Given the growing polarizations and disenfranchisement of millions each day, surely a focus upon both is demanded.

*Enter*:    *Organizing mythologies…*

Dionysus – *signifying fertility – is a sympathetic figure, full of*

*emotion, transporting his audience to other people, other places,*

*other times*; Apollo *and his army of separatists*; Eros – *ever open*

*to new possibilities*; Thanatos – *as the personification of death*.

*Enter*:      *The voice*

'*L'Innecriture*: Unwriting/Inmost Writing'

This is the title of one of the feminist researcher, Trinh T. Minh-Ha's

(1991b: 119-45), essays in which from her deconstructive reading of

the categorical language of 'masculine, feminine or bisexual' (ibid:

119), she moves to open a 'space between' (ibid: 125) feminine and

masculine writing that is identified as the possibility of 'unwriting'

(ibid: 125).

What becomes obvious in reading her (un)writing is that it is cultivated in a

heterogeneously structured ethic of practice. It is a practice, which seeks

continually not only to uncover the *incalculable* dimensions of existence –

the 'in between', the 'unwriting' – that are always *impossible* ever to

represent categorically. But, silently and unconsciously, *unconditionally* the

ethic of practice guiding her writing questions the violence of categorizations

(ibid: 119)[16].

Minh-Ha makes no explicit mention of justice.  But, her practice as an *event* in the

temporal structuring of her '(un)writing', and its heterogeneous ethic, sought to

(de)construct the metaphysical powers of the 'is' at every line in her work. In this she

draws from the play of difference.

This is the practice of struggling for social justice, *par excellence.* It is a practice of

moves towards social justice in dominant Apollonian cultures of separatism and 'objectification' (Flint, 2015e: 238, 250, 258). It opens space to (un)write, challenge, revise, transform the *nomos*, the hubristic illusions of any law-like structuring of the economics of corporate capitalism. *Unconditionally* its heterogeneous ethic opens space for the *impossible* and *incalculable* dimensions of *the body's* practices.

*The large central screen over the stage reads*:

### Biosocial-Engineering in contemporary Capitalism

*Readers are taken backstage again to meet the director.*

She lets everyone know that in preparing a dramatic production it is common practice to re-run a particular episode a number of times in order to explore it from different perspectives. She suggests that it is pertinent to ask to what extent capitalism not only employs technology as one more capital among many - Marx's position. Or whether capitalism is driven by the potential of being as presence - Heidegger's (1991, 1977b) viewpoint (Richardson, 2012; Thomson, 2005, 2000). And, what does this mean anyway?

*She continues…*

What we are interested to show is that technology itself – is 'not merely a means to an end' (Heidegger, 1977a: 4; Stambaugh, 1990: 31-41) – it is much more than just another capital. Keep in mind that as a viral agent, *being* infects and attaches itself to all forms of host-technologies (including instrumental forms of science/research), so cultivating an extremely powerful illusion. Namely, that such technologies alone are *the* one reliable way of revealing what *is* in the world to us. They appear to do so in accord with:

- their delimiting ethic of practice; the metaphysical directions given by those 'meaning makers' – the principles of reason and of assessment;

- their ontotheological structuring;

- and with the sublime naming force and gathering powers of being as presence.

Indeed, with digital technology it would appear that much qualitative data might be reduced to digitalized binary codes and open to calculation (Flint, 2015f: 207-227). This possible move needs to be resisted in every way possible. In practice Minh-Ha and a multitude of researchers employing radical paradigms continue to reveal more formally a multiplicity of beings that open space outside the subjects and objects of extant grammars, and are not readily reducible to binary coding – though their discourses are often expropriated and re-presented within such disciplinary structures of research. In qualitative research the challenges to such a delimiting ethic concerned with the conditional, possible, calculable dimensions of practice are many. For example, one has in mind at the very least bricolage (Kincheloe, 2008a); critical examination of qualitative inquiry (Lincoln et al., 2011); critical theory (Gur Ze'ev 2010a,b); feminist discourse (Oleson, 2011; Dillard and Okpalaoka, 2011); poetic writing in research (Richardson, 1992, 1993, 1994, 1997, 2000); 'performing ethnography' (Spry 2001); post-colonial discourse (Bhaba 2004, 1990; Said, 2012, 2005, 2003, 1994; Fanon 1985a,b, 1965; Tuhiwai Smith, 2012; Spivak, 1998, 1993); post-qualitative research (St Pierre, 2011, 2006; St Pierre and Roulston, 2006); and, by no means least, post-structuralist discourse (Lather, 2007a,b, 2006, 2004, 1995, 1994, 1993a,b, 1991).

As those working within more radical paradigms continue to indicate, though

generally (and as we would now expect) not in these terms – each of the objects and subjects in our economies, grammars, sciences… have the potential *to be* something else. This is why we hit upon the metaphor of bio-social-engineering. In a similar way to viral agents, traces of being attach themselves to its hosts as it were – the verbs and nominalizations in our languages – its host always carrying with it the *potential to be* something else. But, unlike bio-molecular viral agents, it is never possible to code traces of being and of 'the other' at work in any identity – except by conveniently reducing being to a unity, so that any traces of being and 'the other' are silenced and remain placed in a state of exception.  Viral agents, of course, can be both constructive and destructive.

