



FULL SCHEDULE OF ABSTRACTS

**CONTEMPORARY ETHNOGRAPHY ACROSS THE DISCIPLINES
21 – 23 NOVEMBER 2012
UNIVERSITY OF WAIKATO, HAMILTON, NZ**

Keynote Panel Discussion (90 mins)

Maintaining Balance in Research Climates for Indigenous Academics

Paul Whitinui (Chair), School of Maori and Indigenous Studies, University of Canterbury, Christchurch

The four keynote speakers for this conference will speak on ways of Maintaining Balance in Research Climates for Indigenous Academics. The conference committee has provided six questions to help shape the nature and scope of the panel discussion. The questions for consideration include:

1. How might one balance the cultural demands from indigenous scholars' host communities with institutional demands from the dominant academic culture?
2. How do indigenous scholars maintain their own sense of community within their host culture while working for mainstream academic institutions?
3. How does privilege work into establishing a viable research climate in "the academy"?
4. What is your concept/notion of reciprocity in doing research? What notion should we strive for as academics?
5. As an academic, how do you manage institutional positioning of yourself as "the other"?
6. How have things changed for indigenous scholars in academia since, roughly, the new millennium?

Keynote Panel Speakers:

Rogelia Pe-Pua, The University of New South Wales, Head of School, School of Social Sciences and International Studies

Ahukaramū Charles Royal, Professor of Indigenous Development, University of Auckland

Anoop Nayak, Professor in Social and Cultural Geography, University of Newcastle

Ruth Behar, Professor of Anthropology and Women's Studies, University of Michigan.

Each speaker has been allocated 15-20 minutes to deliberate, lament, and share their ideas, experiences or perspectives on the following six questions. After which time, we would like to open the floor for a couple of minutes for questions.

To conclude, Associate Professor Linda Nikora (University of Waikato and co-founder of the Maori and Psychology Research Centre in the Faculty of Social Sciences) will kindly offer some closing remarks

Sue Adams, Massey University, and Jenny Carryer, Massey University

PRACTICE AND ADVOCACY

Oral, 20 minutes

Nurse to nurse practitioner (NP): Institutional ethnography as an emerging approach to sociological inquiry for the NZ health context

Institutional ethnography (IE) is an approach to sociological inquiry developed by Canadian sociologist and feminist Dorothy E. Smith over the past two decades. The work of institutions and the texts they produce coordinate people's activities in the everyday world. The research begins from the local situation, identifying and exploring texts and discourses that enter into this local situation shaping the routine daily work and activities of individuals.

Despite the strong evidence of the need for nurse practitioners (NPs) there has been no consistent or clear support for nurses who aspire to become NPs. This need is particularly well identified in rural primary health care where access to health is often poor and health inequalities unacceptably high. The journey these individual nurses have to go through to become NPs is lengthy, complex and fraught with challenges. They are faced with conflicting voices from a range of institutions and organisations in NZ.

Discovering institutional ethnography to investigate this problem was liberating. With roots in feminism, Foucault and language theorists, this approach enables the exploration of the ruling relations using a process of graphical mapping. With this knowledge of how a nurse's journey is coordinated by the work and texts of institutions, there is the opportunity to better facilitate and improve this process for such nurses to become NPs.

This presentation will introduce institutional ethnography, show how graphical mapping is being used to explore data, and discuss its potential use for health and nursing research in NZ.

Sue Adams is a senior lecturer at Massey University and doctoral student. Sue is a nurse who has worked in the health sector, both in NZ and in the UK, in leadership and service development positions in primary health care. She lectures undergraduate and postgraduate nurses.

Jenny Carryer is a professor in the School of Health & Social Services at Massey University. Jenny has published widely, particularly regarding the contribution of nursing to primary health care and the development of the nurse practitioner role, both here and in Australia. She lectures on the Master of Nursing programme, and supervises doctoral programmes. Additionally Jenny is the executive director of the College of Nurses Aotearoa (NZ).

Caroline Allbon, University of Waikato

EMERGING METHODS

Oral, 20 minutes

“On being and becoming reflexive: Autoethnography as mode of reflexive practice in field work”...

