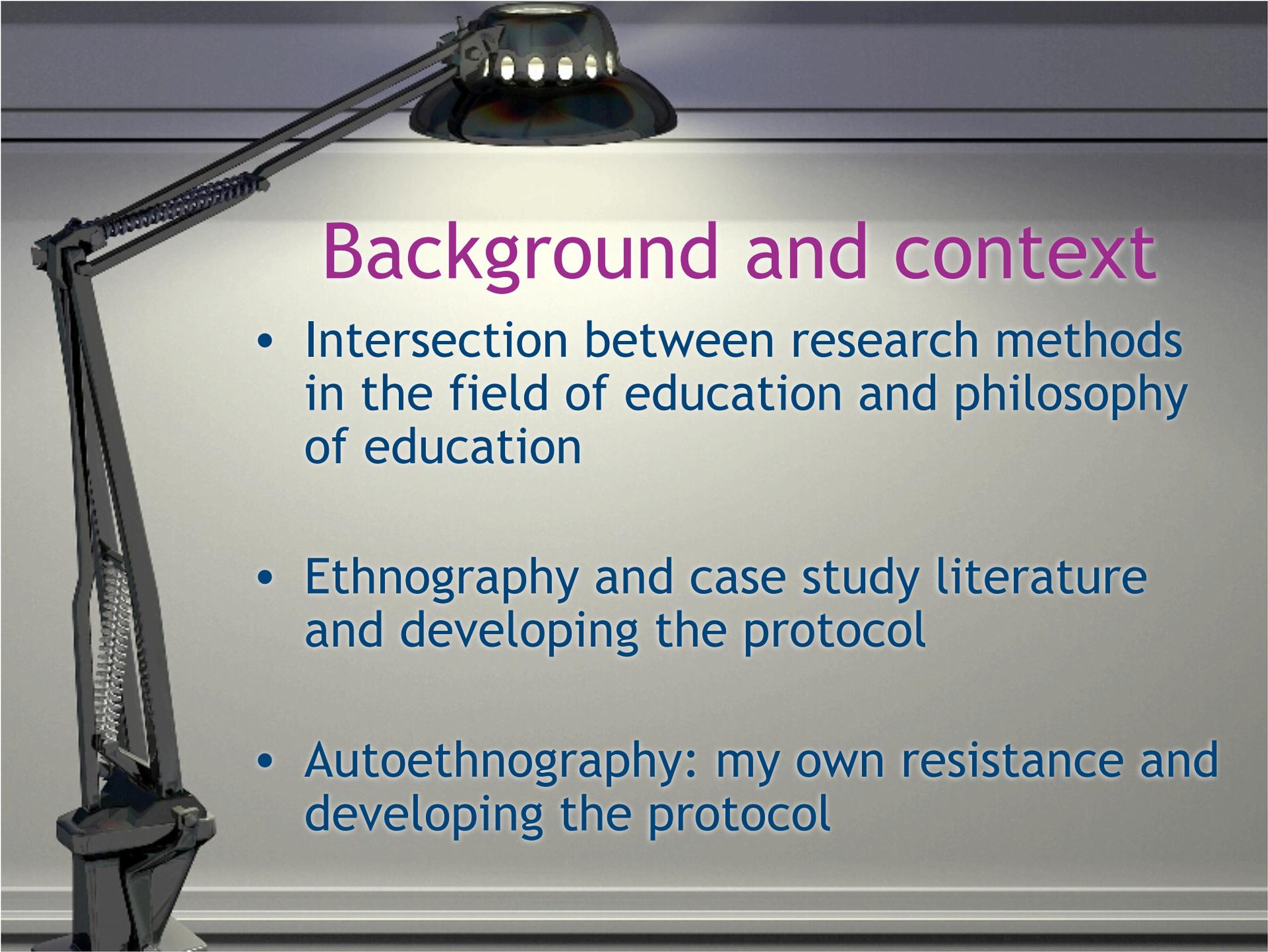




# Tensions and boundaries of researcher experience:

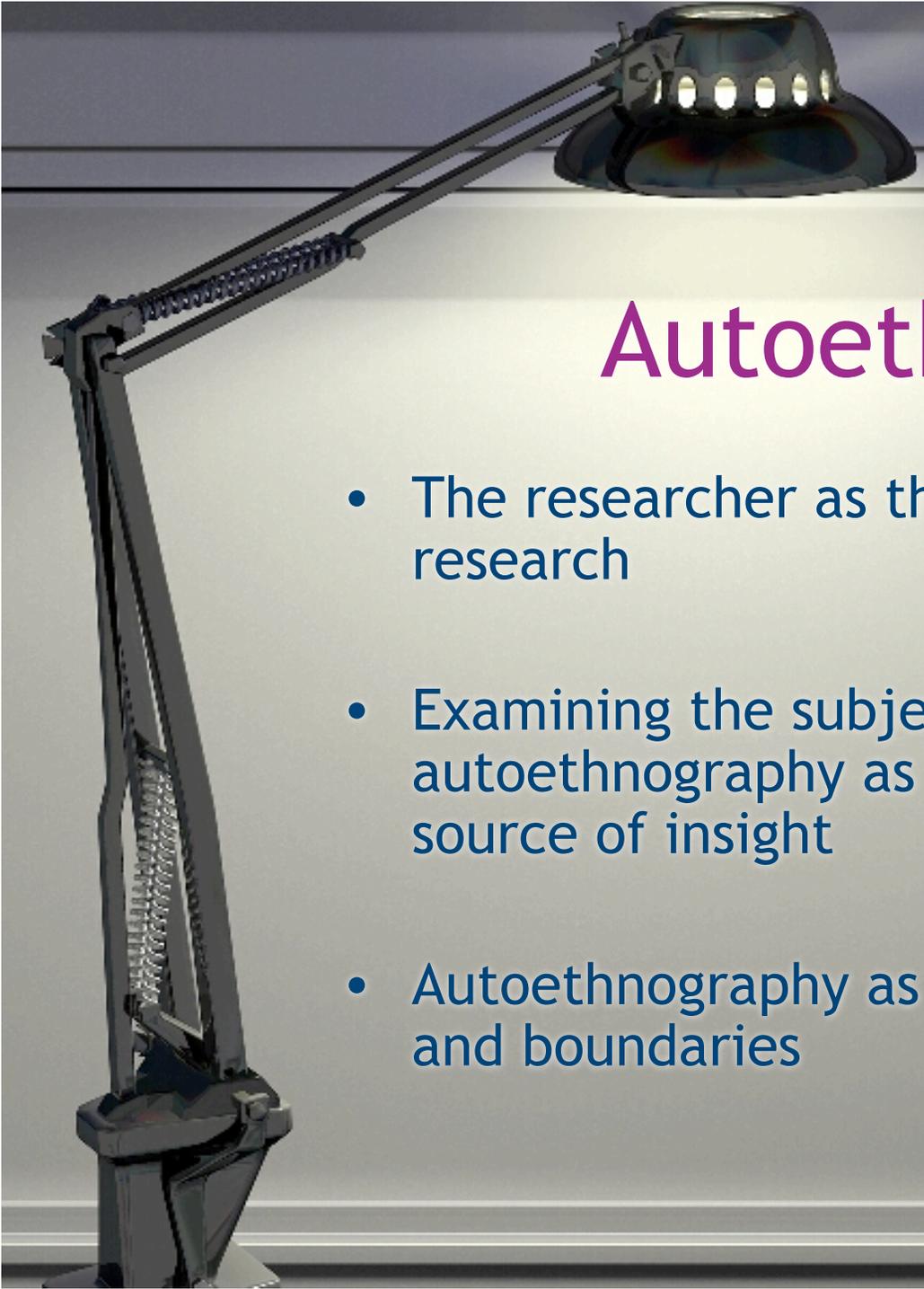
An autoethnographic perspective

