2-3-2024

On Restorative Validity: Reorienting Inquiry Toward Peace, Justice, and Healing

Giovanni P. Dazzo
University of Georgia, giovanni.dazzo@uga.edu
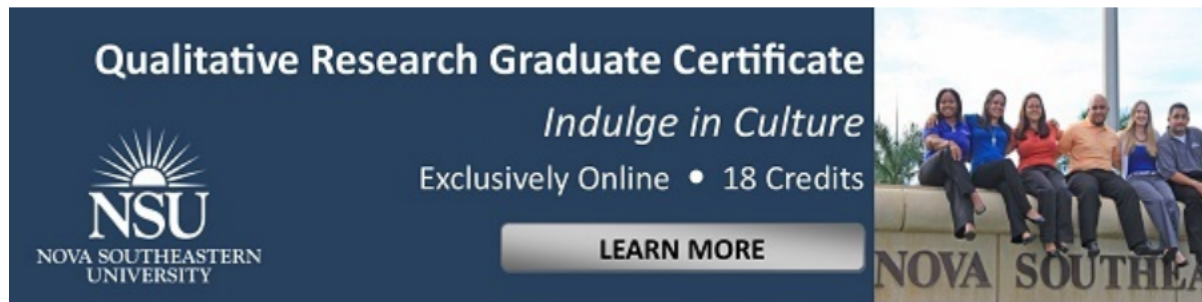
Recommended APA Citation

On Restorative Validity: Reorienting Inquiry Toward Peace, Justice, and Healing

Abstract

This work begins with a simple premise: (re)imagining a healing and restorative space for inquiry. Drawing on the work of John H. Stanfield II (2006), who first suggested the restorative functions of qualitative inquiry, this manuscript forms the basis for an axiologically-actuated conceptual model, restorative validity, which asks what it would take to (re)humanize researcher and researched alike. Beginning with the knowledge of co-researchers in our collective, the formulation of this framework was organized to understand the importance of orienting our research and ourselves toward relationships, justice, and liberation. After this review, I discuss a series of reflexive questions, rooted in the trans-disciplinarity of restorative justice, which researchers and practitioners can use to consider the potential and real harms in/from inquiry. By unsettling expertise and examining the implicit intersection of validity and ethics, I question: What would it take to be part of a research project that leaves those involved feeling greater than how we have all been defined? What happens when we do not question what our research does for/ to us and our participants, especially when it spurs intellectual debate with little benefit in the way of peace, justice, or healing of past traumas and loss?

Keywords

restorative validity, humanizing research, axiology, decolonizing research, reflexivity

Creative Commons License

On Restorative Validity: Reorienting Inquiry Toward Peace, Justice, and Healing

Giovanni P. Dazzo
University of Georgia, Georgia, USA

This work begins with a simple premise: (re)imagining a healing and restorative space for inquiry. Drawing on the work of John H. Stanfield II (2006), who first suggested the restorative functions of qualitative inquiry, this manuscript forms the basis for an axiologically-actuated conceptual model, restorative validity, which asks what it would take to (re)humanize researcher and researched alike. Beginning with the knowledge of co-researchers in our collective, the formulation of this framework was organized to understand the importance of orienting our research and ourselves toward relationships, justice, and liberation. After this review, I discuss a series of reflexive questions, rooted in the trans-disciplinarity of restorative justice, which researchers and practitioners can use to consider the potential and real harms in/from inquiry. By unsettling expertise and examining the implicit intersection of validity and ethics, I question: What would it take to be part of a research project that leaves those involved feeling greater than how we have all been defined? What happens when we do not question what our research does for/to us and our participants, especially when it spurs intellectual debate with little benefit in the way of peace, justice, or healing of past traumas and loss?

Keywords: restorative validity, humanizing research, axiology, decolonizing research, reflexivity

Introduction

This manuscript is a struggle for reconciliation and restoration within the traditional research enterprise. It is an attempt to understand how peace, justice, and healing can form the theoretical foundations of inquiry, as well as unearthing how inquiry has an everyday responsibility to engender these outcomes, rather than to simply document them. Drawing on the work of Stanfield (2006), who first suggested the restorative functions of qualitative inquiry, this manuscript forms the basis of an axiologically-actuated research framework, "restorative validity." This conceptual model was organized to understand the importance of orienting our research and ourselves toward relationships, justice, and liberation. These research orientations come together around a final purpose: inquiry that restores and (re)humanizes researcher and researched alike. Through this project, our collective explored factors that aided or impeded community participation in research, and the supposed transformative nature of inquiry (Dazzo, 2023; Dazzo et al., 2023). In this paper, I begin with the knowledge of co-researchers in our critical participatory inquiry collective, followed by a brief review of the underlying theories within this conceptual framework. Drawing on my own experiences within this collective, I conclude by discussing a series of reflexive questions, rooted in the trans-disciplinarity of restorative justice, which researchers and practitioners can use to consider the potential and real harms in/from inquiry.

Beginnings

To set the scene, I begin with a narrative on how the term restorative validity was conceptualized. It takes place on the land of an Indigenous Kaqchikel Maya community in Guatemala, specifically at the San Juan Comalapa Memorial for Victims of Enforced Disappearance. I have been working alongside forensic anthropologists, investigators, psychologists, and geneticists who seek to unearth the remains and stories of those subjected to enforced disappearance during the country's 36-year armed conflict (Peccerelli & Henderson, 2022), as well as the Indigenous community members who live near the memorial site that honors their lost loved ones. Through critical participatory inquiry (Call-Cummings et al., 2023; Fine, 1994), we have acted as a collective—posing questions, gathering stories, and interpreting narratives as co-researchers. Given the physical and psychological trauma experienced by community members, we aimed to explore the reparative effects of inquiry (Stanfield, 2006), "coming together to document what is and imagine what could be" (Fine et al., 2012, p. 687). While acting as co-researchers to understand and enact Maya priorities for the design and operationalization of a memorialization site, we asked: Could our research heal? Would it be possible to move toward processes and findings that do not extract and reduce, but (re)humanize researched and researcher alike?

The axiological and methodological implications of this work struck a chord after we completed data gathering and analysis activities one day. As we were sitting for lunch, a Kaqchikel co-researcher, Carmencita, articulated these words: "When you are asked to participate, but no one has ever asked you before, you are afraid" (C. Cuméz, personal communication, July 17, 2019). She imparted her knowledge of how a lack of respect and recognition led her to a place of fear rather than self-actualization during research projects. Nonprofits, universities, and governments had entered their village, but few had systematically asked the community to prioritize their needs or agenda for a memorialization site that sits on their land.

For these reasons, this paper serves as a call to action: That researchers craft forms of inquiry that aim to heal wounds and promote peace, inside and outside the walls of scholarly research. To conceptualize this, I briefly review how restorative validity is situated within the existing literature across the three fields: critical social theories, research methodology, and peace, rights, and justice studies. I then present the theoretical notions of what could be characterized as restorative validity, building on concepts identified within literature and prioritized by our collective's work. Last, I reflect on how this idea was conceptualized with co-researchers in our critical inquiry project in Guatemala (Dazzo, 2023; Dazzo et al., 2023), as we sought to co-construct a movement that advocated for restorative forms of inquiry. This manuscript is one part in a series of papers on restorative validity. It is grounded in conversations from our collective's work and an interdisciplinary review of theories, and it provides my reflexive analysis of our inquiry process. The complementary papers in this series on restorative validity include:

- A co-authored visual ethnographic case study (Dazzo et al., 2023), providing an overview of our culturally sustaining and participatory approaches, e.g., oral tradition, walking interviews, Ripples of Change. Through visuals and narratives, we add context and derive meaning from our experiences as a collective, addressing whether our inquiry could be "a means" to reclaim and restore the humanity of researcher and researched alike, and the inquiry process itself.
- A narrative inquiry of co-researchers' experiences enacting restorative forms of inquiry (Dazzo, 2023), illustrating how our axiological

commitments act in opposition and resist methodological and technocratic obligations; in turn, creating theoretical and methodological "contact zones" (Pratt, 1991), that is, where co-researchers' ethics and values clash with hegemonic research practices. Co-researchers' words are presented as counter-narratives (Solórzano & Yosso, 2002), flanked against dominant interpretations of methodology, objectivity, and validity, as well as assumptions on participation and empowerment.