Autoethnography is means to enhance the representational uniqueness and reflexivity in qualitative research (Ellis 2004). The use of an autoethnographic framework contributes to work on embodiment and experience supporting the development of self-reflexive praxis of human action. I use a personal story capturing my experiences of living and working with chronic illness to illustrate how stories, specifically the ante-narrative as developed by Boje (2001), can provide access to bodily knowledge and a glimpse into what Van Maanen (1988), calls the ethnographers own taken for granted understandings of social world under scrutiny. The method allows for a focus on life experiences as the center of interest depicting the difficulties and challenges of living and working with chronic illness.

Through a focus on my bodily experiences as a nurse, mother, educator, and researcher living with Multiple Sclerosis (MS), I examine the relationship between embodiment and the experience of self, body, and work as mutual organisational relationships. My stories become the data that are the autoethnographic accounts. In the writing process critical reflection on narrative and review through an autoethnographic lens, reflexively shape analysis of social and cultural practices of my being and becoming- in -the –world -with MS.

By offering a way to learn and respond to change through the very process of inquiry, I contribute to expanding the domain of the narrative paradigm beyond that which is normally found in the literature relevant to sociology, ethnography, organisational studies, and critical management studies.

Key words: Ethnography, Storytelling, Narratives, Autoethnography, Multiple Sclerosis, Ante-narrative, Human action, Self- reflexive inquiry,

Caroline is a registered nurse with a clinical background in acute medical and surgical nursing and has worked in both the public, private hospital sectors and in community health settings. Diagnosed with MS in 1998, Caroline continues to work part-time. Her special interest in education includes women's health; disability studies, research and has a keen interest in health policy, community work, and family related hobbies. Caroline is also an elected committee member for the MS Waikato Trust Board and SPAN Trust Board based here in Hamilton.

Currently Caroline is engaged with full time PhD study, Waikato Management School, The University of Waikato, Hamilton, her thesis topic “The Being in some body”... examines the relationship between the experience of self, body, and work as mutual organisational relationships, by focusing on the Author's bodily experiences as a nurse, mother, educator and researcher living with Multiple Sclerosis (MS). Autoethnography is the chosen methodology. The use of an autoethnographic framework contributes to work on embodiment and experience supporting the development of a self-reflexive praxis of human action. The practical implications of this inquiry is that it is intended to support the development of organisational learning activities, whereby qualitative researchers, particularly those undertaking autoethnographic studies, can seek to enhance the reflexivity of their own work, and for managing the dynamic balance between stability and change as being central to individual wellness. It is my hope that narrative stories used in this thesis will enhance the ways nurse's, caregivers and practitioners care for people with MS and their families, by gently extending the boundaries of understanding how to learn and respond as ways of inquiry.

Dr Linda Ashley, PHD

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Dancing with cultural difference: Transformations and pluralism in dance education

This paper presents some of the methodology and findings from an ethnographic inquiry that investigated the challenges of including culturally diverse dances in formal educational settings. Questions arose surrounding the implementation of social justice for traditional dances and dancers in education in the face of what has been, up until relatively recently, an emphasis on western creative dance and intercultural fusion.

The voices of indigenous dance specialists and some dance teachers working in New Zealand, Aotearoa, as gathered in the inquiry, are presented in this paper. A range of related, interdisciplinary literature is synthesised with these voices, to discuss: What can transformational education entail when part of culturally inclusive dance education in the New Zealand curriculum framework? This question is timely in terms of building a profile for dance education which can respond to present day socio-economic conditions, increasing migrant diasporas and pluralist values. Values that may, as Hitchens (2011) argues, appear as moderate but can be profoundly revolutionary. Notions of transformation are explored in relation to pedagogical theory, teaching strategies and infrastructure that can support traditional dancers to teach their dances in ways that respond to the ideology of formal, western education. The tricky issues of avoiding acculturation and marginalisation of traditional dances, dancers and their own indigenous pedagogies are examined in search of ethical and sustainable dance education.

References

Hitchens, C. (2011). *Arguably*. Sydney, Australia: Allen & Unwin.

Postscript: This paper is based on doctoral inquiry as completed in 2009 at the University of Auckland, and the presenter's new book "Dancing with difference: culturally diverse dances in education"(2012. Netherlands: Sense Publishers).

Dr Linda Ashley (PHD)

EMERGING METHODS

Performance

THE YOUTHANASIA OF DANCE: Linda and Dolly's research diaries.