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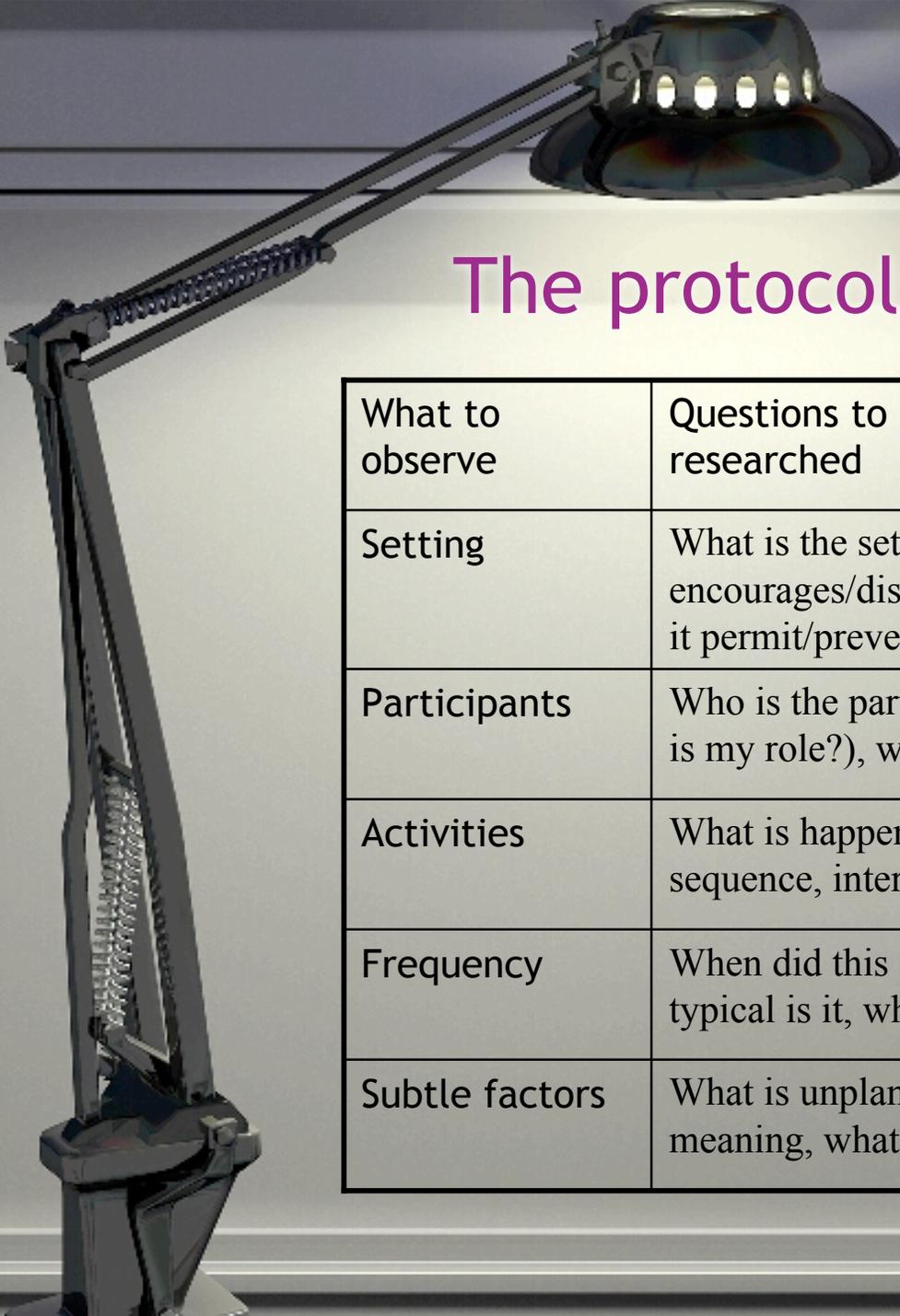
## Background and context

- Intersection between research methods in the field of education and philosophy of education
- Ethnography and case study literature and developing the protocol
- Autoethnography: my own resistance and developing the protocol