It is this potential energy and associated possibilities – the potential *to be* – stored in the body and given expression with our various signs and chains of signs that continues to drive *the* collective body of humanity on this planet.

An examination of the archives, from any one of the sciences, technologies etc., reveals quite straightforwardly the multifarious concrete changes in innumerable beings since the so-called 'Enlightenment'. More obviously to everyone living on this planet – in this digitalized 'society of the spectacle', such transformations of beings have become the stuff of capitalist enterprise in the powerful media (Klein, 2010b).

It is this immeasurable potential that is driving the corporate-capitalist-technology 'juggernaut'. What has now become an international movement for improvement in institutional apparatuses of 'education' that is largely driven by a homogenous ethic has also jumped on board.  This is why education cultivated within a heterogeneous ethic is vital (Flint, *in preparation*, Papers iv, v, vi, vii).  Being cultivated by

qualitative research concerned not only with truth claims but also with the pivotal matter of social justice, it opens space for human beings rather than their re-presentation as robotic-machines.

*The Director continues*:

When Heidegger (1977a: 1-35) invented his neologism, *das Ge-stell*, (enframing) in the German language, what he was really talking about was not technology at all, but the powers of what has become a distinctly late modern viral agent that we have called traces of being. Indeed, the capacity of capitalism for endless expansion has begun to reach its limit (Wallerstein, 2001), and technology *per se* will not solve this issue. At issue are the powers of enframing in their 'ordering revealing' (ibid: 19) of the world of practice on grounds of the principle of assessment: 'nothing of educational value is without assessment' (Flint, 2012:63).   Please don't be put-off; *the voice* in the next act of this drama also makes reference to the German language, so opening semantic connections with the verb, *stellen*, to place, to lodge (a claim), that are simply not made possible in English.

*Enter:        The voice…*

The silent all-powerful and almost-perfectly disguised (*vergestellt*) viral agent, then, driving Marx's accumulation of 'values' is not finance. All we know about this viral agent so far is that it is a trace of being. In attaching itself to its host – any nominalizations or verbs – its very emplacement (*Stellung*) carries with it the potential *to be* something else. Its gathering powers and naming force pulls everything into the present. Its scope for biosocial-engineering is seemingly unlimited, given that it extends around the entire globe. Growing 'information economies' (Mason, 2015) already provide powerful examples of such biosocial-

engineering, outside capitalist market economies, not least in the form of Facebook, Twitter and other international networks.

Is it not surprising, therefore, that we seem to have so little to balance these sublime powers?

Undeniably:

- Though in working with a delimiting ethic of practice, traditional sciences, forms of research, and technologies, like our ancient organizing mythologies, simply extend the powers of this viral agent.
- And, ironically, working with the same delimiting ethic, modern education largely caught up in drives towards 'improvement' not only continues – unknowingly – to extend the powers of this viral agent;
- It begins to create the falsehood – along with our traditional sciences/ research and the millions of spectacles appearing in our media each day – that the innumerable earlier re-presentations (*Vor-stellungen*) of life littering the streets of the cityscape in our earlier allegory are in someway approaching a true conception (*Vorstellung*) of life on this planet.

In a post 9/11 world there is always a danger, too, that the forces of corporatism, of governmentality, in clutching onto their own descriptions (*Darstellungen*) and stories of how the world works. They simply employ others in extending cultures of militarism and authoritarianism based upon powers of surveillance extending into and providing an assessment (*Festellung*) of the warp and weft of the very fabric of life in *the* body (Foucault, 1979; Giroux, 2015). Such corporatist governmentality has already become a dark art – much of it hidden from and currently undermining

democratic process (Flint, in preparation, Paper vi, vii).

*Readers are invited to talk with the Director*

She notes what we have been attempting to focus upon are moves by qualitative researchers towards *social justice* (Denzin and Lincoln, 2011; Denzin and Giardina, 2009; Kincheloe, 2010). Whether such moves open much needed space for balancing the powers that continue to grow everyday from *the* most powerful viral agent – traces of being – is always open to debate. At the moment – with the major exception of global warming deniers (Klein, 2014i: 31-63): many financed by corporate interests (Klein, 2014: 419-448)– the earth and its biosphere is paying for the, until now, largely unchecked drives of the machinery of corporatized neoliberalism (Giroux, 2014, 2015; Klein, 2014). But, though as may be expected there are significant exceptions to this pattern, this machinery, we have shown, being cultivated by and continuing to cultivate its very own unique viral agent – traces of being – remains completely imbalanced with only social forces located at the margins attempting to challenge and variously unground its powers.

In just the same way, then, as radical qualitative researchers continue to enact moves towards social justice – through their deconstructions (Kincheloe, 2010; Kincheloe and Berry, 2004). So transforming extant law-like structures in this world. The juggernaut of late modernity is also open to transformation (Giddens, 1990:139).

At a local level there are already indications from around the globe that this is happening in practice (*vide* Denzin and Giardina, 2009; Denzin and Lincoln, 2011; Kincheloe, 2010; Klein, 2007a, 2010, 2014). In this way moves towards *social*

*justice* in qualitative research – taking seriously the heterogeneous ethic of *practice* – are well placed in working with localized activists, their communities and others, in networking and challenging much-needed transformations in the juggernaut of modernity.