The term 'Youthanasia' (© Dr Linda Ashley 2004) encapsulates the topic of this presentation in which the identity of the ageing dancer working in a youth-driven art form is explored. In a danced monologue, extracts from an auto-ethnographic reflexive inquiry, in which the theatrical and the scholarly meet, are presented. Reflective diaries and memos started in 2004 are shaped into mini-narratives, drawing attention to pertinent personal and public beliefs, desires, fears and intentions as, "both a mode of thought and an expression of a culture's world view" (Bruner, 1996, xiv).

The style is simultaneously playful and scholarly, examining notions of ageing dancers as found in dance history, personal experience and diverse academic sources. In dealing with perspectives of identity, for example, I draw on some poststructuralist underpinnings from Foucault, Gramsci and Derrida. Script and dance movement performed simultaneously blend theory with practice, mirroring a life in dance over many years. Reflections on the challenges of dancing, researching, administrating, choreographing, teaching and writing as simultaneous work activities in the dance life of 'Dolly' (Linda's alter ego), form an ethnographic raft of stories and snapshot "slices of social life" (Charmaz, 2003, p. 270).

References

Bruner, J.S. (1996). *The culture of education*. Cambridge, MA: Harvard University Press.
Charmaz, K. (2003). Grounded theory: Objectivist and constructivist methods. In N. K. Denzin & Y. S. Lincoln (Eds.), *Strategies of qualitative inquiry* (2nd ed.) (pp. 249–91). Thousand Oaks, CA: Sage.

*Dr Linda Ashley (PhD University of Auckland; M.A. University of London; B.Ed. (Hons) University of Liverpool). Recently retired from the post of Senior Dance Lecturer and Research Leader for dance at Auckland University of Technology, New Zealand, Linda has over thirty years of academic, choreographic, teaching and performing experience in dance. Linda has been writing about dance since 1996. Her most recent book, *Dancing with difference: Culturally diverse dances in education*, is based on her doctorate research. *Essential Guide to Dance* went into a third edition in 2008, and is used in dance departments worldwide. *Dance Theory & Practice for Teachers: Physical and performing skills*, was published in New Zealand in 2005 and went into a UK edition in 2009. *Dance Sense* is in second edition. <http://www.lindaashleyphd.com>*

Deborah Balmer, University of Waikato

PRACTICE AND ADVOCACY

Oral 20 minutes

Peopling written texts: Cardiovascular patients in hospital

Written texts can be windows on social practice. The way in which text comes to mean is through an interaction between the way the text is created or produced, the instantiation of the text, the way it is mediated, and the contexts in which it is used. Swales (1998) coined the phrase textography to describe the exploration of these surrounding social practices and to account for the ways text is 'situated' in the 'local, institutional context' of a small University building. Swales considered his study was "something more than disembodied textual or discourse analysis, but something less than a full ethnographic account."

Swales' textography situated texts within the "textual careers of their authors." He stopped short of exploring the peopling of the text. What were the social practices surrounding text mediation and reception? Who interacted with the text, and what were their relationships? This paper will explore a peopled textography in light of my study into cardiovascular text use in a hospital context. It will include hospital personnel, patients, others who figured in the patients' lives, and the researcher. The texts will include instructional texts for cardiovascular procedures as well as informational texts on different cardiovascular conditions. Developing themes around the peopling of written texts for cardiovascular patients will be highlighted.

Deborah's background is in adult English language and literacy teaching both in New Zealand and abroad. She is part way through her PhD with the Faculty of Education, University of Waikato

Dr Karen Barbour, University of Waikato

EMERGING METHODS

Creative, 60 minutes

Places we call home: Ethnographic research and contemporary dance performance

In this performance and subsequent discussion, I demonstrate an approach to weaving ethnographic and narrative research together with contemporary dance choreography. Undertaking feminist research into solo choreographic practices and Autoethnography, I have developed specific creative practice research methods and diverse representational forms for sharing embodied knowledge (Barbour, 2010, 2011, 2012). In doing so I draw on the substantial bodies of literature in performance ethnography and Autoethnography, performance studies and feminist choreographic practices and cross-disciplinary research on sense of place.