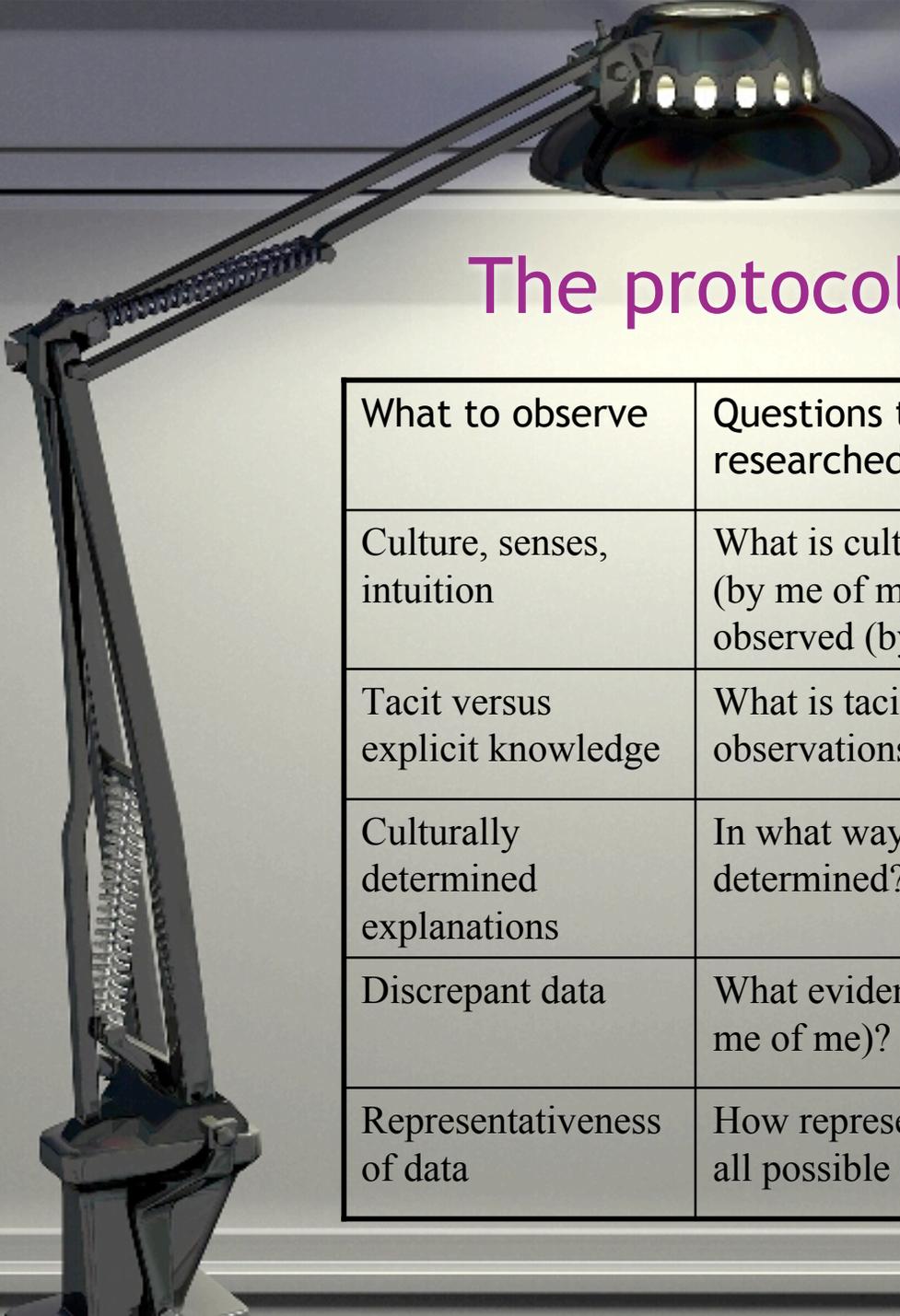
# Autoethnography

- The researcher as the subject of his/her own research
- Examining the subjectivity and perspective of autoethnography as both a limitation and a source of insight
- Autoethnography as method and genre: tensions and boundaries



