CEAD HUI
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University of Waikato
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FULL SCHEDULE OF ABSTRACTS

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Poster Presentations

Shaun Nicholson
Screen & Media Studies - Waikato University

Combining Analytic and Evocative Modes into a Visual Autoethnography
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
The poster will demonstrate a visual technique used for an autoethnography project. The project situated the technology-enabled practice of reflexive self-presentation within contemporary internet trends; where the self is an internet peer of others who create and consume shared photo galleries and blogs. The project combined the contrasting modes of Analytic and Evocative Autoethnography (Anderson, 2006; Denzin, 2006; Ellis & Bochner, 2006; Atkinson, 2006). The combination of modes supported an analytical and interpretive engagement with biographical visual and verbal travel narratives. The poster will illustrate the overwhelming challenge of dealing with 2,200 familiar travel photographs. The poster will reveal the benefit of retrospective textual narratives, an outcome that was ironically revealed in a visualisation. The Analytic mode encouraged the reconstruction of a visual chronology and the Evocative mode reinforced the visual chronology with verbal anecdotes of social encounters. The visual chronology was an experimental visualisation that extended Latham’s photographic diary (2004) and plotted photographs based on their timestamp and lens focal length.

The poster will present the visualisation to reveal a drawback of visual analysis: chronological gaps when no photographs are taken. The poster will demonstrate how anecdotes from the verbal journal complemented the visual gaps, and as Pink suggests, invested the photographs with new retrospective meanings and re-situated the photographs within the autoethnography (Pink, 2007, p.124). The poster will visually demonstrate the beneficial synthesis of Analytic and Evocative modes of autoethnography.

References
Latham, A. 2004. ‘Researching and Writing Every Day Accounts of the City’ in C.

Dr Carl N Marais (MBChB (south Africa) PTHLS(NZ) Dip med tech(Haem)

Student postgraduate Rural hospital medicine qualification Otago university

Death and Dying

Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Throughout a good part of history and in many cultures people not only knew DEATH, they studied it. They thought about it and prepared for it, learning well in advance how to die and how to help others die. During the 15th century printmakers produced woodcuts with elaborate pictures showing the devil and his army making a rush for the soul of someone dying tempting it with materialism, pride, arrogance and loss of faith. This was known as ARS MORIENDI which means the art of death and those who learned how to embrace humility and peace that would please God was known to possess the power of ars bene moriendi, which is the art of dying well.

There are some doctors, psychologists, social workers and even caregivers who handle death beautifully. We often fail patients and their family at the time of death, we often delay or avoid breaking bad news, we use euphemisms and medical language when speaking with very ill patients and patients and families of other cultures (do we learn their customs and language), we might minimize the severity of an illness or give them false hope, we may knowingly over treat patients who are terminally ill and sometimes we spend too little of our energy or time with them when we know that they are dying.

I’ve often wondered whether they knew that they had the disease, did their partners suspect when the weight loss set in, did they know their babies were born with it, did they understand why we told them to use condoms, we never saw them in follow-ups, we sometimes saw them when they had Aids related diseases, when the madness or the delirium set in, we treated them with antifungals in containers covered in brown paper bags hanging from the drip stands. We never spoke to them about death, we never had long talks in quiet rooms as there weren’t any, we had gloves, stethoscopes and we were medical students, This was Africa, We never told their parents that they had AIDS. We sometimes wondered about them as we took the long drive back over the plains, somehow we must have felt alienated from them, these young people with the dread of the slim virus that invades them .
1. Holland Wilde

**Cultural Farming: Critical TV Ethnography and Civic Mediaturgy**

Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:

A television mediaturg is fulsomely knowledgeable of the history, theory and practice of TV/media communication. In short, they embody not only Literacy’s credo of “reading and writing”, but are also capable of directing philosophical reflexivity and critical craftsmanship. As an independent functionary, a mediaturg must be both part of the interpretational team of content creators and a bridging mechanism to the audience, and thus, a primary thinker about the political and social objectives of TV/media. Unfortunately, there are no mediaturgs in existence yet. This fact, however, does not deny the development of a more public approach to civic mediaturgy. Cultural Farming is my six-year ethnographic project that purposefully investigates how we intentionally make our media communicate, rather than simply interpreting what content "says". Indeed, our intention behind content creation is always the first step in meaning making and conditions what can be socially produced, performed and received. Cultural Farming’s longitudinal and ethnographic methods of archiving-and-response examine these "conditionings", since all media production choices are expressions of power, and thus political. Through surreal comparative appropriation and remix, Cultural Farming is an attempt to "shock" into public/corporate awareness the notion of tools and techniques as the originating "mouthpiece" of ethical media communication. Following Walter Benjamin (auratic innervation), Bertolt Brecht (pedagogical distanciation), and Sergei Eisenstein (critical montage) along with anthropological film theory, Cultural Farming is my personal-civic attempt to materialize Denzin (1995:200), "The challenge now is to think video, to think cinematically, to visualize, not only theory and culture as products of a complex visual cinematic apparatus, but to show how that apparatus entangles itself with the very tellings we tell."

(www.culturalfarming.com)
2. **Aileen Davidson**  
Council for International Development  

**Talking and listening: questioning the why and how of research with indigenous peoples**  
Emerging Methods: Traditional, Experimental, Transgressive Forms  

**Abstract:**  
Why do we undertake research with people from other ethnic or cultural groups? Is it to discover more about ourselves? For a long time, indigenous people have spoken of the need for research to be 'with us, not about us'. How do we negotiate this? Where does this type of approach begin and the requirements of academia end? How do we know we are listening, not just hearing what we are told?  
These questions arise from recent research as part of Otago University Master of Indigenous Studies programme. To try to ensure I was listening to what I was told, I used elements of a kaupapa Maori research methodology by having input and agreement from the participants about the questions to be used in a semi-formal conversation style of interview. I spoke with 5 people I knew personally about the ways they identify as Maori. The participants also reviewed transcripts of their interviews and the final draft of the completed research project. In this paper, I will discuss the scope of the research and how I went about working through the issues I mentioned. One of the participants in the research project will also talk about her experience being part of the research project and her response to my concerns.  

The presentation will be reviewed by Vaughan Bidois, Ngatiranginui, Ngaitai and Tuhoe. Vaughan is currently the Chairperson for the Ngaitai Iwi Authority (NIA) which is based in Toreore, Bay of Plenty, Vaughan is also a PhD candidate at Otago University, scheduled to complete May/June 2011; and his thesis title is Culture and Identity: Postcolonial Reflections in Aoteroa/New Zealand.
3. Helen Macdonald
University of Cape Town

Negotiating safe and unsafe space: Participation, discomfort and response-ability in Higher Education Institute transformation in South Africa

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Studies on institutional culture conducted in South African Higher Education Institutes date as far back as 1994, marking the official termination of apartheid. Using the University of Cape Town as a microcosm, many of the previously marginalised groups continued to express dissatisfaction with the University’s commitment to diversity and the speed at which transformation was taking place. Building upon the Vice Chancellor’s desire to create ‘open and safe spaces’ for dialogue and debate on transformation and diversity issues, management initiated the Khuluma project (‘to speak out’ in isiXhosa). Retreating from the familiarity of the work environment for three days in order to enter a protected space in which to engage with South Africa’s apartheid past, the institutional culture and with each other, Khuluma’s key objective was to effect a sustainable set of changes. ‘Safe space’ has emerged as a popular metaphor, particularly as a vital classroom atmosphere within education or a therapeutic space in psychotherapy, yet academic enquiry remains limited. Literature provides little detail about what is meant by safe space or how it is created; even fewer scholars have questioned the utility of aiming for safety. This paper argues that safe space can be acknowledged to exist only as an ideal; a never fully attainable situation. If hurt and struggle are part of transformation then what does ‘safety’ signify? Paradoxically, Khuluma challenged participants to embrace, not to avoid, the uneasiness of participation, the shocks of awareness and the dangers of vulnerability. My research showed that Khuluma participants implicitly understood the paradoxical ‘unsafety’ located in the metaphoric ‘safe space’
4. **Annette Blum**  
Ontario College of Art & Design  

**Voices of Women in Post-Apartheid South Africa: Visual Narrative, Social Justice and Empowerment**  

Social Justice and Transformation

**Abstract:**  
My research is located at the heart of the struggle by marginalized black South African women who employ art as a means of dealing with the aftermath of political violence and trauma in post-apartheid South Africa in their pursuit of social justice and transformation. In this paper, I argue for the significance of contemporary ethnography through an examination of ways in which these women are empowered through visual narrative in giving voice to their experiences of trauma, violence and HIV/AIDS.  
Focusing on three of the rural art-making projects which have emerged in South Africa since the early 1990s in response to the complex challenges of the post-apartheid era—the Amazwi Abesifazane or "Voices of Women" project in KwaZulu-Natal, the Mapula Embroidery Project in the Winterveld, and the Bambanani Women’s Group in Khayelitsha—this paper examines the role of visual narrative in the process of uncovering the truth through "remember[ing] what one most wants to forget" (Becker 2004: 117), in giving voice to the previously voiceless, and the potential offered by visual culture for both social and economic empowerment of women within the context of the complex relationship of marginalization, poverty, and representation. Through their engagement with artistic practices in dealing with historicized harm, I argue that these extraordinary women are enabling narrative expansion to the restrictive testimonial practices of the Truth and Reconciliation Commission (TRC) which has been widely acknowledged as a failure for women because of its narrow focus on individual physical forms of harm.

5. **George Jennings**
6. Louisa Allen
University of Auckland
'Snapped': Researching the Sexual Cultures of Schools Using Visual Methods
Emerging Methods: Traditional, Experimental, Transgressive forms

Abstract:
Visual methods are often marginalised in educational research and have not been employed to collect information about sexuality at school. This paper examines the viability and effectiveness of conducting research about the 'sexual cultures' of schools in New Zealand using photo-diaries and photo-elicitation. 'Effectiveness' is judged by what the visual methodologies literature purports are the benefits of these methods. These advantages include providing participants with greater autonomy over what and how data is collected. The paper argues it is feasible to employ visual methods to research sexuality in schools. Such methods offer participants alternative means of recounting their stories, can help illuminate an esoteric object of investigation like 'sexual cultures' and engage participants less likely to volunteer for sexuality research. The use of visual methods is not without challenges however. Securing ethics approval and school participation along with problems with camera retrieval and protecting participant agency were some difficulties encountered in the current study. For those wishing to pursue less conventional research methodologies in educational settings, this discussion highlights potential benefits and struggles.
7. **Daphne Rickson**  
New Zealand School of Music  

**Critical Theory, Action Research, and Music Therapy School Consultation**  

Practice and Advocacy: Doing Ethnography on the Ground

**Abstract:**

This paper will discuss a large scale action research project involving four schools, which resulted in the development of a music therapy school consultation protocol. The primary aim of the research was to empower educators who work with students who have special needs, to increase or improve their planned use of music to support students’ development and learning.

Participants’ initial cautious and/or negative self-statements reflected the dominant Western world view that only those who are trained or experienced in the use of music can be ‘musicians’. Thus many did not attempt to use music with their students because they did not view themselves as ‘musicians’. By recognising the concept of ‘musician’ as a socially constructed view, participants were more readily able to engage in music making with their students. The music therapist consultant facilitated their developing confidence, and enabled them to draw on their natural musicality. Participants became increasingly optimistic and motivated as they recognised the value of what they were able to do with music, and as they observed their students’ positive responses to the introduction of the collaboratively planned music strategies. Thus they were energised and enthused by the consultations, and valued the process highly.
8. Paul Whitinui  
Faculty of Education, Sport and Leisure Studies, University of Waikato  
Navigating and Negotiating Identity in Sport: Insights, Reflections and Learnings from a Rangatahi Maori Perspective  
Practice and Advocacy: Doing Ethnography of the Ground

Abstract:
The current need to understand the importance of sport in the lives of rangatahi (young person between the ages of 12-24) Maori has never been greater. In 2001 SPARC (Sport and Recreation New Zealand) surveyed around 160,000 rangatahi Maori about their levels of participation in sport. The findings highlighted that although rangatahi Maori are the most active ethnic group in Aotearoa New Zealand, there has been a noticeable decline in their level of participation in physical activity by almost 10 percent (SPARC, 2001). Given the dearth of literature pertaining to rangatahi Maori in sport, research examining how rangatahi Maori negotiate or navigate their identity within the sporting experience is relatively limited (Whitinui, 2001). In 2001, my Master's dissertation explored the profound impact of sport on my search for identity as a rangatahi Maori. Kaupapa Maori (Bishop, 1997; Smith, 1997) was central to informing this autoethnographic investigation, concluding that not only did sport foster a positive sense of self-worth and belonging, it also helped to develop a stronger inner curiosity to search the meaning of sport in relation to my identity as Maori. This current paper will draw on some of those key insights, reflections and learnings and will consider the implications of those experiences as cultural 'triggers' necessary for engaging rangatahi Maori in the sporting arena. Moreover, creating opportunities for rangatahi Maori to reflect on how sport connects socially as well as culturally with who they are as Maori is more likely to develop a deeper appreciation of self as cultural human beings. The paper concludes that due to an ever-increasing pressure on young people to be sedentary, research on understanding sport and its relation to developing a strong and secure identity for rangatahi Maori is urgently required.
9. Tony Whincup
Massey University

The Gallery as a Site for Visual Ethnography
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
This paper reflects upon the strategies, advantages and disadvantages of a multi-media presentation in the site of a museum gallery for the communication of ethnographic work. Discussion focuses upon two original exhibitions which are used as case studies: 'Te Wa, the role of traditional canoes in contemporary Kiribati' and 'Water on Water, Kiribati in Crisis?' - the effect of changing weather conditions upon the indigenous knowledge systems of Kiribati.

Dilthey made clear the problematic nature of the 'parts and whole' tension in which a part can only be understood in relation to the whole and the whole only understood as a sum of the parts. To engage with this problem it will be argued that the gallery provides the opportunity to integrate numerous activities such as sound, moving and still image, text, catalogues, floor talks and live performance for the visual ethnographer.

The installations which comprise these case studies were constructed applying the theory of hermeneutics in an attempt to expand upon the linear delivery of text base productions and to provide a more interactive and individual engagement with the ethnographic material.

10. Withdrawn Julie Galloway
11. Edgar Burns
La Trobe University
Deconstructing interview accounts' temporality: Multiple time flow narratives in making career transitions
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
This paper explores how time and time flow affect individuals’ process of career transition, and as a consequence the transition narratives they present in interviews. Deconstructing an unproblematic temporality that is mostly incidental to the meaning of these career transitions yields a bountiful harvest of insight into the accounts offered, as well as locating the interview/er as part of the overall narrative. Six aspects of time are considered: the 'when' of mid-career; viewing younger colleagues and one's own younger self; issues of 'lateness' in career change; historic time flow and personal chronology; career changes as 'dislinear' time narrative; and an emergent question about 'interstitial' time.

12. WITHDRAWN Charlene Rajendran
13. **Robert E. Rinehart**  
University of Waikato  

**Rally New Zealand, 2010:**  
**Standpoint epistemology at a road rally**  
Emerging Methods:Traditional, Experimental, Transgressive Forms  

**Abstract:**  
This visual ethnography will locate the Rally New Zealand, 2010, from a singular, yet variably-informed, standpoint. I intend to discuss some of the problematics of visual research from a practical positionality, with my voluntary position as a marshal at the Rally as an exemplar of access and lack of access to visual ethnographies. ??As Laurel Richardson reminds us, our knowledges are, indeed, partial, and the acknowledgement of these partial knowledges is both critical and necessary. The partial and 'snapshot' location of this road rally, from my position in the Raglan leg of it, from my limited access, will juxtapose with the movement of the cars past my own point of reference. I intend to write this up emulating-and discussing-Hunter S. Thompson’s 'gonzo journalism' style.

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14. **WITHDRAWN**  
Paul E. Pitre
15. Kennosuke Tanaka
Hosei University

Advanced Marginalization and Re-criminalization of Undocumented Immigrants in the Post-Neoliberal State, US.
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Rethinking Regulating the Poor, which argues for the shift from regulating civil disorder to regulating labor in industrial capitalism (Piven & Cloward, 1993), Wacquant states that the "central role of relief in the regulation of marginal labor and in the maintenance of social order" is displaced and duly supplemented by the vigorous deployment of the police, the courts and the prison in the nether regions of social space (Wacquant, 2008). In "Punishing the Poor", Wacquant indicates "the penalization of poverty has proved to be a vector for the construction of social reality and for the reengineering of the state geared toward the ordering of social insecurity in the age of deregulated capitalism" (Wacquant, 2008).

Previous studies about this punitive turn demonstrate that it is caused not by late modernity (cf., Young, Zimring, & Tonry ) but rather by neoliberalism, a project that can be indifferently embraced by politicians of the Right or the Left. This stance is argued by America’s precarious urban proletariat. However, these studies have not scrutinized the global regime of neoliberalism, which has produced and reproduced the undocumented social conditions immigrants live in in the United States.

Based on "observant participation" (I do not just mean "participant observation") since 2006, this paper will demonstrate the process and structure undermining the precarious social network and quasi-convertible bodily capital of undocumented workers in the US. This field data and analysis bring us the opportunity for developing the perspective of advanced marginalization and re-criminalization of undocumented workers as a new agenda of "immigrant’s studies" in a post-neoliberal punitive era.

16. Anja Heather Joje Reid
17. Bruce Macfarlane Zarnovich Cohen
University of Auckland

Narratives of Mental Illness: From theory to practice
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
This presentation investigates the 'narrative turn' in sociology as a way of empowering marginalized groups in the research process. A narrative study of users of mental health services in Bradford (UK) will be outlined to demonstrate one way in which social researchers can move from theoretical approaches to a practical 'narrative method' in the field. In doing so, some competing conceptualisations of 'narrative' used in the social sciences as well as by health professionals will be explored.

An important question has been raised by interpretative ethnographers such as Norman Denzin, Carolyn Ellis and Arthur Bockner as to whether researchers are in danger of distancing and devaluing the story of 'the Other' through further analysis of a given narrative and making generalisations across narratives (see for example the August 2006 edition of the Journal of Contemporary Ethnography on Autoethnography). While such post-structural writings had a deep resonance in the development of the narrative method carried out with mental health users in the current study, it will be demonstrated that the resulting narratives/stories still called for further analysis, suggesting a conflict with the immediacy of personal meanings of illness and recovery recorded. The presentation will conclude by arguing that giving primacy to user narratives does not negate the world in which these narratives take form: in this case, the power structures of psychiatry and medicine remain an important - if not crucial - factor within user accounts.
18. Holly Thorpe and Rebecca Olive
University of Waikato and University of Queensland

Feminist Reflections in the Waves and on the Slopes: Bourdieu, Feminism and Reflexive Ethnography in Board-Sport Cultures

Abstract:

In this paper we draw upon Pierre Bourdieu’s unique approach to ‘reflexive sociology’ to reconsider what it means to really do reflexive ethnography. Engaging the habitus-field complex, we acknowledge both the personal and structural dimensions of reflexivity. In other words, we consider how the ethnographer’s personal history and their location in the fields of academe and methodological inquiry work to "delimit the thinkable and predetermine the thought" (Bourdieu and Wacquant, 1992, p. 40). Inspired by some of Bourdieu’s early ethnographic work, and recent feminist literature on field-crossing and reflexivity, we also suggest that movement within and across social fields can help us ‘make strange’ some of the practices, norms and values that become embodied and accepted as common-sense via the process of enculturation, as well as provide fresh insights into the various forms of power operating within and across fields of ethnographic practice and/or scholarship. As we illustrate, in some cases, theoretically-informed and affectively-evoked reflexive ethnographic experiences can lead to more ethical and politically-inspired responses. We bring these conceptual issues ‘to life’ with numerous examples from our past and present research in snowboarding and surfing cultures.
19. Dr Nicholas Rowe and Associate Professor Ralph Buck
University of Auckland

Our Dance Stories
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Dance plays multiple roles in fostering and maintaining cultural values and relationships. The Our Dance Stories research project investigates the creative practices, learning approaches and diverse stories of indigenous dance artists and teachers around the world, as they negotiate cultural modernity and globalization. This ethnographic research project aims to develop 12 books, collecting personal narratives of dance from diverse artists, teachers and students. Each book is located in a particular geographic area defined by a body of water, as a means of challenging representations of dance and cultural practices within national/ continental/ethnic/religious boundaries. Reflecting both diversity and commonalities within each region, the first three books in the series are entitled
Our Dance Stories: The South Pacific
Our Dance Stories: The South Mediterranean
Our Dance Stories: The South China Sea
This paper discusses the initial aims of the research and highlight emerging stories that speak to diverse practices, values and approaches to arts knowledge within The South Pacific. The paper reflects upon stories of how dance is currently being created within diverse communities, and how these processes might reflect local notions of art, morals and codes of conduct. It further reflects upon the diverse ways dance is currently being taught/learnt within specific communities, and how these processes might reflect unique values and approaches to knowledge, education and the organisation of information.
20. Nicholas Rowe
University of Auckland

Dance, Cultural Trauma and Victim Art
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Contemporary theories of cultural trauma suggest that collective identity can be formed or reinforced through culturally-mediated representations of a traumatic event (Alexander et al, 2004). Through such artistic and cultural experiences, the pain felt by the actual victims of traumatic events (such as the enslaving of ancestors, an unfolding military action, the threat of a change in climate) are projected onto an empathetic population, such as a town, nation or race, fostering solidarity and a sense of collective trauma. Academic investigations into this process of cultural trauma have predominantly focused on the ways that music, literature, oral story-telling, film and television have been used to project pain across a group (Sztompka 2000; Eyerman 2001; Alexander et al 2004). This paper considers how such theories of cultural trauma intersect with dance, as a performed art and a social activity. Based on phenomenological and ethnographic research undertaken in Palestine, The Philippines, Australia and The Netherlands, the paper further examines how dance artists are forced to navigate around reactions of pity, contempt and the popular label ‘victim art’ when presenting their trauma-dances at international festivals and other inter-cultural contexts. When traumatized communities present their dances to others outside their sphere of collective identity, what challenges does this present to the artists and the audience?
21. Jacque Kidd  
University of Auckland  

So I have this data . . . now what? Using poetry to analyse autoethnography and portray nuance  
Emerging Methods: Traditional, Experimental, Transgressive Forms  

Abstract:  
Autoethnographical stories are rich with emotion, mess, metaphor and silence. A challenge for researchers working with such data is to tread lightly among the stories, not taming or tidying or reframing, but portraying their essence with integrity. Traditional methods of analysis, in their drive to uncover meaning, tend to trample over the nuance of stories. Arthur Frank (2002) suggests analysing stories by ‘thinking with stories’, and Laurel Richardson (1992) has demonstrated using poetry to interpret data. This presentation offers a description of the process used to analyse a doctoral project consisting of 19 autoethnographical stories from nurses who have experienced mental illness. Poetry and short stories were used as a means to illustrate themes and to portray the silences, hesitations and contradictions inherent in the stories.
22. Patricia Te Arapo Wallace  
Macmillan Brown Centre for Pacific Studies, University of Canterbury  
The Humpty-Dumpty factor: extracting indigenous technology from crushed eggshells  
Emerging Methods: Traditional, Experimental, Transgressive Forms / Practice and Advocacy: Doing Ethnography on the Ground  

Abstract:  
Noted Maori academics Bruce Biggs and Hirini Mead used the Humpty-Dumpty analogy to describe the fate of Maori culture. While certain elements of Maori cultural practice endured, some were lost in the process of surviving colonialism; and consciously or unconsciously, others adapted as they met the changing world.  

Emerging experimental methods of research combined with interdisciplinary analysis of items of material culture can enable fragments of earlier cultural practice to be pieced together again. However, the contemporary ethnographer cannot assume that 21st century members of indigenous societies who live grounded in a familiar culture, will enthusiastically receive recovered information about the technologies of their ancestors. New ways of working together are needed.  

One new method was tried earlier this year. A small group of skilled Maori weavers responded to a praxis-oriented challenge, undertaking an experiment in order to investigate the researcher’s perception of an eighteenth century weaving technique. This paper discusses the process, challenges and potential outcomes of this undertaking; and seeks ways to broaden such research practice to assist the recovery of indigenous technology.

23. WITHDRAWN Lav Chintapalli
24. Hamish Crocket
University of Waikato

Rearticulating goals of transformation in "modernity without illusions": Postmodern ethics and visions of change.
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Zygmunt Bauman (1993) summarized postmodern ethics as "modernity without illusions.... The illusions in question boil down to the belief that the 'messiness' of the human world is but a temporary and repairable state, sooner or later to be replaced by the orderly and systematic rule of reason" (p.13). Contemporary ethnography has embraced many aspects of postmodernity without falling prey to the nihilism predicted by reactionary modernists. However, adequately expressing an ethical agenda without falling back into modernist language and thought can often be challenging. I suggest that further exploration of postmodern ethics might allow us to better conceive our ethical goals and priorities for conducting ethnographic research.

In this paper I draw on the ethics of Emmanuel Levinas, and two Levinasian theorists: Jacques Derrida and Zygmunt Bauman. In doing so, I argue that Levinasian ethics can help ethnographers rearticulate an ethics that is free from the binds of modernism. I begin by examining Bauman's rejection of traditional forms of ethics. Following this, I examine the form of ethics that Bauman did not reject: Levinas' conceptualization of ethics as a non-reciprocal obligation for an Other. Finally, I consider how Derrida's notion of aporia allows us to account for our actions in the face of multiple irreconcilable ethical obligations. I argue these three insights are useful tools for a contemporary ethnography that is motivated to produce a better world, yet reluctant to work from a platform of normativity and universality.
25. Chong Feng and Xiyao Chen
NZ School of Traditional Chinese Music & Performing Arts

Identity Construction in Multicultural New Zealand: East meets West via Music

Abstract:
Traditional Chinese music is an essential component of Chinese culture and has been developed as a unique system to classify Chinese musical philosophies, theories, instruments and techniques. Traditional Chinese music is not simply about a string of notes. Instead, each note has its own life and spirit. Music has a special capacity to evoke and symbolize the emotional and semantically experienced dimensions of people's lives. Music not only expresses or reflects what people are like, but also creates and constructs people. Intercultural musical practices can be rendered into developing a sense of belonging in a new culture. This paper explores identity construction through integrating the Chinese music into the Western music. The ethnography investigates the importance of cultural grafting in identity construction. Participant observation was conducted through three key musical genres - traditional Chinese instruments, Western symphony, and heavy metal music. A concert was organised to graft traditional Chinese music to symphony orchestra, while a heavy metal band was practiced to blend traditional Chinese music and heavy metal music. The findings suggest that such practices serve as an intercultural communication platform on which multicultural identities are constructed.