How Does It Feel to Be Researcher/Oppressor?

Before moving on to the concept of restorative validity, I must express why I—a privileged, White, middle-class researcher—felt the need to explore restorative forms of inquiry. This study is borne from my experience as a researcher and activist—facilitating workshops, hearing stories, interpreting narratives—primarily on human rights, transitional justice, and social and economic inclusion. It is also borne from my experience as a human being telling my own stories, sharing meals, and spending time with those who have been pushed to the periphery. It originates from my own experience as well, at one point or another, of being defined by my deficits. Just as I have learned to pose research problems or identify the deficits of others—researchers, educators, counselors, clinicians, and bureaucrats have classified or pathologized me by my own: "low income" (as a child, adolescent, and young adult), "first-generation" (upon entering university), "mentally ill/depressed/anxious," "at risk," or "un-American" / "not that kind of White" (imparted as an insult or compliment, due to my non-Anglicized name, multilingualism, and status as the child of Sicilian immigrants).

Power, Privilege, and Positionality

My approach to inquiry was unearthed by my memories of how research, and the researchers who conducted these studies, left me feeling less than/derivative/deprived/depraved. However, as this study is backgrounded by my work in Guatemala, it required me to act reflexively and interrogate my social and political location (Harding, 1991); in this case, based upon the United States' neocolonial history of oppression in Latin America. How would my Guatemalan and Kaqchikel Maya co-researchers see me? Was I simply another researcher who would take their stories? Would I be infringing upon their rights through a neocolonial ideology? It led me to ask: Through my power and privilege as researcher, how am I oppressor?

This reflexive process relates directly to the words of Carmencita Cúmez, whose words I noted earlier. As a proponent of critical participatory inquiry, I regard my research approach as democratizing and inclusive, but Carmencita's words further cemented the idea that researchers must question the assumption that community members feel comfortable participating alongside us in the first place. Moreover, what of my own experience potentially oppressing research participants through the performativity of validity and rigor—often defined by the researcher's implicit or explicit distance from the researched (i.e., the colonial creation of "the other"), collecting others' stories to include in publications (akin to capitalist accumulation and extraction), and the freedom to simply put down what was being studied to live my own life (again, distance, but leading to an axiological discordance)? My own experiences as a researcher and the researched have caused me to question my role as researcher/oppressor intensely, especially as I now fall more into the privilege of researcher rather than researched. However, through my reflexive process, it is necessary to note the duality of traversing the line between oppressed (the researched) and oppressor (the

researcher), countering the simplistic binaries of our relationships (Torre et al., 2008) while rejecting the settler-colonial "fantasy of mutuality" (Tuck & Yang, 2012, p. 16).

Conceptual Framework: Restoring the Humanity of Inquiry

In this section, I outline works that frame the importance of restoration; seeking to understand what it would take to be involved in a collective project that pushes those in power (e.g., researchers, practitioners) to unlearn methods that further oppress peoples. Drawing from the work of Martín-Baró (1994), I sought to understand how a collective project, involving those within and outside academia, could serve to restore the historical memory and virtues of all involved. What would it take to be part of a research project that leaves those involved—researcher and researched alike—feeling greater than how we have all been defined? What would it look like to democratically construct inquiry that restores, rather than reduces? Lastly, what does it mean to unlearn the racist and colonial vestiges of the scientific method (Fanon, 1963; Tuhiwai Smith, 2012) so researchers do not simply see participants as research problem, but as collaborators who contribute to the (re)formulation of knowledge, conceptual frameworks, and method?
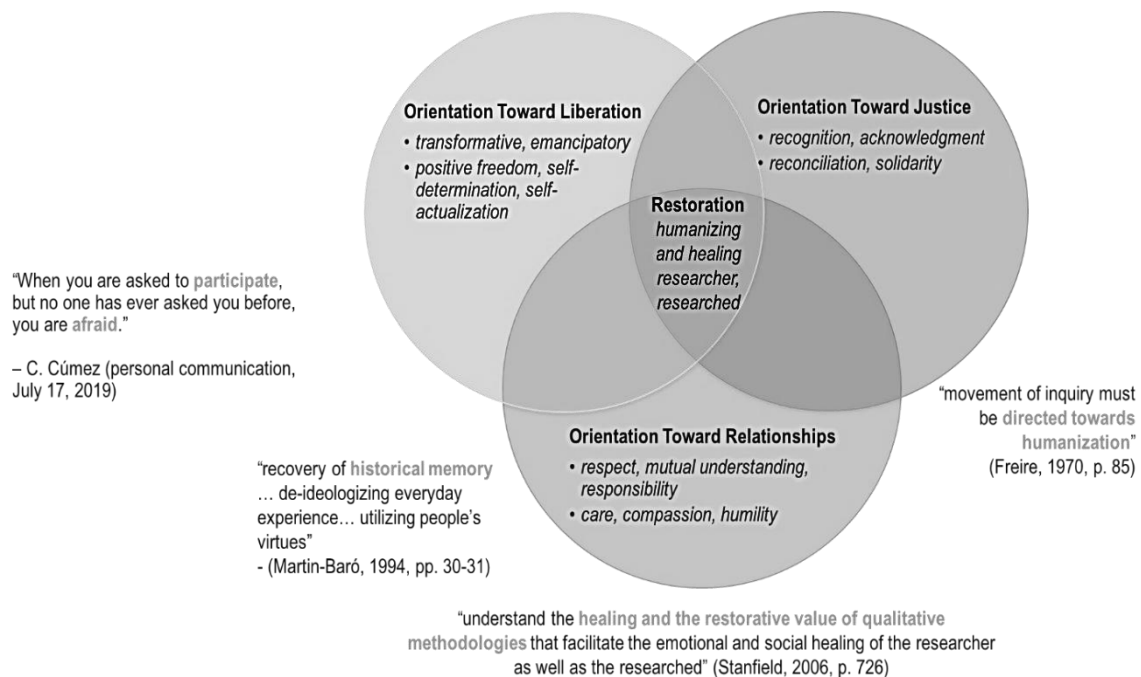
How Does It Feel to Be My Research Problem?