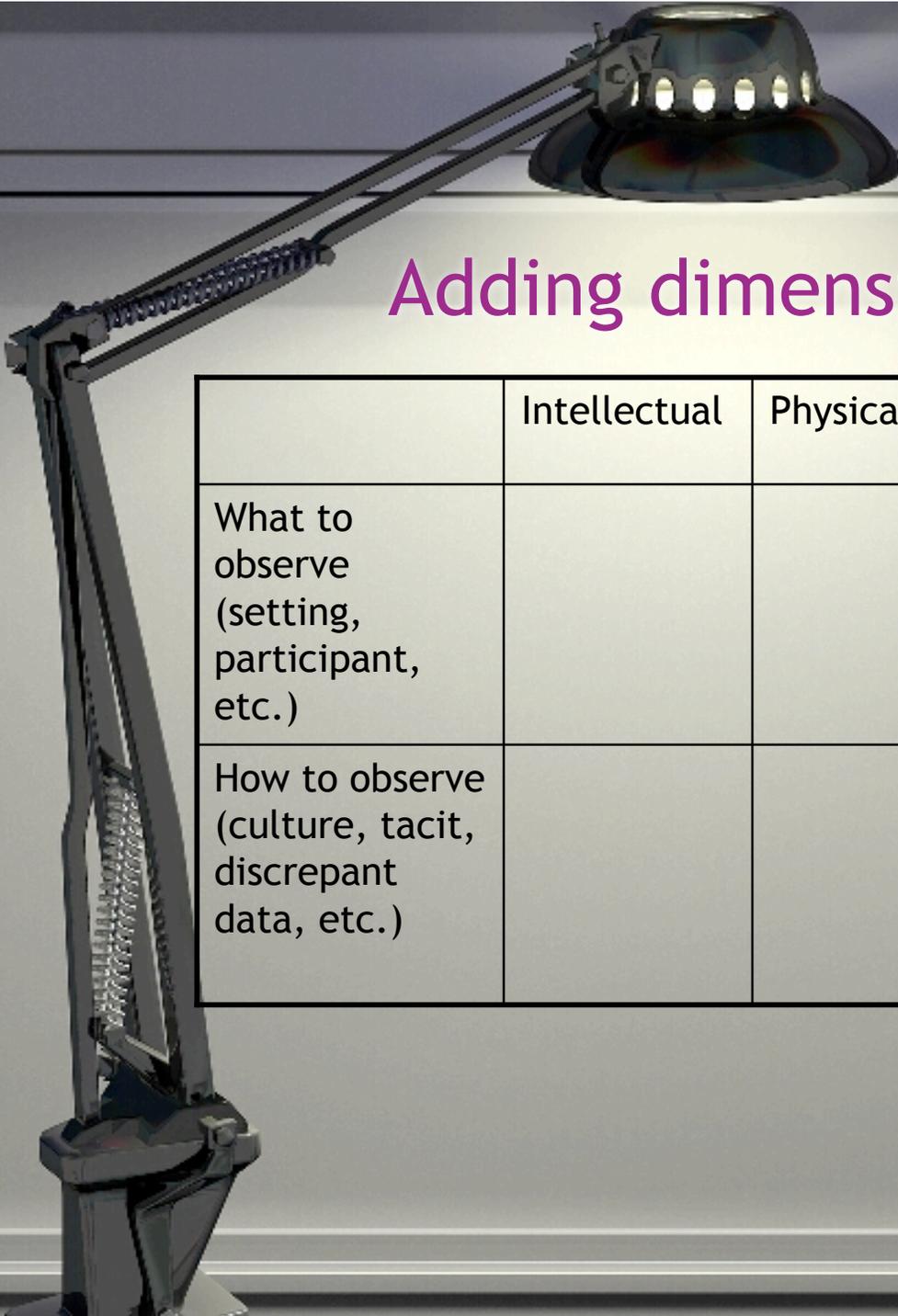
## The protocol: What to observe

| What to observe | Questions to pose (to self) as researcher and researched  |
|-----------------|---|
| Setting         | What is the setting, its context, the behaviour it encourages/discourages (in me), what behaviour (in me) does it permit/prevent? |
| Participants    | Who is the participant (who am I?), what is his/her role (what is my role?), why is s/he there (why am I here?).                  |
| Activities      | What is happening (to me, around me?), is there interaction, sequence, interrelated activity?                                     |
| Frequency       | When did this situation begin, what gave rise to it, how typical is it, what is the duration?                                     |
| Subtle factors  | What is unplanned, nonverbal communication, connotative meaning, what doesn't happen?   |