26. Tea Torbenfeldt Bengtsson
27. Ruth Gibbons
Massey University

The Hypertextual Self-Scape: Crossing the Barrier of the Skin
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Illness is a lived sensory experience that may or may not be visible to others. This is the case with the illnesses Myalgic Encephalomyelitis / Chronic Fatigue Syndrome, Fibromyalgia and Multiple Chemical Sensitivity as the body does not display the chronicity of the internal experience. Working with a participant group, these hidden experiences were made visual through ethnographic method by creating "MeBoxes" and masks which showed both the external and embodied internal experiences of chronic illness through the use of objects as visual metaphors. Out of this ethnographic work evolved the new concept of hypertextual self-scapes; my focus for this presentation. My participants were able to take the experiences of illness hidden within the barrier of their skin and make them a visual narrative. I also wanted to find a way to capture and honour their experience in a way that would allow the audience/viewer to understand the multi-sensory nature of living with a non-visible chronic illness. To do this I developed and applied a hypertextual self-scape, a new model that culminates in an experiential portrait. These portraits were created through a collaborative process with participants. The images developed communicate sensory experience and also challenge the boundaries of research participation, meaning that the viewer also becomes a participant. Through my presentation, I show that these hypertextual images traverse the barriers of the skin examining what it means to understand illness as lived sensory experience.
28. Shaun Nicholson (POSTER PRESENTATION)
Screen & Media Studies - Waikato University

**Combining Analytic and Evocative Modes into a Visual Autoethnography**
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
The poster will demonstrate a visual technique used for an autoethnography project. The project situated the technology-enabled practice of reflexive self-presentation within contemporary internet trends; where the self is an internet peer of others who create and consume shared photo galleries and blogs. The project combined the contrasting modes of Analytic and Evocative Autoethnography (Anderson, 2006; Denzin, 2006; Ellis & Bochner, 2006; Atkinson, 2006). The combination of modes supported an analytical and interpretive engagement with biographical visual and verbal travel narratives. The poster will illustrate the overwhelming challenge of dealing with 2,200 familiar travel photographs. The poster will reveal the benefit of retrospective textual narratives, an outcome that was ironically revealed in a visualisation. The Analytic mode encouraged the reconstruction of a visual chronology and the Evocative mode reinforced the visual chronology with verbal anecdotes of social encounters. The visual chronology was an experimental visualisation that extended Latham’s photographic diary (2004) and plotted photographs based on their timestamp and lens focal length. The poster will present the visualisation to reveal a drawback of visual analysis: chronological gaps when no photographs are taken. The poster will demonstrate how anecdotes from the verbal journal complemented the visual gaps, and as Pink suggests, invested the photographs with new retrospective meanings and re-situated the photographs within the autoethnography (Pink, 2007, p.124). The poster will visually demonstrate the beneficial synthesis of Analytic and Evocative modes of autoethnography.

**References**
29. Regina McMenomy  
Washington State University  

**Just Tweet It: Using Online Social Media to Recruit and Perform Ethnographic Research or How 140 Characters Changed My Life.**  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**  
As online technologies have emerged, the opportunities open to qualitative researchers have blossomed. While many scholars were once limited to recruiting on their campuses with posters or through networks of friends and colleagues by word of mouth, now large interview groups can be opened up with a single Tweet of less than 140 characters. Social media has the ability to change the "snowball" effect the same way the jet engine changed air travel. The viral nature of social networking sites like Facebook and applications like Twitter, which often link together people with similar interests, allow researchers a way to communicate with larger groups of people and to gather more extensive kinds of qualitative data. This kind of exposure can be a blessing and a curse to researchers; having too many research subjects can be just as problematic as having too few.

This presentation will discuss using social media to recruit (via Twitter) and interview subjects (via Skype). Through that discussion, I will share some of my dissertation research about women video gamers and online identity creation. Lastly, I will explore ways to manage the challenges and joys these types of technology can create for the researcher, as well as how new epistemologies change and evolve.
30. Bevin William Yeatman  
University of Waikato  

**Concept/tool:** thinking ethnography through audio visual media  
Emerging methods: Traditional, experimental, transgressive forms  

**Abstract:**  
If we understand concepts as tools that allow us to engage with our world then ethnography could be energised if the audiovisual becomes a major component in our research engagement, not only as a vehicle for the documentation of research encounters and a vehicle for the distribution of ideas, but more fundamentally as a platform through which new conceptual tools can be developed and utilized. This paper explores some of the possibilities of conceptualization through the audiovisual by examining the constructions of space and time; the importance of affect expressed through pace and rhythm; as well as the possibilities of connections in all of their variety. Underlying this examination is an understanding of assemblage, as expressed through Manuel DeLanda's work, and how this is a useful conceptual approach for both a consideration of the audiovisual and a complementary engagement with ethnography. The audiovisual as assemblage is an emerging methodological approach offering new opportunities to enhance ethnography.
31. Jay Marlowe
The University of Auckland, School of Counselling, Human Services and Social Work

Accessing 'Authentic' Knowledge: An ethnographic engagement with a Sudanese community resettled in Australia
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Coming from backgrounds where issues of trust have often been violated, accessing reliable information from resettling refugee populations can be fraught with dilemmas. This paper reports on a three year research project and the necessity of elevating the voices of Southern Sudanese men resettling in Adelaide, Australia to better understand how they have responded to traumatic experiences. The study is informed through an ethnographic engagement with this Southern Sudanese community and semi-structured interviews with twenty-four men. Contextualising this research through the contested perspectives on trauma, resettlement and recovery, it further highlights the importance of ethnographic inquiry into the lived experiences of some of Australia's most recent arrivals. The process of accessing 'authentic' knowledge is discussed by forwarding an imperative to establish a relationship with the refugee community and reflexively engaging with the process of sharing stories of profound significance. This relationship is further qualified by differentiating 'being' and 'doing' for those wanting to support and better understand resettling refugee populations.
32. Yonnie Kyoung-hwa KIM
The University of Tokyo

An "insider's view" in media studies: Case analysis of performance ethnography in mobile media studies
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
One of emerging issues in media studies is how to develop an integral methodology to describe a digital media phenomenon, whereas conventional methods such as a large-scaled survey and statistical analysis encounter difficulties in their attempts to address multiply contexts of the use of digital devices. This paper reflects on performance ethnography as a methodological perspective to investigate digital media, looking specially at the cultural practices of mobile technology in South Korea. After a brief discussion on recent attempts to introduce new approaches in investigating multimodal and highly personalized mobile media, this paper will present and analyse a workshop titled "Performing typical mobile landscape@Seoul", conducted by the presenter in May 2009. The workshop, where several young participants created and performed skits describing typical using scenes of mobile phones in Seoul, was designed in order to explore South Korean youngsters' mobile media practices in their "natural" settings. From an integrated analysis of the workshop process, its output - skits performed by participants and the researcher's observation, the paper will try to reveal how South Korean youngsters situate a high-tech mobility in their cultural practices and, how those practices are linked to the representation of mobile technology in communities. Finally it will suggest an emic framework, that is to say, "insider's view" as a possible new perspective in media studies, thus, to clarify potential contribution of performance ethnographic methods to the study of digital media.
33. Jacqueline Dreessens
Wild Moves

"Children of the Blue Light": Bringing in transcultural voices as healing through music and dance.

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
A cross-cultural collaboration between Wild Moves, Australia and Asanti dance theatre, Ghana. Filmed on location in the slave dungeons of the Cape Coast Castle, Ghana, West Africa. This musical documentary celebrates emancipation and reconciliation between cultures and between past and present times with respect to and in honour of traditional culture, Ancestors as well as the Rock that the fortress was built upon. The inspiration for the contemporary dance ritual reflects the stories of the Australian and Ghanaian performers as well as the 'Living Memory' contained within the walls of the fortress. The film is in honour of all mixed race children and is a testimony to the strength and endurance of the human spirit.

A 'bucket' of communal pain, anguish and loss receives the silent writhing of women touching their swollen bellies of 'mixed' blood.the 'Blue Light' gently holds them. Tunnels of darkened drains and stained walls from years of body fluids, hardened with the flow of a "bloody history that is forever lost".the solid rock foundations of 'sacred ground' gently holds this "living memory". Condemned to death for the belief in their dignity, the emasculated warriors share the shrill of their rebellious behaviour.the 'Blue Light' hears their cry. The Governor's room is 'swept' and 'cleansed' from innocence lost to power and control.to be released to the 'Blue Light' for healing of time and space. As 'captured commodities', the Ancestral spirits gently guide their people to search for the 'spaces of freedom' whilst buried in the depths of their darkened tombs of despair. Enshrouded with protective 'Blue Light', the 'Children' reclaim their place where their bodies were sold to the hungry eyes within the auction hall. Libation calls the Ancestors to be present as the traditional dance reveals the secrets of the 'gift' from the Creator, in honour of the spirit that resides in the 'blood' of their bodies. The music and the dance hold the 'safe haven' to express a time past, releasing it from the shackles of confusion and control. The "Doors of No Return" are once again 'opened' to welcome all that have journeyed in their darkness to arrive in a celebration of hope for sustaining life in balance and harmony.
34. Karen Barbour
The University of Waikato, Faculty of Education

**Standing centre stage: Autoethnographic writing and solo dance performance**
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
In this performance, I embody a methodological fusion between autoethnographic writing and solo contemporary dance practices. As a feminist researcher and creative practitioner I have an agenda to explore, demonstrate and articulate new methods and representations of research that bring the female performer to the center of the research stage. In particular, I am motivated to spotlight embodied ways of knowing, validating epistemological alternatives to those traditionally accepted within Western academies. Acknowledging the work of Tami Spry (2001), I argue that autoethnographic performance becomes a method of inquiry into my life in dance performance, allowing me to engage with issues of reflexivity, identity, embodiment, cultural commentary, transformation and empowerment. Significantly, this method of inquiry is based upon dance performance experience, encompassing choreographic and theatrical knowledges, and movement training, thus moving past the 'performance turn' in ethnography and towards the more recent developments of 'creative practice as research'. Consequently, I am able to embody through autoethnographic performance, that which I am unable to write on the page, and promote new forms contemporary ethnography.
35. Synthia Sydnor and Robert Fagen
University of Illinois at Urbana-Champaign

Plotlessness, Ethnography, Ethology
Emerging Methods: Traditional, Experimental, Transgressive Form

Abstract:
Plotlessness, Ethnography, Ethology
. not text, but texture; not the dream
But topsy-turvical coincidence,
Not flimsy nonsense, but a web of sense. Vladimir Nabokov, Pale Fire
Ethnography and ethology have offered parallel modernist responses to the challenge posed by otherness and to the theories/methods of the research texts themselves that are produced and performed in these areas of study. For example, ethnography typically promised a supreme moment of insight, an intellectual epiphany, when the trained ethnographer's patient and painstaking field work finally cracked the code of the alien culture to reveal the philosophical and metaphysical essence that constituted that culture's previously-baffling otherness. Similarly, field studies of animal behavior promised a royal road to the Umwelten of natures and cultures far more alien and "other" than even the most exotic forms of the human condition. Scholars in 20th century ethnography and ethology went on to long question these philosophical and methodological bases and by the beginning of the 21st century their criticisms and answers to such dilemmas urged a range of interrelated responses including: epistemological decentering and recontextualizing of inquiry; illumination of the tensions between, and experimentation with traditional and avant-garde rhetorical, statistical, evidence-based, performance and literary forms necessary for presentation of research; and return to and/or finer articulation of the goals of ethology and ethnography. Within these responses we are particularly interested in understanding "plotlessness" a concept that surfaces in recent ethnography and ethology, but that we seek to further explore and refine, especially in regard to the intermingling of work in ethology and ethnography.
Abstract:
Numerous researchers have raised concerns about the construction of dangerous or problematic masculinities within sporting fratriarchies. Yet little is known about how male sport enthusiasts who are critical of select hypermasculine performances negotiate their continued involvement in sport. The aim of this paper was to examine how purposefully selected male interviewees negotiated sporting tensions associated with hypermasculine performances and how these negotiations shaped their (masculine) selves. I draw on Foucault’s (1992) theorizing on the modes of subjectivation to analyze how my interviewees problematized their respective sport cultures in specific relation to the sexualization or abuse of females, public acts of drunkenness and excessive training demands. Results illustrated how the interviewees produced selves, via the moral problematization of sporting pleasures and specific technologies of self, that rejected the values or moral codes of hypermasculinity in an attempt to create ethical masculinities. Although not a revolutionary solution, I suggest that a proliferation of techniques of self that struggle against hypermasculine forms of subjection could be one form of ethical response to the well-documented problems surrounding masculinities and sport.
37. Camille Nakhid and Lillian Tairiri Shorter *(Tainui, Ngati Tamatera, Ngati Raukawa)*

AUT University

**Maori Male Ex-Inmates and the Development of Healing Programmes**

Social Justice and Transformation: Theoretical Ethnographic Visions

**Abstract:**

This research seeks to identify the characteristics of an effective healing programme for Maori recidivists. The research data is from a focus group of four Maori ex-inmates with a history of repeat offending in the hope of developing a model of healing programs for Maori currently in prison. It is expected that the involvement of Maori in the development of a healing programme will encourage and empower them to become more involved in prison reform, and in the facilitation of programs aimed at a successful and safe transition of Maori offenders from prison back to their whanau, hapu, iwi and community.
38. **Dorothy Spiller**  
TDU, University of Waikato

**Advocates for teaching: reconceptualising the practice of teaching development in a university**

Practice and Advocacy: Doing Ethnography on the Ground

**Abstract:**
Teaching development units have been provided at most Australasian and British universities over the last thirty years. Typically, units have provided workshops, courses and individual consultations in a variety of formats. These units have always attracted enthusiasts, but have often struggled to bring about a fundamental shift in organisational thinking about teaching. At the same time, external pressures such as Performance Based Research Funding draw academics away from teaching concerns and create additional challenges for staff developers.

The Teaching Development Unit at the University of Waikato (TDU) is reconceptualising its approach with a view to building a culture in which advocates for teaching can help to build capability and capacity in teaching across the organisation. The goal is to promote and develop “solidarity networks” of people who value teaching across the academic community and to reinforce this with teaching advocacy at the strategic and policy levels so that institutional norms, processes and policies indicate a high regard for teaching and require accountability from academics in relation to teaching matters.

The TDU has been building a culture of advocacy in a number of ways and in different forums. These include involvement in the design of key teaching-related policies and participation on the Teaching Quality Committee. Other initiatives include a cross campus teaching network, a postgraduate supervisors’ conversation network, and the setting up of faculty advocates to co-ordinate teaching-related initiatives.

The TDU is using an action research model to monitor and evaluate the effectiveness of these initiatives and to inform modifications and refinements. In this oral presentation, we present our findings to date and reflect on the successes and limitations of our model of “solidarity networks” in strengthening organisational culture and capability around teaching.
39. Kata Fulop
University of Canterbury

**Something old, something new, something borrowed and something blue: Combining traditional ethnography, arts based methods and Pasifika methods**

Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
This presentation discusses how Pasifika methods, based loosely on Kaupapa Maori, and arts based methods can be woven together with 'traditional' ethnography in research.

What are the challenges, processes and advantages of such a combination, and what are the implications for ethnographic methods? These questions will be discussed from multiple perspectives, exploring this unique combination of emerging methods, and taking examples from the exploration of how Pasifika people in New Zealand perform their cultural identity.

Pasifika methods strongly relate to the topic of indigenous knowledge and Kaupapa Maori. Whereas Polynesian ways of approaching knowledge have been around for centuries, their recognition in research has only taken place in recent times. Following the assumption that it is essential to do research according to Pasifika values when researching with and on Pasifika people and issues, Pasifika methods will be discussed as a guiding principle.

The use of arts based methods has emerged in the last decades and allowed researchers and participants to explore knowledge in different, richer ways. This paper argues that arts, and in this case performance, are an organic part of people's lives, and so when combined with ethnography and Pasifika methods arts based methods can lead to unique understandings.

In the exploration of how Pasifika people in New Zealand perform their cultural identity, marrying these three methods is essential, for it can lead to richer data, deeper understanding, better relationships with participants, and be a guide to ethical issues as well.

40. WITHDRAWN Tom Gibbons

41. WITHDRAWN Wendy Wen Li
42. Vivienne Elizabeth
University of Auckland

Moved to hear? Poetic representations of loss and struggle in mothers’ stories of custody disputes
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Several years ago I (VE) sat down in the kitchen of an ordinary Auckland home to hear the story of Erica, a woman who was disputing the care and contact arrangements for her small children with her ex-husband, Jason. Hers was one of 21 stories that we (VE, NG & JT) collected as part of our research into women’s experiences of dealing with disputes over post-separation parenting arrangements through legal or quasi-legal processes. However, Erica’s story was radically different from the others in one significant respect: she had lost the day-to-day care of her children and was struggling to become a resident mother again.

Laced with the pain of unjust loss, Erica’s story cries out for the kind of representation envisaged by Pelias’ (2004) methodology of the heart - 'scholarship that fosters connections, opens spaces for dialogue, heals' (Pelias, 2004, p.2). As Pelias and others (for example, Laurel Richardson, 1994, 2000, 2002) have suggested, poetic representations are eminently suitable for such scholarship because poetic texts work at the level of our minds as well as our hearts; a poem asks us to respond with feeling.

In this paper, we explore the significance of poetry for the social sciences through poetic representations of the stories of the women in our study, with a particular focus on Erica. We contend that poetry and other new representational formats have an important role to play in enabling audiences of our research to hear with their hearts and to be moved.
43. Alys Longley
The University of Auckland

Movement-Initiated Writing in Dance Ethnography
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:

A central issue in contemporary dance ethnography is that of writing the somatic - the attempt to articulate kinesthetic, bodily sensations that emerge in a particular culture or context, within a research format (Ness, 1992; Sklar, 2000). Emerging methods including performance making and poetic, narrative, experimental or performative writing create space for recognition of choreographic and sensory knowledges within ethnographic research.

This paper presents a case study that illustrates what I term 'movement-initiated writing' - writing that emerges through dance making, wherein the dance ethnographer is a participant-observer in studio practice. This emic approach attempts to translate the felt affects of a specific world of movement into performances sited in the terrains of pages. This mode of writing draws on Roland Barthes (1977) notion of the 'grain of the voice', Gilles Deleuze's concept of the 'minor literature', (Deleuze and Guattari, 1986,1987) Hélène Cixous's discussion of écriture feminine (Cixous, 1975) and the field of performance writing.

44.- Lorena Gibson
45. Charis Brown
Ministry of Pacific Island Affairs

Authors - Carolyn Costley, Lorraine Friend and Richard Varey
Waikato Management School

Video Diary Method for Visual Ethnography
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
This presentation describes the characteristics and benefits of a visual ethnography method called Video Diary. Video diaries are participant-generated video documentation of a participant's life. Scholars have used them mostly in conjunction with other methods—in action research or in studies of identity performance. Although infrequently used, the method is highly suitable for studying aspects of culture as participants live and perform it. The way we used the Video Diaries provides exceptionally rich data. Participants review, reflect, construct, deconstruct, and collaborate with the researcher to co-construct meaning of selected components of their lives. Relative to prior applications of the Video Diary method, our approach demands more researcher involvement throughout the process. Researcher and participant create and maintain a close relationship. Their lives necessarily intertwine. Collaborative analysis occurs throughout the engagement. Research participants benefit from the control, voice and power that Video Diaries give them. Thus, Video Diaries are especially suitable for minority cultures. We illustrate the special features of the method based on our experiences in using it to understand consumer acculturation of Pacific People in New Zealand.
46. Naomi Simmonds
The University of Waikato

Weaving multiple methods: integrating qualitative and mana wahine (Maori feminist) methodologies to examine the childbirth experiences of Maori women in Aotearoa New Zealand.

Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Childbirth is a profound and life changing experience. Yet, women's narratives and experiences of childbirth are rarely shared outside of their immediate family and friends. Given the intimate and very personal nature of this event it is not surprising that this is the case. For many Maori women colonisation is added to the mix, the impacts of which have been devastating for Maori women's birthing narratives. In this paper I examine the need for culturally safe and appropriate research methodologies when engaging with Maori women's narratives about their embodied, spatial and spiritual experiences of childbirth in Aotearoa New Zealand. I chart the methodological journey of my PhD research and discuss how I have used qualitative methodologies (such as in-depth interviews, solicited diaries and self-directed photography) embedded within a mana wahine (Maori feminist) framework in an attempt to transform the spaces (physical, ideological and methodological) of research. I argue that indigenous methodologies, such as mana wahine, are necessary in order to challenge the hegemony of Western, masculinist and colonial ideologies and research practices. Furthermore, a uniquely mana wahine methodology holds on to the lived experiences of women and it enables elements such as emotion, wairua (spirituality) and contradictions and tensions to be written into the text.

47. WITHDRAWN Brad McKenna
48. Tonga Kelly, Rangimahora Reddy, Yvonne Wilson, Rauawaawa Kaumatua Charitable Trust
Mary Simpson Margaret Richardson, and Ted Zorn University of Waikato

Working with real people: Recognition, reciprocity, and balance within a research team-participant organisation relationship
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The Principles of the Treaty of Waitangi/Te Tiriti o Waitangi-partnership, participation, protection-can be applied to inform research practice in Aotearoa New Zealand (e.g., Authors, 2009). However, research concerning and involving Pakeha researchers and Maori participants, has also been described as 'tricky ground' (Smith, 2005, p. 85). In this context, research involving Maori requires appropriate consultation processes; joint decisions on how respect, recognition, and involvement are enacted; and clear identification of the expected benefits (including research benefits) for all parties (Smith, 2005). All of these have practical implications for individual researchers and participating organisations.

This paper explores the challenges and highlights in working to establish an effective research relationship between a Pakeha research team-the Positive Aging Research Team-and Rauawaawa Kaumatua Charitable Trust Board. Founded on a shared interest in the wellbeing of elders (persons 65-years and over) generally, and koroua and kuia (kaumatua) specifically, efforts to establish a relationship were guided by values associated with recognition of each party’s contributions to the research, reciprocity of resources, and balance of agency in the process. We describe how, in this (ongoing process), the Research Team and Rauawaawa were able to deal with emerging issues-such as the impact of institutional constraints and the influence of differing worldviews-and meet their own, as well as each other’s priorities. We demonstrate that establishing a clear relationship enables openness and responsiveness within the research process, and in turn benefits practice and advocacy goals of both participant organisation and research team.
49. Tonga Kelly, Rangimahora Reddy, Yvonne Wilson,
Rauawaawa Kaumatua Charitable Trust
Mary Simpson Margaret Richardson, and Ted Zorn
Univeristy of Waikato

Working with real people: Co-creation of data-gathering methods for research on Kaumatua interactions with organisational representatives
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
In Aotearoa New Zealand, the roles of kaumatua (Maori elders) have received attention within the context of both traditional and changing, Maori and New Zealand societies (e.g., Durie, 1999; 2003). However, as with elders (people 65-years and over) generally, ways in which kaumatua engage with organisations in society, as customers, consumers, members, or investors, is open territory in terms of research. This territory includes both 'mainstream' organisations such as banks, supermarkets, and social services, as well as Maori organisations such as marae, cultural groups, and health services.

This paper reports on a research project focused on kaumatua, and involving the Positive Ageing Research Team and the Rauawaawa Kaumatua Charitable Trust Board. The project is part of a wider three-year study which aims to examine the interactions between elders and organisational representatives, and how those interactions might be impacted by ageism (positive and negative). This abstract focuses on how the research design catered for the needs of kaumatua and Rauawaawa, as well as met the goals of the Research Team.

We begin by describing the process and the outcomes of the Research Team and Rauawaawa's co- creation of data-collection methods. We then discuss kaumatua responses to the methods, which included individual and group interviews-conducted in English and Te Reo-as well as recording interactions with organisational representatives over a few weeks. The paper highlights ways in which joint work between researchers and participant organisations can help to broaden the scope of research to work creatively with 'real people'.

50. Marg Gilling
51. Steve K.W. Lang
Massey University

Poetic autoethnography: inner voices
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
I use free form poetic narratives to generate autoethnographic vignettes which illustrate and inform my experiences. My PhD used this method, alongside a reflective journal and 'academic' writing, in order to explore the development of a Kaupapa Pākehā, or critical methodology, which might render my counselling practice biculturally responsive. Now I turn to face my addictions...

Inside the red rivers run
Twisting
Constrained and backing up
Clogged
From too many withered
Promises
To not suck on another
White-stick.
But you CAN breathe
Sanji said
And I believe him
Today.