At the very least a number of dimensions of such practice involving the institutions of capitalism, technology and the apparatuses of security require significant transformations. Qualitative research is well placed to be able to network the effects of such changes, not least through the visualization of the powers involved in practice (Flint, *in preparation,* paper iii a, b, c). Moves towards *social justice* aligned with knowledge production give an appropriate focus for such transformations. These include:

- The application of revisionist non-carbon-based-decentralized-economies that open space empowering local communities and their networks (*vide* Jacobson and Delucchi, 2009: 58-65; Klein, 2014h: 120-60; Fuentes-Nieva and Galasso, 2014; Hall, R. (2013) [17];
- The cultivation of public education through pedagogies of research employing *both* delimiting and heterogeneously structured ethics of practice (Flint, *in preparation*, papers i, iv, v, vi); and,
- The cultivation of democratic process through the interplay of these same two ethics of practice.

We just ask readers to keep in mind that the judge in this case is not anyone person, official agency or government, however conceived. It has *no voice*. It is no less than the 'bare life' (Flint, in preparation, paper v) of its peoples, the earth and its

biosphere. Ironically, these have remained in a state of exception – as the "elephants in the room" – in our seemingly endless pursuit of the 'good life'.

But, with all of that earlier talk of exceptions and exclusions in language, aren't we in danger of forgetting something else – namely a possible end to neoliberal capitalism?

*Enter:      Paul Mason, economist and journalist.*

Mason reflects: What became obvious to me in reporting on the effects of the global scale financial crash that happened in 2008 is that in this complex and chaotic world neoliberal capitalism is not working and we're moving rapidly towards the end of capitalism and a 'postcapitalist' world – although the form that this may take remains up for debate (Mason, 2015). Look – 'we are still modeling economies as if they work like train sets', rather than moving to model complexity as we do with the weather. But, I'm not here to give a lecture. I just ask you to give more consideration to unfolding events mediated by 'information economies' along with knowledge production.

**Coda**

It has been argued that in being reconceived as an *event,* aligned with *moves towards social justice* that make connections between the *particularities of experience of aspects of the body* continually swept along in the ontotheological structuring/ enframing. *And,* in opening *unconditional space* for the *impossible, incalculable dimensions of existence,* drawing from an abstract universal heterogeneous ethic (Flint, *in preparation*, paper i), qualitative research is in a good position to take moves that open space for balancing such powers.  Such moves are

taken every day in much leading qualitative research.

But, in the deafening silence concerned with 'enframing/ontotheological structuring', 'information economies', the possibilities opened by 'postcapitalism', and 'complexity' in learning (Osberg, 2015), the effects of such research in balancing the sublime powers at work on the body, along with its conceivable role in opening public space for the possible reshaping of, and cultivation of, postcapitalist societies, are always in danger of being dissipated and lost. Equally, with any moves towards social justice in research, there remain the issues of the delimiting education generated from much of its institutional practice, and the powers threatening the viability and health of democratic process required in any moves towards social justice.

**References**

Agamben, G. (2009) *What Is an Apparatus and Other Essays*, trans. Kishik, D. and
Pedatella, S., Stanford, CA: Stanford University Press.

— (2005) *State of Exception*, trans. Attell, K., Chicago and London: University
of Chicago Press.

Angrosino, M. and Rosenberg, J. (2011) 'Observation on Observation'. In N.K.

Denzin and Y.S. Lincoln (eds.) *The Sage Handbook of Qualitative Research*, London

and New York: 467-78.

Bauman, Z. (2000) *Liquid Modernity*, Cambridge: Polity.

Bauman, Z. and Donskis, L. (2013) *Moral Blindness: The Loss of Sensitivity in*

*Liquid Modernity*, Cambridge: Polity.

Benjamin, W. (1997-2003) *Selected Writings*, Jennings, M.W., Cambridge, MA:
Belnap.

— (1974) *Gesammelte Schriften*, Tidemann, R. and Schweppenhäuser, H. (eds.), Frankfurt am Mein: Suhrkamp.

Bhabha, H. (1990) *Nation and Narration*, London: Routledge.

— (2004) *The Location of Culture*, London and New York: Routledge Classics.

Biehl, J. (2005) *Life in a Zone of Social Abandonment*, London and Berkeley, LA: University of California Press.

Callincos, A. (1995) 'Capital'. In *The Revolutionary Ideas of Karl Marx*, London and Sydney: Bookmarks

Cancino, A. (2013) 'Former Republic Windows and Doors Workers Learn to be Owners', *Chicago Tribune*, 6 November.

Caputo, J. (1987) *Radical Hermeneutics: Repetition, Deconstruction and the Hermeneutic Project*, Bloomington and Indianapolis: Indiana University Press.

Chakrabortty, A. (2015) 'Now the Tories are allowing big business to design their own tax loopholes', *Guardia*n, 13 October.

Charmaz, K. (2011) 'Grounded Theory Methods in Social Justice Research'. In Denzin, N.K. and Lincoln, Y.S. (eds.) *The Sage Handbook of Qualitative Research*, London and New York: 359-80.