In this essay, I honor the work of W.E.B. DuBois (1903), beginning with one of his critical questions— "How does it feel to be a problem?" (p. 2)—where he asked African Americans to consider their "double consciousness;" or, more specifically, how it feels to live in a "sense of always looking at oneself through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" (p. 4). I reframe his words— "How does it feel to be *my research problem*?"—further questioning the methodological and axiological implications of oppressive research superstructures. As methodologists, we should imagine posing this question to participants, asking how it feels to see their own worlds through our eyes: Their lives measured against neoliberal metrics and validated constructs, spurring intellectual debate but with little benefit in the way of peace, justice, or healing of past trauma (Dazzo, 2022). Restorative validity is framed as a form of inquiry that supports the restoration of participants' identities, memories, and self-determination regardless of affiliation (e.g., researcher, researched)—in line with the "liberation psychology" of Martín-Baró (1994). This is a cautious exercise in "uncomfortable reflexivity" (Pillow, 2003) where I sought to understand how we honor co-researchers' voices as we (re)learn the rationale and ethicality behind our methodological decision-making. It seeks to restore the humanity and humility behind research.

The conceptual framework, in

Figure **1**, begins with the words of Carmencita Cuméz. It is a conscious recognition of the knowledge shared with me—an intentional effort to illustrate that the knowledge of those we work alongside should be honored and cited alongside the foundational thinkers in our academic literature. Additionally, Stanfield (2006) and Martín-Baró (1994) take prominent positions, along with Freire (1970), who called for a problem-posing education, noting that the "movement of inquiry must be directed towards humanization" (p. 85).

Figure 1
Conceptual Framework: Research Orientations Toward Restorative Validity

"When you are asked to participate, but no one has ever asked you before, you are afraid."

– C. Cúmez (personal communication, July 17, 2019)

Orientation Toward Liberation
• *transformative, emancipatory*
• *positive freedom, self-determination, self-actualization*

Orientation Toward Justice
• *recognition, acknowledgment*
• *reconciliation, solidarity*

Restoration
humanizing and healing researcher, researched

Orientation Toward Relationships
• *respect, mutual understanding, responsibility*
• *care, compassion, humility*

"recovery of historical memory … de-ideologizing everyday experience… utilizing people's virtues"
- (Martin-Baró, 1994, pp. 30-31)

"movement of inquiry must be directed towards humanization" (Freire, 1970, p. 85)

"understand the healing and the restorative value of qualitative methodologies that facilitate the emotional and social healing of the researcher as well as the researched" (Stanfield, 2006, p. 726)

Restoration is composed of three orientations that inquirers must work toward: Orientation Toward Relationships; Orientation Toward Justice; Orientation Toward Liberation. Given the oppressive, extractive, and (neo)colonial histories of research (Lewis, 1973; Tuhiwai Smith, 2012), it becomes the researcher's responsibility to see their actions as potentially oppressive, framing inquiry as an apology to, and a restoration of, the voices, identities, and values that have been lost through traditional empiricism and positivism, including the loss of the researcher's freedom to imagine our inquiry as a democratic site for possibilities (Torre et al., 2008). The intent, then, becomes for scholar-activists and communities, as co-researchers, to assemble through dialogue and deliberation. As Stanfield (2006) noted, restorative forms of inquiry must humanize and heal the researchers and the researched, alike.

Validity: Restored and Redefined

Before moving on to literature, I should note how I interpret and understand validity. When I speak about validity, I go back to its etymological root. What does it mean outside of academia? As human beings, first, and researchers second, it is important we understand that *validity* comes from the Latin, *validus*, meaning "strong," "healthy"; derived from *valeō*, "I am strong," "I am healthy," "I am of worth." If attuned to restorative validity, it begs the question of whether our inquiry contributes to the strength, health, or worth of researcher and researched. Rather than solely speaking of validity to describe the instrumentality of our methods, my interpretation draws on the intrinsic meaning of the term. It requires us to ask: When was the last time a researcher and those researched truly felt strong, healthy, or worthwhile as an outcome of a research project?

Restorative validity is not an attempt to form a "unified validity" (Messick, 1989), which was defined as a "more comprehensive theory of construct validity that addresses both score meaning and social values" (p. 741). This definition subsumed qualitative and quantitative research as the terms "test" or "score" were seen as generic across instruments

(e.g., test, observation) and findings (e.g., score, codes, attributes, situations). It does not seek to validate interpretations as providing a credible view of a static reality (Huber, 1995), as defined from the realist perspective in qualitative research. While theorists have used trustworthiness (Lincoln & Guba, 1985) to address questions of quality and instrumentality in qualitative research through processes such as triangulation or member checking (i.e., transactional validity; Cho & Trent, 2006), I have chosen to focus my efforts on transformational validity (Cho & Trent, 2006), that is, the perspective that our inquiry should create positives change for those involved. This does not replace questions of transactional validity or instrumentality though. Rather, it foregrounds our (post)positivistic preoccupation of "appearing to be 'scientific enough'" (Stanfield, 2006, p. 723) by promoting equity through the pursuit of "rigor as well as relevance" (Lather, 1986, p. 67). Restorative validity aligns to Lather's (1986) notion of "catalytic validity," as well as Stanfield's (1999) "relevance validity": Does procedurally reliable research meet the realities of those it is meant to represent or serve? As Mertens (2009) notes, by attending to critical and emancipatory aims and reciprocity (i.e., balancing researcher and community needs), we can "demonstrate sensitivity to the different ways of knowing and valuing" (p. 161), so "community members are able to use the information for the furtherance of social justice and human rights" (p. 196). As I thought of the reasons why we, as researchers (and, as human beings), explore, critique, and inquire, I questioned the strength and health behind our practice. When we collaborate and engage alongside communities, what does our research do for them? How does inquiry improve the strength and health of all those involved? If research does (or, has done) harm, what are we doing to right those wrongs? What are we doing to restore the health, strength, and worth of researcher, researched, and the research process?

Framing Research as Restorative

In this section, I highlight my search for literature referencing restorative forms of inquiry, first focusing on two articles from the field of research methodology. I then move to a more extensive review of the literature across the previously mentioned fields—critical theory, research methodology, and peace, rights, and justice studies. I then concentrate on several terms that I and my co-researchers associated with restorative forms of inquiry.

In 2019, as I searched for the term "restorative validity," it did not result in a match across APA PsycInfo, EBSCO, Google Scholar, or ProQuest. Expanding my search to contain "restorative" and "qualitative research" led me to Stanfield's (2006) essay: The Possible Restorative Justice Functions of Qualitative Research. Through Stanfield's (2006) scholarship, I found a call to action: "one purpose of science's using, in this case, qualitative approaches are to bring about healing, reconciliation and restoration between the researcher and the researched" (p. 725). Stanfield (2006) speaks to how practitioners and peace and conflict scholars—Bishop Desmond Tutu (1999), Redekop (2002), and Lederach (1998)—produce theoretically grounded qualitative research to explore how restorative justice and conflict transformation occur. But he also noted what was missing: These individuals remain "objective" (in the traditional positivist sense) and distanced observers; they do not reflect on how restorative justice processes, or their research, transformed them (as individuals), participants (the researched), or their institutions (e.g., religion, academia). Stanfield (2006) contends that qualitative researchers should attempt to "understand the healing and the restorative value of qualitative methodologies that facilitate the emotional and social healing of the researcher as well as the researched" (p. 726).

This call was taken on by Chouinard and Boyce (2018) as they outlined how restorative justice principles (Zehr, 1995; Zehr, 2002) could be reframed to advance evaluation criteria, focusing on four Rs: "relationships," "relevance," "responsibilities," and "restoration." By

attending to these criteria, Chouinard and Boyce (2018) explore the complexity of criminal justice/legal systems, while restoring participants' voices and identities. They explore the inherent value systems that researchers (re)produce through their methodological decisions, and they speak to the possible juxtaposition of restorative justice principles in program evaluation. Although Chouinard and Boyce take a reflective approach, they do not yet address Stanfield's (2006) primary call—understanding how qualitative methods can "facilitate the emotional and social healing *of the researcher as well as the researched*" (p. 726, emphasis added). Regardless, their work provided me with the necessary step to reflect and rationalize my methodological decisions, especially when researching and evaluating complex ecologies and understanding oppressive superstructures. Rather than thoughtlessly noting objectivity and rigor, they meet one of Stanfield's other appeals—questioning what has been achieved through a deference to (post)positivistic tendencies.