What I write without preflection, becomes the source for reflection.
52. Adisorn Juntrasook, Carol Bond, Rachel Spronken-Smith, and Karen Nairn
Education Development Centre, University of Otago

Unpacking the Complexities of Leadership in Academic Life through the Multiple Lenses of Narrative Analysis
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
This paper is based on my study of academic leadership as it is experienced and understood by academics in Aotearoa New Zealand, with a particular focus on how broader social and personal contexts intersect with their professional narratives. By shifting the focus from 'leadership of academic work' to 'leadership in academic life', I attempt to disrupt dominant discourses in higher education that often emphasise 'what works' over 'what makes sense'. Accordingly, narrative inquiry, which aims to explore the systems and structures of meanings that people assign to their experiences, is employed as my research methodology. The field of narrative inquiry, however, is broad and ambiguous especially with its range of analytical approaches. Some narrative inquirers (story analysts) are interested in the 'what' (thematic and structural analysis), and the 'how' (performative analysis) of the narratives. Others (storytellers) are interested in constructing new narratives as a form of analysis in itself. Multiple analytical and reflexive approaches suggested by some contemporary scholars (e.g. Alvesson, Hardy & Harley; Sparkes & Smith) can reveal more complexity of the phenomenon. In this paper, I present a preliminary analysis that illustrates some of the possibilities, merits and problems of utilising analytic diversity.

53. WITHDRAWN Brandy Ann Sato
54. Amanda M. Young-Hauser
Stories that nobody wants to hear: Researching a taboo topic
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
This ethnographic study deals with a highly emotive topic. I explore the characterization of men who sexually abuse(d) children across institutional, public and private narratives. These include official and archival materials, news media reports, focus group discussions with members of the public, a focus group discussion between support persons of men who have sexually offended against children, and conversations with ten men who sexually abused children pre- and post-prison release. A narrative framework provides the mortar for combining the various elements of the research into a coherent whole. Findings illustrate a proclivity for dualistic conceptualisations of 'us' (the public) and 'them' (child sex offenders) that creates and maintains social distance, and extend our understandings and responses to this pressing social issue.
55. Carole Christine Teague, Professor Lelia Green, Dr David Leith
Edith Cowan University

FOUND IN THE FIELD: A Personal Journey to the Other Side
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
This paper addresses the experience of a manager turned ethnographer, and celebrates the new understandings found in the field but hidden when viewed through the lenses of everyday corporate life. In a radical approach to the investigation of safety culture, this manager resigned from the organisation before being trained as a public transport transit officer with a view to carrying out ethnographic research as part of the transit officer workforce. Beginning with a twelve week metamorphosis in an induction and training workshop, the ethnographer gradually learned ways of working within the ranks of this marginalised minority. Isolated by a rule keeping role which includes the authorised use of force, transit officers nonetheless experience the stigma of being 'plastic cops' 'wannabe cops' and transit pigs. This transition from manager to transit officer cadre was not easy. It took time for transit officers to accept the manager in their midst as one of them. It took nerve for other managers to accept that one of their own would be safe on the line and would still support them if system failures were discovered. This paper celebrates the successful negotiation of these conflicted fears and hopes.
56. Toni Bruce  
The University of Waikato  
**Battered by the Media: The Value of Theory as a Method for Lessening the Pain of Lived Experience**  
Emerging Methods: Traditional, Experimental, Transgressive Forms  

**Abstract:**  
Academic researchers often utilise ethnography as a method for making sense of lived experience. In this presentation, my intention is to come at ethnography and methodology from a slightly different position as I consider the possibilities offered by considering theorising as a method for dealing with a difficult lived experience related to my professional academic role. I explore how theorizing - as method - provided the necessary space to re-frame an epiphanic media encounter so unexpected and emotionally draining that I initially struggled to deal with it.
57. Victoria Parachak
University of Windsor

Transforming While Being Transformed: Walking on the "Bright Side of the Road"

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Doing ethnographic research has taught me to be a good observer, to listen and be open to surprise and growth, to turn to others as the "experts". These skills have helped me as a teacher, researcher and practitioner working towards social justice and the transformation of those I interact with, whether they are students, other researchers or research co-participants. Particular theoretical frameworks have emerged for me as useful ways to do this work. One foundational approach to my research/teaching/advocacy has become the Strengths Perspective. Key principles include the assumption that all individuals, regardless of their circumstances, have strengths. These strengths must be identified, and ways to further strengthen them through the use of available resources in their environment are determined and pursued. This approach, which undercuts the 'deficit perspective' usually applied to marginalized individuals/groups/communities, has become central to my teaching, to the participatory action research I do with "at risk" youth of promise in local high schools, and to the ways I work with Aboriginal women to understand and create their vision for sport. It has transformed the ways I view the world, the ways my students learn about/see the world, and the ways my co-participants describe and approach the world. In this presentation I will speak to the "strengths" of using the Strengths Perspective to generate ethnographic understandings that transform the researcher as well as the research co-participants.

58. WITHDRAWN Stephen D. Mosher
59. Lisa Takerei

University of Auckland, Manukau Institute of Technology

Constructing identity. The focus group as a building block for exploring occupational identity.

Emerging Methods:Traditional, Experimental, Transgressive Forms

Abstract:

For a novice researcher engaged in an unfamiliar field there are many challenges. Firstly there is the need to develop an understanding of the principles and conventions of research. At the same time it is necessary to build or enlarge a working knowledge and deep understanding of the field being researched. For an ethnographic study the understanding of experience is central (Willis & Trondman, 2002) and is of particular interest for a study that considers identity in a changing environment. Constructing an understanding of ‘lived experience’ in an unfamiliar, complex and changing field is itself a complex undertaking. Methods that include meaning making activities may provide an enhanced understanding of experience for both participants and researcher. This paper provides a background to the complex field of tertiary vocational education and in that context explores a strategy that provides a conceptual ‘entry’ or understanding for a new researcher navigating a ‘way in’ to a new, complex and multifaceted field. There is discussion about the focus group environment and the use of this data collection strategy which is centred around the construction and explanation of an artefact. The strategy supports meaning-making for participants within the focus group as well as providing an ‘orientation’ (Hopkins, 2003) to the field for the researcher.
60. Elaine Bliss and Janelle Fisher
School of Social Sciences, University of Waikato
The Journey to a Good Life: Reflections on the use of digital storytelling methodology
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Digital storytelling is a new media form that was developed originally in relation to performance art, social justice and activism. This paper explores digital storytelling not only as a form of creative work, but also as a participatory research methodology that bridges the gap between researcher and practitioner, and as a method for evaluating community development. Interactionz, a Hamilton-based community organisation that works with people with disabilities, has developed a customised model called Person Driven Practice (PDP). PDP is a facilitative model of service delivery based on the citizenship model of disability, in which people with disabilities have choice and control over the supports they receive and the lives they lead as valued citizens in their own communities. This paper explores the usefulness of digital storytelling as an evaluation method in the context of PDP. The researchers report on the capability of digital storytelling as a methodology: to capture and evaluate the quality of life of the people served by Interactionz; to assist in the development of best-practice guidelines of PDP; to document and analyse the organisational transition of Interactionz from a service driven model to a person driven model; and to facilitate the creation of an empowering community narrative for people with disabilities. The paper concludes with a critical reflection on the research methodology. The authors discuss how the mixed methods of digital storytelling in a facilitated workshop, interviews and participant observation have been particularly appropriate where social relationships, belief and meanings are the main focus of the research.
61. Bevan C Grant and Mary-Ann Kluge
University of Waikato

Using Film to Tell a Tale: A Nice Story BUT!
Emerging Methods: Traditional, Experimental, Transgressive Forms
Presenters: Bevan C Grant, Mary Ann Kluge

Abstract:
In spite of our novice status with using the visual to collect information and represent findings, we decided to create a video documentary telling what it was like for Linda (age 65) to change from living a sedentary existence to becoming an athlete. This project was framed as a phenomenological study and resonates with a call for researchers (in gerontology at least) to pay more attention to what occurs in everyday life. Over a twelve-month period Linda kept a diary of events and feelings, and we video-recorded many of her everyday experiences of becoming an athlete. Themes emerged from the ensuing analysis and these provided the basis for a 23-minute film titled The Starting Line: Becoming a Senior Athlete.

The film was used as a centrepiece during a symposium at a recent international conference on ageing, health and physical activity. Our purpose was to argue (older) people are not bodies without stories, and these stories are as mysterious as the body. Bio-graphical ageing is as intricate as the biological ageing. After the more standard presentation the film shown as a way to capture the lived experiences of an ‘older’ woman undertaking a new activity - becoming an athlete. After the film was shown an unearthly - and slightly uncomfortable - silence filled the room. We suspect the audience had a preference for more ‘objective’ information about physical activity derived from the positivist paradigm. Having broken the silence, one of the first questions was, "That’s very interesting - a lovely story - but where’s the data?" In this presentation we will discuss our reasons for and reflect on the experiences of using visual methodologies in research, show the film, and comment on using an alternative way of representing research to an uninformed audience.
62. Margaret Kitchen
The Graduate Diploma in TESSOL, The University of Auckland

Exploring coperformance in parent involvement in school policy and planning: The researcher, the Korean community, and one secondary school.

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The rhetoric of The New Zealand Curriculum (Ministry of Education, 2007) puts students and their communities at the centre of teaching and learning. Some would argue, however, that student and parent involvement in schooling has decreased since 'Tomorrow's Schools' (Olssen & Morris Mathews, 1997; Bolstad, 2004, for example). Collaborating with their Korean adult and student community is certainly a new experience for the secondary school where this study is located. In this presentation I will draw on data from my field work and focus group interviews with the Korean adult community that are part of a larger ethnographic school-based study. In particular I will explore issues of 'coperformance' and 'positionality' (Bhattacharya, 2008) from this collaborative research project. I will look at the general 'social and processual' nature of the experience of learning from each other (Tedlock, 2003), especially learning practical ways of coperforming culturally appropriate involvement in school policy and planning.

63. Lisa Hunter and Erin Flanagan
The University of Queensland

You speak, I speak, but is anyone listening? Dilemmas in representation and audience with teacher workplace learning research
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Since Andrew Sparkes discussed his 'qualitative journey' of 'telling tales in sport and physical activity' (2000), the field of research associated with receiving and telling of stories in sport, physical activity and education has developed enormously. The 'narrative turn' has brought about greater discussion of issues of data construction, researcher position, data representation, meaning making, with many different forms and definitions about what constitutes narrative research (e.g. Bamberg, 2005; Clandinin & Connelly, 2000; and Reissman, 1993). Not only has it founded families of thought around narrative, but has also encouraged greater experimentation in ethnographic praxis with developments in the likes of digital diaries, photographic stimulus, ethnodrama and fictional representation. In this paper we consider and explore our own research about teacher workplace learning through notions of voice, reflexivity, representation, audience and advocacy to question the logic of our (political, theoretical, ethical, advocacy) work as researchers. We present several experimental artifacts from our research of beginning teachers in staffrooms to instigate further discussion about our own qualitative journey and the value of such ways of representation and understanding.

64. Dawn Garbett, Rena Heap and Alan Ovens
Faculty of Education, University of Auckland

Finding the Ethnographer in Self-Study of Teacher Education Practices
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Self-study has grown in legitimacy and popularity as an orientation to studying teacher education practices in the past twenty years. For many, the challenge has been to find ways to investigate the simultaneous acts of teaching and researching that teaching in ways that can articulate, in meaningful ways, knowledge of teaching about teaching. Five methodological features are typically key in self-studies. They are improvement aimed; have evidence of reframed thinking and transformed practice; are interactive or collaborative; employ multiple, primarily qualitative methods; are self-initiated and self-focused; and are made public for peer scrutiny.

This presentation explores how self-study demonstrates an ethnographic sensibility that helps deepen the integrity of how one investigates the production of one’s own practice in teacher education. We draw on three self-studies to help illustrate this point. Firstly; how implementing peer teaching has led to lesson study in our attempt to engage students in authentic and relevant learning about teaching. Secondly; how repositioning self as a learner impacted on relating to student teachers more effectively. Thirdly; how team-teaching enabled us to reframe assumptions that centre on the simplistic and misleading idea that teacher education is the modeling of exemplary practice.

The common thread in these examples has been our deepening understanding of what it is to be a teacher educator, teaching in a community that has only just begun to appreciate the signature pedagogies that make teacher education unique.
65. **Anomie**  
WA Academy of Performing Arts, Edith Cowan University

**Ethnography and Collaborative Storytelling: A social realist cinema project**  
Emerging Methods: Traditional, Experimental, Transgressive forms

**Abstract:**  
Social realist cinema emphasises the dialogue between community and filmmaker and is experimental in its negotiation to find a story. Offering a ‘slice of life’, social realist films generate meaning through the social, rather than psychological or aesthetic, position of their characters (Bazin). While the movement embraces a plurality of styles and hybridisations, methodologies include; immersion of the filmmaker within a community, use of local non-actors, improvisation, real world locations and present time settings.

This presentation will analyse the conceptual and practical premises of a social realist project through the lens of visual anthropology, considering Rouch’s projects of ‘science fiction’ and recent Rouchian ethnofictions, the MacDougall’s collaborations and Boal’s invisible theatre. The aim is to enrich both ethnographic practice and film production in the examination of the ethics, methodology and objectives of selected historical and international tenets of social realism, a cinematic movement that has correspondences to the anthropological voice.

The project is a PhD involving a written and directed feature-length film. Produced in the context of the Australian film industry, the project’s purpose is to establish a filmmaking practice, via a practical toolkit, that may capture a world composed of patterns of disempowerment and privilege marginalized sectors of Australian society who may rarely have a voice in Australian media. The film will be located in a low income suburb of Perth, Western Australia, and will explore the emergent social issues of two communities: Sudanese refugees and Returned Servicepersons.
66. Maureen Fay Legge
University of Auckland

**Autoethnography: Reflexivity through storied accounts of personal and professional experience with Maoritanga**

Practice and Advocacy: Doing Ethnography on the Ground

**Abstract:**

I am a female Pakeha New Zealander. As a physical education teacher educator [PETE] I have worked towards including Maoritanga in the curriculum content of pre-service teacher education in physical education and outdoor education. My efforts have been to increase PETE students’ experience and confidence with Maori content to strengthen their teaching of te reo kori (New Zealand Ministry of Education, 1999). My intent in this paper is to show how I used writing as a method of inquiry (Richardson, 2000) in my doctoral research to compose an autoethnographic narrative investigating how PETE students, colleagues and myself interpreted or reinterpreted personal and professional experiences with Maoritanga. My composition of six descriptive 'snapshot stories', derived from lived experiences over 11 years of close and prolonged encounters with PETE students in tertiary classrooms and course related 3-5 day marae stays (Legge, 2006), became a set of data that framed issues confronting me in my endeavours to integrate with Maori culture. The storytelling process of personal experiences; portrayed the practice context within which I investigated experiences with Māori culture; shaped my self-reflexivity and enabled me, through separate interpretive and explanatory sub-stories, to broaden my understanding of the pedagogical, social and cultural implications inherent in each descriptive snapshot story.
67. Brian Morris

Focus groups, interviews, and ideas unique to Narrative therapy in exploring gender and relational subjectivity in heterosexual relationships

Abstract:
I am currently completing a PhD on gender and relational subjectivity within heterosexual relationships at the University of Waikato. The data for this research was generated using the traditional research methods of focus groups and interviews, and complemented with non-traditional research methods in tools from the field of Narrative therapy – narrative therapy documents and outsider-witness practices. The first stage of this research was three separate focus group meetings with six women discussing their experience of their heterosexual relationship(s). These focus group meetings were linked together by narrative therapy documents which highlighted contributions from each participant, and suggested questions for discussion at the next meeting, thus making possible continuity and development of discussion points over the three meetings. The second stage of the research was interviews with men which acted as a tool to explore their experience of heterosexual relationship. Outsider-witness questions in conjunction with a summary narrative therapy document from the first stage facilitated the outsider-witness approach in this stage of the research. Outsider-witness questions are a unique practice of Narrative therapy that enable respondents to honour the experiences of those they are witnessing too, and when answered authentically can take the witness to a place of learning and potential transformation. The third and final stage of the research was a once off focus group with women that served as an outsider-witness to summary narrative documents from the first two stages of the research. A final word on the research topic was provided by the women in this stage.

68. 'Withdrawn Alaimaluloa Tamihere, Melenaite Taumoefolau
69. Ojeya Cruz Banks
University of Otago/School of Physical Education

Of Water and Spirit: Locating Dance Epistemologies through Ethnography in Aotearoa and Senegal
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Using memoirs of dance, land, music and song, this paper is an ethnographic investigation into two diverse dance cultures and identifies the cultural knowledge that is embodied in movement. The dance ethnography examines contemporary expressions of Maori dance as done by Atamira Dance Collective in partnership with Orotokare Project: Art, Story and Motion, an organization promoting Maori and indigenous epistemologies through the performing arts. In addition Wolof sabar dance as taught by Tacko Sissoko and family, sabar dancer/teacher extraordinaire in Dakar, Senegal is also considered. Data was collected through ethnographic field notes, dance practice, informal/formal interviews, photography, and video recordings. The portraits provide a window into the epistemologies embedded and disseminated within the unique movement literacies. Using a postcolonial and decolonizing theoretical practices and auto ethnographical experiences of dancing with these communities, I explore the links between dance, water, music and identity. Dance as embodiments of genealogy, environmental relationships and unique affirmations of humanity. The research and analysis strives to highlight the intersections between methodology of ethnography and the fields of Indigenous Studies, Dance Studies, African Studies, and Postcolonial Studies.
70. Felicity Grace Perry  
University of Auckland

Productive Tensions: validity and truth-differences between the researcher and the researched  
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:  
Traditional research practices posit the researcher as the 'knower', able to measure the researched according to the researcher's chosen system of measurement. This often occurs at the expense of the self-categorizations of the researched.

This paper examines the tension that arises in ethnographic research between the descriptions and categorizations of the research participants and the researcher's classifications. It asks, how can the researcher present differing views without offering her own position as superior?

This question is grounded in the author's own work with high school students in Aotearoa/New Zealand, which examines the relationship between identity and dress. Drawing on the conflict between her view of identity as discursive and the positioning of identity as biological by some of the research participants, the author asks, how can this tension best be worked through without positioning the participants as 'duped' by discourses that 'falsely' position identity-categories such as gender as based in biology?

This paper argues that knowledge-construction is an exclusionary act that works to naturalise certain relations of power. It is posited that the questioning of what counts as 'knowledge' through the unpacking of the notion of validity is necessary in working to create research which does not present knowledge within the constricting binary of 'true' and 'false'. Utilising the work of Jean-Francois Lyotard (1979) on paralogy and Donna Haraway's (1988) notion of situated knowledges, this paper asks, how can truths be posited as multiple in a way that does not continue to promote one truth-regime as 'better' than others? In other words, how can the notion of validity be expanded so that it undermines, rather than supports, power hierarchies?
71. Debbie Bright  
University of Waikato  

Representing the lived experience of art-makers  
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Art-makers often communicate their lived experience in ways that embrace gender, culture, spirituality and their understanding of creativity. Their communication can be verbal but is more likely to be through the verbal, non-verbal and non-verbalisable forms inherent in embodied knowing and art-making. In research, the challenge posed by such diversity can be addressed through a combination of facilitated reflective practice and a flexible underlying philosophical framework. An interweaving of three worldviews - feminist, participatory and indigenous peoples' worldviews - provides the range of lenses necessary for the exploration of the lived experience of reflective practice in art-making. I call this approach a feminist participatory worldview.

I am a dance-maker who is also an experienced reflective practitioner and adult educator. As a fellow art-maker I can engage in facilitated reflective practice with other art-makers. A feminist participatory approach means that they and I can 'know' through a variety of ways such as collaborative, constructed, cultural, embodied, experiential, indigenous, practical, presentational, propositional and spiritual knowing and writing as a way of knowing.

However, for me, as researcher, the final challenge concerns the means through which the lived experience of art-makers may be represented. Therefore, in this presentation, I represent the lived experiences of ten adult female solo art-makers of varying ethnicities and art-making areas through speech, journal entries, drawings, photographs, an image narrative (a blending of dance-making, still images and poetry), a video montage (moving images, music and other sounds) and a dance narrative (live speech and dance).

72. Sita Venkateswar
Julie Barbour
University of Waikato

An ethnographic approach to sustainable linguistic fieldwork
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Spoken in unique environmental, cultural and technological settings, at least half of the world’s languages are as yet un-described (Crystal 2000: 5). Traditionally, the methodology of language description has focussed strongly on the elicitation of linguistic data, with little or no explicit recognition of the human participants involved (cf. Lehmann 1972). In 1998, language description was reconceptualised as a sub-part of a much broader activity called language documentation (Himmelmann 1998). Gradually, the role of the language speaker has become more overtly acknowledged, with Claire Bowern (2008: 5) recently observing that fieldwork can be though of as ‘a collaborative effort between the linguist and the language speaker(s)’. Crucially, language documentation requires linguists to make explicit their data sources (i.e. speakers of the language), to consider multiple uses and users of the data, and to consider the context and manner in which data is collected among other things (cf. Dwyer 2006, Himmelmann 2006 and Woodbury 2003,). Implicit in the activity of language documentation is engagement by the linguist with a community of speakers. In this paper I explore the contribution that an ethnographic approach can make to language documentation and description. I consider this from a variety of perspectives, including participant relationships, data types and collection, and data uses. Specifically I describe, with reference to my own field experiences, how an ethnographic approach to linguistic field work fosters opportunistic, participant-driven data collection which in turn enhances the sustainability of the project from both community and researcher perspectives.

References
74. Caroline Allbon
The University of Waikato, Waikato Management School

Ethnography on the move...'Venturing into the shadow side of the self who observes"

Emerging methods: Traditional, Experimental, Transgressive forms

Abstract:

"Intense methodological awareness, if engaged in too seriously can create anxieties that hinder practice, but if taken in small doses it can help to guard against most obvious error'.
(Seale, 1999:ix)

In the demarcation between 'self' and 'other' as discrete beings lies a puzzle I am addressing as researcher, nurse, and person with Multiple Sclerosis (MS). My story is about embodiment of profound changes in my 'being' that accompanied the diagnosis of MS. Questions that surface are about identity. Who am 'I'? What/who is 'we'? Is it possible to produce text from the field that is both 'self' and 'other' orientated?

In my field of practice living inquiry engages self with complex layers of personal experience (Behar 1996) and with a critical intimacy integral to a praxis that enhances understandings in which the ethnographic self has not been excluded or diminished. I explore ways of being through techniques of shadowing (Czarniawska 2007) and reflexivity Schon (1983) to address complexity and the re-organising self in the field. Bourdieu's (1977) Habitus permits a non-interiorised autoethnography that allows an embodied praxis to portray relevance of these techniques to production of knowledge and for advancing knowledge for our interlocutors, our readers, and us as researchers. I demonstrate the value of this approach to enquiry with examples from my life story as self-inquiry (Ellis 2003). I present a way of being with an eye on the various shadows that involve relational, intersubjective aspects of knowledge production that add, not shake, confidence in the knowledge produced.
75. **Juliana Mansvelt**  
School of People, Environment and Planning, Massey University  
**Growing Older: The stuff of everyday life**  
Social Justice and Transformation: Theoretical Ethnographic Visions

**Abstract:**
Recent years have seen increased attention in the social sciences to the role of the material in shaping social life. This paper considers the significance of the circulation of material things through households in shaping identities and spaces of older people. The research involved a series of three in-depth interviews undertaken over a period of four months, with twelve participants aged 55-70 living in their own, or rented homes. Participants were selected across a range of living standards, with the research aiming to explore the meaning and significance of consumption practices and experiences in mid to later life. Across the spectrum of living standards, the purchase, use, re-use, and disposal of material things played a critical role in shaping both familial and individual identities. Moreover at both the high and the low end of the living standard index, the acquisition and divestment of material things had a significant role in constructing discourses of productivity and coping and of resisting negative discourses of wastefulness, excess and unproductivity. The research demonstrates that the possession and dispossession of the 'stuff' of everyday life matters, actively contributing to a sense of autonomy and control and providing a means of retaining meaning and value as one ages.
76. Telesia Kalavite
The University of Waikato

**Toungaue (co-operative) model: A Tongan/Pasifika research methodology**
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
Most current Tongan and Pasifika (Pacific Island) researchers have suggested that if a research is to make a meaningful contribution to Pasifika societies, then its primary purpose is to reclaim Pasifika knowledge and values for Pasifika peoples. They also stated that research concerning Pasifika peoples and education must go beyond the assumptions that underpin Eurocentric, western structures, institutions, and knowledge. They believed that there is a need for Pasifika researchers to create their own pedagogy and symbolic orders, their own sources of identity, authority, mediating structures and appropriate standards in development and education that are rooted to their own Pasifika values, assumptions, knowledge, processes and practices. The models should develop research that reflects Pasifika worldviews underpinned by Pasifika values, belief systems, and ways of sharing knowledge. This paper presents a Tongan/Pasifika emerging research methodology, Toungaue (co-operative) model. Toungaue is co-operative work within a group of people in Tongan communities. All the members of the group work for one member one time/day, then for another person at another time/day, and so on until everyone has had their turn to be helped by the group. The work rotates throughout the year. Toungaue is a means of fetokoni‘aki (helping each other) amongst the Tongan people so that they can produce things more easily and quickly. This is a well known group work model for women when they are making mats or fala (toulalanga), and tapa cloth or ngatu (toulanganga). For men, it is called kautaha toungaue or lahoua when they work together as a group in their plantations.
77. Sarah Corner  
University of Waikato, Hamilton  
Keeping it hush-hush: Research protocols in small communities  
Practice and Advocacy: Doing Ethnography on the Ground  

Abstract:  
This presentation examines issues relating to confidentiality and anonymity in ethnographic research. Employing multiple methods problematises the ethical concerns for undertaking research in a small community - especially one where the researcher lives. Specifically, I intend to address some debates surrounding ethics in focus group work and how this method can work to enhance the quality of ethnographic research, but can also work to hinder the nature of how we practice it. As researchers, we strive to reassure participants' confidentiality; however, there are endemic ethical dilemmas because there are few ethical assurances. Can we, in fact, assure confidentiality? How can we assure that subjects' narratives are safe? Why do we steer clear of negative conversations? How does this advantage or disadvantage the research process? Why do focus groups work to reveal ‘better’ quality of research? Can researchers working in the communities in which they live produce and create truly ‘safe’ spaces for focus group research?
78. Elizabeth-Mary Proctor
University of Waikato

Toi tu te whenua, Toi tu te tangata: A holistic Maori approach to flood management
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The loss associated with flooding is symbolic of the loss associated with our history our Tupuna and our taonga tuku iho. In a small Maori community in Northland, severe flooding has impacted on the people and their environment. My aim was to investigate how the people in this community responded to severe floods, and explore the role of tikanga in their response. In a series of hui I used video to foster discussion about how people had responded to past events. Participants were able to tell their stories of how they dealt with floods, but were slow to recognise how their actions expressed their tikanga because to them it was so taken for granted. The findings showed how a small population of people survive by simply doing what needs to be done, and when it comes to flooding on any scale they do all the work themselves with leadership from within the community. Aroha and whanaungatanga were the underlying values demonstrated through their actions. In the Aotearoa regulatory environment of legislation and council policies, local authorities often fail to recognise the practical usefulness of such values, and in the past have made decisions for the community without reference to them. This community could show practical tools based in tikanga that can enhance our relationships with institutions and the natural environment. Outcomes from this research have been greater community recognition of their resilience and strengths, and a comprehensive flood management plan grounded in hapu values.
79. Joe Macdonald  
Otago University  

Transgender Personhood: Privileging Personal Narratives Within Trans Studies  
Emerging Methods: Traditional, Experimental, Transgresive Forms

Abstract:
Trans Studies is an emerging interdisciplinary field described by theorist Stephen Whittle as "the true linking of feminist and queer theory" (The Transgender Studies Reader (TSR), Routledge: 2006, xii). I will argue that social construction, as a broad methodological framework, is the most widely and effectively used theoretical basis for addressing trans experience, embodiment and ethics. I will also argue, in agreement with Susan Stryker, that "ultimately, it is not just transgender phenomena per se that are of interest, but rather the manner in which these phenomena reveal the operations of systems and institutions that simultaneously produce various possibilities of viable personhood, and eliminate others" (TSR, 3).