In this particular performance I work with dancers to expand these creative practice research methods through choreographing a group dance work in which we delve into our sensory experiences of the places we call home. In doing so, we engage with issues of reflexivity, cultural and personal identity, empowerment and belonging, as Pākehā women in Aotearoa. The focus of the performance work is equally artistic and ethnographic, aiming to claim a space for women artists to speak back to the Academy through their embodiment. The intention of this discussion that follows the performance is to acknowledge and unpack creative practice methodology and to engage in discussion of representational choices informing this work.

*Karen Nicole Barbour is a senior lecturer in dance and choreography at the University of Waikato. She is committed to fostering qualitative dance research, specifically in choreographic practice, contemporary dance, improvisation, site-specific dance, and digital dance. She has recently published *Dancing across the page: Narrative and embodied ways of knowing* (2011). Her current research interests lie in collaborative artistic research, feminist choreographic practices, and narrative writing practices to express lived experiences.*

Shanee Barraclough, University of Canterbury
PHD ESSAY AWARD WINNER

EMERGING METHODS

Oral, 20 minutes

Migrating identities – an autoethnographic study of in-between spaces

In this paper I present autoethnographic writings (reflective and expressive) using writing as inquiry to explore my own experience of migration of professional identity, from psychologist/counsellor to lecturer/qualitative researcher. Writing as a method of inquiry and autoethnography both seek to disrupt the discourse of work selves as separate from personal selves and are useful tools for praxis-oriented research. The intention in this paper is to examine the space between old and new constructions of selves, and to explore what it means to create, rather than uncover or reveal, a new professional self or identity. Value is given to exploring the complexities and multiplicities that exist in this in-between space. Guiding these explorations is the intent to integrate and construct interconnections between these selves, particularly at points of difference and discomfort, as a way of deconstructing the binary of 'one self or the other'. The post-modern process of writing as inquiry, or writing to find things out, is presented as both a useful methodology in examining this migration of professional identity and as a useful process for undertaking the integration of professional selves. In this sense, writing as inquiry leads me to places not already known, and gives per(form)ance to the complex and multiple possibilities that exist to give rise to new selves. Lastly, the usefulness of autoethnographic writing as a pre-cursor to participant-observation is considered.

I have worked as an educational psychologist/counsellor/family therapist for the last 17 years, in education and in the voluntary sector in New Zealand and the UK, as well as more recently in private practice in Christchurch. I have also been part of the counselling programme staff at the University of Canterbury for the past 4 years where I have recently taken up a position as lecturer. As well as being a parent to two young children I am also undertaking a PhD exploring how counsellors construct their professional identity.

Ruth Behar, University of Michigan

KEYNOTE PRESENTATION

Ethnographic Writing in the Age of Facebook

With the heightened awareness of the literary engagements that inform the making of ethnographic texts, it is no longer necessary to ask permission to cross the border between academic and creative writing. This fluidity encourages ethnographers to write imaginatively and pay closer attention to language, style, images, and emotional experiences, which is all to the good in helping to build a corpus of texts that render lives in all their fullness and depth. But a new quandary has arisen—how far can we go in our writing? What are the limits? Most crucially, with the erasure of distance brought about by increased global travel and the speed of Internet connectivity, who do we write for now? What methods need to be devised for ethnographic writing in the age of Facebook? I will attempt to address these questions by reflecting on the methods found in classical and contemporary ethnographies, as well as by discussing my struggles to tell stories that mirror the way we travel, communicate, and live now.

Ruth Behar was born in Havana, Cuba, and grew up in New York. She is the Victor Haim Perera Collegiate Professor of Anthropology at the University of Michigan, USA. Among her honors, she is the recipient of a MacArthur "genius" Award, a John Simon Guggenheim Fellowship, and a Distinguished Alumna Award from Wesleyan University. Ruth has worked as an ethnographer in Spain, Mexico, and Cuba, and become well known for her humanistic approach to the understanding of identity, immigration, travel, and the search for home in our global era. Her books include The Presence of the Past in a Spanish Village; Translated Woman: Crossing the Border with Esperanza's Story; The Vulnerable Observer: Anthropology That Breaks Your Heart ; and An Island Called Home: Returning to Jewish Cuba . She is the co-editor of Women Writing Culture, a central text in debates about the literary turn in anthropology. Seeking to create a forum for dialogue between island and diaspora Cubans, she edited Bridges to Cuba/Puentes a Cuba, and co-edited The Portable Island: Cubans at Home in the World. Her documentary film, Adios Kerida/Goodbye Dear Love: A Cuban Sephardic Journey has been shown in festivals around the world. As much a provocative scholar as a creative writer, Ruth is also known for her essays, poetry, and fiction. Her literary work can be found in King David's Harp: Autobiographical Essays by Jewish Latin American Writers; Telling Stories: An Anthology for Writers; Burnt Sugar/Caña Quemada: Contemporary Cuban Poetry in English and Spanish; and The Norton Anthology of Latino Literature. Her latest book, "Traveling Heavy: A Memoir in between Journeys," will be published by Duke University Press in spring, 2013. For further information on Ruth's work, please visit her website (www.ruthbehar.com).