Overview

Inspired by these manuscripts, I mapped and associated how several terms (e.g., respect, recognition) have been utilized across three fields: critical theories and pedagogies (primarily neo-/post-Marxist theory, anti-/post-colonial studies, and transformative learning); research methodology (primarily qualitative inquiry and evaluation theory); and peace, rights, and justice studies (conflict transformation, restorative justice, transitional justice, and human rights[1]). Rather than isolating literature by discipline, the intent was to weave threads to show how restorative validity is transdisciplinary.

After noting which concepts made a resounding reoccurrence in the literature and our discussions in Guatemala, categories and themes were constructed across fields. As outlined in Table 1, each category relates to a particular orientation that a scholar-activist would need to critically understand and explore to undertake a project in restorative validity. Similar themes were then organized within a category, that is, Category 1 (Orientation toward Relationships) engages the thinker on two themes: "respect," "responsibility," and "mutual understanding"; and "care," "compassion," and "humility." While helpful for practical purposes, it should be noted that there are, of course, limitations in utilizing this approach: How does one truly separate the concepts of respect (an orientation toward relationships) and recognition (an orientation toward justice), without seeing the mutuality between terms? While this list is provided, I am not proposing these themes as mutually exclusive, nor is the way in which authors have organized a definitive categorization of their work.

Table 1
Categories and Themes Associated with Restorative Validity, Across Fields

Themes	Fields		
	Research Methodology	Peace, Rights, and Justice Studies	Critical Theory / Pedagogy
	Category 1: Orientation Toward Relationships		
Respect, responsibility, mutual understanding	Call-Cummings (2017); Kemmis and McTaggart (2007); Luttrell (2010)	Lederach (1998, 2005); Havel and Keane (1985)	Collins (2010); Habermas (1984, 1987, 1996)

---

[1] For this paper, I have grouped human rights along with peace and justice studies as my focus in the field of transitional justice tends to sit between the rights and justice space in post-conflict settings. However, it should be noted that there is often debate on how the theoretical and practical concepts related to rights studies and human rights activism may counter the theory and practice behind peace and conflict studies (Langer, 2015).

Care, compassion, humility	Dennis (2018); Limes-Taylor Henderson and Esposito (2017)	Rothbart and Allen (2019); Giri (2011); Peccerelli (2019)	Collins (2010); Freire (1992)
Category 2: Orientation Toward Justice			
Recognition, acknowledgement	Hopson (2014); House (1980); Li and Ross (2021)	Bush and Folger (2005); Cúmez (2019)	Fraser (2005), Fricker (2007), Honneth (1995, 2005)
Reconciliation, solidarity	Tuck and Yang (2012)	Lederach (1998, 2005); Hamber and Kelly (2018)	Bhargava (2012); Tuck and Yang (2012)
Category 3: Orientation Toward Liberation			
Transformative, emancipatory	Cho and Trent (2006); Lather (1986); Mertens (2009)	Verdeja (2009)	Freire (1970)
Positive freedom, self-determination, self-actualization	Tuhiwai Smith (2012); Hood et al. (2015)	Galtung (1969, 2001); Cúmez (2019)	Fromm (1941)
Core Category: Orientation Toward Restoration			
Restoration	Chouinard and Boyce (2018); Fals Borda and Rahman (1991); Stanfield (2006)	Umbreit and Armour (2011); Zehr (1995; 2002)	Fanon (1952; 1963)

Note. Listed authors formed the basis of this review; their works are complemented by others. My personal communication with Peccerelli (2019) and Cúmez (2019)—co-researchers in our collective— are included in this conceptual framing to foreground their knowledge alongside written scholarship. Their words can be found in this paper and can be cited by others.

For the full analysis of the categories and themes within this integrated and interdisciplinary literature review, please refer to Dazzo (2022). In this paper, I briefly summarize these categories and themes, demonstrating how critical qualitative inquirers could approach restorative validity to remedy the harms in/from inquiry and to restore the humanity of researcher and researched alike.

Category 1: Orientation Toward Relationships

Humility became a central theme in this framework as one co-researcher, a forensic anthropologist in Guatemala, noted how our research processes became a "project in humility" (F. Peccerelli, personal communication, July 19, 2019), differing from the notions of objective and valid research in which he was socialized. Reorienting inquiry as a community of care (Rothbart & Allen, 2019) rooted in relationality (Limes-Taylor Henderson & Esposito, 2017) and mutual understanding (Call-Cummings, 2017; Habermas, 1984) prioritizes compassion (Giri, 2011; Rothbart & Allen, 2019) and an ethic of personal accountability (Collins, 2010) for one another as human beings, first, and researcher-researched/self-other, second. As Dennis (2018) describes through her conceptualization of validity as praxis, validity can be structured by our human intentions and interactions, not simply from the view our interpretations are trustworthy. These interpretations of respect, responsibility, and mutual understanding (Theme 1), as well as care and compassion (Theme 2), are requisite and interconnected knowledge and actions one must take to move toward an orientation of justice.

Category 2: Orientation Toward Justice

When speaking of justice in inquiry, it is not possible to respect individuals' and communities' differing epistemologies if these ways of knowing are not recognized as healthy, strong, and worthwhile (i.e., valid) systems in the first place; thus, the interconnected nature between Category 1 (Relationships) and Category 2 (Justice). In the discipline of program evaluation, House (1980) and Hopson (2014) argue the inquirer's theory of justice is underscored by their methodological and practical decisions. By relating this to Argyris and Schön's (1974) articulation of an individual's or discipline's espoused theory and theories in use, the researcher examines the values they say they embrace, while assessing how those values are performed within their research. The recognition of different ways of knowing (Hopson, 2014) requires the researcher to view validity as ontological, not solely epistemological (Li & Ross, 2021). To recognize and acknowledge means to explicitly state the un/intentional harms done to participants by/through oppressive forms of research (e.g., epistemic injustice; Fricker, 2007) and beyond (e.g., conflict, structural violence; Galtung, 1969, 2001). The conscious effort to recognize injustice pushes one to understand that reconciliation and solidarity are not about "rescuing settler normalcy" and that "decolonization is not accountable to settlers, or settler futurity" (Tuck and Yang, 2012, p. 35). Rather, it calls on the inquirer to see their status as oppressors and complicate the notion of reconciliation and solidarity.

Category 3: Orientation Toward Liberation

Emancipatory or liberatory inquiry advocates for self-determination (Tuhiwai Smith, 2012) and toward positive freedoms (Fromm, 1941), that is, the idea of doing good, rather than the negative freedom of simply doing no harm. However, this requires a perspectival transformation in line with Freire's (1970) social-emancipatory view of *conscientizaçao*. By invoking an uncomfortable (Pillow, 2003) and ethical reflexivity (Luttrell, 2010), it is possible to understand how one's inquiry contributes to/dismantles "structural, disciplinary, hegemonic, and interpersonal domains" (Collins, 2010, p. 18) of domination within and beyond research. Utilizing Collins' (2010) matrix of domination, it provides a practical tool for how the inquirer can "work the hyphens" (Fine, 1994), moving from researcher-researched to co-learner/co-researcher. For the researcher, it is an axiological and ontological shift, not simply epistemic.