Trans studies emphasizes specific aspects of social construction: the lived embodied experience of gender, the intersections of race/ethnicity/disability/sexuality/gender/class, the real effects of discourse or ideologies on people, and the voices, the "counter-discourse," of trans people and their allies. Within my research in the contemporary New Zealand context of pakeha FTMs (female-to-males), the queering of trans masculinities emerges as a common theme. I examine queer trans masculinity as a form of transgender counter-discourse.

My MA thesis consists of interwoven literary review and personal narratives. Contextualizing narratives with theory is a better goal, I argue, than using personal stories as fuel for academic deconstruction. The newly emerging principles of Trans Studies itself, as described by Stephen Whittle and Susan Stryker in their introduction to Dean Spade's "Mutilating Gender," provide some methodological guidance for my project: "Spade combines intellectually legitimated forms of analysis and critique with a narrative account of his own quest for nonnormativizing body-alteration. His refusal to feign a disinterested distance from the topic of his analysis, his explicit articulation of his embodied stake in the matter at hand, and the knowledge gained from his own embodied situation all exemplify important methodological hallmarks of transgender studies" (TSR, 315). I conclude by offering a summary of the key aspects of methodology within Trans Studies, and show how these relate to the political movements for trans rights in New Zealand.
80. Julian Grant  
Faculty of Health Sciences, Flinders University  
Locating the 'critical' nature of ethnography when video joins the armoury.  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
This paper reports on the theoretical struggles of articulating ethnography as both a method and a methodology for critical inquiry, particularly when video is used as a substantive tool for data collection. The questions arise from ethnographic research that explored, with child health professionals in a South Australian primary health care setting, how they communicated with parents who were culturally different to themselves. Video was a core aspect of data collection used to engage participants to reflect on the cognitive and affective aspects of their bicultural interactions. As a cultural study the research was inherently critical with a decolonising agenda. Finding a theoretical place for this research within the constructs of critical social science, critical theory, and critical ethnography is challenging. Labels of video ethnography and photo-voice further confound classification. This paper details an unpacking of these terms and highlights the features of contemporary ethnography that can be claimed as critical.

81. Lee Ann Alexendra Meyenberg
82. Robert Whitbourne
University of Auckland

Navigating Four Worlds: How to Eat, Drink, Dance and Drive like a Local.
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
As indigenous researchers increasingly work with other indigenous researchers/communities from around the world we are challenged with moving across increasingly complex ‘cultural worlds’. Not only must we ‘move across’ these worlds but we must live inside them, embracing the experiences they bring and hopefully emerging with something enduring and meaningful. From this position of ‘embracing experiences’ the idea is offered that the path to understanding emerges erratically, in defiance of research methodologies and often with neither the order nor logic research institutes favour.

Part presentation, part biographic exposition with a hint of haka, the session reflects on my experiences as a Maori working in a Pakeha institution doing research in a Spanish colonized country with Quechuan communities. The session will discuss indigenous organizational ethnography between indigenous communities in Peru and Aotearoa (New Zealand) and the practical challenges of such work. The session will focus on the unique elements of ‘inter-Indigenous community’ ethnography, the contingency of indigenous ethnography on factors outside our control, the potential for this lack of control to inspire involvement with the broader community, and the benefits of ‘inter-Indigenous community’ ethnography which fall outside notions of ‘research outputs’.

Finally the session presents the possibility that indigenous approaches to ethnography offer a set of unique possibilities for forging relationships, developing insight, supporting action and being part of the life of those we work with.
83. ITO, Yasunobu
Japan Advanced Institute of Science and Technology (JAIST)

Prohibited creativity: Ethnographic study on nurses’ ingenuity at hospitals in Japan
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
This paper focuses on human creativity in a situation where being creative is prohibited. For a couple of years, I have been conducting ethnographic research in a hospital with the collaboration of medical doctors, researchers of management and of engineering who attempt to add some experimental functions to the electronic medical records (EMR) system. I carefully observed not only how nurses, in several departments of diagnosis and treatment, are using functions newly introduced to the existing EMR system, but also all the information they are handling at their workplace: worksheets printed from the EMR system, oral and written reports handed over from nurses to nurses, even numbers about the vital signs of patients scribbled temporarily on the back of their hands. Nurses show flexibility in customizing and printing formats which are in the EMR system, and even in using hidden manuals passed on from seniors to novices. Head nurses do not even know of their existence. Although we can consider the above-mentioned behavior as their ingenuity or creative ability, a medical organization, which is sometimes considered as a High Reliability Organization (HRO), is a place where arbitrary actions are strictly prohibited in order to prevent medical errors and incidents. Nurses’ behaviors in which they use resources flexibly are usually considered to constitute bad habits, so nurses are apt at keeping secrets. These findings taught us that, not only is there a tension between being creative and the risk of malpractice, but also that a closed nature of departments of medical organizations in Japan prevails. I, as an anthropologist/ethnographer, also touch on some problems involving multi-and interdisciplinary research with scholars of other disciplines.
84. Jenny Ritchie, Sandra I. Morrison, Timote Vaioleti, and Te Whaiwhaiia Ritchie
Te Whare Wananga o Wairaka

An exploration of recent experiences of death rituals in Aotearoa from a range of personal and cultural perspectives.
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
The death of a loved one is a defining and an intense time. As well as the personal emotional upheaval, the process of death requires rituals to be enacted which are culturally and contextually bound. This occurs no matter what culture. In Aotearoa New Zealand, death rituals have been influenced strongly by the culture of the indigenous people or tangata whenua, Maori, whose origins are Polynesian. This workshop offers four different auto-ethnographic perspectives of recent experiences of funerals/tangihanga that occurred during the passing of different people closely related to the presenters, in Aotearoa New Zealand in 2009. Methodologically, the researchers have explored individually and collectively, the meanings and feelings that accompanied their respective journeys during this period of bereavement. Auto-ethnography, Kaupapa Maori, and narrative methodologies have merged as the researchers share their understandings of these experiences through a process of talanoa, whereby conversations allow rich complex shared understandings to emerge (Tomaselli, Dyll, & Francis, 2008, Smith, 1999, Vaioleti, 2006). This process will demonstrate the power of the collective healing process enacted at a time when our diverse population attempts to define itself in the 21st century world as a young nation of many nations builds on old traditions of Polynesia.

85. Withdrawn
Debashish Munshi
86. Ingrid Huygens  
Waikato Institute of Technology & Tamaki Treaty Workers  

Visual theories of Pakeha change: ethnographic research with the Pakeha Treaty movement  

Social Justice and Transformation OR Practice and Advocacy  

Abstract:  
An alternative use of ethnographic methods is to investigate new, aspirational constructions of the social world developed within counter-hegemonic social movements. Sociologists Eyerman & Jamison (1991) consider that to understand social movements "in their own terms...[is] an important, even crucial task for social theory". The local movement of activist Treaty workers share a 30 year history, alongside Maori activists, of challenging and educating Pakeha to revisit and honour the Treaty of Waitangi. As a Pakeha Treaty educator, I positioned myself as an 'insider researcher' able to use methods of recording and researching that followed the ethics and protocols of our movement. Our commitment to developing knowledge collectively led to an innovative method whereby groups created visual 'theories' of Pakeha change, and then shared these successively with other groups of Treaty educators around the country, and eventually at a national gathering. We thereby followed action principles used in community psychology and radical adult education to create valuable practical resources (imagery, books and videos) for ongoing work. We also affirmed common praxis, settled differences, and learnt new skills to sustain ourselves and each other, aspects vital to all minority 'cultural work'. I will display and discuss this process of cumulative 'visual theorising' as an ethnographic method suitable for exploring and strengthening collective knowledges that are suppressed or marginalised in dominant culture.
87. Dr Madeleine Murtagh and Dr Duika Burges-Watson
88. James Burford

Desecration - Defacing my research by writing with the margins.

Emerging Methods: Traditional, Experimental, Transgressive Form

Abstract:

This paper presents the issues of negotiation and re-presentation in postgraduate research. By using my study examining interventions of the development industry with gender/sexual minority groups in Bangkok, I share some insights into the possibilities for how subjects positioned as vulnerable and passive can and do assert their agency. While participant’s accounts were framed by the restrictions of donor funding, many emphasised their roles as active co-constructors of reciprocal relations, enabling them space to address their own goals alongside their donors expectations. My position as a postgraduate student undertaking queer research in the development field has some parallels to this phenomenon. Beginning with the initial sense of powerlessness I felt, to represent my research as a monovocal 'straight' text, I learned to negotiate my agency, incorporating both what was expected of me by my institution, and innovative aspects that felt authentic to my research findings and experience. At the core of the negotiated research text was an idea of desecration, a destabilising of aspects of The Thesis that are generally held to be sacred. To do this I utilised 'graffiti' as a metaphorical form of protest, which registers my discontent with the homophobic reactions of the disciplinary field, as well as my dissatisfaction with hegemonic styles of presentation in the generally white, and trouble-free margins. By graffitiing the margins I present an alternative narrative that dialogues with, and challenges, the 'master' text required by institutions. These margins celebrate the subversive 'gutters' where much of the knowledge that this research draws on has been historically held. It also restores the place of my body and my emotions in this research.
89. Tina Kenyon, ACSW
NH Dartmouth Family Medicine Residency

Teaching a Person-Centered Approach to Physicians in Training
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The goal of this interactive presentation is to provide an overview of a praxis-oriented research project, and elicit participant expertise as suggestions for improvement. The presenter will draw on participants' experience as patients, as well as their professional perspectives. This project centers on a transformational learning process, which facilitates behavior and attitude change through reflection and experience. Although US medical education focuses on teaching physicians how to care for people, this does not always translate into person-centered care. Transformational learning is effective for socializing US family physicians to orient practice toward people as unique individuals. During the three-year post medical school residency training program, knowledge, skills and attitudes undergo a unique metamorphosis for each learner. Part of that multi-dimensional change involves designing and implementing projects that start with "a patient of interest". The resident physician's curiosity about why people make certain choices, their goals for health and life, and their family stories sustains their energy for this learning over time. If a physician is to collaboratively formulate an effective care plan, it is crucial that they conduct their own ethnographic study of a patient's situation. The presenter will describe a structured process for experiential acquisition of person-in-situation skills for new physicians. The qualitative observations of the presenter address the changes in the work of physicians and in the lives of patients through this educational program.
90. Jacqueline Dreessens
Deakin University, Faculty Arts &Ed

A write of passage: a story of a white woman dancing in black culture
Emerging Methods:Traditional, Experimental, Transgressive Forms

Abstract:
Ethnography provided me with a framework for trying to understand the complexities about the world I live in (Ellis, 2004). Reflecting on my writing, led me to critically examine my relationship with identity, dance and culture much more than when I lived it. The attraction to the study of traditional African culture offered the opportunity to learn about the awesome power of creation as a feminine principle; a connection to earth as Mother, cycles of nature, cycles of the body and through dance ritual celebrating the mysteries of life by honouring the female body as the portal of the Divine (Learner, Friedman, 2002). Having survived childhood trauma, this became a meaningful framework to live my life. I have always found a refuge within dance and nature.

Embracing African with contemporary dance genres into my community dance practice has given rise to ‘a rite of passage’ that also served as an awakening and empowerment of my own identity as a woman living and dancing between cultures. Writing autobiographically and reflecting on this story through film, poetry and photography, I have been able to track the past thirty years describing a selected series of public dance performances as case studies.

In this presentation I will discuss one story: Children of the Blue Light; and how as an outsider (Vissicaro, 2008), I developed and constructed a new contemporary dance work from the inspiration of an indigenous traditional context on African sacred ground with Ghanaian and Australian performers. The choreographic process served as a rite passage not only for emancipation and reconciliation between cultures but also as a powerful tool to reclaim my own honour as woman. This lived experience became meaningful in the face of my trauma and the creative choreographic process was a microcosm in which I found my identity as a woman through African culture.
Positioning Indigenous researcher reflexivity in academic knowledge production.

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
The growth and development of Indigenous research in recent decades poses a significant challenge to colonial interests that have marginalized Indigenous research in academic institutions (Smith, 1999). It is my concern however, that it may be the very need for the emplacement of Indigenous research, and the very potential of Indigenous research agendas that draw attention away from critically reflecting on the place of this research within the academy. The crucial issue centers on positioning Indigenous researcher reflexivity; a reflexivity that seeks to acknowledge not only the researcher’s relationship to her or his personal history, to the study and the participants, but also of Indigenous ethnographies’ location within the system of academic knowledge production that enables them. This form of reflexivity is proposed by Pierre Bordieu’s (2003) concept of "participant objectivation". It offers a starting point to examine Indigenous researcher reflexivity under the contingencies of academic knowledge production.

As a preliminary investigation of this issue, I will explore my own position as an Indigenous researcher. This presentation seeks to examine the difficult articulation of academic knowledge with Indigenous knowledges. Even though they contain different philosophies and criteria, they necessarily still engage each other at the point of applied practice of Indigenous research. This engagement has both material consequences, since it defines a dominant site of research practice, and theoretical consequences, in that they also define a space that is conceptually grounded within academic ways of knowing. In this paper, I will examine the complexity of these issues as they affect my own position in the process of knowledge production.
92. Kerry-Ann White
Polytechnic Institute of NYU
An Experimental Emerging Ethnography of a Brooklyn Farmer’s Market
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
This ethnographic work examines The Borough Hall Farmer’s Market (BHFM), which is a part of New York City’s Greenmarkets. The Greenmarkets originally began to promote local farmers and their products in the NY population because farmers were losing money having limited ways to market and deliver their goods. Customers visit Farmer’s Markets for numerous reasons, including: the quality of the product; variety of products; the experience of visiting the market; and relationship/connection with the farmers. Generally the ten vendors at BHFM are well aware of their immediate competition, but rely on the fact that tastes vary by farm and that each vendor has their own set of loyal customers. This research will explore how the vendors enticed the customers to spend money (attract), and created a desire for their audience to return (retain). My original premise was that the marketing strategies used to attract and retain the customers are not easily identified or categorized. Some vendors rely on loyal customers while other actively market and promote. The best research question for this study is: How do the vendors attract and retain customers? This research discusses certain dimensions of attraction and retention. Each method has specific strategies and tactics; each can be categorized in three specific ways: product, physical arrangement—since the product is the item being sold, physical arrangement is obviously important—and customer relationship. There are some theories which can be derived and applicable to many other Farmer’s Markets—possibly in other locations in the New York City area.

93. Durell Maurice Callier

94. Withdrawn Joy Takako Taylor
95. Jamie Simpson Steele
Hawaii Pacific University

The May Day show: Performances of culture on Hawaii’s elementary school stages
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Many elementary schools in Hawai‘i host May celebrations showcasing child performances of Hawaiian song and dance; May Day is known as Lei Day in Hawai‘i. Over the years, the event has come to include the performance traditions of various other ethnic groups that populate the islands. This study reveals a variety of meanings stakeholders ascribe to May Day and creates dialogue among the perspectives. To that end, a research team of four individuals engaged in collaborative inquiry, attending May Day programs at elementary schools throughout the state and collecting stories from participants. The team explored critical issues in personal terms by writing short autoethnographic reactions to their research activities. Finally, the researchers collaboratively developed and performed a series of dramatic vignettes that synthesized these ethnographic observations, interviews, and self-reflections. The ensemble devised through playbuilding strategies such as physical brainstorming, improvisation and imagery theatre. The performance addressed three broad themes; a) the theme of curriculum included positive learning outcomes, mixed perceptions of curricular continuity, and pressures against May Day in the current education climate of Hawai‘i’s schools; b) the theme of the spectator’s gaze addressed critical questions about the production of spectacle, cuteness, and gendered stereotypes; and c) contrasting perspectives about identity formation against the backdrop of struggles for belonging in Hawai‘i referenced Americanization, tourism, Hawaiian preservation, global belonging, and resistance to neocolonialism. The research team submits a call to become more consciously aware of the choices we make when inscribing children’s bodies with performances of culture.
96. David Brougham and Jarrod Haar
University of Waikato

Stories of the work family-interface amongst maori employees
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The literature surrounding the work-family interface is well established. Past research has found the interactions between work and family can be detrimental (conflict) or beneficial (enrichment). However, there is a distinct lack of research on Maori and the influence of culture on this interface, and this is surprising given the cultural importance of family. Consequently, the present study explores the influence of cultural factors on the work-family interface of Maori employees. Furthermore, New Zealand employees from a collectivistic culture are expected to top 40% by 2026 further highlighting the importance of such a study. This paper reports on the stories of 30 Maori employees relating to their work and family roles and the influence that culture (in particular whanau) plays on this interaction. The stories tell us that the dynamics of work and family between Maori are more complex than the current Western literature suggests. On one hand Maori tend to have high levels of conflict due to high demands from the workplace and their families. However, they appear to be able to deal with this conflict more effectively due to strong supportive ties with respect to child care and family support from their whanau. Consequently, we find whanau can have both positive and negative influences on work-family balance. However, ultimately, the benefits to cultural beliefs from strong whanau interactions are highly valued by Maori employees.

97. Withdrawn Maria Nakhshina
98. Mary Breheny and Christine Stephens
Massey University

**Ageing in the context of disparities in material circumstances**
Social Justice and Transformation: Theoretical Ethnographic Visions

**Abstract:**
The experience of ageing is shaped by social location. For those of lower socioeconomic status, the effects of a lifetime of disadvantage tend to accumulate in later life. There is a significant minority of elders in New Zealand who currently report hardship and this may increase in the future. A focus on positive and successful ageing excludes and marginalises disadvantaged older adults, and although this has been recently acknowledged in the literature, there is no research that focuses on the qualitative experience of ageing in the context of material constraints. This project analysed interview and survey data from 48 people aged 55 to 70 years. Within these interviews, older adults discussed their concerns with health, finances, and ageing in the context of considerable disparities in life circumstances. This talk was analysed in combination with an assessment (using measures of income, occupation, and economic living standards) of their material circumstances. This analysis reveals how the rhetorical accounts of ageing were grounded in the material circumstances of participants' lives and also shaped by societal demands to age well and positively. These findings will be discussed to promote an understanding of how access to material resources enables or constrains older adults from ageing in ways that are valued in society.
99. Lorraine Friend, Carolyn Costley, Carl Ebbers, Emily Meese, Nikita Wilson and Courtney Travis

University of Waikato

Picturing Happiness: A Photo Essay

Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:

Through the use of auto-photography and phenomenological interviews, we advance a cross-disciplinary understanding of sources of happiness and the role material things play in personal constructions of happiness. We asked young New Zealand men and women to take and discuss photos of what represents happiness and unhappiness in their lives. The things these young people photographed and talked about dovetail with the literature on happiness. We advance understanding about the importance of home and achieving to happiness. And we contribute insights into the differences between men and women in these sources of happiness. In particular, we examine evidence of values and gender roles in capitalist society as they relate to happiness.

The photo essay contains a selection of photos and text organised around the themes. Pictures allowed the researchers - as well as the men and women -- to 'see' taken for granted aspects of their happiness through an alternative lens. In talking with these young people, we identified sources of happiness that were unnamed in their photos. The photo essay represents the themes visually so others might better understand the phenomenon of happiness.
100. Christine Stephens and Rachael Pond
Massey University

Health Promotion and Ageing: Older adults’ pursuit of health
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Health promotion discourse has produced a pervasive socio-cultural emphasis on risks and individual responsibility for health, and a responsible citizen who chooses to engage in constant work of self-evaluation and self-mastery. This study examined the effects of this discourse on the practices and aspirations of young-old adults in New Zealand. Semi-structured longitudinal interviews (one year apart) were conducted with 60 older adults (55-70 years at first interview) about issues around ageing and retirement. This presentation describes the ways in which these participants drew on the practices and promises of health promotion to talk about their health and ageing. They managed their health through exercise, good diet, and other practices. Engaging in (or planning to engage in) the ideal behaviours of 'health promotion' counteracted anxieties about ageing by providing a sense of control of the body and demonstrating that the subject was a virtuous citizen. Although the ideals of health promotion were resisted in complex ways this did not counteract their dominance among the health behaviours and expectations of these 'baby boomers'. One problem of this dominance for older people was a sense of betrayal when the promises of health promotion did not fit the actual experiences of the ageing body.
A danger for the 'baby boomer' generation as they move toward old age is a moral landscape in which to become unhealthy is a sign of individual irresponsibility. There are other moral imperatives associated with ageing that we may be losing sight of. The right to rest, care and responsibility for elders, and reciprocity, may also be drawn upon by health promoters to offset the tyranny of a zealous approach to health related behaviours as the main focus of elder health.
101. Annette Woodhouse
Monash University Dept Rural and Indigenous health/ Gilead Downs family therapy centre

Tapestries of Rural Family Therapy Practice: Interweaving strands of research theory alongside family therapy practice with professional rural colleagues

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
As little is known about rural family therapists this PhD project seeks to increase the knowledge and understanding of our practice experiences in Australia. In beginning this project I reflected on how to engage and collaborate with participants as an insider to this research. I drew upon social constructionist, feminist and narrative research alongside family therapy theory and practice to guide me. I sought to develop a research plan which would make the research accessible and meaningful to participants, while attending to ethical considerations of power and rurality. One question I had in my mind was:

'How do I work with research theory and methodologies in ways which make them available and meaningful to participants, as co-researchers, while remaining respectful and just to their practices and experiences as rural family therapists?'

This presentation attempts to answer this question by outlining my theoretical framework for this project, including research methodologies, practices and processes developed with my co-researchers, strategies of researcher transparency and reflexivity and a proposed analysis. An ethical framework developed with one focus group is presented as an example of emergent feminist participatory action research, including how we would value diversity and difference between us. My hope in sharing this research is that the extraordinary practices of rural family therapists will become more known and understood in both rural and urban communities.
102. **Lynda Johnston**
University of Waikato

**The spatial politics of queer activism**
Social Justice and Transformation: Theoretical Ethnographic Visions

**Abstract:**
In this presentation I examine the spatial politics, pleasures and perils of social activism arising from my roles as researcher and social activist. By way of introduction I present some of my own work as both a researcher of, and participant in, queer community groups that advocate for positive social change. In particular, I bring together the scholarship that position geographers at the centre of community activism, sexuality and place. In the second part of my presentation, material from my involvement as co-chairperson/activist/researcher in and with the queer community group 'Hamilton Pride' are used to examine both the internal and external politics of this organisation. I use the concept of 'an ethics of care' to focus attention on how community organisations respond to unequal power relations and move toward constructions of new forms of relationships, institutions, and action that enhance diversity, mutuality and well being.

103. **Withdrawn Yolanda Nieves, Ed.d**
104. Tiina Alinen
Queensland University of Technology

Language Rhythms: Making Finnish connections with Aboriginal land through dance

This research uses emerging methods in non-traditional ethnography to offer insight about identity through a practice-led performance project Language Rhythms. Language Rhythms will examine Finnish connections with Aboriginal land through dance. How can connection to land from an indigenous perspective inform and support the creative process for dance making and performance? How can this understanding, embedded in dance, contribute to intercultural understanding and social awareness? This presentation will include visual images and footage from recent work. Tiina is a professional choreographer, teacher, performer, community artist, massage therapist, photographer and filmmaker embracing the embodied book, the connection with culture, people and land through dance. She is currently undertaking an MA Research in Dance at Queensland University of Technology.
105. Carol Hamilton and Paul Flanagan

University of Waikato, department of Human development and Counselling

Authethnographies of Sexuality Research: two personal accounts

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:

Researching sexuality and sexual behaviour can be a tricky business, even more so when it includes members of two vulnerable social groups - children and intellectually disabled people. Statistical data suggests that both can experience significant problems in this area in New Zealand, yet few in-depth qualitative studies can be found relating to the sometimes severe difficulties they face. Implementing qualitative research that produces verifiable data while successfully negotiating the cultural complexities that surround issues of sexuality and members of these groups presents a sizable barrier to any would-be researcher. Perhaps unsurprisingly, scholarly articles detailing what draws researchers to this topic are also hard to find. Reasons for this lack remain largely speculative, but include the idea that researchers themselves may not feel comfortable writing in a personal way about a subject still construed as stigmatizing or incriminating, in an area often deemed private, stressful or sacred.