Mere Berryman and Therese Ford, University of Waikato

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Connecting Māori Whānau and Communities with Schools

Throughout the past twenty years the Ministry of Education in New Zealand has developed a range of policies in an effort to encourage the development of partnerships between schools and Māori whānau and communities. This drive to connect schools with Māori has been informed by extensive research that indicates that partnerships between schools and whānau have the potential to considerably improve learning outcomes for students. However, despite the policy which details what schools need to do, and the research which indicates why connections with Māori whānau are important, what is not currently obvious in both of these forums is a Māori perspective of how these partnerships might be achieved.

This paper investigates the practices that have been implemented by schools to develop partnerships with their mana whenua (tribal guardians of the land upon which the school stands) and their Māori whānau. It specifically focuses on how the leaders in these schools seek to collaborate with the families of their Māori students. This stance together with the perspectives of Māori parents and whānau are used to describe how such connections have or have not facilitated Māori student achievement 'as Māori' and enhanced the potential for positive change in these communities.

Dr Mere Berryman

Indigenous affiliations - Tuhoe

Dr Berryman is a Senior Research Fellow at University of Waikato and the director of professional development on the Te Kotahitanga and He Kakano research and professional development projects. This position allows her to continue to build on twenty years of research, working as part of a research whānau to develop and trial programmes aimed at supporting educators to work more.

Ms Therese Ford

Indigenous affiliations – Ngai Takoto

Therese works within the Te Kotahitanga research and professional development project as a professional development specialist. In this role she is working to support leadership in Te Kotahitanga schools develop their capacity to collaborate with Māori whānau and communities. Her PhD research also investigates how both mainstream and kaupapa Māori schools develop partnerships with their Māori whānau and communities.

John Birnie, University of Otago

EMERGING METHODS

Oral, 20 minutes

A study of beginner/intermediate adult Māori language learners interacting online using Facebook and Skype

This project examines the benefits and implications of online interaction for beginner/intermediate adult learners of te reo Māori. The five-week project involved eight adult learners interacting in Māori on Facebook and Skype, with weekly topics and support and guidance provided by the researcher/facilitator. The project's benefits included the opportunity to practice the language, enjoyment of Facebook interaction, linguistic extension through interaction, and the provision of a community for isolated learners. Most participants who used Skype enjoyed the calls, though some calls would have benefited from being shorter and more structured. Two participants found Skype calls, or the prospect of them, stressful. Findings suggest that linguistic and technical support, along with close monitoring and careful grouping of participants, could add significantly to the benefits of online interaction. The study also suggests other factors that may assist in teaching the Māori language to adult students.

Dr Rosanne Black, Poverty Action Waikato

PRACTICE AND ADVOCACY

Oral, 20 minutes

Recognising Pākehā and living in a cultural world

The suggestion that all people are cultural and live in cultural worlds acts to challenge members of culturally dominant groups as they tend to see their way of life as normal rather than cultural. This paper explores ways in which culture is recognised, produced and enacted through relationships and interactions in the broader structures of New Zealand society. A group of Pākehā ('white' European/British colonial settler) peoples in Aotearoa New Zealand have come to recognise themselves as cultural. With a particular focus on the intercultural relationships between Māori, the indigenous peoples of Aotearoa, and Pākehā, I will discuss the situations and processes, that stimulated this group to start thinking of themselves as cultural; about what it means to have a cultural identity; and what they recognised as markers of their culture.

Rosanne is a Pakeha, community trained and registered psychologist, with a broad interest in issues of social justice, and a particular interest in intercultural relations and cultural recognition for members of dominant groups. She is currently working in a research project looking at issues of poverty in the Waikato region.