While this reorientation toward restorative validity requires continuous reflection and action, it should not be seen solely as a self-referential exercise. Based on critical theories and methodologies, a true paradigmatic shift, however, should be rooted in praxis: Engaging in respectful dialogue should move groups closer toward the action of transforming research into a restorative process for researcher and researched alike.

Discussion: Activating Restorative Validity

As outlined, each orientation—toward relationships, justice, and liberation—becomes the inquirer's commitment. It becomes their responsibility to engage in "ethical reflexivity" (Luttrell, 2010), nurturing relationships, achieving justice, and seeking liberation. Carmencita's words activated my need of "finding ways to "give back" as much as one "takes" from those with whom one works" (Luttrell, 2010, p. 4). Restorative validity reframes research as an acknowledgement of what has been done, a reclamation and restoration of the humanity and dignity of the research process, of those who profess expertise in it, and of those subjected to its (possible) oppression.

In this section, I speak to the project's core category— "restoration"—including how this looked in my own work. Crediting Stanfield (2006), I worked toward an approach to "understand the healing and the restorative value of qualitative methodologies that facilitate the emotional and social healing of the researcher as well as the researched" (p. 726). Grounded in the work of restorative justice advocate, Howard Zehr (1995), I sought to weave these concepts throughout each category and theme across

Figure **1**, showing their interdependence as a way to move research toward an inquiry that restores the humanity of researched and researcher alike. In Table 2, I list Zehr's (2002) guiding questions for restorative justice on the left; on the right, the implications in working towards restorative validity. The intent is that researchers use these as reflexive questions, contextualized to their own work, to (1) outline potential harm (as well as actual harms from past research) and (2) address actual harms.

Table 2
Guiding Questions for Restorative Validity

Zehr's Guiding Questions	Applicability and Implications for Restorative Validity
1. Who has been hurt?	1. Who has been harmed by research and/or evaluation? 2. Has research been done on or alongside the community? 3. Have knowledge systems and cultural practices been attributed to the community?
2. What are their needs?	1. What are the needs of communities and their institutions before, during, and after inquiry? 2. What are the needs of researchers and their institutions before, during, and after inquiry?
3. Whose obligations are these?	1. How can the researcher (if offender) carry out their obligations to the community? 2. How can the researcher address past (un/intentional) harms enacted by other researchers? 3. What institutional mechanisms (e.g., IRB) will make it difficult for the researcher to carry out their obligations to the community?
4. Who has a stake in this situation?	1. Who are the relevant community members, researchers, institutions (e.g., academia), community of care (e.g., other researchers, civil society) that need to be involved?
5. What is the appropriate process to involve stakeholders in an effort to put things right?	1. How do power and privilege affect participation and inclusion? 2. How are restorative practices modeled in culturally responsive ways? 3. How do processes respect researchers' and communities' assets and knowledge systems? 4. Does the restorative inquiry process allow for a model to address harms, needs, and causes?

First, it was vital to understand how researchers work alongside "the researched" to restore our humanity and dignity. What does this require? As defined by Zehr (1995, p. 25), "restorative justice requires, at minimum, that we address victims' harms and needs, hold offenders accountable to put right those harms, and involve victims, offenders and communities in this process." In line with the categories in this essay, restorative validity, like restorative justice, is a dialogic and experimental process necessitated through an orientation toward "relationships," "justice," and "liberation." Rather than providing a formula for the achievement of restorative justice, Zehr provides practitioners with three requirements—

focusing on (1) harm and needs, (2) obligations, and (3) engagement as they explore what works in their context. Through my work in Guatemala, this reorientation required me to pause and sit with Carmencita's words. We discussed how she had felt oppressed by the research process, but I also reflected on my own experience as researcher and researched. By asking how research has caused or could cause harm led me to begin my work with community consultations. These community consultations functioned more like a town hall, rather than a highly curated and moderated focus group. In essence, this approach yielded control to community members as we sought to establish our research agenda and research questions, as well as our expectations of one another as an inquiry collective (Dazzo et al., 2023).

As Zehr highlights, restorative justice calls on the practitioner and society to think differently. This paradigmatic shift requires us to change the central questions we ask when we seek justice. The questions often asked in criminal justice proceedings—What laws have been broken? Who did it? What do they deserve? —shift in a restorative justice mindset: Who has been hurt? What are their needs? Whose obligations are these? (Zehr, 1995). These central questions provide practitioners with an opportunity to explore the process by incorporating "*processes that are collaborative and inclusive*" and establishing "*outcomes that are mutually agreed upon rather than imposed*" (Zehr, 1995, p. 25, emphasis in original). Integrating this into research is not implausible as it shares onto-epistemological and axiological similarities with qualitative researchers across constructivist, participatory, and critical paradigms (Lincoln et al., 2011). Scholars and practitioners of participatory action research (PAR) have documented how the theoretical and practical notions of participation, democracy, and pluralism can be used to inform a valid and ethical form of inquiry that seeks equitable knowledge production and social transformation (Call-Cummings et al., 2023; Fals Borda & Rahman, 1991; Rahman & Fals Borda, 1991; Fine & Torre, 2004; Freire, 1982; Nyoni, 1991; Tandon, 1989). This is not to say all researchers must conduct PAR for their inquiry to be restorative, but these underlying principles are necessary. This follows Zehr's recommendation that restorative practices are contextualized, much like culturally responsive practices.

As an example of my work in Guatemala, I did not simply approach this through questions of what the community needed, but I also addressed my own needs from practical and theoretical perspectives (Dazzo, 2023). Practically, I needed to abide by the requirements set by the Institutional Review Board (IRB) overseeing my research; thus, the usual questions concerning consent forms were necessary. However, from a theoretical perspective, my reorientation toward restorative validity meant I needed to ask if and how community members were comfortable being involved in the research process. For these reasons, it was necessary to establish relationships with community members and set expectations for how we would work together, before consent forms were formalized, accepted by the IRB, and signed by community members. While it takes time to work alongside community leaders and potential co-researchers, it reduces the inherent power differentials that come with consent forms, and the inhumanity of bestowing a consent form and requesting a signature from individuals who did not agree to the language or level or participation within your protocols. This addresses several areas mentioned within the restorative validity paradigm: the idea of building respect and mutual understanding with co-researchers, while approaching inquiry from a place of humility (Category 1: Orientation Toward Relationships); recognizing and acknowledging the expertise of community members by discussing their research priorities and the methods they may already employ as a means to co-create inquiry (Category 2: Orientation Toward Justice); and seeking self-determination and positive freedoms by engaging in a democratic dialogue that promotes participation on participants'/co-researchers' terms, rather than basing our practices on compliance frameworks that seek the negative freedom of doing no harm (Category 3: Orientation Toward Liberation).

In contextualizing the process comes the identification of rightsholders and stakeholders, by explicitly asking who is in the community. By defining "communities of care," practitioners ask: "(1) who in the community cares about these people or about this offense, and (2) how can we involve them in the process?" (Zehr, 2002, p. 28). Asking who is involved in the process, however, requires a dissection of power and privilege. While Zehr does not explicitly raise these critical aspects of reflection, Umbreit and Armour (2011) question how particular restorative practices (e.g., peacemaking circles) take from Indigenous culture, but often do not include these groups as restorative justice practitioners or leaders. Within the field of qualitative inquiry, there are similar manifestations where sharing or story circles (Pittaway et al., 2010) are used to collect data without involving Indigenous groups or crediting the history of the practice. In this instance, one can see how sharing circles, although participatory and inclusive (i.e., in line with PAR and restorative justice principles), contributes to the structural violence that Galtung (1969) references when an entire community (un)intentionally harms another through unquestioned practices. This "borrowing" (read: stealing) from Indigenous groups, raises several questionable and violent processes found in restorative practice: gender bias, underrepresentation of ethnic groups, an association with the original oppressor (e.g., the state, academia; Umbreit & Armour, 2011).