Chomsky, N. (2014) *Masters of Mankind: Essays and Lectures, 1969-2013*, Chicago, IL: Haymarket Books.

— (1999) *Profit over People: Neoliberalism and Global Order*, New York: Seven Stories Press.

Christians, C.G. (2011) 'Ethics and Politics in Qualitative Research'. In N.K. Denzin and Y.S. Lincoln (eds.) *The Sage Handbook of Qualitative Research*, London and New York: 61-80.

Davies, I. and Peterson, A. (2012) 'Issues of truth and justice'. In J. Arthur, M. Waring, R. Coe and L.V. Hedges (eds.) *Research Methods & Methodologies in Education*, London and Washington, DC: Sage: 108-13.

Dean, M. (2010) *Governmentality: Power and Rule in Modern Society* (2nd Edition), London: Sage.

Debord, G. (2010) *Society of the Spectacle*, Detroit, Mitchigan: Black and Red.

Denzin, N.K. (2009) *Qualitative Inquiry and Social Justice,* Walnut Creek, CA: Left Coast Press.

— (2003) *Performance Ethnography: Critical Pedagogy and the Politics of Culture*,Thousand Oakes, CA: Sage.

— (1997) *Interpretive Ethnography: Ethnographic Practice for the 21st Century*, Thousand Oakes, CA: Sage.

Denzin, N.K. and Giardina, M.D. (eds.) *Qualitative Inquiry and Social Justice*, Walnut Creek, CA: Left Post Press.

Denzin, N.K. and Lincoln, Y.S. (2011) *The Sage Handbook on Qualitative Research* (4th Edition), London and New York: Sage.

Derrida (1990) 'The force of law: The 'mystical' foundation of authority', *Cardozo Law Review* 11, 920–1045.

— (1973) 'Difference' in *Speech and Phenomena and Other Essays on Husserl's Theory of Signs*, trans. Allison, D. (Evanston, IL: Northwestern University Press) 129–60.

Dillard, D. and Okpalaoka, C. (2011) 'The Sacred and the spiritual nature of endarkened transnational feminist praxis in qualitative research'.  In N.K. Denzin and Y.S. Lincoln (eds) *The Sage Handbook of Qualitative Research* (4th Edition), London: Sage: 147–62.

Ellingson, L. L. (2011) 'Analysis and representation across the continuum'. In N.K. Denzin and Y.S. Lincoln (eds) *The Sage Handbook of Qualitative Research* (4th Edition), London: Sage: 595–610

Fanon, F. (1965) *The Wretched of the Earth*, Preface Sartre, J.-P., trans. Farrington, C., London: Penguin Books.

— (2008a) *Black Skin, White Masks* (London: Pluto Press.

— Fanon, F. (2008b) *Concerning Violence*, London: Penguin.

Flint, K.J. (in preparation, paper i) 'Where's the justice in research'? Paper presented to *Cultural Studies – Critical Methodologies,* Urbana-Champaign IL: University of Illinois at Urbana-Champaign.

— (*in preparation*, Paper iii, a) 'Education *for* Social Justice: Towards a visualization of the myriad understandings of moves in the knowledge economy towards social justice in the *event* of practice.'

— (*in preparation*, Paper iii, b) 'Education *for* Social Justice: Towards a visualization of the myriad understandings of moves in the information economy towards social justice in the *event* of practice'.

— (*in preparation*, Paper iii, c) Pedagogies of Reflective Practice used in the helping professions: where's the justice in such practice?

— Flint, K.J. (in preparation, Paper iv) 'Education *for* Social Justice: An exploration of moves towards social justice cultivated in the complex inter-relationship of the economies of capitalism, technology and research'.

— (*in preparation*, Paper v) 'Education *for* social justice: a brief and critical examination of the forces cultivating democracy in the complex inter-relationship of capitalism with technology and research'.

— (*in preparation*, 'Paper vi) 'An initial exploration of moves towards biosocial justice cultivated in the complex inter-relationship of capitalism, technology and research'.

— (*in preparation* Paper vii) 'Education *for Bio-Social Justice*: An initial examination of the forces of education and pedagogy in the institutions of capitalism, and its aligned disciplinary institutions used to control the population'.

Flint, K.J. (2015a) 'Part Three Method/ologies in Practice' and 'Part Four: The Politics of Practice'. In *Rethinking Practice, Research and Education: A philosophical inquiry*, London and New York: Bloomsbury.

— (2015b) *Rethinking Practice, Research and Education: A philosophical inquiry*, London and New York: Bloomsbury.

— (2015c) 'Existential dramas in researching practice: What is their significance'? In *Rethinking Practice, Research and Education*, London and New York: Bloomsbury: 37-58.

— (2015d) 'The Politics of Evidence: Challenging forces Delimiting Education in this Liquid Modern World' in, *Rethinking Practice, Research and Education: A philosophical inquiry* (London and New York: Bloomsbury): 207-227.

— (2015e) 'Part Three: Methodologies in practice' and 'Part Four: The Politics of Practice'. In *Rethinking Practice, Research and Education*, London and New York: Bloomsbury: 123-268.

— (2015f) 'The Politics of Evidence'. In *Rethinking Practice, Research and Education*, London and New York: Bloomsbury: 207-229.