Through autoethnographic narrative we weave together key scenes and dialogues influential to the focus of our academic investigations in the area sexuality, vulnerability and children and intellectually disabled people. We use visual, written and oral texts to illustrate how these circumstances have shaped the direction we have taken in our work. Making these narratives public helps us to step back and ethically affirm the validity of our own research. We also hope that this exploration might provide interested others with a clearer understanding of how they might engage with the personal and contextual dilemmas academic study in this area can create.
106. Philippa Hunter  
Faculty of Education, The University of Waikato

**Storying Problematised History Pedagogy in Teacher Education as Desire and Disturbance**  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**  
The presentation introduces a critical pedagogy in the context of history curriculum work in teacher education. The problematised history pedagogy as phenomenon and method is assembled as narrative research. The messy and provisional nature of the research involves crossings of disciplinary boundaries and cultural sites, mediating theories and practice, and understanding intertextuality as a creative process.

The presentation focuses on recurrent themes of desire and disturbance in the problematised pedagogy's storying. I draw on vignettes employed in the narrative to bring multiple voices into play, and to move across time and space. These colour and texture the research storying. Desire is conceived as private theorising and re-imagined spaces for history pedagogy. Disturbance is revealed as resistance, boundary crossings, and critical shifts.
107. **Ethnography Culture: Symposium**

This symposium stream brings together a group of established and emerging researchers engaged in culturally-focused ethnographic research in psychology. Particular attention is given to issues of ethnicity, migration, everyday practice and poverty. This session reflects all three major themes for the CEAD hui:

1. Emerging Methods
2. Practice and Advocacy
3. Social Justice and Transformation

Affiliations: Maori & Psychology Research Unit, University of Waikato

**Chair:** Associate Professor Darrin Hodgetts

Part 1.

**Bridgette Masters-Awatere**

**Talking and walking cultural concepts – reflections from the field**

**Abstract:**

Evaluation’s formal history is tied to the scientific paradigm of inquiry in the study of social phenomena. Experiences of evaluation in Aotearoa New Zealand reflect a process aligned to managing Treaty relationships and the delivery of Māori appropriate services. The focus of my research has been on understanding how evaluation has captured the cultural concepts embedded within programmes derived from an indigenous epistemology. Utilizing case study sites to engage in a phenomenological study experiences of providers and whānau involved with Kaupapa Māori Programmes as well as evaluation practitioners, we talked about the ways people navigate these two systems of accountability. Across participant groups there was clear commitment to maintain the values and philosophy that derived from an indigenous ontology. My presentation will focus on some examples from my findings as a means to describe how those working within and around Kaupapa Māori Programmes ensure that their work captures the values, principles and practices derived from their local indigenous ontology.

Part 2.

**Mohi Rua**

**Sustainability issues in a rural Maori community**

Part 3.

**Linda Waimarie Nikora & Ngahuia Te Awekotuku**

**Tangi : Treating sensitively with our ‘selves’**

**Abstract:**

Tangi, the Maori experience of death and mourning, offer a vehicle for the ritualised articulation and performance of grief and loss, and a path for new
ways of remembering and configuring the departed into the continuing lives of those left behind. In this presentation we discuss the use of autoethnographic approaches to exploring tangi, grief and loss, our selves, our communities and change. The team of researchers involved in this project are Maori academic staff and senior research students working in collaboration with key people in marae communities. These key people are often the first to be contacted when a death occurs. Throughout their life times, all the team members have attended tangi as part of their ordinary everyday activity. Our approach to this topic is through the experiences of this team where they are asked to recount, critically reflect and theorise their tangi experiences and those of other team members. With fresh theoretical perspectives grounded in personal experience, the team proposes an innovative and rigorous approach. This study aims to consider and extend the current canon by investigating aspects of Maori death ritual from the pre-contact period to contemporary times. Specific objectives of the study are: (i) to investigate the transition from pre-contact tangihanga practice to contemporary tangihanga practice, considering what has changed, declined, and prevailed in selected iwi case studies, with some reference to archival, oral, artefactual and electronic sources. (ii) to record the contemporary Maori experience of death, reflecting on the tangihanga as an effective vehicle of cultural identity which initiates, denies, challenges or reinforces diverse relationships.

Part 4.

Jade Le Grice

He pepi he taonga: Maori experiences of reproduction and parenting

Abstract:

Māori perspectives on fertility and reproduction tend to be absent from academic and media accounts of fertility. What has been written tends to be from an essentialist, non-Māori perspective, and often pathologises difference and diversity from mainstream western norms. This presentation will address this gap, and present preliminary findings from a Māori-centred qualitative interview study with Māori who have children. Participants spoke about their personal experiences having children, and shared the joys and challenges they have faced. The presentation will outline the various ways societal and whanau influences on, and cultural and personal values manifest in, participants experiences, providing a rich, Māori-centred account of reproduction and parenting. Implications for how mental, reproductive and sexual health services can better cater for Māori who are intending to, expecting to, or who already have children will be discussed.
Part 5.
Shiloh Groot, Darrin Hodgetts and Linda Nikora
A homeless man’s pursuit of a home
Abstract:
Home-making is commonly associated with domiciled life. In this research we explore a homeless man’s efforts to make a home on the streets and beyond. Our analytic task was to encourage Daniel to communicate how he conducts his life by showing and telling us about relationships and daily practices of importance to him. Drawing on three photo-production projects and three photo-elicitation interviews, we will explore Daniel’s profound sense of loneliness and efforts to imagine a home. We will also consider action research aspects of this study where we collaborated with social workers in an effort to assist Daniel to overcome his loneliness and houselessness.

Part 6.
Wendy Wen Li
Shifting Selves: Home beyond the House
Abstract:
The proportion of national and international population in the older ages continues to increase. Such a population trend towards ageing around the world has evoked great discussions on ageing and aged care. For example, the notion of positive ageing promotes ideas that older people have skills, knowledge and experience to contribute to society and the expected growth in the proportion of older people provides society with a valuable resource. While it appreciates aspects of older age that people share in common, this paper highlights the ways in which people might age differently by focusing on experiences of a group of older Chinese immigrants who move to New Zealand in their later life. The methods of data collection and analysis are informed by a narrative approach. Initial and follow-up interviews were conducted with thirty two older Chinese migrants from April 2008 to September 2009. This paper explores older Chinese immigrants’ lived housing experiences and investigates the role filial piety plays in their ageing in place in New Zealand. Stressing the cultural influences on ageing experiences, this paper considers the hybrid and shifting selves and identities that the older Chinese immigrants develop as they grow older in a Western culture. The social, cultural and material contexts of everyday life provide the bases for these considerations. Specific emphasis is placed on four themes: home-making, acculturation, evolution of filial piety and ageing in new place.

Part 7.
Ottilie Stolte, Darrin Hodgetts and Shiloh Groot
The importance of relationships and ethics in action research into street homelessness
Abstract:
For some time psychologists have contemplated the importance of 'evidence-based practice' and the ethics of praxis in doing research WITH rather than ON people. In the process of trying to improve the human condition by linking research to action, issues have been raised surrounding relationships between researchers and stakeholders, what counts as evidence, how insights from research can be made accessible to end-users, and how evidence can be transformed most effectively into appropriate actions. This presentation considers case-based workshops with social workers who are engaged in helping street homeless people in Auckland. Particular attention is given to the need for cultivating trust, a relaxed atmosphere, and dialogue as a basis for extending cooperation between academic psychologists and social workers. The workshops have emerged from a relationship that has built over the course of a four-year research project on the lifeworlds of homeless people. We will document how these workshops can become increasingly informal and in the process more enjoyable, productive and helpful in addressing the professional of social workers and the human needs of homeless people.

Part 8.
Nicola Gavey, Alex Antevska, Melanie Govender, William Pollard, Ana Ravlich, Alyssa Tanzer, Gareth Terry, Kelly Woods

Dancing in cages in postfeminist bliss? Reflections on gender, identity, and sexuality at an Auckland ‘after-ball’

Abstract:
In August 2009, according to a New Zealand Herald report, boys and their parents from an Auckland secondary school hired “sexily dressed professional cage dancers” for an after-ball party (Smith, 2009). From this brief media account it seemed like the occasion might have been an example par excellence of the kind of trend that UK and US scholars and cultural commentators have variously described as ‘raunch’ (Levy, 2005) or ‘hypersexual’ (Walter, 2010) or ‘striptease’ (McNair, 2002) culture, or the ‘pornographication of the mainstream’ (McNair, 2002). That is, the ‘mainstreaming’ – proliferation, normalization, and naturalization – of an aesthetic, popular cultural fashions, styles of embodiment, modes of sexual engagement and other practices associated with professional, industrialized sex (pornography and the sex industry). We conducted semi-ethnographic research including interviews with key informants who attended the publicized after-ball party, to understand more about what went on, whether it could be seen as part of this kind of broader sexualisation of youth culture, and what the implications might be for young women’s and men’s gendered identities and sexualities. In this paper, we will discuss what we found out about the party, and the ways in which some of the ‘girls and guys’ present viewed it. We will also discuss some of the ‘back story’ of working as a team of people differently situated in relation to the phenomenon we are investigating, including reflections on what it is like to be critically engaged with the gender order in our own backyard.
Part 9.

James H. Liu

The Integrative Potential of Asian Epistemologies: Crossing Boundaries and Smashing Methodolatries

School of Psychology, Victoria University of Wellington

Abstract:

In recent years, international movements in cross-cultural and indigenous psychology have both augmented and challenged Western theories and methods and injected some vitality into the discipline of Asian social psychology, which in conjunction with the rising power of Asian societies has resulted in the development of Asian social psychology as both a scientific discipline in cross-cultural dialogue with American social psychology, and a hotbed for the development of Asian indigenous psychologies as systems of thought and practice rooted in a particular cultural tradition and expressed in the language of that culture. Different Asian indigenous psychologies have emphasized different elements of praxis: the Philippines focuses on ethnographically oriented and community-based research, while Taiwan focuses on indigenous theory development using empiricist methods. A highly pragmatic approach to methodology can be said to characterize Asian indigenous psychology, where researchers routinely move between qualitative and qualitative methods, and use scientific methods to address social constructionist issues. This appears to be characteristic of Asian epistemologies that are rooted in highly holistic and humanistic philosophical traditions. I introduce the work of Mou Zongshan, the most important among contemporary neo-Confucianist philosophers in constructing a non-dualist epistemology, and the theoretical work of Dharm Bhawuk, who has been pushing Indian meta-physical psychology as science, and point to possible pathways forward for the theory and practice of culture-oriented research.
108. Carolyn Costley and students of MKTG555-07B
University of Waikato

The Big OE
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
In 2007, students of a graduate-level paper on consumer behaviour investigated
the concept of overseas experiences among young New Zealanders. Colloquially
known as "the Big OE," the overseas experience is an important part of New
Zealand culture. Thirteen students set out to learn what an OE means to young
New Zealanders. What is its essence? Ultimately, they extended understanding
about consumption experiences. Taking a phenomenological approach, the
students interviewed twenty New Zealanders under the age of 25 - either in
person or via e-mail - and videotaped most interviews. Interviews covered
anticipated, current, or past overseas experiences. They discussed motivations,
expectations, and experiences before during and after the OE. The students
repeatedly viewed the interviews, familiarising themselves with each person
and collaborating to identify common themes. Participants considered the OE a
rite of passage, motivated by desires to explore one's heritage, grow personally,
and postpone responsibility. To be an OE, a trip should be a significant distance
from Australasia and last from several months to several years. It requires
immersion into a foreign culture, including working or studying, along with
sightseeing and intention to return home. The OE incorporates many
characteristics of extraordinary experience - e.g., vague expectations, bonding
with people, difficulty articulating, and intense emotion. OEs are life-changing
experiences. Consideration alongside the consumption literature produced
insights into extended consumption experiences. Specifically, the OE is an
extended extraordinary experience in which BOTH ordinary and extraordinary
experiences occur. The inclusion of ordinary within an extraordinary experience
adds to previously identified characteristics of extraordinary experiences.
This Video Essay prepared by the students features a cartoon character, named
Bob, the interviewees telling about their experiences and two of the students
explaining the contribution. Don't miss this eighteen-minute videographic
presentation.
109. Jayne Caudwell
University of Brighton

Physical (and Cultural) Capital and Whiteness - The Case of Rowing
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
In this paper I unpack my own sporting cultural capital in the sporting context of rowing. I adopt feminist reflexivity as an auto-ethnographic methodology to explore the ways in which my whiteness and class have enabled entry to various rowing subcultures in the UK and more recently in New Zealand. I aim to meld a general history of the sport in these two countries, which are linked by a Commonwealth (and medal successes at Olympic-level competitive sport), and my own personal history of involvement (1980s-present).

In Britain and New Zealand, rowing became organised through rowing clubs, which were established in both countries toward the second half of the 1800s. Membership of these clubs was exclusively male and tended to reflect middle- to upper-class values. As with other boys' public-school sports, the introduction of competitive rowing reproduces aspects of muscular Christianity and the sport helped produce ideals surrounding men, class and masculinity.

My first rowing experience was as a teenage girl-aged 15-in 1981, at a rowing club in a small town on the River Severn (UK). In my 20s and 30s I rowed at various clubs including clubs on the River Thames (Kingston, Surrey), River Lea (Upper Clapton, East London), River Aire (Saltaire, Yorkshire) and River Adur (Shoreham, East Sussex). My most recent rowing experience is as a Masters (veteran) rower at a club on the River Waikato, New Zealand.

As I re-tell parts of the histories of rowing and my rowing history, I consider the operation of whiteness and colonialism, and the functioning of class. Moreover, I adopt a critical feminist theoretical frame to explore the personal and political aspects of cultural and physical capital in rowing contexts.
110. Pippa Russell, Carolyn Costley and Lorraine Friend
University of Waikato

Respect
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Respect is an important value to society. The philosophy literature develops the concept of respect in depth and asserts that respect shapes personal, political and business relationships. However, there is little empirical evidence for what respect means to ordinary people, how they experience and practice it. The purpose of our research is to understand how ordinary people experience, give meaning, and value respect.

We use video ethnography to examine perspectives on the meaning and conduct of respect across generations. What does respect mean to Baby Boomers? What does respect mean to Generation Y? How do they differ? How have they experienced respect differently? How do they value it differently?

This presentation is a video "documentary" that reports a narrative analysis of participants' interpretations of respect in popular media (e.g., film, magazines, TV). Participants' construals of respect performed in the media give insight into how they understand the concept.
111. Richard Hill
University of Waikato

Rethinking English in Maori medium education
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The place of English language instruction in Maori medium schools is controversial, with many schools choosing to either exclude it from their curriculum or pay lip service to it. How schools support students’ academic English language growth is an issue that remains unresolved and under-researched. This paper reports on a research project that investigated the English transition programmes of three Maori medium schools. It used interviews and observations of key personnel of these schools to explore how they arrange their English transition programmes and what issues they face. It also assessed the literacy achievement of the Year 8 students of each school.

The project found that there is a direct relationship between the quantity and quality of exposure to English instruction and student achievement. The schools that included a more significant English transition programme, and were staffed by teachers who were knowledgeable about the needs of bilingual students and how to attend to them, had more effective programmes and more satisfied students. This paper argues that it is essential to plan for the English language outcomes of Māori medium students, and that planning should consider their language skills acquisition over the full 13 years of their formal education.

112. Hyacinth Mae Skervin
113. Philippa Miskelly
Waikato DHB/Victoria University

Can you hear me? The nursing voice in organisational change.
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Change within the New Zealand health sector is ongoing and one group which has been - and continues to be - affected by this, is nursing. The reforms of the 90s impacted on the profession and a decade later another round of change means that yet again nurses face further disruption and uncertainty. These changes often take place within large organisational environments involving a plethora of hierarchies and conflicting agendas. My observation, as an anthropologist working within a mainly hospital environment and employed to research nursing work, is that the voice of nursing during change processes remains largely absent and ignored or is disregarded as emotional.

Stephen Wright (Changing Nursing Practice [2nd edition] London: Arnold Publishers, 1998:4) argues "It is no accident that nurses are rarely taught to master change. The status quo of the social order, both inside and outside nursing, might feel a little uncomfortable at the prospect." My ethnographic research endorses this sentiment because it reveals the complexities of initiating change management processes in an environment privileging discourses and policies steeped in neo-liberal ideologies which construe nurses as ‘cost centres’ as opposed to organisational assets. This presentation details research I undertook into a change management project within an acute in-patient setting and draws attention to the way ethnography could be used to inform practice as well as provide a theoretical framework enabling nurses to raise their voice to ensure it is heard in professional and political spheres.
114. Dr Katie Fitzpatrick  
University of Auckland  
**Poetry and representation in ethnographic research**  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**  
Although still marginal in academic writing generally, poetry has for some time been recognised as a valid form of representation in qualitative research. Poetry can provide a rich, evocative and aesthetic means of communication, which ultimately enhances ethnographic work. Like narrative, however, the use of poetry to represent research data also raises ethical questions. Issues of culture, authorial voice, language use, accessibility and poetic license need to be addressed. Drawing on a school-based critical ethnography of youth in New Zealand, this paper discusses the possibilities and limitations of poetry as a means of representation.
115. Wendy Talbot
University of Waikato

Performing researcher reflexivity: Reflexive audiencing in practice
Emerging methods: Traditional, experimental, transgressive forms

Abstract:
Emphasising an orientation of curious, appreciative inquiry this performance-based presentation will reach into theatre and performance to show reflexivity through a social constructionist lens. It will enact an emerging story of researcher reflexivity as a relational production.

I have investigated reflexive audiencing as part of a doctoral project undertaken through the University of Waikato in New Zealand. Participants were couples in intimate relationships. Each couple video-taped a conversation they had together as a couple and then took up third-person positions to audience the recorded conversation. Through this process of spect-acting, partners made visible the discursive territory their conversations traversed. Engaging in analysis of the effects of this spect-acting process, I found myself negotiating the same discursive territory as I had invited research participants into, as I positioned myself as an audience to the research process.

Reflexive audiencing provides a practical and theoretical perspective from which to investigate and shape a range of personal and professional relationships. This presentation is intended for those whose interests may include reflexive practice in research, teaching, social practice, supervision and personal relationships.
116. Katey Thom
University of Auckland

**Using ethnographic techniques to explore mental health law 'up close' and 'in action'**

Practice and Advocacy: Doing Ethnography on the Ground

**Abstract:**

New Zealand’s legislation is underpinned by policy aimed at balancing the promotion of individual rights with the protection of the public’s safety. Where people are being compulsorily treated for their mental illness, balancing individual rights with public safety becomes a core challenge. This paper will discuss the development of a project that aims to explore this philosophical tension in action, as members of the Mental Health Review Tribunal (‘the Tribunal’) grapple with decision-making regarding the legal status of individuals subject to mental health legislation. It will focus on the use of ethnographic techniques of non-participant observation, qualitative interviews and document analysis to generate insights into the Tribunal members’ roles and the difficulties they face in balancing individuals’ rights with the State’s obligations. In particular, the potentially positive outcomes, as well as the difficulties the researcher has faced, in undertaking an ethnography of a usually 'hidden' phenomenon will be detailed.
117. E. Jayne White
University of Waikato

Whose the dummy now?: Dialogic methodology and its challenge to ventriloquisation
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Dialogic methodology offers a challenge to research practice that claims to convey authentic 'voice'. Mihkail Bakhtin’s philosophical tenet suggests that voice is always an echo of other, and that individuals portray multiple voices depending on their context. In this presentation I draw on data from a dialogic study of a teacher, a toddler and a researcher to suggest that any presentation of voice in research is merely a mirror of the ideologies in play. Hence it is impossible to present voice without also presenting the players, their ideologies and their impact on what (and how) words are conveyed. The question remains, however, as to who is the dummy and who is the ventriploquist, since the adult is always constrained by ideological persuasions and the toddler draws from a sophisticated repertoire of language forms beyond the domain of a single voice.
118. Mere Berryman, Iti Joyce, Dannielle Jaram

Te Kotahitanga

Te Kotahitanga: Transforming the schooling experiences of Maori students in New Zealand's secondary schools

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:

Evidence of Maori students' achievement in New Zealand secondary schools has shown historical disparity when compared with their non-Maori peers. Te Kotahitanga is a kaupapa Maori, research and development project, aimed at creating a more socially just education system and thus transforming the educational experiences and outcomes of Maori students. The project began in 2001 by talking with Maori secondary school students, and with others involved in their education, about what limited and/or improved their schooling experiences. From these narratives of experience, the project developed an Effective Teaching Profile that identified the theorising and practices that would enable Maori students to achieve to their potential in mainstream classrooms. Subsequently, professional development was developed to support teachers to introduce the Effective Teaching profile. This professional development promotes the development of culturally responsive contexts for learning that are embedded in relationships. In contexts such as these teachers are supported to show that they care for Maori students and for their learning outcomes. Te Kotahitanga is currently working in 50 schools across phases 3, 4 and 5. Through the use of narrative pedagogy, this paper details the experiences of Maori students in phase 1, prior to the introduction of Te Kotahitanga. It then contrasts these with the discourses of Maori students attending a Phase 3 school after six years in the project. These discourses are supported by survey data from a wider sample of students in the same school.
119. Paul Woller
Poutama Pounamu Educational Research and Development Centre, Special Education, Ministry of Education

Understanding matauranga Maori by participating in communities of practice:

Kaupapa Maori Research and the non-Maori researcher

Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
The growing recognition and reassertion of matauranga Maori as a valid, legitimate and unique worldview has led to increasing support for kaupapa Maori research as a research methodology that is both complementary to Maori values and the needs of future Maori generations. As whanau, hapu and iwi increasingly look at forms of self-sufficiency and self determination (tino rangatiratanga and mana motuhake) in order to survive both economically and socially as Maori in an ever changing world, the need for whanau, hapu and iwi specific research is being highlighted. It is no longer tenable to accept research that fails to take into account the unique values of these groups or research that does not recognize the diversity that exists within te ao Maori. In these circumstances it is important to clarify who has the right and the credentials to conduct research that involves whanau, hapu and iwi and to ask if there a place for non-Maori researchers within kaupapa Maori research?

While firmly based in te ao Maori much kaupapa Maori research utilises knowledge and tools from te ao Pakeha by taking and adapting western methodologies and methods. This paper will highlight the journey of a non-Maori researcher involved in kaupapa Maori research by using the concept of communities of practice (Wenger, 1998) to examine the inclusion and participation of a non-Maori researcher in research activities involving Maori participants and kaupapa Maori research methodologies.
120. Roel Wijland
University of Otago
Requiem for a Timeless Brand: Mining the Situated Rhythm of Poetic Timescapes
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
There is extensive literature and research related to people's perceptions of the branding of spaces. It has been elegantly argued however that landscapes also have their own temporality and that time-related meanings are gathered from it. This entails that embodied temporal rhythms matter as much as place associations to a brand.

Temporality is relevant in the expression for a brand in the telling of time: how the brand embodies and represents time as part of its particular mental make-up; how its differentiated internal rhythm materialises. This poetic ethnography proposes that spatial brandscapes may be appraised and represented in the sensibility of 'vertical' poetic discontinuity, and as such complement more common ethnographic representations based on 'horizontal' narrative continuity.

The presentation aims to critically explore the threatened temporal praxis of Central Otago as the 'Timeless Land'. Since the brand was built on the controversial appropriation of the aura of local art and poetry, the evocation of its brand culture calls for an ethnographic analysis that mirrors poetic reflexivity. This long term (2005-2010) holistic reconnaissance of Central Otago's timeless iconicity is built on the three perspectives of collective culture, individual particularity and material mattering.

The experimental inquiry concludes with a dialogic imagination, in the form of a poetic conversation between two consumers that inhabit their version of the Timeless Land in adjacent valleys: the poet Brian Turner and the academic. It has the grounded aim of renunciating the blessed face of branding's intentions and simultaneously expressing the activist potential of artful academic texts.
121. Helen Gremillion
Unitec Institute of Technology

De/reconstructing Concepts of Gender within Feminist and Men's Movements
In Aotearoa/New Zealand

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Feminist and men’s movements are diverse, yet they tend to be stereotyped as two opposing "camps." Arguably, many of the broad socio-political goals of (strands of) these movements are shared, involving transformations in dominant constructions of gender identity. In this paper I will argue that members of these gender "movements" talk past one another when they unknowingly engage in hegemonic concepts of gender that represent identity in essentialist ways. As an Anthropologist, Gender Studies scholar, and feminist activist who recently moved to New Zealand from the United States, I have been surprised by relatively narrow discourses of gender in New Zealand, even in "progressive" circles, that appear to dichotomize men’s and women's experiences. This paper explores essentialist concepts of gender which appear in different forms within men’s and feminist movements and become the focus of critique from "the other side," even though these concepts share some basic assumptions that can be deconstructed. I am interested in developing an ethnographic, praxis-oriented research project that will help unpack and refigure the meanings of gender in these contexts. What possibilities for dialogue and rapprochement might open up between feminist and men’s movements if understandings of gender are shifted for both "sides"? What are the effects and possibilities of postcolonial and indigenous struggles on "alternative" and activist gender formations in New Zealand? This presentation will propose both methodological and theoretical approaches to addressing these questions, with the aim of stimulating new ideas in the preliminary stages of a long-term research project.
122. Talei Alani Joana Smith
Massey University

Polycultural individuals in a monocultural world - growing up inside-out
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
The paper is concerned with an examination of the concept of hybrid identity construction within the new concept of 'polycultural individuals' as those persons with a multiplicity of cultural and racial origins, as compared to 'multicultural' defined as many diverse cultures co-existing in the same location. The research is undertaken through an autoethnographic study by a Fijian-Chinese-Kiribas-European researcher who examines a polycultural individual through music, dance and embodiment of place. The methodology used includes personal narratives, as well as oral family histories, and personal experiences of music and dance within the various cultural traditions found within the researcher's family. The purpose of the research is to discover the implications of the findings for educational process within multi-cultural Pacific Island contexts especially as they relate to these migrant groups within the New Zealand educational system where they are classified by monocultural or bi-cultural classifications such as 'Samoan' or 'half-caste'. The findings show how the previous research undertaken in this field, fails to address the issue of the specific ways in which polycultural perspectives are important beyond what has previously been found. In addition, there is no educational research which looks at Pacific Island identities and the implications of having to 'learn to be' within more than one culture given the reality of a multiplicity of cultural influences within individuals.