Lastly, after contextualizing process and defining stakeholders, restorative justice "aims to put things right" (Zehr, 2002, p. 28). According to Zehr, this requires responsibility from the offender; or, as Collins (2010) notes, an "ethic of personal accountability." By taking responsibility, the offender can understand what harm needs to be addressed and how to address it. This is not an easy task. When a "severe wrong has been committed, there is no possibility of repairing the harm or going back to what was before" (Zehr, 2002, p. 29). Keyes (2019), in his review of reconciliation, notes that a return to this "before" state is not always adequate, and at times, it is a fantasy that never was. Addressing harm though is just one part of the equation when aiming to put things right. Without acknowledging the "cause" of harm in research, it is difficult to understand—as House (1980) and Hopson (2014) note—where we want to go. While addressing harms is foregrounded in the responsibility of the offender, an acknowledgement of wrongdoing, and the chance to fix what is currently wrong; a forward-looking orientation addressing cause attends to the transformative, showing that a community of care can work together to create a more equitable system. This necessitates an interrogation of the theories and practices that researchers employ that may un/intentionally cause harm to communities. It requires researchers to reflect on real and potential harms because people who are harmed may not differentiate between intention and unintentional harms, or view risks of harm, in the same ways as researchers because, for those who are harmed, there is often not a differentiation between harms we, as oppressor, define as intentional or unintentional (i.e., it is not sufficient to state harms were unintentional simply because it makes us feel better). In my own work, this required me to ask what types of research were conducted in the community before I began collaborating with the Kaqchikel Maya community members and Guatemalan non-profit staff. Learning from community members how standard research methods (e.g., surveys, interviews) had previously been employed by other researchers provided me with a space to collaborate and discuss these issues so we, as a collective, could remedy any wrongs. Through dialogue, we also had the opportunity to explore the types of methods that would be culturally sustaining, rather than holding ourselves to the knowledge-seeking tools we are socialized to accept as valid or rigorous in academia.

Conclusion ← → A Journey

As mentioned, this work is composed of several manuscripts tying together this search for and documentation of an inquiry that seeks to promote peace, justice, and healing as a form

of validity (Dazzo, 2023; Dazzo et al., 2023). But through this journey, I also sought to follow in the footsteps of anthropologist, Ruth Behar, testing my own limitations and those within research. In *The Vulnerable Observer: Anthropology that Breaks Your Heart*, Behar (1996) questions the motivation to document by not simply writing about the vulnerabilities of others, but her own:

> Loss, mourning, the longing for memory, the desire to enter the world around you and having no idea how to do it, the fear of observing too coldly or too distractedly or too raggedly, the rage of cowardice, the insight that is always arriving late, as defiant hindsight, a sense of the utter uselessness of writing anything and yet the burning desire to write something, are the stopping places along the way. At the end of the voyage, if you are lucky, you catch a glimpse of a lighthouse, and you are grateful. Life, after all, is bountiful. (p. 3)

In this project on restorative validity, I found myself in these moments of stasis, caught between observation and action. Why do I document? For whom do I do it? What will come of it?

In this and other manuscripts (Dazzo, 2023; Dazzo et al., 2023), I have documented the restorative potential of inquiry for all co-researchers, regardless of their affiliation (e.g., university, nonprofit, community member). I have noted that co-researchers' interpretations of validity broadened, and we observed and documented how validity could be defined as the strength and health behind our work. For co-researchers, including myself, the research process did provide a sense of personal health and strength, more in tune with the relational and emancipatory processes we attempted to unfold as we freed ourselves from overly techno-rational thinking and distanced methodology. This emancipatory work also continued to strengthen the methods we considered, the questions we asked, and the relevance of our findings to co-researchers' experiences, in line with Stanfield's (1999) notion of relevance validity.

Rather than concluding, I have chosen to end these papers with my journey (Dazzo, 2023), showing how restorative forms of inquiry must be thought of more as accompaniment— i.e., as a sustained and solidary walk by researcher and researched, together—rather than a discrete project with an end. But others may ask: How do I know it worked? I use this as a jumping-off point and to narrate my experience. During a guest lecture for a group of community psychologists in 2021, a participant asked me if I had an example of whether the research process was restorative. Then, they threw out the usual pragmatic adage: How do I know it worked? Without hesitation, I responded: "I knew it worked for me when the tears came back." Returning to Behar's (1996) work, she questions how researchers may feel vulnerable, experiencing a "fear of observing too coldly or too distractedly or too raggedly" (p. 3), which may often occur when we observe and document others' stories of trauma, loss, and mourning.

In my experience conducting dozens of applied research and evaluation projects on topics related to rights and justice, I have heard countless stories of the atrocities that humans commit against another: torture, trauma, genocide, enforced disappearance, loss of home, loss of dignity. For me as researcher, others' losses turned into my loss of self. Hearing these stories led to "compassion fatigue" or "secondary traumatic stress" (Figley, 2002). According to many mental health professionals, this occurs as an individual becomes conditioned to hearing stories or observing experiences of trauma, resulting in a diminished capacity to care, empathize, or feel compassion (Figley, 2002). Before beginning this project, I suffered from this condition. I could consume others' stories of harm, hear witnesses' or survivors' testimonies of trauma without batting an eye. It was never a badge of honor. As Behar (1996) mentions, the "rage of cowardice" (p. 3) may have filled me, but it never fulfilled me as I sat defiantly, trying to once

again feel the emotions that seemed lost. So, once again, I reflect on the question of whether this concept of restorative validity held any sense of utility or worth. How do I know it worked? Because, for me, the tears came back, as did my humanity. As Behar (1996) mentions, I have caught a glimpse of the lighthouse, and I am grateful. Inquiry, after all, can be truly bountiful.

I am no longer stuck in a moment of stasis, caught between observation and action. I now understand why I document, for whom I do it, and what will come of it. I document because it is a project in humility, care, and compassion. I do it not simply for myself but for those I have worked alongside and now care for as co-researchers, partners, and human beings. I do it for the research process itself, not because it is bred by my own curiosity, but because the voyage is beautiful and lined with many truths. I do it because I hope it will deliver some sense of peace, justice, and healing on a personal, communal, or societal level.

Moving Forward: What More Can Be Done on this Journey?

In our work, our collective has continued to "test" restorative validity: documenting our individual and collective experiences (Dazzo et al., 2023) and examining the axiological and methodological implications of the approach (Dazzo, 2023), to form a heuristic to humanize our inquiry processes and heal researcher and researched alike. I do not see restorative validity as a universal remedy for the ills of the neoliberal research enterprise, or distanced ideas of validity and objectivity. Through my own and co-researchers' experiences, we have observed and documented that restorative validity—i.e., a form of inquiry that seeks to restore and reclaim the identities, memories, and humanity of researcher and researched alike—is possible. But this requires immense effort. It requires orientations toward relationships, justice, and emancipation. It includes asking reflexive questions (as noted in Table 2) related to the various themes within restorative validity. It requires that these concepts be understood amid confrontation. Researchers can question our practices and hold ourselves accountable, but communities should also hold us accountable for the methods we use. While researchers may err on the side of ignorance and claim humility (Limes-Taylor Henderson & Esposito, 2017), parties must be open to confrontation as it allows us all to see the domineering structures that affect peace, justice, and healing from occurring, within and beyond research.