Fraser, N. (2009) *Scales of Justice: Reimagining Political Space in a Globalizing World*, New York: Columbia University Press.

Foucault, M. (1979) *Discipline and Punish*, trans. Sheridan, A., New York: Random House.

Fuentes-Nieva, R. and Galasso, N. (2014) 'Working for the Few', *Oxfam*, 20 January: 2; Hall, R. (2013) Swansea Factory Workers start Production at former Remploy Site', Wales Online, 14 October.

Galeano, E. (1997) *Open Veins of Latin America: Five Centuries of the Pillage of a Continent,* New York: Monthly Review Press.

Gibbs, P. (2015) *Transdisciplinarity in Professional Practice*, Dordrecht: Springer.

Giddens, A. (1990) *The Consequences of Modernity*, Cambridge: Polity Press.

Giroux, H.A. (2015) *Dangerous Thinking in the age of the new authoritarianism*, Boulder, CA and London: Paradigm Publishers.

— (2014) *The Violence of Organized Forgetting: Thinking Beyond America's Disimagination Machine*, San Francisco, CA: City Lights Books.

— (2010) 'The Disappearing Intellectual in the Age of Economic Darwinism', http://truth-out.org/archive/component/k2/item/90639:henry-a-giroux--the-disappearing-intellectual-in-the-age-of-economic-darwinism, accessed July 2015.

— (2008) *Against the Terror of Neoliberalism: Politics Beyond the Age of Greed*, Boulder, CA and London: Paradigm Publishers.

Grantham, J. (2012) 'The longest quarterly letter ever', Quarterly Letter, GMO LLC, February, http/www.capitalinstitute.org; Footnote: Grantees, 'The Grantham Foundation for the Protection of the Environment,

http.www.granthamfoundation.org.

Gur-Ze'ev, I. (2010a) 'Adorno and Horkheimer: Diasporic philosophy, Negative

    Theology, and counter-education', *Policy Futures in Education*, 8(3,4): 298–

    314 http:// dx.doi.org/10.2304/pfie.2010.8.3.298;

    — (2010b) *The Possibility/Impossibility of a New Critical Language in*

    *Education,* Rotterdam, The Netherlands: Sense Publishers.

Harvey, D. (2007) *A Brief History of Neoliberalism*, Oxford: Oxford University

Press.

Hazlitt, W. (2012) 'Lecture I: Introductory'. In *Lectures on the English Comic*

*Writers*, Charlston, South Carolina: Nabu Press

Heidegger, M. (1977a) 'The Question Concerning Technology'. In *The Question*

    *Concerning Technology and Other Essays*, trans. Lovitt, W., London & New

    York: 1-35

    — (1977b) *The Question Concerning Technology and Other Essays*, trans.

    Lovitt, M., London &New York: Harper and Row.

    — (1991) *The Principle of Reason*, trans. Lilly, R., Bloomington and

    Indianopolis: Indiana University Press.

James, O. (2007) *Affluenza: How to be successful and stay sane*, London:

Vermillion.

Jacobson, M.Z. and Delucchi, M.A. (2009) A plan to power one hundred percent of

the planet with renewables, *Scientific American*, November: 58-65.

Kamberelis, G. and Dimitriadis, G. (2011) 'Focus Groups: Contingent Articulations

of Pedagogy, Politics and Inquiry'. In N.K. Denzin and Y.S. Lincoln (eds.) *The Sage*

*Handbook of Qualitative Research*, London and New York: 550-54.

Kincheloe, J.L. (2010) *Knowledge and Critical Pedagogy: An introduction*,

    Dordrecht: Springer.

— (2008a) 'Critical pedagogy and the knowledge wars of the twenty-first century', *International Journal of Critical Pedagogy*, 1(1), 1–22. Available at: http://freireproject.org/wp-content/journals/TIJCP/Vol1No1/48–38–1-PB.pdf

— (2005) 'On to the next level: Continuing the conceptualization of the bricolage', *Qualitative Inquiry*, 11, (3), 323–50.

— (2002) *The Sign of the Burger: MacDonald's and the Culture of Power*, Philadelphia: Temple University Press.

— (2001) 'Describing the bricolage: conceptualizing a new rigor anew rigor in qualitative research', *Qualitative Inquiry*, 7(6), 679–92.

Kincheloe, J. L. and Berry, K. S. (2004) *Rigour and Complexity* in *Educational Research*, Maidenhead, Berkshire: Open University Press

Klein, N. (2014a) *This Changes Everything: Capitalism vs. Climate*, London: Penguin.

— (2014b) 'Get Rich off a Warming World'. In *This Changes Everything*, London: Penguin Books. 46-52.

— (2014c) 'Introduction'. In *This Changes Everything: Capitalism vs. the Climate*, London and New York: Penguin Books: 1-30.

— (2014d) 'Monster Earth'. In *This Changes Everything: Capitalism vs. The Climate,* London: Penguin: 278-280.

— (2014e) 'Beyond Fossilized Democracies'. In *This Changes Everything: Capitalism vs. The Climate,* London: Penguin: 360-66.

— (2014f) 'Conclusion: The Leap Years – Just Enough Time for the Impossible'. In *This Changes Everything*, London: Penguin Books: 449-66.