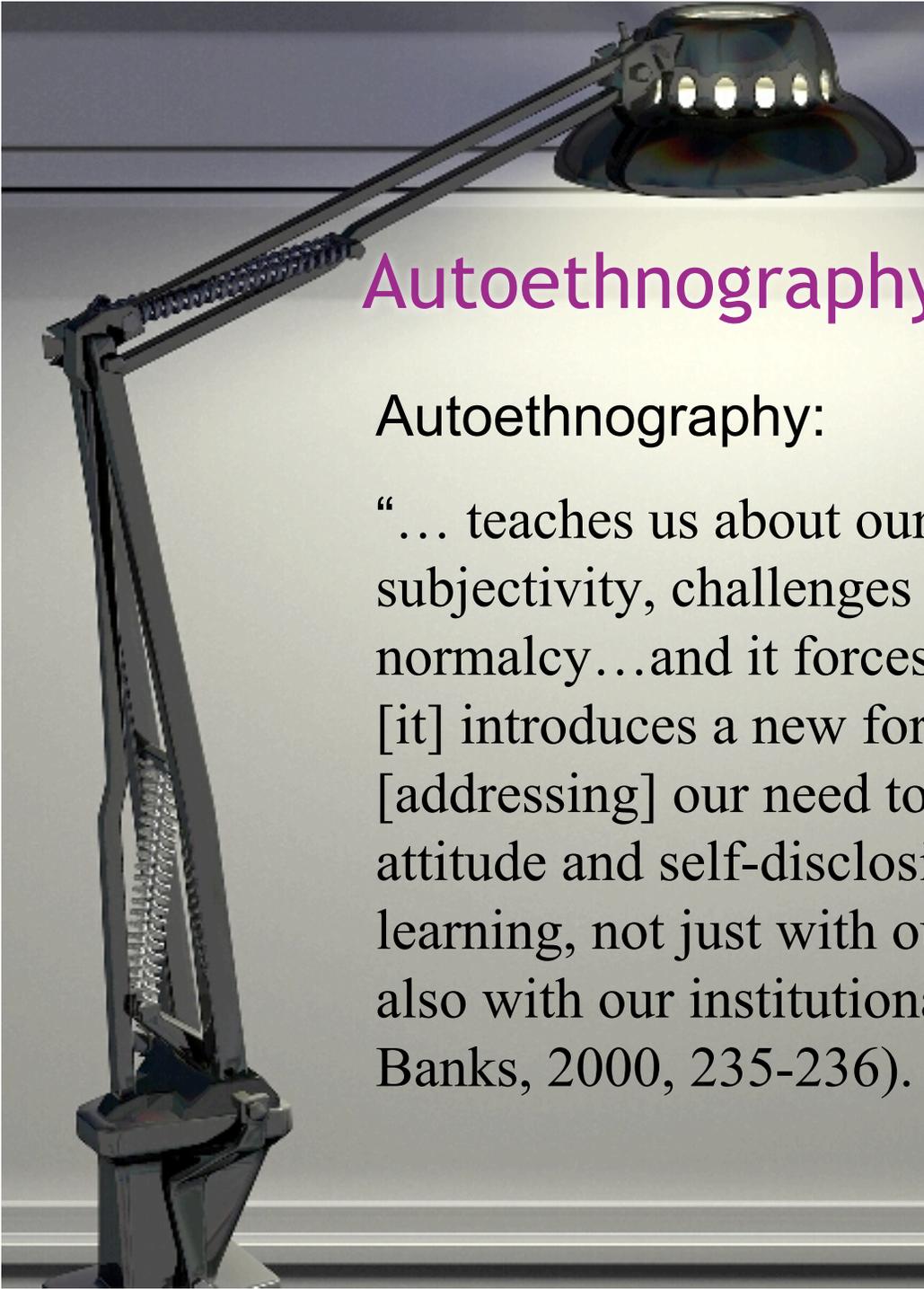
## The protocol: How to observe

| What to observe                    | Questions to pose (to self) as researcher and researched   |
|------------------------------------|--|
| Culture, senses, intuition         | What is culturally relevant or illustrative, what is observed (by me of me) through the sensory faculties, what is observed (by me of me) through intuitive means? |
| Tacit versus explicit knowledge    | What is tacit and what is explicit in terms of the observations made (by me of me)?  |
| Culturally determined explanations | In what ways are the explanations/observations culturally determined?  |
| Discrepant data                    | What evidence is there to contradict what is observed (by me of me)?   |
| Representativeness of data         | How representative are the observations (of me by me) of all possible data that could be collected?  |



## Adding dimensions to the protocol

|   | Intellectual | Physical | Emotional | Psychological | Spiritual |
|---|--------------|----------|-----------|---------------|-----------|
| What to observe<br>(setting, participant,<br>etc.)              |              |          |           |               |           |
| How to observe<br>(culture, tacit,<br>discrepant<br>data, etc.) |              |          |           |               |           |



## Autoethnography as method and genre

### Autoethnography:

“... teaches us about ourselves...it affirms our subjectivity, challenges our assumptions of normalcy...and it forces us to be more self-reflexive... [it] introduces a new form of scholarly writing... [addressing] our need to inculcate and model a critical attitude and self-disclosiveness in our teaching and learning, not just with our students and colleagues, but also with our institutional administrators” (Banks & Banks, 2000, 235-236).

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