Although restorative moments were highlighted within our collective (Dazzo et al., 2023), co-researchers struggled somewhat to reconcile their axiological commitments with the methodological obligations typically seen as valid by funders, researchers, practitioners, and community members (Dazzo, 2023). Although commitments and obligations must be reconciled, co-researchers noted positive experiences, as restorative validity holds theoretical and practical promise for researchers and researched alike. As researchers enacting restorative validity, however, we must work against the naïveté within simplistic calls for reconciliation. We are not seeking to restore research to a fantasy that never was, but to restore the strength and health of the humanity that has been lost through estranged interpretations of validity.

As I move forward, and although I have sought to weave a thread across three fields—critical theories; research methodology; and peace, rights, and justice studies—several theoretical and practical points remain unreconciled. In formulating a conceptual and methodological framework, is there the possibility that researchers' and practitioners' sincere thoughts and actions are lost in the compliant shuffle to look responsible, serving the interests of neoliberal and colonial projects as Spivak (1988) and Ahmed (2007) mention. Returning to DuBois's (1903) double consciousness, how can this be done alongside individuals who see themselves in the eyes of others, as Fanon (1952) complicated the idea of ontology: "Ontology does not allow us to understand the being of the black man, since it ignores the lived experience. For not only must the black man be black; he must be black in relation to the white man" (p. 90). For those who we, as researchers, define and treat as researched, this oppression exists as

they may see themselves through researchers' eyes when working with us. Through restorative validity comes the necessity to transgress the researcher-researched relationship (Fine, 1994), arriving at a mutual understanding and respect that addresses harms and needs, while moving toward peace, justice, and healing within, and as an outcome of, inquiry.

References

Ahmed, S. (2007) 'You end up doing the document rather than doing the doing': Diversity, race equality and the politics of documentation, *Ethnic and Racial Studies, 30*(4), 590-609. https://doi.org/10.1080/01419870701356015

Argyris, C., & Schön, D. A. (1974). *Theory in practice: Increasing professional effectiveness*. Jossey-Bass.

Behar, R. (1996). *The vulnerable observer: Anthropology that breaks your heart*. Beacon Press.

Bhargava, R. (2012). The difficulty of reconciliation. *Philosophy and Social Criticism, 38*(4-5), 369-377. https://doi.org/10.1177%2F0191453712447997

Bush, R., & Folger, J. (2005). *The promise of mediation: The transformative approach to conflict*. Jossey-Bass.

Call-Cummings, M. (2017). Establishing communicative validity: Discovering theory through practice. *Qualitative Inquiry, 23*(3), 192-200. https://doi.org/10.1177/1077800416657101

Call-Cummings, M., Dazzo, G. P., & Hauber-Özer, M. (2023). *Critical participatory inquiry: An interdisciplinary guide.* Sage.

Cho, J., & Trent, A. (2006). Validity in qualitative research revisited. *Qualitative Research*, *6*(3), 319–340. https://doi.org/10.1177/1468794106065006

Chouinard, J. A., & Boyce, A. S. (2018). An exploration of restorative justice principles in evaluation: Creating collaborative community practices. In R. Hopson, F. Cram, & R. Millett (Eds.), *Tackling wicked problems in complex ecologies: The role of evaluation* (pp. 129-152). Stanford University Press.

Collins, P. H. (2010). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. Routledge.

Dazzo, G. P. (2022). Restorative validity: Exploring how critical participatory inquiry can promote peace, justice, and healing [Doctoral dissertation, George Mason University]. ProQuest Dissertations & Theses A&I. https://www.proquest.com/dissertations-theses/restorative-validity-exploring-how-critical/docview/2701135914/se-2

Dazzo, G. P. (2023). Can research heal? Toward restorative validity: Axiological commitments and methodological obligations as contact zones. *International Journal of Qualitative Methods, 22*. https://doi.org/10.1177/16094069231164937

Dazzo, G. P., Cúmez, C., Henderson, E., & Peccerelli, F. (2023). Restorative validity and healing through inquiry: A visual ethnographic case study in Guatemala. *Conflict Resolution Quarterly, 40*(4), 383–404. https://doi.org/10.1002/crq.21376

Dennis, B. (2018). Validity as research praxis: A study of self-reflection and engagement in qualitative inquiry. *Qualitative Inquiry, 24*(2), 109-118. https://doi.org/10.1177/1077800416686371

DuBois, W. E. B. (1903). *The souls of Black folk*. Project Gutenberg. https://www.gutenberg.org/ebooks/408

Fals Borda, O., & Rahman, M. A. (1991). *Action and knowledge: Breaking the monopoly with participatory action research*. Apex Press.

Fanon, F. (1952). *Black skin, white masks*. Grove Press.

Fanon, F. (1963). *The wretched of the earth*. Grove Press.

Figley, C. (Ed.) (2002). *Treating compassion fatigue*. Brunner-Routledge.

Fine, M. (1994). Working the hyphens: Reinventing self and other in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 70-82). Sage.

Fine, M., & Torre, M. E. (2004). Re-membering exclusions: Participatory action research in public institutions. *Qualitative Research in Psychology, 1*(1), 15-37. https://doi.org/10.1191/1478088704qp003oa

Fraser, N. (2005). *Reframing justice*. Koninklijke Van Gorcum.

Freire, P. (1970). *Pedagogy of the oppressed*. Herder and Herder.

Freire, P. (1982). Creating alternative research methods: Learning to do it by doing it. In B. Hall, A. Gillette, & R. Tandon (Eds.), *Creating knowledge: A monopoly?* (pp. 29–37). Society for Participatory Research in Asia.

Freire, P. (1992). *Pedagogy of hope: Reliving pedagogy of the oppressed*. Bloomsbury.

Fricker, M. (2007). *Epistemic injustice: Power and the ethics of knowing*. Clarendon Press.

Fromm, E. (1941/2013). *Escape from freedom*. Open Road Media.

Galtung, J. (1969). Violence, peace, and peace research. *Journal of Peace Research, 6*(3), 167-191. http://www.jstor.org/stable/422690

Galtung, J. (2001). After violence, reconstruction, reconciliation, and resolution: Coping with visible and invisible effects of war and violence. In M. Abu-Nimer (Ed.), *Reconciliation, justice, and coexistence* (pp. 3-24). Lexington Books.

Giri, A. K. (2011). Cultivating transformative reconciliation and striving for peace: Compassion, confrontation and a new art of integration. *Current Sociology, 59*(5),604–609. https://doi.org/10.1177%2F0011392111408669

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. Sage.

Habermas, J. (1984). *The theory of communicative action: Reason and the rationalization of society.* Beacon Press.

Habermas, J. (1987). *The theory of communicative action, Vol. 2: Lifeworld and system: A critique of functionalist reason.* Beacon Press.

Habermas, J. (1996). *Between facts and norms*. MIT Press.

Harding, S. (1991). *Whose science? Whose knowledge? Thinking from women's lives.* Cornell University.