— (2014g) 'The Right to Regenerate: Moving from Extraction to Renewal'. In *This Changes Everything*, London: Penguin: 419-448.

— (2014h) 'Planning and B;anning – Slapping the Invisible Hand, Building a Movement'. In *This Changes Everything*, London: Penguin Books 120-60.

— (2014i) 'The Right is Right'. In *This Changes Everything*, London: Penguin: 31-63

— (2010a) *No Logo*: *No Space, No Choice, No Jobs, No Logo,* London: Fourth Estate.

— (2010b) 'No Logo'. In *No Space, No Choice, No Jobs, No Logo,* London: Fourth Estate: 279-458

Klein, N. (2007a) *The Shock Doctrine: The Rise of Disaster Capitalism*, London: Penguin.

— (2007b) 'The Shock Wears Off: The Rise of Peoples' Reconstruction'. In *The Shock Doctrine: The Rise of Disaster Capitalism*, London: Penguin Books: 443-66

Lather, P. (1991) *Getting Smart: Using Feminist Research and Pedagogy within/ in the Postmodern*, New York: Routledge.

— (1993a) 'Fertile obsession: validity after poststructuralism', *Sociological Quarterly*, 34(4), 673–93.

— (1993b) 'Writing: A Method of Inquiry' in, Denzin, N. K. and Lincoln, Y. S. (eds) *Handbook of Qualitative Inquiry* (2nd Edition), Thousand Oakes, CA: Sage: 923–43;

— (1994) 'An Ache of Wings: Women, AIDS and Angels,' Presented at the Curriculum Theorizing Conference; AERA and at the 'Textuality as Praxis.' Stone-Society for the Study of Symbolic Interaction Annual Symposium,

'Interpretive and Textual Strategies: Toward Transgressive Validity: Researching the Lives of Women with HIV/AIDS.

— (1995) 'The Validity of Angels: Interpretive and Textual Strategies in Researching the Lives of Women With HIV/AIDS', *Qualitative Inquiry*, 1(1): 41-68

— (2004) 'This is your father's paradigm: Government intrusion and the case of qualitative research in education', *Qualitative Inquiry*, 10(1), 15–34.

— (2006) 'Foucauldian scientificity: rethinking the nexus of qualitative research and educational policy analysis', *International Journal of Qualitative Studies in Education,* 19(6), 783–91.

— (2007a) *Getting Lost: Feminist Efforts towards a Double(d) Science*, New York: State University of New York Press.

— (2007b) 'Naked Methodology' in Lather, M. *Getting Lost: Feminist Efforts toward a Double(d) Science*, Albany, New York: State University of New York Press: 49–57.

Levitan, D. (2012) After Extensive Mathematical Modelling Scientist Declares that Earth is F**cked! Io9, 7 December.

Lincoln, Y.S. and Denzin, N.K. (2011) 'Epilogue'. In N.K. Denzin and Y.S. Lincoln (eds.) *The Sage Handbook of Qualitative Research*, London and New York: Sage: 715-16.

Lincoln, Y. S., Lynham, S. A. and Guba, E. G. (2011) 'Paradigmatic Controversies, contradictions, and emerging confluences, revisited'.  In N.K. Denzin and Y.S. Lincoln (eds) *The Sage Handbook of Qualitative Research* (4th Edition), London: Sage: 97–128.

Marcuse, H. (1991) *One-Dimensional Man* (2nd Edition), London: Routledge & Keegan Paul.

Marx, K. (1973) *Grundrisse* trans. Ryazanskaya S.W., London: Harmondsworth.

Marx, K. and Engels, F. (ed.) (1970) *Capital: A Critical Analysis of Capitalist Production*, trans. Moore, S. and Aveling, E., Volume I, London: Lawrence & Wisehart.

Mason, P. (2015) *Postcapitalism*: *A Guide to Our Future*, UK, USA, Canada, Ireland, Australia, India, New Zealand, South Africa: Penguin Books

Meadows, D., Meadows, D. and Randers, J. (2004) *The Limits to Growth,* London and New York: Earth Scan.

Mertens, D.M., Sullivan, M. and Stace, H. (2011) 'Disability Communities: Transformative Research for Social Justice'. In N.K. Denzin and Y.S. Lincoln (eds.) *The Sage Handbook of Qualitative Research*, London and New York: 227-42.

Minh-Ha, T.T. (1991) 'All-owning Spectatorship'. In *When the Moon Waxes Red: Representation, Gender and Cultural Politics*, London and New York: Routledge: 81-106

— (1991b) '*L'Innecriture*: Unwriting/Inmost Writing'. In *When the Moon Waxes Red: Representation, Gender, and Cultural Politics*, New York and London: Routledge: 119-45

Olesen, V. (2011) 'Feminist qualitative research in the millenium's first decade'. In Denzin, N. K. and Lincoln, Y. S. (eds) *The Sage Handbook of Qualitative Research* (4th Edition), London: Sage: 129–46;

Osberg, D. (2015) 'Learning, Complexity and Emergent (Irreversible) Change'. In D. Scott and E. Hargreaves (eds.) *The Sage Handbook of Learning*, London and Thousand Oakes, CA: Sage Publications: 23-41.