Dr Rosanne Black and Anna Cox, Poverty Action Waikato

PRACTICE AND ADVOCACY

Oral, 20 minutes

Poverties of Food and Shelter in the Waikato

Adequate food and shelter, the most basic human needs, are being compromised through the impacts of the increasingly unequal distribution of wealth in New Zealand society. As with other regions in Aotearoa, many people in the Waikato are experiencing increased food and living costs, an ongoing lack of affordable housing, and limited work and employment opportunities. For example, in the Waikato the cost of food is rising faster than the median income and an increasing number of people are turning to foodbanks to meet their food needs. Using statistics and stories from their action and advocacy based research, Anna and Rose will outline some of the issues related to food and housing affordability in the Waikato. Opportunities for engagement and social action with food and housing affordability will be explored.

Rose is a Pakeha, community trained and registered psychologist, with a broad interest in issues of social justice, and a particular interest in intercultural relations and cultural recognition for members of dominant groups. She is currently working in a research project looking at issues of poverty in the Waikato region.

Anna is a Pakeha PhD candidate at the University of Waikato, with a passion for examining issues of social justice and advocating for social change. She is exploring values and relationships involved in community gardening in her PhD study, and alongside that is currently working in a research project looking at issues of poverty in the Waikato region.

Stella Black and Katey Thom, University of Auckland

EMERGING METHODS

Oral, 20 minutes

Observing the work of the watchdogs of mental health services

New Zealand's mental health legislation provides several safeguards that are intended to protect and promote the rights of people subject to compulsory psychiatric treatment. Exactly how these safeguards work in practice and whether or not they meet their intended functions has received little empirical attention. In this presentation we will discuss the development of a project that aimed to closely follow the work of lawyers who act as 'district inspectors' – a job that requires them to provide legal advice and advocacy for those detained, as well as ensure all procedures for compulsory psychiatric treatment have been followed by mental health services. Drawing on feedback from the participants in the study, we will describe our use of in-depth interviews, the collection of audio-diaries and the shadowing of lawyers and how these methods helped or hindered our project. This will be followed by a brief report of the findings paying close attention to the practices of district inspectors and their attempts to safeguard the rights of people receiving compulsory treatment.

Stella Black (BA/LLB) is a Māori researcher, Ngai Tūhoe. She currently works for the School of Nursing. Her main focus is in working with Māori whānau, communities and services to provide research outcomes that will lead to effect changes. She is currently working on a number of projects including looking at: the role of the District Inspector, the decision-making of the Mental Health Review Tribunal.

Katey works in the Centre for Mental health as a Research Fellow and is also Research Manager for the School of Nursing. Her current work has a strong focus on social justice issues in mental health and she is currently leading two projects focused on the role of district inspectors (funded by the Law Foundation) and the decision making of the Mental Health Review Tribunal in New Zealand (funded by The University of Auckland Faculty Research Development Fund). Katey completed her PhD in 2010 that focused on the role of forensic psychiatrists when acting as expert witness in criminal trials, with a specific focus on trials involving the defence of insanity. With a background in sociology, she has a keen interest in socio-legal studies in relation to expert evidence, mental health law and criminal law.

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Annette Blum, OCAD University, Toronto, Ontario, Canada

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Traje as Resistance and Political Challenge: issues of contemporary ethnography in researching Maya traditional dress and textile design in Guatemala.

. . . [W]earing our . . . traje is not just a matter of standing up for our cultural rights. Since 1997, in post-war Guatemala, it has become a political challenge: that of breaking the various ideological, legal, colonial, and contemporary racist structures that exist in all spheres of the Guatemalan State.

Velasquez Nimatuj 2003: 158

Years of military dictatorship and violence against the indigenous people of Guatemala have generated not only social upheaval and fear, but Guatemalan society now reveals enormous differences on both the material level as well as in ways of thinking and dealing with the past—an upheaval which is embodied in choices relating to contemporary Maya traditional dress, or traje. This paper outlines some of the complexities and challenges faced by ethnographers in researching Maya traditional dress and textile design in Guatemala.