Hamber, B., & Kelly, G. (2018). The reconciliation paradox. *Peace in Progress, 34*. https://www.icip.cat/perlapau/en/article/the-reconciliation-paradox/

Havel, V., & Keane, J. (1985). *The power of the powerless: Citizens against the state in Central-Eastern Europe*. M. E. Sharpe.

Honneth, A. (1995). *The struggle for recognition: The moral grammar of social conflicts*. MIT Press.

Honneth, A. (2005). *Reification: A new look at an old idea*. Oxford University Press.

Hood, S., Hopson, R., & Kirkhart, K. E. (2015). Culturally responsive evaluation. In K. E. Newcomer, H. P. Hatry, & J. S. Wholey (Eds.), *Handbook of practical program evaluation* (pp. 281-317). Jossey-Bass. https://doi.org/10.1002/9781119171386.ch12

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.

Hopson, R. K. (2014). Justice signposts in evaluation theory, practice, and policy. *New Directions for Evaluation, 2014*(142), 83–94. https://doi.org/10.1002/ev.20087

House, E. R. (1980). *Evaluating with validity*. Sage Publications.

Huber, J. (1995). Centennial essay: Institutional perspectives on sociology. *American Journal of Sociology*, *101*(1), 194–216. http://www.jstor.org/stable/2782509

Kemmis, S., & McTaggart, R. (2007). Participatory action research: Communicative action and the public sphere. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (pp. 271-330). Sage.

Keyes, S. (2019). *Mapping on approaches to reconciliation*. The Network for Religious and

Traditional Peacemakers.

Langer, J. (2015). Peace vs. justice: The perceived and real contradictions of conflict resolution and human rights. *Criterios, 8*(1), 165-189. https://doi.org/10.21500/20115733.1867

Lather, P. (1986). Issues of validity in openly ideological research: Between a rock and a soft place. *Interchange, 17*(4), 63–84. https://doi.org/10.1007/BF01807017

Lederach, J. P. (1998). *Building peace: Sustainable reconciliation in divided societies.* United States Institute of Peace Press.

Lederach, J. P. (2005). *The moral imagination: The art and soul of building peace.* Oxford University Press.

Lewis, D. (1973). Anthropology and colonialism. *Current Anthropology, 14*(5), 581–602. http://www.jstor.org/stable/2741037

Li, P., & Ross, K. (2021). Validity of transformative experiences: An unfolding. *Qualitative Inquiry, 27*(3–4), 385–396. https://doi.org/10.1177/1077800420918905

Lincoln, Y. S., Lynham, S. A., & Guba, E. G. (2011). Paradigmatic controversies, contradictions, and emerging confluences. In N. K. Denzin & Y. S. Lincoln, *The Sage handbook of qualitative research* (pp. 97-128). Sage Publications.

Limes-Taylor Henderson, K., & Esposito, J. (2017). Using others in the nicest way possible: On colonial and academic practice(s), and an ethic of humility. *Qualitative Inquiry, 25*(9-10), 876-889. https://10.1177/1077800417743528

Luttrell, W. (2010). *Qualitative educational research: Readings in reflexive methodology and transformative practice*. Routledge.

Martín-Baró, I. (1994). *Writings for a liberation psychology*. Harvard University Press.

Mertens, D. M. (2009). *Transformative research and evaluation*. Guilford Press.

Messick, S. (1989). Validity. In R. L. Linn (Ed.), *Educational measurement* (3rd ed., pp. 13-103). Macmillan Publishing and American Council on Education.

Nyoni, S. (1991). People's power in Zimbabwe. In O. Fals Borda & M. A. Rahman (Eds.), *Action and knowledge: Breaking the monopoly with participatory action-research* (pp. 24-34). Apex Press.

Peccerelli, F., & Henderson, E. (2022). Forensics and Maya ceremonies: The long journey for truth in Guatemala. In S. E. Brown & S. D. Smith (Eds.), *The Routledge handbook of religion, mass atrocity, and genocide* (pp. 307-320). Routledge. https://doi.org/10.4324/9780429317026-34

Pillow, W. (2003). Confession, catharsis, or cure? Rethinking the uses of reflexivity as methodological power in qualitative research. *International Journal of Qualitative Studies in Education, 16*(2), 175-196. https://doi.org/10.1080/0951839032000060635

Pittaway, E., Bartolomei, L., & Hugman, R. (2010). 'Stop stealing our stories': The ethics of research with vulnerable groups. *Journal of Human Rights Practice, 2*(2), 229–251. doi:10.1093/jhuman/huq004

Pratt, M. L. (1991). Arts of the contact zone. *Profession,* 33–40. http://www.jstor.org/stable/25595469

Rahman, M. A., & Fals-Borda, O. (1991). A self-review of PAR. In O. Fals Borda & M. A. Rahman (Eds.), *Action and knowledge: Breaking the monopoly with participatory action research* (pp. 24-34). Apex Press.

Redekop, V. (2002). *From violence to blessing*. Novalis.

Ross, K. (2017). Making empowering choices: How methodology matters for empowering research participants. *Forum: Qualitative Social Research, 18*(3), 1-17. https://doi.org/10.17169/fqs-18.3.2791

Rothbart, D., & Allen, S. H. (2019). Building peace through systemic compassion. *Conflict Resolution Quarterly, 36*(4), 373-386. doi:10.1002/crq.21249

Solórzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling

as an analytical framework for education research. *Qualitative Inquiry, 8*(1), 23–44. https://doi.org/10.1177/107780040200800103

Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), *Marxism and the interpretation of culture* (pp. 271-313). University of Illinois Press.

Stanfield, J. H. II. (1999). Slipping through the front door: Relevant social scientific evaluation in the People of Color century. *American Journal of Evaluation, 20*(3), 415–31. doi:10.1177/109821409902000301

Stanfield, J. H. II. (2006). The possible restorative justice functions of qualitative research. *International Journal of Qualitative Studies in Education, 19*(6), 723-727. doi:10.1080/09518390600975925

Tandon, R. (1989). *Movement towards democratization of knowledge*. Society for Participatory Research in Asia.

Taylor, E. W. (2008). Transformative learning theory. *New Directions for Adult and Continuing Education, 119*(Fall 2008). doi:10.1002/ace.301

Torre, M. E., Fine, M., Alexander, N., Billups, A. B., Blanding, Y., Genao, E., Marboe, E., Salah, T., & Urdang, K. (2008). Participatory action research in the contact zone. In J. Cammarota, & M. Fine (Eds.), *Revolutionizing education: Youth participatory action research in motion* (pp. 23-44). Routledge.

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education and Society, (1)*1.

Tuhiwai Smith, L. (2012). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books.

Tutu, D. (1999). *No future without forgiveness*. Doubleday.

Umbreit, M. S., & Armour, M. P. (2011). *Restorative justice: An essential guide for research and practice*. Springer Publishing Company.

Verdeja, E. (2009). *Unchopping a tree: Reconciliation in the aftermath of political violence*. Temple University Press.

Zehr, H. J. (1995). *Changing lenses: A new focus on crime and justice*. Herald Press.

Zehr, H. J. (2002). *The little book of restorative justice*. Good Books.

Author Note

Giovanni P. Dazzo is Assistant Professor in the Qualitative Research and Evaluation Methodologies program at the Mary Frances Early College of Education at the University of Georgia. Please direct correspondence to giovanni.dazzo@uga.edu

Article Citation

Dazzo, G. P. (2024). On restorative validity: Reorienting inquiry toward peace, justice, and healing. *The Qualitative Report, 29*(2), 403-421. https://doi.org/10.46743/2160-3715/2024.5690