Oxford English Dictionary, http://www.oed.com/ Accessed September, 2015.

Paglia, C. (2001) *Sexual Personae: Art and Decadence from Nefertiti to Emily Dickenson*, London and New Haven: Yale

Prigogine, I. (1996) *The End of Certainty: Time, Chaos, and the New Laws of Nature*, London and New York: Free Press.

Prigogine, I. and Stengers, I. (1985) *Order out of Chaos: Man's new dialogue with nature*, London: Heineman.

Richardson, J. (2012) *Heidegger,* London and New York: Routledge.

Richardson, L. (1992) 'The Consequences of Poetic Representation: Writing the Other, Rewriting the Self'.  In C. Ellis and M. Flaherty (eds) *Investigating Subjectivity: Research on Lived Experience*, Newbury Park, CA: Sage.

— (1993) 'Poetics, dramatics, and transgressive validity: the case of the skipped line', *The Sociological Quarterly*, 34(4), 695–710.

— (1994) 'Writing: A Method of Inquiry'. In N.K. Denzin and Y.S. Lincoln (eds) *Handbook of Qualitative Research*, Thousand Oakes, CA: Sage: 516–29.

— (1997) *Fields of Play: Constructing an Academic Life*, New Brunswick, NJ: Rutgers University Press.

— (2000) 'Writing: a method of inquiry'.  In N.K. Denzin and Y.S. Lincoln (eds) *Sage Handbook of Qualitative Research* (Second edition), London: Sage Publication.

Ritzer, G. (2013)  *The Macdonalidization of Society* (7th Edition), London and New York: Sage.

Rotella, C. (2011) 'Can Jeremy Grantham profit from Ecological Mayhem', New York Times, 11 August;

Said, E. W. (1994) *Culture and Imperialism*, London: Vintage Books.

— (2003) *Orientalism,* 25th Anniversary Edition London: Penguin.

— (2005) *Power, Politics and Culture: Interviews with Edward W. Said*,
Viswanathan, G. (ed.), London: Bloomsbury Publishing.

— (2012) *Reflections on Exile: And Other Literary and Cultural Essays*,
London: Granta Books.

Schama, S. (2001) 'Preface' in, *A History of Britain: The British Wars, 1603- 1776*,
London: Random House.

Speer, S. (2008) 'Natural and contrived data', in Alasuutari, P., Bickman, L. and
Brannen, J. (eds) *The Sage Handbook of Social Research Methods* (London: Sage):
290–312.

Spivak, G. C. (1993) Outside in the Teaching Machine, New York: Routledge.

— (1998) *In Other Worlds: Essays In Cultural Politics*, Abingdon, Oxon:
Routledge.

Spry, T. (2001) 'Performing Ethnography: An Embodied Methodological Praxis,
*Qualitative Inquiry*, 7(6): 706–32.

St Pierre, E. A. (2006) 'Scientifically based research in education: Epistemology and
Ethics, *Adult Education Quarterly*, 56(3), 239–66.

— (2011) 'Post qualitative research: the critique and the coming after'. In
N.K. Denzin and Y.S. Lincoln (eds) *The Sage Handbook of Qualitative
Research* (4th Edition), London: Sage: 611–26.

St Pierre, E. A. and Roulston, K. (2006) 'The state of qualitative inquiry: A contested
science', *International Journal of Qualitative Studies in Education,* 19(6), 723–28.

Stambaugh, J.  (1990) 'Framing'.  In *The Finitude of Being*, New York:  State
University of New York Press: 31-41.

Thomson, I.D. (2005) *Heidegger on Ontotheology: Technology and the Politics of Education*, Cambridge: Cambridge University Press.

Thomson, I. D. (2000) 'Ontotheology? Understanding Heidegger's *Destruktion* of Metaphysics', *International Journal of Philosophical Studies,* 8(3), 297–327.

Tuhiwai Smith, L. (2012) *Decolonizing Methodologies: Research and Indigenous People* (2nd Edition), London & New York: Zed Books.

Wallerstein, I. (2001) *Unthinking Social Science: The Limits of Nineteenth Century Paradigms*, Philadelphia, PA: Temple University Press.

Zuchman, G. (2015) *The Hidden Wealth of Nations: The scourge of tax havens*, trans. by Fagan, T.L., Foreword by Picketty, T., Chicago, IL: University of Chicago Press.

**Endnotes**

1. In his incisive reading of Michel Foucault's oeuvre, for Mitchell Dean (2010) 'governmentality can be identified with a particular regime of government that takes as its object 'the population' and is coincident with the emergence of political economy (and its successor, economics). In other words he notes how 'government' by necessity 'must become an economic government' – in both fiscal terms and its 'use of power'.

In this way 'governmentality implies a certain relationship of government to other forms of power, in particular sovereignty and discipline' (ibid: 29). Governmentality involves a complex triangular inter-relationship of three forms of power: sovereignty, discipline, and governmental management.

2. In Dean's (2000) reading of Foucault apparatuses of security include not only 'armies, police forces, diplomatic corps, intelligence services and spies', but also include 'health, welfare and education systems' as these latter apparatuses are required to ensure the optimal functioning of economic and social processes.

3. In geopolitical terms the nation-state is the basic unit of the old world order politics following from the Treaty of Wesphalia in 1648.