As it became increasingly dangerous to wear dress identifying the wearer as belonging to a particular region, some chose to abandon traje in favour of western clothing; others chose to wear a combination of garments from a variety of regions. In addressing traditional clothing worn by Maya women today, ethnographers have identified this phenomenon as a “countermovement” (Holsbeke 2003: 43) whereby women with a deep knowledge of and respect for Maya culture have “turned traditional clothing into a political weapon, a silent but therefore no less powerful form of resistance” (ibid.).

While it is acknowledged by researchers that Maya textiles and indigenous clothing carry cultural symbolism embodying centuries of history, and that changes can be seen as a reaction to past and present repression and violence—as resistance and political challenge—others stress the need to reference these same textiles within the framework of a “history of racial, cultural, social and economic exclusion” (7) endured by the Maya of Guatemala for almost 500 years.

Annette Blum, MA, BFA, RGD, is an Associate Professor at OCAD University in Toronto. She obtained her Master's degree in Interdisciplinary Studies from York University, Toronto, her Fine Arts degree at the University of the Witwatersrand in Johannesburg, South Africa, and studied graphic design at both OCAD University and the Salzburg Academy of Fine Arts in Austria. With her background in and passion for both the fine arts as well as graphic design, her research interests have involved the convergence of traditional and new media, focusing on the relationship between society, culture and design. She is currently pursuing research into women's visual culture in Guatemala, and the use of art and design for empowerment of rural women in post-apartheid South Africa and in Guatemala.

Dr Debbie Bright, Higher Education consultant/ tutor (dance with disabled, Human Development)

SOCIAL JUSTICE AND TRANSFORMATION

Creative, 20 minutes

Dancing in the footsteps of our ancestors

I am a feminist researcher informed and strongly influenced by participatory and Indigenous Peoples' worldviews. As a dancer and researcher immersed in her time and culture, I ask the question "How do the lives of those who have come before, whether my own ancestors or those of others, impact on how I act, how I dance, and what I can learn, as a visitor in another land?"

In May 2012 I travelled to Israel and Palestine as a member of a group of women and men from a range of cultures, ethnicities and arts understandings from various parts of the world. Interwoven with our being in modern day Israel and Palestine and dancing in others' footsteps was our intentional connectedness with our own nations and with the current wider world.

In this oral and danced presentation, I bring findings based on my research before, during, and after this event and on my observation and sensing of the attitudes and understandings of both those in my team and those in whose lands we danced. I pay particular attention to dance and the role it might play in this unique context. Therefore, my findings are presented through the eyes of dance, in the form of dance, image narrative and dance-talk.

PhD (2010) entitled "Exploring female art-making through reflective practice: a multi-dimensional cultural, spiritual and embodied experience". PhD and subsequent research undertaken as a feminist researcher informed and influenced by participatory and Indigenous Peoples' worldviews. Since completing PhD at the University of Waikato I have undertaken a variety of tasks including research (papers and conference presentations), teaching in adult education, University dance programmes, sport and leisure and human development, and dance for disabled children, and curriculum design in higher education contexts.

Dr Charis Brown, University of Auckland

EMERGING METHODS

Oral, 20 minutes

Participant power and control in the research process: Using video diaries in the field.

Asking people to reveal deep insights can be a daunting task. This is despite the subject of inquiry or the method/s that we choose to employ.

In a study exploring the consumption experiences of Pacific Island migrants to New Zealand, video diaries provided participants with the majority share of control and power in their own representation. Extracting memories, personal experiences, and private moments was at the sole discretion of the participant. This afforded participants the opportunity to develop their own directorship in their life story.

While the researcher learned that experiences are never recalled in linear progression, the participants within the study explored the unwritten boundaries of a visual medium. Rather than participants feeling vulnerable and exposed, many reflected on their own personal growth; having extended researcher interest in their life provided time for deep introspection. Some felt this aided fresh perspectives that enabled insight into both historical, but also contemporary issues in their lives, including: greater understanding of their childhood, improvements in relationships, and changes in dependency habits.

This presentation will: 1. Describe the video diary method developed for this study; and, 2. Identify and illustrate participant power and control in representation.

Dr Charis Brown is currently the project manager of the Midlands Prostate Cancer study. She works in both a managerial and research capacity on the project that aims to improve the cancer treatment pathway by increasing understanding of the costs and complications of living with prostate cancer in New Zealand. Prior to this Charis worked at the Ministry of Pacific Island Affairs where she focused on research in areas of greatest concern for the minority group: education, employment and youth. Dr Brown refined her use of video diaries through her PhD and incorporates visual methods where this provides insight.