In this way, the research breaks new ground by constructing a new mode of analysis based on the personal life experiences of polycultural individuals who live in monocultural or multicultural environments.
123. Elmarie Kotze  
Dept Human Development & Counselling, FoE, University of Waikato  
African women and mourning practices: "Mosadi o tswara thipa ka bogaleng" - a woman holds the knife at the sharp end  
Social Justice and Transformation: Theoretical Ethnographic Visions  

Abstract:  
African mourning of loss of lives has been shaped by discursive practices from both traditional African cultures and the socio-political developments under Apartheid and in Post-apartheid South Africa. This paper shares the changes in mourning practices of six professional African women as they navigate the intersection of cultural and gendered issues relating to bereavement. A hope was that Post-apartheid South Africa would bring calmer waters after the painful challenges of racist oppression and the stormy waters of political changes and transitions that African women navigated. However, everyday experiences of loss of life due to violence and HIV/AIDS require women to take up multiple and shifting positions on gendered mourning rituals. "Holding the sharp end of the knife" became the group’s metaphor that represented "standing strong" even when the burden of loss and mourning seemed overwhelming.  
This paper focuses on the following mourning practices: "sittings", ukuzila (traditional one year period of mourning), dress and shaving their hair, and "after tears" parties. The group of six women claim cultural identities in the Zulu, Xhosa, Tswana, Southern and Northern Sotho traditions. They storied their positions within these four mourning practices through caring solidarity and by "making lives count as lives", thereby providing for a life to be "grievable".
124. Kathie Crocket and Eugene Davis
University of Waikato

The politics and artistry of outsider witnessing practices as research
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
This paper’s focus is the politics and artistry of outsider witnessing practices as a site and process of data generation. Translated into narrative therapy from Myerhoff’s ethnographic work on definitional ceremony and identity, the emphasis of outsider witnessing is on the therapeutic performance of self in community. This study employed outsider witnessing as social action, by providing a context and process for a group made up of rugby league team-mates to participate in [research] conversations about being a man.

The authors suggest that by interweaving knowledge and skill from ethnography and narrative therapy, outsider witnessing offered this study of masculinity a research practice that was immediately meaningful to participants, transformative of their lives, and enacted social justice.
125. Joost de Bruin
Victoria University of Wellington

New Zealand migrants and popular media use: an ethnographic study?
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
In recent years, an increasing number of people have migrated from Aotearoa / New Zealand to Australia. This raises questions about how these people stay connected with their home country and how they have integrated into the country that they have migrated to. Existing research has shown that media can play a role in how people relate to their home and host countries. This paper reports on an interview study with fifteen New Zealand migrants currently living in Brisbane.

Interviewees were contacted at the Kiwi Fine Foods Store in Brisbane and interviews were carried out at the store and at people’s homes. The context of the store is important: it is a place where the informants engage with cultural products from Aotearoa / New Zealand and where they feel a sense of belonging. The interviews were aimed at finding out if, and how, these New Zealand migrants use popular media such as television, radio and Internet to stay in touch with ‘home’.

The relationship between media audience studies and ethnography is a problematic one. As Marie Gillespie has commented, many media audience studies projects label themselves as 'ethnographic' “in the apparent absence of an awareness of what validates ethnography as a genre” (1995: 54). In this paper I critically evaluate my own study in terms of its ethnographic potential.
126. Dusane Suwankhong; Pranee Liamputtong
School of Public Health

Being at home: Ethnographic method and the experience of doing research with traditional healers and their customers in Southern Thailand
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Ethnography addresses the most important issue in sociology research; that is how individuals perceive their world. The focus on the dynamic nature of people across times and places is the essence of ethnography. Therefore, it is a suitable methodology for observing changes in the daily lives of the researched participants. Although traditionally ethnography is undertaken in a cultural group of a village or small town of a ‘primitive’ or ‘non-literate’ or ‘underdeveloped’ society, it can also be applied in health care and sociology research in contemporary societies. Many research settings can be considered as ‘a cultural group’. Nursing homes, maternity wards, labour wards, ultrasound clinics, IVF clinics, intensive care units, football clubs, schools, churches, prisons, and so on can be treated as legitimate cultural groups.

In this chapter, we will discuss the experience of carrying out an ethnographic research with traditional healers and their customers in the south of Thailand. We argue that ethnographers tend not to write about their experiences of doing research in the real world. They do not wish to provide what Van Maanen (1988) calls the ‘confessional tale’; that is a confession about their real experiences, as this may be seen by other researchers that their research is not sufficiently scientific. However, we contend that this real life experience is crucial for novice researchers who wish to embark on their research in different societies. The chapter will capture our embodied experience of carrying out an ethnographic research in the real world. It will contribute new knowledge to the literature on research in sociology, which can be valuable to many new and experienced researchers.
127. Holly Thorpe
University of Waikato

Doing Transnational Ethnography: Understanding a Global Youth Culture in and across Local Contexts
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
In light of fundamental transformations of space, place, and time, anthropologists and sociologists are increasingly calling into question traditionally-defined ethnography—as an 'intensively-focused-upon single site of ethnographic observation and participation' (Marcus, 1995, p. 96). They urge scholars to embrace more broad-based research strategies, what some variously refer to as 'globalizing methods' (Stoller, 1997), 'mobile ethnography' (Marcus, 1995; Fincham, McGuinness & Murray, 2010), multi-site 'transnational fieldwork' (Knowles, 1999), and 'global ethnography' (Burawoy et al, 2000; Hendry, 2003). To illustrate the potential of transnational ethnography for studying contemporary physical youth cultures, I offer a description of the global ethnographic methods employed in my research on transnational snowboarding culture. With the goal of further examining the values, practices, and interactions of snowboarders in local snowboarding cultures, as well as regional, national, and global flows of people, objects, value systems, information, and images within and across these places, I conducted fifteen 'ethnographic visits'-ranging from one week to one month—in an array of snowboarding communities and ski resorts in Canada, France, Italy, New Zealand, Switzerland, and the United States, between 2004 and early 2010. Each of the locations visited for this project posed different opportunities and challenges (e.g., language, localism, cultural access, accommodation, pre-existing contacts in the field, funding). In this paper I discuss some of the ethical and reflexive considerations and strategies employed during my transnational ethnographic research.
128. Sefulu Anne Marie SIOPE
University of Waikato

**Children of the Migrant Dreamers**
Social Justice and Transformation: Theoretical Ethnographic Visions

**Abstract:**
Since the early 1970s Pasifika peoples have been discriminated against. Along with Maori they share the same disparity, especially in Education and in Health. 'Children of the Migrant Dreamers' refers to the Pacific Island-born immigrants and first- to fourth- generation NZ-born Pasifika children whose parents, grandparents and great grandparents (the Migrant Dreamers) came to Aotearoa New Zealand in the hopes of a better life with Education being that ticket to happiness. The reality of a dominance culture has soured many of their educational hopes and dreams through the mismatch of cultures between home and school eventuating in to a loss of island homeland language and cultural identity.

'Children of the Migrant dreamers' is also the name of my master's thesis which investigated the experiences of Pasifika students in two schools attempting to be culturally responsive to Maori students culminating in success for all students. In comparing the Pasifika students' experiences of these two schools to mine from over a generation ago, I hoped to gauge a true picture of what schooling reality looks like and to see if and how the educational aspirations of the Migrant Dreamers were being manifested or realised. What I found instead was a picture that all those involved with education need to see. Both inter- and intra-discrimination as a result a hegemonic culture of dominance and abuse as these students compete against each other and against Maori for diminishing resources, perpetuating the status quo.
129. Nick Hopwood  
University of Technology, Sydney  
**Inter-corporeal ethnography for practice**  
Practice and advocacy: doing ethnography on the ground

**Abstract:**  
Ethnography might broaden its scope of working with real people if it is engaged as inter-corporeal practice. By this I mean that the body is positioned at the centre of the ethnographer's relations with bodily others, understandings of relationships between other bodies and their setting, and representations of research.

Todres (2009) urges researchers to develop embodied relational understandings that stand among rather than apart from practitioners and practices. Ethnography becomes a question of bodily being-in-the-world and -with-others in order to help practitioners re-orient or re-relate themselves to their surroundings in the course of practice (Shotter 2004). The quest for unknown facts is replaced with a bodily practice that is relational and situated, drawing on all senses, emotions, imagination, prior experience, background, and bringing with it intimacy and openness in the unfamiliarity and strangeness of the other.

The body's placing in representations of research is critical, too. Shotter favours evaluative and anticipatory 1st person tellings over 3rd person reports referring to a closed past. Todres explores representations that evoke concrete, embodied occasions (written, poetic, performed etc.) and open up 'other' possibilities, resonant with Heidegger's notions of thrownness and projection. Ethnography's connection with and response to the specific becomes interwoven with the future, a casting of what might be (different) based on bodily inter-relations and their representation. This counters the silencing and deligitimising of the body or particular forms of it (along lines of gender, race, ethnicity, age, disability, sexuality), and thus forms the basis for more broadly political ethnography (Ellingson 2006).
130. Armon Tamatea
Department of Corrections (NZ)
"You should've pulled the f***** trigger": 'Lessons learned from men who leave gangs in New Zealand

Abstract:
In conjunction with procriminal thinking styles and personality variables (such as impulsivity and psychopathy), antisocial associations are considered to present major risks for offending behaviour (Andrews & Bonta, 2006). Widespread and organised antisocial groups (or 'gangs') present as an especially salient issue for a large proportion of offenders in New Zealand, with many men sustaining membership in these groups well into their adulthood. Furthermore, gang affiliation presents issues for members that are largely criminogenic and are considered to have severe impacts on their ability to successfully desist from offending. Considerable work has been conducted within the Department of Corrections (New Zealand) to ascertain the proportion and affiliation of gang members in prison, as well as policies directed towards gang management in prison and community settings. However, little research appears to exist regarding the role of gangs in the lives of offenders or examines the process that some of these men take who gravitate from or choose to leave these groups. As such, gangs present as a largely under-researched domain of enquiry when addressing management, treatment and reintegration needs of offenders in the community. The current presentation discusses findings from an exploratory study that investigated challenges and successes of over 20 former gang members from around New Zealand. Critical experiences in gang life and factors contributing to these men’s decision to leave are central areas of exploration and insights into non-offending aspects of gang membership that may inform desistance from crime are discussed.
131. Edward Prebble

A Transdisciplinary Ethnography?
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
According to Colemen (2005) churches can be useful research places for anthropologists or ethnographers who specialise in small-scale study of bounded groups through in-depth, participant observation techniques aimed at understanding group culture. In my view the study of churches opens us to at least two other disciplines, Organisation Studies, and Theology; the first because Christians behave similarly to any other groups of humans organised around common goals, and the second because church members see their gatherings not (or not simply) as human creations but as divine ones. Thus the Ethnographer must take into account spiritual understandings that fall well outside secular anthropological or organisation studies disciplines.

Advocates for a transdisciplinary approach, (e.g. Max-Neef, 2005; Nicolescu, 2008) refer to such understandings as "levels of reality", and argue that researchers must move out of strict disciplinary confines, to explore that which is between, across, and beyond all disciplines. This requires researchers to be, not uninvolved bystanders, but active participants, "beings-in-the-world".

Pursuit of this kind of understanding leads inevitably to consideration of values, spirituality, and the transcendental. Considerations of these levels of reality are relevant to any organisation or gathering of humans. But I suggest that the study of churches may be a useful area for exploring transdisciplinary approaches, as consideration of the transcendental is already part of their self-understanding. My current project with five churches uses an evolving methodological approach, regarding church members as co-researchers, and progressively allowing their priorities to shape the issues to be researched, and the methods used.
132. Amy Marfell
Waikato University

Playing Netball across Four Generations: Using Focus Groups to Capture New Zealand Women’s Sporting Experiences
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Recognising the significance of socio-cultural context, time and social change for understanding women’s sporting experiences, this paper adopts a post-structural feminist approach to examine a selection of New Zealand women’s experiences of playing netball during four different historical conjunctures. In this project I employed a series of focus groups to help capture and explore the unique stories and lived experiences of women who played netball during the 1940’s, 1970’s, 1990’s, and 2010’s. In this paper I reflect critically upon the use of focus groups as an emerging method within intergenerational research. More specifically, I share some insights into the process of conducting focus groups with New Zealand women of different ages, particularly issues relating to memory, rapport, and my familial and social relationships with participants, as well as the relationships existing between participants. As well as offering some reflections on my attempts to facilitate focus groups with women in their teens, early 20s, late 40s, and late 70’s, I also discuss how this methodological approach allowed me to examine the affects of time, social change, and the broader socio-cultural-political context of New Zealand women’s netball experiences.

133. Abstract 133 was withdrawn and resubmitted – see abstract number 143.
Abstract:
My topic involves studying fan reaction to the upcoming film, The Hobbit.

My methodology consists of surveying fan websites and discussion forums leading up to the release of The Hobbit. I am looking for patterns that emerge in discussions and identify key talking points. I am also interested in the ways in which producers are actively making use of these websites during the production of the films. I will be analysing fan response to key points in the development of the film, such as the release of official teasers and trailers, circulation of information and spoilers, the release of merchandise, as well as the rise of fan-fiction and other forms of fan participation (fan-made trailers on Youtube, for example).

The Hobbit presents an intriguing new challenge for producers who have already been seen to rely heavily upon existing fan bases and reaching out to those audiences through websites. If The Lord of the Rings trilogy was seen as somewhat unique in the sense that it catered to a pre-existing fan base - Tolkien’s novels, then The Hobbit can be seen as doing something different again - drawing upon fans of the book while also providing consistency with Jackson’s diegetic ‘Middle Earth’ to draw in fans of the trilogy (many of whom will have never read the books). This provides the opportunity for a fresh outlook on fan communities, the technology available to them in making their voices heard, and the way this technology is being used by those creating the movies.
135. Anna Cox, Maria Humphries and Rose Black
Poverty Action, University of Waikato, 021 068 5736, anna.cox@xtra.co.nz

Transforming dominant social order - the importance of noticing and marking everyday practices
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
In our work as researchers and members of the dominant social order in Aotearoa, we seek to transform the prioritization of individual and economic considerations toward a focus on social justice and flourishing for all members of society. Universal flourishing is not a reality and its achievement would require a social transformation in which we must each participate. A step in the transformation process is to notice and mark how everyday practices contribute to prioritizing the economic rather than economic considerations together with the social aspects of our lives. We consider ourselves to be part of an interconnected whole, and believe that to notice and mark the practices in society, are important steps towards developing a sense of authenticity in our lives and the co-creation of a better society. We practice noticing, both separately (autoenthographically) and together (in our co-enquiry). We notice, for example, our discomfort when unfettered market based activity and the commoditization of people and planet is proffered as a saviour to cure all social ills. We are aware of the demonstrated links between increasing commoditization, inequality and social and environmental harm. We notice our grappling for responses that prioritise values and actions of social justice and inclusion from our positions of relative privilege in an exploitative economy. Yet, despite the discomfort we may experience, we continue to practice noticing, recognizing its integral relationship to transformative action in all spheres of life.

136. Rachael Burke
137. Rylee A. Dionigi
School of Human Movement Studies, CSU

Biographical Ageing in the Context of Masters Sport
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Biographical ageing refers to an individual's story of (or personal meanings attached to) the experience of growing older. Ageing and being 'older' are primarily presented in the literature from a physical science or biomedical perspective with an emphasis on the 'declining body'. This paper argues that focusing on the stories of older people and the 'subjective body' will allow for alternative meanings of ageing to emerge and a more meaningful later life to be envisaged. To explore this notion I will focus on biographical ageing within the context of Masters sport. How do older people make sense of their participation in sport despite their ageing bodies? What does it mean to be growing older and highly physically active?

Masters sport (also known as Veteran's or Senior sport) has developed into a sophisticated form of competition that provides space for older people to begin, continue or re-start participation in a range of individual and team events, such as running, tennis, swimming, cycling, hockey, basketball and rugby. To date, very little qualitative research of any kind has been conducted on older sportspeople. The few studies that have explored Masters sport participation from a qualitative social science perspective, however, show complex (and at times contradictory) themes of resistance to and acceptance of the ageing process, as well as present ways of redefining what it might mean to be an older person. The collective research also demonstrates how personal stories access real bodies, real lives and real experiences that interweave broader cultural discourses commonly associated with sport and ageing.
138. TIAN LI

Which is better between Western leadership and Chinese leadership? Effects of leadership styles in Chinese work contexts

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Effects of leadership styles on supervisor-subordinate guanxi, perceived control and psychological ownership in Chinese organizations

The development of globalization in Asia, especially in China, has generated a growing number of western organizations that engage in co-operations, joint ventures, or direct investments in this country. Meanwhile, there are many Chinese companies that are developing their economic efforts in western countries. Both of these companies trade their production and impose management style on foreign country. As a consequence, these enterprises are dealing with cultural differences and challenges in different leadership styles. Even though China has obvious changes in economic industrialization, it is still believed to be one of the most traditional and collectivist countries in Asia. Therefore, the management of different cultures is a challenge for western organizations that undertake cross-cultural actives in China. Cross-cultural leadership styles are needed to overcome cultural barriers to avoid misunderstanding and conflict. Meanwhile, employees’ perceived control and psychological ownership (for their job and organization) have been paid attention rapidly as well in Chinese work context. However, Chinese organizations still have their own unique requirement for leadership, such as managing supervisors-subordinates guanxi in the work environment. The primary emphasis of the research is to define the content of the guanxi relationship within a Chinese managerial context by using western concepts of psychological ownership and perceived control. This research is designed to develop a longitudinal study to a theoretical model in Chinese work context; to clearly demonstrate how managers/supervisors supervise their subordinates to develop guanxi relationship in the work environment, in order to increase subordinates’ feeling of ownership, and how it relates to individual work outcomes.
139. Dave Snell
University of Waikato

What they didn't tell me in methodology class: Unexpected issues in auto-ethnography
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Social psychologists have pointed to the immersion into community life and greater consultation with communities as being a means of being more respectful to the lives of participants as well as a way of obtaining a wealth of personal data. Immersion into a community can create a number of tensions around levels of participation, legitimising research to others and issues relating to personal safety. These issues become even more complex when the ethnographer is a member of that community and is conducting an auto-ethnographic project. In this paper I discuss some of the theoretical, ethical and personal issues that they did not tell me in methodology classes - the unexpected issues that arise as a Metaller studying Heavy Metal.

140. Lise Bird Claiborne
141. Te Arani Barrett and Ngati Awa
University of Waikato

**Interfacing cultural responsiveness in contract management**
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
This paper discusses how the Te Kotahitanga Operations Manager has begun to work responsively with secondary school principals who are facing the challenge of raising Maori student achievement in their schools. In undertaking this work developing respectful professional relationships have been essential at every point where leaders are engaging. The contexts for progress visit meetings have shifted from a focus on project compliance requirements to co-constructing milestone reports that will better reflect the deeper, pedagogical leadership practices that they are beginning to demonstrate. Milestone reports have developed into data rich professional learning conversations that provide the Te Kotahitanga team with a lens into both the leadership and the pedagogy of each school. These discussions have included principals’ conscientisation around important aspects in their schools such as identity, social justice, transformational leadership in practice, recognizing the importance of evidence and shifts in their teachers’ theorizing in practice. Each of these aspects will be discussed in turn.
142. Elizabeth Rankin
Department of Art History, University of Auckland

In the Wake of the Taskforce on Museums and First Peoples: Canadian insights into exhibiting indigenous cultures
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
The debates of the new museology have been dominated by questions about how to represent indigenous peoples in the context of western museums and art galleries which previously either ignored their culture or relegated it to the category of ethnography. Canadian museums and galleries - national, provincial and private institutions and museums in cultural centres on reserves – have developed an interesting range of exhibitions in this area. In this paper, after a brief discussion of recommendations of the Report of the Taskforce on Museums and First Peoples of 1992, I want to consider some of the strategies that have been used in developing exhibitions that represent the visual and material culture of indigenous Canadian peoples – various forms of consultation and collaboration with communities; promoting community access to collections, both directly and through databases; ways of providing information for museum audiences that contextualise work historically but also demonstrate that it belongs to living traditions; repatriation both of individual items and at national and provincial level through land treaty claims. While opinions about the success of these strategies obviously vary, it is my perception that many museums have formed vital partnerships with first nation peoples that greatly enrich not only exhibits on indigenous materials, but also the overall representation of Canadian history and culture.
143. Donn Ratana
A performance-sharing the socio/political images of emerging and established eastern Polynesian artists created at a putahi (gathering)

60 minutes - Performance
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
The performance will involve the kaikorero [story teller] presenting the visual images of a number of emerging and established eastern Polynesian artist and their korero [narratives]. The kaikorero will discuss their inspiration, the beginning of the creative process for the artwork, the research involved, the development of the ideas, the exploration of the medium, the resolution of the final work. Will the image make a difference to the viewer? Or does the artwork only become a focus for artists to share their personal development. As an indigenous artist can you make a statement that highlights the issues of tino rangatiratanga [self determination]. The 'Colonization' of Tahiti, Hawaii and New Zealand. Them and us why can't we all be the same 'issue' but who's same my same or your same. Some artists look at more localized issues that are closer to them. Can indigenous artists make a slight difference? Are their ideas communicated clearly? Is the world still "Whiteware"?
144. Jo Straker
University of Waikato

Meaning making: Who's meaning?
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Stories are important in constituting meanings about people’s experiences in the outdoors. But I sometimes ponder on whose stories are being told. Aotearoa New Zealand is often referred to as a natural paradise. Symbols of 'the outdoors' as '100% pure, clean and green' resonate with many. These views also have a defining role in the construction of national identity even though scant attention has been given to 'which outdoors' or the different meanings these symbols represent. Such matters never really occurred to me until I wandered into the world of research when I was challenged to put aside my own views and consider ? who's meaning?

One way in which meanings are revealed is through stories. Here one can get a sense for various levels of ambiguity, individuality, emotion, cultural values, along with many paradoxes associated with experiences - in the outdoors. In the telling of a story, the story teller usually remains the dominant character in shaping the meaning. In some research however, that balance can easily shift so the meaning finishes up becoming that of the researcher. In my own research I sometimes struggle to strike a balance even though wanting to ensure the participant’s voice is the dominate one. In this presentation I explore a number of strategies used in my research to retain focus on the meanings the participants, not I, hold about the outdoors.
145. Rhonda Shaw  
School of Social & Cultural Studies, Victoria University of Wellington  

**Emotion and ethics in interviews on organ donation and transplantation**  
Practice and Advocacy: Doing Ethnography on the Ground  

**Abstract:**  
Organ donation and transplantation has the potential to save lives. From the perspective of public health it also has a cost/benefit advantage, which is why governments are keen to promote it and why the media often relay accounts of its positive and transformative effects on people’s lives. Organ transfer also raises a number of ethical and emotional issues. In this presentation I address these issues sociologically, drawing on face-to-face in-depth interviews of 1 to 2½ hours duration undertaken between 2008 - 2010 with 24 tissue recipients, 13 living organ donors and 9 members of donor families to investigate perceptions of personhood and identity in the course of tissue exchange. In particular, I examine the concerns of my interviewees around anonymity protocol and the nature of the relationship that arises between research participants and researchers when emotional issues are raised in interview situations. In so doing, the presentation will focus on the tension between procedural ethics, as embedded in codes and principles, and "ethics in practice" in social research defined as broadly empathic.
146. Andrea Mary Milligan, Dr. Lise Bird Claiborne, Dr. Sue Cornforth, Dr. E, Jayne White

Victoria University of Wellington.

The many faces of Varia.

Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
We are four researchers who trialled a form of collective biographical memory work as a means of engaging new researchers with the possibilities of innovative qualitative methodologies. The presentation traces the delights and challenges, both theoretical and personal, that we experienced as we set out over what was for us, new territory. Our interest began in the work of a research group in which we investigated the often contradictory educational themes of inclusion and mastery. From this was born Varia who played hide and seek within the folds of Butler’s imagined subject. The four core researchers then took the now developed form of collaborative biography to four new, groups - some of whom were teachers, some practitioners and some researchers. From the original seeding project emerged four diverse interpretations of the methodology; diverse new subjectivities were made available for scrutiny each unsettling various established forms. We continue to work together and now reflect on the surprises, the difficulties, the delights and the dangers which we experienced in our search for a more pleasurable, inclusive and unsettling form of research.

147. Nicholas Perry
148. Antonio Garcia and Joanna Kidman
Victoria University of Wellington

The contribution of ethnography to an interdisciplinary approach to socially excluded youth. A study of the notion of youth in mothers of young people attended in a Psycho-social Program in Santiago, Chile.

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
In Chile, the situation of socially excluded adolescent drug abusers is very complex. In this context, some public programs that work with these young people, traditionally dominated by psychological and psychiatric perspectives, have included anthropologists on their professional teams. This research aims to use an ethnographic approach, to enrich the perspective of this kind of program, in order to increase its legitimacy, effectiveness, and impact.

The study arises in the context of my work as an anthropologist, in a Public Program in charge of the treatment of youth with a history of drug abuse and conflicts with the law. The study explores the notion of youth produced by seven women who attend this program with their sons, all residents in the same suburb in Santiago. From a critical analysis of traditional developmental psychological approaches to adolescence I have constructed a theoretical framework based on anthropology of age and the notions of social field and generation proposed by Pierre Bourdieu.