4. One is reminded also, in making this point, of an observation from the historian, Simon Schama (2001: 11). In his preface to *The History of Britain* in the 17th and 18th centuries he begins with the question of whether Britain is 'an archipelago or an empire, a republic or a monarchy'. In response he noted how 'confident chroniclers' had imagined that history was somehow pre-ordained, unfolding naturally from the imperatives of geography…' (ibid: 11). 'But', Schama notes, never was a nation's destiny less predictable, less determined by the markers of topography…' (ibid: 11).

5. For Marcuse (1991) justice makes connections between the particular and the universal (ibid: 218).

7. President Bush had presided over the Patriot Act, issued by the US Senate on 26 October 2001, enshrined in US Law a 'state of exception'. It followed the act of terrorism now identified as '9/11' that saw the loss of 2,996 lives[7] and the demolition of the Twin Towers in Manhattan. The act allowed the attorney general to 'take into custody' any alien suspected of activities that 'endangered the national security of the United States'. Though it carried with it the caveat that 'within seven days the

alien had to be released or charged with violation of immigration laws or some other

criminal offence' (Agamben, 2005: 3).

8. It is such incompatibility of the ethical grounding of more radical forms of

research with this delimiting ethic of practice that has created the grounds for an on-

going battle over policy governing this institution of research between policy makers

on one side and lead qualitative researchers on the other.

9. The question itself may at first seem a little misguided. At this moment in time

there not only many different contemporary forms of capitalism. But also its long

history on this planet – its duration remains in dispute – and its many critical

readings still variously play out and shape many communities/ collectivities. In

forming the question in this way I would like first to create a vital backdrop for the

deconstructive reading of capitalism and technology that follows. It is a move taken

in the struggle for justice – 'deconstruction' being 'mad about justice'.

10.  For Camille Paglia (2001):

> 'Dionysius is the empathic, the sympathetic emotion transporting us
> into other people, other places, other times. Apollo is the hard, cold
> separatism of western personality and categorical thought. Dionysius is
> energy, ecstasy, hysteria, promiscuity, emotionalism – heedless
> indiscriminateness of idea or practice. Apollo is obsessiveness,
> voyeurism, idolatry, fascism – frigidity and aggression of the eye,
> petrifaction of objects' (ibid: 96).

11. This' has become 'a predatory global phenomenon 'that drives practices and

principles of the International Monetary Fund, the World Bank, and the World Trade

Organisation, trans-national institutions which largely determine the economic policies of developing countries and the rules of international trade' (Giroux, 2014:1). As an example, in the UK, the Guardian journalist, Aditya Chakrabortty (2015), notes how the government has now invited leading industrialists to provide "strategic oversight of the development of corporate tax policy", which he likened to 'trawlermen asking fish to design their nets'. As Chakrabortty observes, what this means in the UK is that 'ordinary taxpayers are having to tighten their belts – even while multinationals are being lavished with public cash'. 'Upward redistribution' is how 'the Berkeley academic Gabriel Zucman (2015) describes it'.

12. Given that being as presence, the 'is' only appears as a trace, and given that in the play of difference any identity contains an indeterminate quantity of traces of other identities, the 'is' has been conceived as a viral agent. Like viruses it attaches itself to a host – any nominalization or verb in the lexicon – and in so doing vests in that host a naming force and considerable gathering powers. But, unlike bioengineered viral agents, being as presence has no determinate coding in any identity.

13. In Clifford Christians' reading 'Foucault (1979) astutely observed in his examination of disciplinary regimes, social science constitutes a regime of power that helps maintain the social order by normalizing subjects into categories designed by political authorities' (ibid: 170-95).

14. The ontotheological structuring of practice is most commonly met in 'what is done in practice' in terms of action (ontological grounds) and organization (the

theological structuring of the highest beings possible within this organization).

Similarly the 'content' of practices define their ontological grounds while their form

provides an indication of their theological structuring.

15. Political economy nuances a connection with Marxist analysis.

16. In reflecting upon 'women's liberation' – another identity that is

*impossible* ever to fulfill as plenitude, Minh-Ha (ibid: 119) cites 'Mariella

Righini':

> ' "Femininity experienced as handicap – in the name of inferiority;
> femininity disabled in the world of virility – in the name of equality;
> womanhood vaunted like negritude – in the name of difference". These
> three still coexist today'.

> In moving to deconstruct 'the text body-cry-mother-life' (ibid: 144)
> Minh-Ha notes how it 'divests itself of Presence' (ibid: 144).
> 'De/personalization' for her, 'is not a loss; it allows the emergence of a
> possible being…' where 'transcendence of the (un)known opens out
> onto a limitless field' (ibid: 144-45).

17. Mark Jacobson and his team at Stanford have published their evaluation of the

feasibility of a plan for moving to non-Carbon renewable energy supplies for the

whole globe by 2030. For Naomi Klein (2014: 123) a 'decentralized' economy has

the added advantage of pushing against the trend toward utterly unsustainable wealth

inequality; rather than simply propping up the current global system in which eighty

five people control as much wealth as half the world's population, the ability to

create wealth is gradually dispersed to workers themselves, and the communities

sustained by the presence of well-paying jobs.