The ethnographic approach is based on the use of life stories and participant observation. The research reconstructs from the biographical experience and discourse of one subject (the women) the life trajectory of a third absent subject (their young sons). Thus, using content analysis, it discovers the role of the institutional systems and the socio-urban history in forming the concept of youth and defining two main notions within; youth as "autonomy", and youth as "reproduction".
149. Dr Sue Cornforth, Dr Jeannie Wright and Steve Lang
Victoria University of Wellington

Writing ourselves into Waikawa
Social justice and transformation: theoretical ethnographic visions

Abstract:
Using a form of collaborative visual poetry, we (the presenters) explore new versions of identity that interweave selves with landscapes. Beginning with collective biographical memory work, as a group of migrant academics, we sought to explore the influence of the natural environment, as we restructured our new identities in new lands. Finding conventional prose inadequate to the purpose of describing our shared embodied experiences, we turned to freeform poetry as a way of escaping the discursive constraints of rationality. In so doing, we present an ethnographic vision of the self, which traces backwards and forwards across bodies, landscapes and time, producing identities that are fluid - always living in geographical liminality. We argue that this is a necessary, and ethical, condition for being alive in an environmentally challenged and increasingly globalised world; one in which the separation of the human from the natural has led to environmental degradation and spiritual crises.
150. Sam Stott  
Faculty of Education and Social Work, University of Sydney  
The critical ethnographic multiple case study: An emerging method  
Emerging Methods: Traditional, Experimental, Transgressive Forms  

Abstract:  
This presentation will introduce the critical ethnographic multiple case study as an emerging methodology to address contemporary research questions in non-traditional ways. This approach to research facilitates reflexive and collaborative description and interpretation of bounded examples of a culture. As a methodology, it provides a transferable 'opportunity to learn' from different lived manifestations of the culture in question, within time and resource constraints.

A postmodern critical research perspective informs the critical ethnographic multiple case study. This perspective locates researchers and participants in a power relationship constructed from the privilege and oppression each experience on the grounds of demographic factors such as age, gender, ethnicity & access to education. It then attempts to deconstruct these power relations and challenge the dominant hegemony by co-constructing knowledge through the research process. The research journey is designed to transform the perspective of both researchers and participants.

In this methodology, data are primarily generated by participants, granting them greater control with respect to how their experiences are represented and communicated. Participants' voices and experiences are central to the focus on each case. Ethnographic techniques such as participant observation, field interviews, detailed field notes, researcher and participant reflective diaries and participant-generated photos and video recordings may be integrated into a more traditional case study design.

The session will explore the connection between research perspective, methodology and method and investigate the role of hybrid and emerging methodologies in answering contemporary research questions. Research in progress will be presented to elucidate some of the core methodological concepts.
151. Peter Wilkinson
Massey University

Ethnography and Materiality
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
This paper is the result of a two year ethnographic study of the windsurfing lifestyle sport subculture in New Zealand. I began my study as a complete participant, then participant observer, finally completing formal interviews. Approaching the study from a material culture standpoint, one of the early areas of focus was the social role played by the material objects of the activity. Thus the study was not restricted to the ways that people acted, and their motivations, but the ways that objects ‘acted’ in this context. Status within the subculture is almost entirely attributed on the basis of the skill level of the participant. The ‘kit’ (equipment) used by sailors is progressive, that is to say that only the most skilled participants are capable of using the most advanced gear. The expectation therefore was that the kit that is owned by an individual would act in a social manner to communicate the level of commitment, skill, and therefore status to other subcultural members. What the ethnographic work revealed was that the situation is more complex than that, although the material objects did play a social role. The kit not only acts as an indicator of status, but can have the opposite effect to that desired if it is deemed by other subcultural members that the kit displayed is beyond the abilities of the sailor. It also acts at every stage of an individual’s development of a subcultural identity. So, whilst my ethnographic work was with people, it was also with material objects and their ability to ‘act’.
152. Matiu Tai Ratima
University of Auckland

Ethnography at the interface: Factors affecting the development of proficiency in te reo Maori for adult learners.

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Ethnography at the interface: Factors affecting the development of proficiency in te reo Maori for adult learners.
Contemporary ethnography matters precisely because other forms of academic enquiry (quantitative, positivistic, objective, and scientific) have effectively silenced the voices of the indigenous peoples of the world. I want my research to empower Maori voice. I seek to position my PhD study at the interface between two world views: the Western academic tradition and Matauranga Maori. The ethnographic method provides a "best fit" for my research question (What factors affect the development of high levels of proficiency for adult learners of te Reo?) because the participants are free to tell their own stories. Contemporary ethnography also provides the opportunity to apply a thematic analysis of these stories which will produce a framework for understanding the development of te reo Maori proficiency. My PhD research will explore the learning journeys of 30 highly proficient second language speakers of te reo Maori. The purpose of the research is to examine exemplars of adult Maori language learners to inform the development of a Maori second language learning framework.
153. Patricia McClunie-Trust and Wendy Chileshe
Waikato Institute of Technology

Autoethnography as critical inquiry: self narratives of a black foreign educated nurse working in New Zealand

Practice and advocacy: doing ethnography on the ground

Abstract:
Nurses are involved with intimate aspects of other people's lives, in situations that often involve profound vulnerability. Building culturally safe relationships with clients who use health services, and other health professionals involved in their care, requires an understanding of the self in relation to others. Focusing attention on the self in the social context of professional practice is an important aspect of coming to know ourselves as others see us. Autoethnography is a research approach that enables nurses to critically engage with their own historical and cultural backgrounds, to question what influences the self to think and act in certain ways. It offers nurse researchers deeply reflexive strategies to reveal the cultural history of the self that we bring to encounters with clients and colleagues.

This presentation explores the cultural history of a black foreign educated nurse who was recruited from Zambia to work in New Zealand. Using Chang's (2008) conceptualisation of autoethnography, it examines how her cultural background influenced her passage into nursing in a new social and professional context. This research gives voice to the challenges she experienced in coming to understand how the theme of colonisation that emerged in the analysis had played a role in shaping her identity as a person and a nurse. In opening up her past for interrogation, she became aware of how she had embraced certain views of the world as the outcomes of interactions between herself and the array of social forces and cultural practices that she participated in.
Globalisation and Skilled Immigrants: Insights from Experiences of Skilled Immigrants in New Zealand

Abstract:
A major feature of globalisation is the trend towards cross-border mobility of labour. New Zealand has also experienced an increase in the number of skilled immigrants from many regions of the world. Because of current skill shortages in the tight labour market, skilled immigrants are considered as a key resource to fill the gaps. This research involved 25 skilled immigrants from regions including Africa, Asia, and Europe to explore their experiences of coming to, settling in and finding employment in New Zealand. Data was collected by employing 'engaged' or qualitative research methods (Denzin & Lincoln, 2005). Patton (1990) suggests that qualitative research methods are more appropriate when the purpose is to gain insight into the subjective experiences of participants. To this end, in-depth face to face interviews were conducted to explore the immigrants' subjective experiences since migrating to New Zealand. Grounded theory methodology (Glaser & Strauss, 2005) was employed to analyse the interview data. Through three coding procedures, including open, axial and selective coding, theoretical saturation was achieved. Based on the experiences of the participants, emotional labour (Hochschild, 1983) emerged as the core theme which signified a variety of emotional struggles that were commonly experienced by the participants. Specifically, this study identified the push and pull factors that drew the participants to New Zealand and their mismatched expectations and realities. The findings move beyond the current literature on workplace emotional labour to immigrants' collective emotional labour and their coping strategies. Identifying the common emotional labour issues amongst migrants, the study discusses key strategies for coping and managing migrants' emotional labour in turn facilitating their integration into the New Zealand society.

Key words: Migration, immigration, New Zealand, Migrant experiences, grounded theory, emotional labour
155. Lisa M. Hayes
Dept. Sport & Leisure Studies, University of Waikato

One woman, one too many
Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
"... rejected on the grounds that this has been adequately researched and actioned through the HIV/AIDS Foundation, Family Planning and Rainbow Youth with Government involvement and funding being made available."

This is the response received to a remit calling for increased action to resource HIV & AIDS education for New Zealand women, especially young women. How to respond?

This paper uses autoethnography to describe my own personal journey of discovery into the world of HIV and AIDS. It describes and explores the social awarenesses, social attitudes, stigma and discrimination that have existed, and still prevail, towards this silent menace. Through autoethnography I also honour and acknowledge those who have generously ‘given’ of their time and their awhi to share the ways in which they, as Positive people, have touched my life, to instill in me the passion and conviction each and every one matters. The aim is to not only enhance the reader’s knowledge and understanding of the medical discourse that surrounds this disease, but to contextualize the position of being Positive in a ‘negative’ world. Further, I attempt to demonstrate how reflexivity of the contexts within which this disease is located hinders and/or helps in its ongoing transmission. From this ‘position’ I begin the research process to argue that ‘one woman, is one too many’.

CEAD Hui, Full Schedule of Abstracts
**156. Rachael Fabish**  
Victoria University of Wellington

**Where parallel lives meet: "Learning to be affected" and decolonisation research in Aotearoa**  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
In this presentation I will discuss the early stages of my PhD project - a collaborative exploration of how colonialism affects my own anarchist/activist community. Throughout Aotearoa it seems clear that many Maori straddle two cultures in everyday life, while Pakeha remain largely monocultural, yet little space has been created for engagement around how this affects our personal interactions. Within the Wellington anarchist scene, these issues came to the fore after the "Terror Raids" of 2007 left our community floundering to confront its own issues around colonisation and activism. Many Maori members of the scene were marginalised during this period. As a Pakeha, I was forced to confront my own ignorance and white privilege. My PhD project came out of these difficult realisations. This presentation will focus on my struggle to position myself as a researcher within my own community - attempting to overcome my "Pakeha paralysis" through "learning to be affected". In this journey, I have been inspired by Kaupapa Maori methodology, which led me to a collaborative methodology drawing on Participatory Action Research, interactive interviewing and auto-ethnography. To create the space for ethical research, while attempting to bring the margins to the centre, I formed a small women's collective of Maori, Pakeha and Tau Iwi anarchists. This collective provides a shared opportunity for reflection and a site within which to work at shifting our interactions towards something more just, fulfilling and sustainable. Here I will discuss some of the challenges and rewards of researching ourselves - both individually and collectively.
157. Jenny McMahon
University of Tasmania

Using narrative ethnography to challenge pedagogies which pervade Australian swimming culture.
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
Introduction
This presentation is based on proposed post doctoral research. Previous research by McMahon, Penney, Dinan-Thompson (in-press) revealed how body pedagogies occurred in and through the Australia swimming culture, articulating a longstanding effect on swimmers. Recommendations for future research emphasised a need for attention to shift from the exposure and effect of pedagogy, to the connection between acquisition and practice of pedagogy. This presentation thus focuses on the next phase of research where narrative ethnography will be utilised in coach education programmes, examining its usefulness in challenging pedagogy acquisition.

Aims of the project or research questions and/or focus of enquiry
The proposed research will centre on whether storied representations (autoethnographic and narrative accounts) of elite and amateur swimmers will challenge existing coaching pedagogies occurring within the Australian swimming culture. Narrative ethnography will be used to present the lived experiences of swimmers from the Australian swimming culture to the coaches. It will also be utilised as a method of recording their responses and feelings, with the intention that the reader will be able to vicariously share in their responses.

Research methods
In previous research by McMahon, Penney & Dinan-Thompson (in-press), narrative ethnography (also used by Tedlock, 1991; Douglas and Careless, 2008) and autoethnography were found to provide McMahon and two other participants with the appropriate space to reveal their lived experiences in the elite and amateur sporting culture of Australian swimming. These storied accounts will be used in this research as a tool to record the responses of coaches, investigating the potential impact that these storied accounts have on the coaches. Narrative ethnography will subsequently be used, primarily to:
. foreground the coaches’ voice in the research;
. achieve and maintain highly collaborative relations throughout the research process;
. enable the reader to take on and read from the positions and perspectives of the coaches, vicariously sharing in their thoughts and feelings; and
. ensure that the research process has purpose for the coaches, with specific
recognition that there may be learning potential created from this work. In the writing associated with this research, stories from the coaches will be foregrounded as the primary data.

Research findings and/or contribution to the field
The findings of this research will be important to academics and professionals in the fields of health and physical education, sport and education. Specifically this research will examine the potential value of narrative ethnography as a tool in challenging pedagogical practice. It is my intention to seek in prompting practitioners (in this case sports coaches) to challenge 'contemporary and future practices'.
158. Clive C. Pope

University of Waikato

**Merleau-Ponty goes digital at the V8's**

Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
For the last three years Hamilton city has hosted a V8 Supercars event. Much of the pitch from the event organizers is aimed to attract sizable crowds to the V8 experience. For three days the inner city is locked down as normal business routines succumb to concrete barriers, high-octane fuel, temporary grandstands and screeching rubber. The circuit is cosseted so only ticket holders experience the sights, sounds and smells of the event. This presentation will explore the lived experience of the V8 supercars spectator. In particular it will draw on Merleau-Ponty’s notion of sensibility and more specifically, how the essence of such an experience can be represented. I aim to use digital tools to assimilate the lived experiences of spectatorship as a vicarious fieldwork exercise, taking the audience within the concrete partitions and introducing them to some of the sights, sounds and impressions experienced by these auto denizens. Crucial to such an exercise is the recognition and exploration of how the senses shape perception. Pink (2009) argues that sensory ethnography highlights multiple ways of knowing, exploring and reflecting on new pathways to knowledge. The arrival of digital tools has allowed ethnographers to explore new routes into understanding human experiences like attending major sporting events. Enjoy the ride.
159. Tanja Schubert-McArthur
Victoria University of Wellington

The challenges of ethnographic research at Te Papa
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
My research focuses on the impact of a bicultural framework on the employees and the everyday interactions between tangata whenua and tangata tiriti at their workplace. I used a mixed-methods approach of participant observation and semi-structured interviews to research 'biculturalism in practice' behind the scenes at The Museum of New Zealand Te Papa Tongarewa. During the course of one year I 'lived with' 17 different teams across the organisation and interviewed 60 staff members about their understanding of biculturalism. Although as a casual employee I was no stranger to Te Papa I had to overcome gatekeepers and build trust before I could enter each team. Doing ethnography in a large organisation has its own challenges in terms of entry to the field, observational barriers and logistics. The topic of my PhD research and the ethnic make-up of Te Papa staff lend themselves to Kaupapa Maori methodologies, however being a German immigrant I was seen as a Pakeha and consequently some Maori staff feared I would exploit them. In this paper I will share my personal journey of becoming part of the Maori activities at Te Papa and how this involvement changed my positioning in the field. I will reflect particularly on the method of participant observation in an organisational setting and discuss the benefits and limits of the method as I experienced it in my fieldwork.
160. Kelly Frances Dombroski
University of Western Sydney

Poor mothers are not poor mothers: travelling mothering practices and possibilities for just change

Social Justice and Transformation: Theoretical Ethnographic Visions

Abstract:
Because poverty is often conflated with backwardness, mothering practices in undeveloped regions of the world may be overlooked in thinking about possibilities in parenting for global change. In this paper, I seek to disaggregate the conflation of poverty with backwardness through a study of mothering practices travelling between marginalised mothers in 'out-of-the-way' northwest China and Australasian mothers 'parenting for a peaceful world'. I examine the practice of infant toilet hygiene known as 'elimination communication', a point of friction where normative beliefs about hygiene awkwardly engage through the learning process and the presence of the ethnographer. I show how this friction produces a space of experimentation in hygiene practices for mothers in Australasia, experimentation that has broader material possibilities for social and environmental change.
161. Litea Meo-Sewabu
School of Health & Social Services, Massey University
Talanoa and the role of insider/outsider as a contribution to Ethnography.
A Fijian case study "Nai Talanoa mai Narocivo, Nayau, Lau"
(the sharing of conversations from Narocivo, Nayau, Lau)
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
The praxis of ethnography as an indigenous Fijian researcher who is both insider/outsider offers some valuable lessons to the research terrain. This paper suggests that there is a fine balance and negotiation during the research process to ensure the research is culturally appropriate and ethically sound from an indigenous perspective. Examples encountered included gaining access to participants, the role of elders, the acquisition of communal discernment, communal rights vs participants rights, audio and visual consent and the notion of reciprocity or how much is enough?

This paper also highlights the advantages of being an insider, understanding the ways of being, key relationships or kinship, reading the silence and gestures and more importantly using participant observation as a tool to generate talanoa or sharing a conversation. It is clear that an insider will always have to have a sense of cultural discernment which includes recognising that actions taken are critical and remain with the researcher for life. Therefore, it was crucial in the whole research process that the existing social structures, governance process and cultural protocols were honoured and adhered to. The researcher concludes by discussing steps taken in maintaining cultural integrity and balance as an insider/outsider. Moreover, how adhering to these values and balance truly operationlised the sense of empowerment among participants.
162. **Kelly Frances Dombroski**  
University of Western Sydney

**Embodying research: Maternal bodies, research crises, and knowledge production in Qinghai, China**  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**
My ethnographic fieldwork with ethnic minority and migrant mothers in Qinghai, China, was fraught with crisis as I struggled to understand the 'boundaries' of my research site. Re-envisioning ethnographic research as a method of embodied, relational engagement with a 'site' or 'space' where a multiplicity of trajectories converge (to invoke Doreen Massey) enabled me to rethink the parameters of my ethnography - or rather, to reimagine my ethnography as 'unbounded' yet centred on my own embodied engagement with particular trajectories of Qinghai. In this paper, I detail how my own 'trajectory' as a maternal body in Qinghai facilitated a particular kind of engagement with the subjects, spaces and practices which became the focus of my research - other maternal subjects and bodies, and the economic and physical spaces within which we moved and lived and mothered. I focus particularly on how my own presence as a physical link between imagined 'Western' mothers and 'Chinese' mothers shaped our interactions and discussions as local women spoke to what they saw as the deficiencies in Western mothering practices. This paper explores the embodied aspect of the ethnographic research process to think about how knowledge about (m)others in northwest China is co-produced.

163. **Dagmar Simon**
164. Brian Wattchow  
Monash University  
Eco-poetic Practice: Writing the Wounded Land.  
Emerging Methods: Traditional, Experimental, Transgressive Forms  

Abstract:  
In this presentation I discuss the experience of poetic writing as a form of auto-ethnographic practice. Poetic writing, more than other textual forms, offers considerable potential to represent the journey towards 'empathetic insidedness' (Relph, 1976, Place and Placelessness) between author, culture and a sense of place. I draw examples from my recently published collection of poems titled The Song of the Wounded River (Ginninderra Press, 2010), which traces an intergenerational story of migration, settlement and eventual abandonment of the Wattchow family farm on the banks of the River Murray, in Australia. The poems were first drafted on a long canoe journey down the river to the old farm, a journey of discovery and reattachment. In an eco-poetics of place the writer strives to reconcile differences between past, present and future, and between their experiences of inner and outer landscapes (Lopez, 1988, Landscape and Narrative). In an echo of Romanticism the eco-poet writes to heal the world's wounds through singing the land (Bate, 2000, The Song of the Earth). Seen in this light poetry and empathy provide the counter balance to science and rationality. Both are needed to sustain the human relationship with the Earth. We damage places not because we fail to understand them, but because we are yet to feel for them, like kin. This presentation draws together and discusses the physical search for place, the act of poetic writing, and the cultural significance of this kind of work.
165. Jani Katarina Taituha Wilson
University of Auckland
E Whakararuraru te "Maori" i roto i te "Hunga Matakitaki Maori"
Problematising the Maori in the Maori Audience
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
I will convey kanorautanga (diversity) within the Ngatiawa through waiata (song) and pepeha (the geographical connection between a person on their land). This is with the aim of demystifying and problematising what is commonly known as the ethnographic Maori. Secondly - and more importantly - I will share "Ropu Whanau", a research approach that expands on Ngahuia Te Awekotuku and Linda Tuhiwai Smith’s ethical research protocols that rely on respect and sensitivity. Unlike Te Awekotuku’s and Smith’s approaches, Ropu Whanau are reliant on an existing relationship between kairangahau (researcher) and hunga rangahau (researched audience), and depend on the researcher driving the whakawhanaungatanga (establishment of connections), whakaututanga (reciprocity) and kaitiakitanga (protection and guardianship).

166. Dr Roslyn Kerr
167. Camille Nakhid
AUT University
The role of community advisory groups in research with 'hard to reach' communities
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
Ethnographic research emphasizes the significance of the relationship and nature of involvement between the researcher and participants. While the quality of this relationship and involvement impacts considerably on the validity of the data, gaining access to the 'right' participants precedes both these factors. Research with 'hard to reach' communities makes such access difficult and consequently the efforts of the researcher to provide valid data. The inclusion of a community advisory group in the development and conduct of research with 'hard to reach' groups is a significant means to achieving research that reflects the ethnographic realities of these communities. This paper discusses the development and contribution of such an advisory group in research with Pasifika youth in gangs in the South Auckland area.
168. Göran Gerdin  
Critical Studies in Education, The University of Auckland  

Visual methodologies and masculine performances in physical education  
Emerging Methods: Traditional, Experimental, Transgressive Forms  

Abstract:  
This paper will report on initial findings from a doctoral study that uses video recordings to investigate boys' embodied performances of masculinities in school physical education. Many studies have investigated girls' alienation and lack of participation in physical education (e.g. Hastie, 1998; Ennis, 1999; Azzarito, Solmon & Harrison, 2006). However, few studies have focused on boys' experiences of physical education. Moreover, as pointed out by Lundvall (2004), studies investigating gendered experiences of physical education, are typically comparative and rarely look at differences within genders. Additionally, Azzarito (2010) has called for the inclusion of research methods, specifically visual methodologies, which "enable young people to "speak" meaningfully about their experiences and ways of knowing about the body in physical activity contexts" (p. 155). My doctoral research, designed in relation to this literature, uses video recordings of boys participating in physical education, in both focus group and individual interviews, to explore the participants' interpretations of the multiple, contradictory and competing nature of masculinity performances. The video data is, thus, used to present the boys' perspectives and allows them to provide an interpretation of how they experienced particular situations. I interpret the data via Foucauldian poststructuralism to highlight the multiple and competing discourses of masculinities that boys have to negotiate in and through school physical education.
169. Duong Kim Anh  
School of Social Sciences, The University of Waikato  
The State, Gender Policy, and Anti-trafficking Politics: The case of Vietnam  
Practice and Advocacy: Doing Ethnography on the Ground  

Abstract:  
Human trafficking has become a globally prominent issue which not only adversely affects individual development, national, regional and global security, but also contravenes international conventions on human rights and women’s rights. Among the different actors involved, women and children shoulder the greatest devastation of human trafficking and are the most vulnerable in the trafficking process. Preventing human trafficking has become a strong political commitment to many countries. Actions to combat human trafficking are various; however, states world-wide have failed to address the issue of human trafficking adequately. Legislation and policy initiatives for pushing back the crime remain poorly developed, even in developed and industrialized countries. Trafficking in women and children in Vietnam is reported to be on the rise with new types emerging in the forms of fraudulent brokered marriage, deceptive labour recruitment practices, illegal child adoption, and child sex tourism. Significantly, cases of trafficking for removing organs have been acknowledged. In recent years, combating human trafficking has become an important political commitment of the Vietnamese state, as it has in many other countries. The Vietnamese official response to human trafficking is the Vietnamese National Action Programme against Trafficking in Women and Children, 2004-2010 (the VNAP). This paper turns around the VNAP and aims at (1) Addressing "push" and "pull" factors that contributes to human trafficking in Vietnam; (2) Ideological foundations on which the VNAP has been formulated and implemented; (3) The collaborative mechanism between state and non-state actors in the development and implementation of national and regional anti-trafficking policies?
170. Lisa M Hayes and Jan C Robertson
Dept. Sport & Leisure Studies, University of Waikato

AUTO-ETHNOGRAPHY - A REFLEXIVE TOOL FOR EVENT/FESTIVAL MANAGERS

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
High-quality production is the everyday expectation of people seeking leisure experiences through sporting events and/or (performance) festivals. People participate in events because "celebration can be experienced individually, but is realised more profoundly in significant social settings" deLisle (2009, p.6). However it is not only the event itself that contributes to the experience, it is a combination of the event and the ancillary services together that provide a 'seamless' consumer experience. There are a many strategies that can be employed to evaluate an event’s successes and/or identify areas for enhancement, such as surveying participants during and post event. This paper explores an additional strategy, using auto-ethnography as a reflexive tool, to assess an event’s effectiveness in meeting consumer expectations. Two event managers attended WOMAD, Taranaki 2010, as participants, to experience the event and ancillary services provided, to identify the impacts ancillary services had on the overall WOMAD experience. This paper will take the form of a conversation between the two event managers critiquing 'space', accommodation, parking, access, catering, children’s opportunities, facilities, signage and event personnel. An audio-visual display will accompany this presentation highlighting some of the 'critical' factors that we, as participants, identified influenced our perceptions of the event’s success.
171. Tracey Mihinoa Tangihaere- (Ngati Maniapoto, Ngati Porou) and Dr. Linda Twiname
Department of Strategy and HRM, Waikato Management School

**Sitting at the front: Gender and diversity implications for Management**
Social Justice and Transformation: Theoretical Ethnographic Visions

**Abstract:**
Māori were confirmed as sovereign in Aotearoa New Zealand in 1835. Their sovereignty enabled Māori and the Crown of England to enter into the Treaty of Waitangi of 1840 as a foundation agreement for processes of governance. Subsequent colonialisation decimated or drove under cover Māori ways of organising that threatened the dominance of settler values. As a consequence, western culture has dominated most aspects of Aotearoa New Zealand society. Nevertheless, contemporary determination to maintain and reclaim Māori identity is visible in many organisational contexts, the most explicit of which is the marae (building complex) encounter, an encounter often misunderstood. Occasionally critical incidents create new debates regarding prevailing cultural values and rights. Through partial ethnography we explore an example from the Aotearoa New Zealand Department of Corrections to illustrate such incidents and opportunities to enhance understanding. We discuss the Bullock case of perceived gender discrimination in an encounter of public servants with marae protocol and iwi (tribal group) values. This situation pitted Māori cultural values against western notions of gender that equates equality with sameness. This oral presentation provides insights to enhance understanding and clarity of Māori gender roles, and deeper appreciation of diversity. In accordance with the Treaty of Waitangi, Māori people must regain control over Māori interests. We find that employers have a duty to actively protect Māori interests especially when they include Māori protocols in workplace practices. We argue that managers should provide appropriate cultural knowledge and competencies to prepare employees for Maori cultural settings in which Māori authority is paramount.

1 The views, opinions, findings and conclusions or recommendations expressed in this publication are strictly those of the author/s. They do not necessarily reflect the views of the Ministry of Justice. The Ministry of Justice disclaims any and all responsibility for any inaccuracy, error, omission, or any other kind of inadequacy, deficiency, or flaw in, or in relation to, the information; and fully excludes any and all liability of any kind to any person or entity that chooses to rely upon the information.
172. **R. Helen Samujh**  
University of Waikato  
**Using abduction for business research theory construction**  
Emerging Methods:Traditional, Experimental, Transgressive Forms

**Abstract:**  
Research informants make sense of their situations, by filtering through existing mental models, drawing on the explicit and implicit meanings, conceptions, procedures, rules, and norms that make up their cultural knowledge. Further, they take tacit and local knowledge, from their environment and incorporate these into their stories. Abduction (or retro-duction), is described by the philosopher Peirce (1957) as a method of theory construction whereby the underlying dynamics or context that influenced the formation of behaviours and discourse are incorporated into the sense-making. The resultant theories are plausible and credible interpretations prepared by drawing on the data in the study and from the literature, and, offered based on their ability to explain the data on hand. Thus, abduction links theory to the practices in the field and to the data gathered. This paper argues that abduction, although rarely used in business research, has a valuable contribution to make because of its strengths in dealing with incomplete regularities of the data, understanding of environments with rich culture and context, questioning and seeking to get closer to the truth by explicitly acknowledging such as: what is unsaid as well as what is said; inputs by the researcher; and alternative interpretations (that should be considered). Abduction as a form of theory construction has powerful implications for researchers and the recipients of their research alike. The emergent theory may be subjective but it tends to resonate, particularly in complex situations of human endeavour.

173. **Withdrawn Dr. Linda Twiname**
174. Sally Jo Cunningham  
Computer Science Dept, University of Waikato  
*Virtual ethnography of information behavior*  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**  
Details of how people search for, access, and use information can be difficult to obtain. Keystroke and mouse click records from web logs and system transaction logs provide vast, indeed intimidating, quantities of data on what people do to locate information, but provide only meager clues as to motivations, strategies, intentions for later use of the information, or even indications of the individual's success / failure in finding useful documents. Conventional qualitative methods for exploring information behavior are problematic in that they are largely retrospective (eg, interviews to elicit an individual’s ‘usual’ information activities) or the data gathering technique interferes with natural behavior (eg, laboratory-based think-aloud search sessions).

Information behavior studies are increasingly moving online, analyzing the traces of information acquisition and use as reflected in online communities of practice. The research methods are primarily ethnographic (translated to the Web environment) and qualitative: participant observation of information use, content analysis, examination of work artifacts. The research focus is moving from studies of text-based document seeking/use to how people locate and interact with music, images, and videos, and from broad studies of information use by the general populace to in-depth studies of specific target groups. This presentation will include examples of 'virtual ethnography’ as applied to studies of information seeking and use of music and of video and photo sharing, where the insights gained from the studies is to suggest enhancements to multimedia digital libraries.
175. Parag Moni Sarma  
Department of Cultural Studies, Tezpur University  
**Ethnicity and Assertion: Identity Politics in Contemporary Assam.**  
Practice and Advocacy: Doing Ethnography on the Ground  

**Abstract:**  
Ethnicity is emerging as a focal consideration in the politics of identity in contemporary Assam, a state of the Indian union in the North East of India. Often identified as a flash point in the subversive politics that question the logistics of the Indian nation, North East India is emerging as a cartographic domain that posits questions of internal colonialism and hegemony. Cartographic reorientation of territory based on factors of linguistic and ethnic identity is perceived as some sort of an utopian deliverance from the stranglehold of an uncompromising notion of the nation. Hence, the North East of India is dotted with armed insurrection for autonomous territories or total severance, depending on the population and the spatial domain of the ethnic groups in question.  
Yet, ethnicity, as understood in contemporary theoretical ambience, is novel to North East India and is basically a take from the colonial constructs of the ‘tribal’. The movement from tribalism to ethnicity and its linkages with questions of social, cultural and political marginalization, as well as political assertion provide interesting scope for academic exploration. The present paper seeks to understand and trace such assertive movements in Assam to forces of historical neglect as well as rhetoric of marginalization that is surfeit in contemporary assertive idioms of ethnic groups.
176. Judy McKimm
Unitec Institute of Technology

**Becoming a doctor in Samoa**
Practice and advocacy: doing research on the ground

**Abstract:**
This paper presents the findings from the preliminary stages of a longitudinal study of a cohort of medical students in Samoa aimed at exploring the experiences of becoming a Samoan trained doctor living and working in Samoa. Samoa is a politically stable, South Pacific island nation with a population of 180,000, heavily dependent on overseas aid and tourism to support its economy and health infrastructure. Samoa is seen by many western nations as a fertile and highly attractive research area for anthropological and biomedical research. This study therefore needed to take account of ethical and value based considerations.

In response to a national doctor shortage, a new medical school has been established in collaboration with the Samoan government. In 2009, the first cohort of seventeen Samoan medical students started a five year MBBS programme. This study is an action research, ethnographic study of this first cohort of ‘becoming doctors’. The researchers are working with participants and Samoan Studies academics to identify issues, craft solutions and test these out in developing a culturally safe and competent medical curriculum that weaves western biomedicine with traditional cultural traditions and concepts of healing and practice.

Reflecting principles of indigenous research, great care was taken to work with the Samoan people as co-creators, to ensure the benefits and meaning of the research to Samoa. This presentation explores preliminary findings and issues encountered. It proposes theoretical and methodological approaches to the next stages of the study, aiming to explore and stimulate new directions and ideas.
177. Margaret Agee, Nua Silipa, Philip Culbertson
University of Auckland

Exploring Pasifika 'Afakasi Identities as a Cross-cultural Pasifika-Palagi Team
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:

The 'Afakasi Project has been a cross-cultural, qualitative investigation into Pasifika people's identity-related experiences of being 'afakasi (half-caste, or of multiethnic cultural heritages). The involvement of European researchers in analysing the cultural dynamics and perspectives of ethnically different participants has been strongly critiqued, and the sensitivity of cross-cultural research is intensified when it is undertaken within historical contexts of colonisation. This was the case with this project in the context of Aotearoa New Zealand. In this presentation, members of the research team will discuss their experiences of the evolution of the project, as an example of innovative, participant-driven, cross-cultural research (Gibbs, 2001) that arose from a discussion among 'afakasi women, facilitated by a palagi colleague, about their identity-related experiences. The original group became a research team of Pasifika and palagi co-researchers, with the inclusion of male palagi and Samoan 'afakasi colleagues, and the second author, who is Samoan, contributed as cultural consultant and independent data analyst. All decision-making was collaborative, including negotiation of the research agenda, method, and procedure. Through every aspect of the approach, the team thereby attempted to minimize the potential for cross-cultural research to become "re-colonizing" (Quanchi, 2004, p. 4). Just as a rope or a fine mat is strengthened by its distinctive, multiple interwoven strands, so also the cross-cultural research team undertaking this project has been strengthened by both trust and creative tension among the members, as well as by the different cultural traditions, knowledge and experiences they wove into the research process.
178. Kitrina Douglas and David Carless
University of Bristol

Signals and Signs: Embodied responses to older women lives
Emerging Methods: Traditional, Experimental, Transgressive Forms

Abstract:
In writing about the creative process Elliot Eisner (2008, p. 5), reminds us that "not only does knowledge come in different forms, the forms of its creation differ."

Through our personal lives as well as through our research, we have experienced some of the ways in which knowledge and understanding can be created through varied and diverse arts-informed writing practices (see Sparkes & Douglas, 2007; Carless & Sparkes, 2008; Douglas & Carless, 2008a, 2008b; Carless & Douglas, in press). Our tentative steps in this work have been underpinned by poetic, musical and song representations.

This performance draws together different creative modes as an act of reflection regarding our ethnographic research with older women in a rural area in the UK.

The purpose of sharing some reflections on the creative processes is with the hope of stimulating dialogue with other arts-informed, narrative, performative, and autoethnographic researchers regarding the ways in which these genres may offer valuable or even unique ways of understanding the social world.

(Note: this presentation is a musical performance Piece)
179. Robin Clarke  
Waikato University
"A voice foremerging elite athletes" An exploration through auto-ethnography, of my experience as an elite athlete and ways to invite that perspective into my counselling practice.

Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
An exploration through auto-ethnography of my experience as an elite athlete and ways to invite that perspective into my counselling practice.  
Currently a Master's of counselling student at Waikato University but previously a New Zealand representative rower, I found an increasing need to acknowledge this "voice from the past", this "third person" in the room and in my practice. After all, the one who experienced those things would be with me in every counselling situation I encounter. What could she teach me and in turn what could we offer young and emerging sports people? I wanted to locate and explore possible points of entry into conversation with elite and emerging athletes. By attending to this auto-ethnographically it was my hope that my past experience would be made more accessible and thereby rendered useful. My aim was "to try and relate the personal to the cultural" (Purdy, Potrac & Jones, 2008, p321)

A hope I hold for my counselling practice is to enable athletes to reclaim control over their sporting practices and eliminate problem stories that undermine performance (Denison & Winslade, 2006).
Coming from a narrative perspective, this remembering conversation, related auto-ethnographically, brought detail that was generative in more than one direction.
180. Shilinka Smith  
Auckland University of Technology  

**Ethnography: But Not As We Know It?**  
Emerging Methods: Traditional, Experimental, Transgressive Forms

**Abstract:**  
Ethnography is not a common research method within the discipline of management accounting or within its sub-component; organisational performance. Indeed scholars, such as Agar (2010) have suggested that the study of organisations might be “too abbreviated … [and] too constrained” to be ethnography. Drawing from my early PhD research and my experience as a long-term public service practitioner, I begin this paper by questioning Agar’s understanding of ethnography. I start with the premise that if the meaning of words and concepts are only determined by the context, then what is the meaning of ethnography in the study of organisational performance? My aim is to compare management accounting studies of the public service, which are considered to be ethnography, with ethnographic studies from across disciplines. To do this, I have selected several ethnographic components which will be contrasted with public service performance management research alongside more traditional views of ethnographic methodology. I focus particularly on the view of the 'native' and discuss the possibilities and practicalities of using ethnographic methods as the primary data collection source, when one is already familiar (as a 'native') with the culture and processes, if not the specifics, of many public service organisations.
181. Cheesman Sue
School of Education, University of Waikato
Insider: Outsider Perspectives on working within an integrated dance world.
Practice and Advocacy: Doing Ethnography on the Ground

Abstract:
In teaching and facilitating dance how does being "able bodied" working predominantly in the world of individuals that are "differently abled" manifest? What does it mean to be an outsider in this process? This presentation seeks to identify and unpack some of the negotiations, issues, challenges and joys this difference engenders; through real time discussion and dance improvisation between the presenter and guest Catherine Chappell, Artistic Director of Touch Compass Dance Company based in Auckland, New Zealand. These two individuals have worked in the field of mixed ability dance for many years and both are as articulate in the field of dance improvisation as they are in conversation.

182. WITHDRAWN Ruth DeSouza
183 Glenis Mark & Kerry Chamberlain
Massey University
THE UNSPOKEN TIKANGA OF INTERVIEWING MĀORI
Emerging Methods: Traditional, Experimental, Transgressive forms

Abstract:
The aim of this presentation is to explore the unspoken practices that take place before, during and after interviewing Māori research participants. Māori cultural values and beliefs underlie these processes, including whanaungatanga during recruitment, bringing koha to the interview and, after the interview, keeping in touch, which can be vital to maintaining links with communities for informing outcomes and for possible future research contact. These processes are mostly non-verbal, and are generally assumed and expected rather than overtly voiced. Therefore, a cultural familiarity with unspoken tikanga when conducting interviews with Māori is advantageous for the researcher. However, it is informative to consider whether the structure of the interview centered on Māori cultural values is similar to researching with participants of other cultures. An exploration of whether these cultural tikanga during interviews are specific to Māori or whether they are more universal for interviewing participants of other indigenous cultures will be discussed.

184 Withdrawn Rose Richards
185 Kerry Chamberlain, Helen Madden & Darrin Hodgetts

Homing in on medications
Practice and Advocacy

Abstract:
Medications are complex material and social objects occurring in a variety of forms – including prescription and over-the-counter drugs, alternative medicines, natural remedies, and dietary supplements – which pervade contemporary life in complex ways. This paper discusses the range of methods we employed in an ethnographically-driven project to explore the domestic life of medications, and considers their value for participant engagement, data elicitation, data analysis, and researcher-participant relationships. A wide variety of households were sampled for the project. Methods involved household group discussions, mapping, photographing and documenting medications within domestic spaces, alongside specific projects with individual household members involving photo-elicitation on the world of medications, diary-elicitation on daily medication use, and diary-elicitation on the world of medications. Mapping and location photographs provided information about the spatial distribution, control and use of medications within households. Producing medications in material form promoted information about the uses of medications, their flows through households, and notions of identity and practices of caring. Discussions, in association with mapping, photo- and diary-elicitation provided elaborated information on the meaning of medications and social practices surrounding their use. These methods provided both unique and overlapping information that enhanced and deepened the data set and functioned to promote a variety of insights and outcomes. Understanding the role of medications as material and social objects within domestic spaces provides a broader contextualised account of people’s meanings and uses of medications.
186 Dr Missy Morton,
University of Canterbury

(Re)Making the case for participant observation in educational ethnography
Practice and Advocacy

Abstract:
This paper is grounded in my experiences as a qualitative researcher using ethnographic methods, as the teacher of a course in qualitative methodology to postgraduate students in education, as a supervisor of postgraduate theses in education, and using participant observation in developing an approach to assessment. I want to suggest that qualitative research in education in New Zealand has seen an over-reliance on interview-based studies. Drawing on three masters’ theses using participant observation I will illustrate some of the possibilities and opportunities for better understanding the contexts in which teachers and students negotiate meanings in education. I will also draw on a two-year research project looking at narrative assessment to show some how teaching participant observation can broaden teachers’ understandings of classrooms as sites where identities are negotiated and re-negotiated through everyday classroom practices.
**187 Amanda Porter**  
University of Sydney  
**Aboriginal Night Patrols and the politics of self-determination**

Emerging Methods

**Abstract:**  
This paper will consider the work of Aboriginal Night Patrols as an example of alternative policing practice in Australia. Night Patrols are local, grassroots initiatives that have developed in a number of Aboriginal communities across Australia. Due to Night Patrols being locally-based, there is considerable diversity in the defining characteristics and core activities undertaken by Night Patrols. Night Patrols are also Indigenous initiatives, and have developed in order to counter some of the problems endemic to the conventional criminal justice system. As such, the study of Night Patrols raises a number of issues regarding the potential applicability and usefulness of Western concepts, frameworks and methodologies traditionally used in the social sciences. Accordingly this paper will attempt to address the following questions: Can Night Patrols be seen merely as a means of crime prevention? How should we go about evaluating Night Patrols? Using what criteria and from whose perspective? And more generally, how should we go about researching and accurately presenting the work undertaken by Night Patrols?
Awanui Te Huia
Victoria University of Wellington

Kia Mau Hei Tiki: Maori Culture as a Psychological Asset for New Zealanders' Acculturation Experiences Abroad

ABSTRACT:
The current research addresses the acculturation experiences of Māori and Pākehā/NZ Europeans in Japan. The study utilised a qualitative approach with a total of 16 participants. Thematic analyses of interviews revealed three themes at a macro level including Te tūranga ā manuhiri: tauiwi (foreigner) as a liveable subject position, Ngā painga atu o tāwāhi: release from negative representations of Māori in New Zealand, and Kia mau hei tiki: shared benefits through Māori symbolic representation between Māori and Pākehā/NZ Europeans. Findings revealed that the Māori actively utilised indigenous frameworks (such as manuhiri/tauiwi - guest/foreigner) to successfully adapt to out-group member subject positions. Secondly, Māori were relieved from negative stereotyping experienced within New Zealand overseas, enhancing positive migration experiences. Finally, Māori cultural activities (kapa haka - Māori performance group) and symbols acted as a protective factor for both Māori and Pākehā/NZ Europeans abroad. For Māori, culture provided support at the individual level (i.e through connection to family, spirituality etc). In comparison, Pākehā/NZ Europeans acknowledged that Māori cultural symbols contributed to their identity at a national level through creating positive distinctiveness between themselves and others. Findings have implications for how understanding indigenous cognitive frameworks and symbols are applied within acculturation experiences, particularly in terms of building cross-cultural understanding through relationships rather than social categories.
Increasing intercultural understanding between Māori and Pākehā within Education
Emerging Methods

Abstract:
Māori culture is fundamental to New Zealand history, present-day and future New Zealand society that is built upon traditional mouri tangata whenua society and a Treaty of Waitangi partnership. While educational institutions acknowledge a bicultural relationship and a responsibility to fulfil the principles of the Treaty, the extent to which this is enacted outside Māori cultural domains is questionable. Bicultural relationships within tertiary education may be greatly improved if non-Māori can learn to interpret different behaviours through the perspective of Māori work colleagues and students. One avenue to improve cultural knowledge is through an Intercultural Sensitizer (ICS) that helps individuals make isomorphic (same) attributions of the host culture. The aim of this study was to construct an ICS that may be used to assist in training non-Māori to better understand Māori within tertiary education. Interviews and focus groups were conducted with Māori and Pākehā (New Zealand European) students and staff (N = 13) to create critical incidents for a Māori specific ICS. A total of 40 critical incidents were developed and reviewed by a bi-cultural panel (N=3) to evaluate the cultural relevance of the vignettes and aligning attributions that resulted in a final set of 25 critical incidents. Implications of this project are discussed.
190 Silvia Torezani
Edith Cowan University Western Australia

Ethnography across Disciplinary Borders: An exploration into new relationships between technique, resources, emotions and the production of knowledge

Emerging Methods

Abstract
As an ethnographic researcher trained in archeology and social anthropology, I was aware of the different approaches to this technique. It was only recently that I noticed the increasing popularity of ethnography in other fields, such as management, nursing, education and psychology. In my position as research training coordinator for graduate students across disciplinary borders, from creative arts to Information Technology, I began sharing reflections with students using the ethnographic method, about the different ways in which ethnography is understood and practiced across disciplines. In this paper, I reflect on the expectations and transformations of ethnography as a research technique by comparing two studies that I undertook. The first study represents a more ‘traditional’ take on ethnography with the purpose of understanding community formation through cultural performance. The second study is an ethnography on the experiences of Higher Degree International Students as temporary migrants which takes place mostly within the university social and physical spaces and constraints and incorporates the perspectives of the discipline of education. In this paper, I reflect on the transformations of the uses of ethnography as a methodological technique, seeking to answer two questions. Firstly, how do the different disciplinary settings and constrains enable the use of ethnography outside of the anthropology tradition? Among the challenges of fieldwork is the emotional labor ethnographers go through, of becoming the ‘stranger’, which ultimately leads to new ways of thinking, seeing and knowing the world. This new setting requires a new understanding of boundaries (physical and symbolic) to performing research, hence producing new methodological subjectivities. My second question is what kind of knowledge do these subjectivities produce?
191 Keri Topperwien,
Te Whare Wānanga o Waikato The University of Waikato

The place and space for auto ethnography: speaking of home, identity and death

ABSTRACT:
Bringing the body home’ is a common phrase heard when someone dies away from home. Debates about this issue have had an increased presence within the media recently. Despite this where and what ‘home’ means in relation to death and dying for Māori is an area that has received limited academic attention. This hesitancy is due perhaps to the sensitivity and sacredness surrounding death and the body. Examining the discourses about death and people’s experiences of this in relation to the space of home is by no means straightforward. Given the particularly sensitive nature of the research it requires careful negotiation of ethically complex and methodologically bumpy terrain. In this paper I will discuss the use of auto ethnography as a tool to develop a critical, self reflexive and inclusive account of the diversity of experiences with death and the body.

192. Bindu Rajendren
193. **Megan Popovic**  
University of Western Ontario  
**Moksha Rose for the Heart: A Prosaic and Poetic Embodiment of Yoga Autoethnography**

**Abstract**  
“Moksha Rose from the Heart: A Prosaic and Poetic Embodiment of Yoga Autoethnography” is an artistic autoethnographic work that explores the essence of yoga and writes through the consideration of “what is meaning-full?” within the practice of yoga. Integrating multiple embodied and reflexive voices, I share my understandings of Moksha yoga as yoga student, yoga instructor, and doctoral scholar to show the complexities within the processes of writing embodied experiences and personal meaning. The interdisciplinary text juxtaposes research genres whereby myriad layers of different forms of writing are co-mingled into the overall story, including journal entries, ethnographic observations, poetic representation of actual experience, interviews, poetry, traditional prose, and introspective writing. Within the yoga story is a conversation about the relationship between mind and body, and the place of soul within yogic experience. Moreover, I show how experiences within and outside of the scholarly space inform one’s life choices, academic decisions, and ultimate destinations along the path towards understanding.
194. **Rebecca Olive**  
University of Queensland, Australia  
**Making friends with the neighbours: blogging as a research method**

**Abstract**  
In recent times and in increasing numbers, social and cultural researchers, especially graduate students, have used blogs in two methodological ways: as an ethnographic field of inquiry and object of research themselves, and as reflective spaces for researchers to create more transparency in their own academic process. During my doctoral research about women and surfing, I have found writing my own blog, Making Friends With the Neighbours, useful in both these capacities. But what has surprised me is the way blogging has become a tool for doing research in the cultural context of surfing: blogging has become a method of its own. This presentation will discuss the ways I have been able to use blogging to address feminist concerns that my research and the ways I represent it remain relevant to the lived cultural understandings and experiences of women who surf, and to develop language and a style of writing which is reflective of the culture of surfing in a meaningful way, as well as locating my own subjectivity within the research. Through blogging I have been able to keep notes and ideas alive, engaged and in exchange throughout the project, moving and shifting though a kind of liminal research space - out of the water, out of the surfbreak, developing theoretically, but still within cultural context and space.
“Fed up with Fed Cup:” Doing Ethnography to Explore Spanish Women’s Fed Cup Resistance

In September, 2010, six members of the Spanish Women’s Fed Cup Team announced that they would boycott their 2011 series against Estonia in response to the Spanish Tennis Federation’s (RFET) apathy (“Report,” 2010). The Spanish women’s boycott is comparable to acts of resistance performed by Billie Jean King and the “Original 9” who turned professional in 1970. Their resistance led to the formation of a separate Women’s Tennis tour (Spencer, 1997) whose total prize money expanded to $85 million in 2009 (“Women’s Tennis,” 2010). Their earnings hardly suggest women who are economically oppressed. However, these acts of resistance have brought attention to larger global projects for gender equality.

As a former college tennis player, I observed wide discrepancies in resources provided for the Men’s and Women’s Tennis Programs (i.e., the annual Men’s budget was $100,000, compared to $2,000 for the Women’s Team). While inequities in U.S. college programs have been addressed to some extent by the passage of Title IX, there is no comparable mechanism to redress global inequalities. This paper is part of a performative autoethnography on global women’s tennis that includes attending/observing the 2010 Fed Cup finals between the U.S. and Italy. Following Denzin (2003), “It is our obligation to make our voices heard, and we must do this for future generations. When we do so, we speak and perform as critical [auto] ethnographers” (p. 259).
196. Martin Tolich
University of Otago

"Rich Guinea Pig, Poor Guinea Pig: A Comparative Ethnography of paid volunteers in clinical trials in the USA and New Zealand."

Emerging Methods

Abstract:
The paper analyzes the motivations and risk assessment of healthy volunteers paid to take part in separate studies of pharmaceutical clinical trials in the USA and New Zealand. The USA study was Roberto Abadie’s (2010) "The Professional Guinea Pig: Big Pharma and the Risky World of Human Subjects", the first ethnography of its kind. Abadie’s sample is eighteen economically disenfranchised subjects based in Philadelphia who are dependent on money from the clinical trials. The second ethnography (Tolich in press), situated in two New Zealand clinical trial companies describes university students’ motivations to take part repeatedly in these lucrative trials. The experience of these two disparate groups, the poor USA guinea pigs and the affluent NZ guinea pigs, is identical; trials are easy money, both groups are perfect instrumental subjects, flexible, recruited at short notice, enduring mild torture as compliant subjects wanting to be re-employed in future trials.

197. Mark Holt
Payap University, Chiang Mai, Thailand

Understanding Community Literacy Attitudes through Ethnographic Interviewing.
My research is based around the process and implications of shifting an indigenous language from a purely oral domain within the home into the written domain of formal education. The focus of my work has been with an indigenous Buddhist community in rural Northern Thailand.

I have found that the ethnographic interviewing approach advocated by Spradley (1979) has given valuable insights at both pedagogical and sociological levels regarding literacy in minority languages.

This presentation summarises the collaborative work I have been doing with a literacy worker who has grown up and been educated as a Buddhist novice in Northern Thailand. The exploration of the vocabulary, hierarchies and themes of his concept of language and literacy demonstrate the value of the ethnographic approach in research for minority language education.