Dr Toni Bruce, University of Auckland

EMERGING METHODS

Oral, 20 minutes

Playing with 'data': Creativity, writing and interpretation

As Laurel Richardson has long argued, writing is far more than a “mopping-up” activity in the research process. Like Richardson, “I write because I want to find something out. I write in order to learn something that I did not know before I wrote it” (Richardson, 2003, p. 501). In this presentation, I discuss the effects and outcomes of my own practice of conceptualising writing as the central method of interpretation. The discussion is built around the concrete products of ‘playing’ with data from a specific ethnographic project. I discuss the layers of meaning and interpretive insights that emerged from writing my emerging understandings in a range of formats, including online opinion pieces, news releases, research reports for participants and sections of a novel. Through conceptualising writing as “a method of inquiry” (Richardson, 2003, p. 499), in which play and experimentation are key elements, I find myself making connections and blending disparate concepts “that are normally filed away in different” parts of the brain (see Macfie, 2012, p. 30). I conclude that writing differently creates space for ‘aha’ insights or eureka moments that are the most satisfying aspects of doing research.

Toni Bruce is associate professor in the Faculty of Education at the University of Auckland. Her research focuses on the intersection of dominant discourses and marginalisation, with particular focus on media practices and products.

James Burford, Auckland University
PHD ESSAY AWARD WINNER

Oral, 20 minutes

Induction Day: An ethnographic fiction about doctoral affect and embodiment.

Building on the work of Carl Leggo (2006) Eva Bendix-Petersen (2008, 2009), Ronald Pelias (2004) and Andrew Sparkes (2007), this paper offers an insight into the embodied/affective experiences of subjects within the neoliberalised University. In this paper I seek to evoke the emotional texture of life for one doctoral student at a University in Aotearoa-New Zealand. The paper is an ethnographic fiction, it reveals (and conceals) layers of fact and artifice. To produce this paper I have drawn on a queer archive including: comic strips; online rants; gossip; overheard conversations; nightmares and fantasies. Rather than confront the methodological issues that arise in the sharing of this story, I invoke the spirit of Sparkes (2007): the story simply asks for your consideration.

Melissa Carey, University of Queensland

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Learning from Ancestors: autoethnographic methodology and cultural learning

Kaumātua (Elders) have an important role in Māori society in teaching and nurturing the young (Higgins & Meredith, 2011). When people are removed from the experience of learning from their ancestors it may impact on their position and place within society. That is, people with Māori heritage may benefit from a reconnection with the cultural practices and wisdom of their ancestors. This research presents a personal discovery of culture through the exploration of my ancestors' lived experience. The research follows the journey of discovery as I, the researcher explore a new cultural identity. This is achieved through the use of autoethnography that enables the researcher's experience to be communicated throughout the research process (Conquergood, 1991; Ellis & Bochner, 1996; Richardson, 1992; Spry, 2001). It is hoped that such studies of the relationship between the personal, social, cultural and historical aspects of New Zealand and Australian society can contribute to the kinds of new knowledge from which contemporary social science theory can arise (Laslett, 1999). Of particular interest to this research is the female experience as this research will provide a greater insight into the lives of Māori women prior to, and during colonisation. This historical understanding is made relevant to the contemporary context through the researcher's personal account of cultural learning gained through the exploration of Kaumātua stories

Melissa Carey is a registered nurse who has been working in Tertiary education for the last six years. Melissa is currently employed at the University of Queensland as a Program Director for the Master of Nursing Studies (Graduate Entry Program). Previously Melissa has worked on the Kiribati Australia Nursing Initiative during which she completed an Ethnographic study on the I-Kiribati student experience of studying in Australia. During this research process Melissa learned of her Māori ancestor, this discovery has influenced Melissa to undertake her PhD study using an autoethnographic approach to explore the notion of learning the ancestral culture, position and place within history to develop a cultural identity.

Ms Jennifer Carter, SCU, NSW, Australia

PRACTICE AND ADVOCACY

Oral, 20 minutes

When the carer requires care: the impact of dementia on the mother / daughter relationship: an autoethnographic approach

A strong mother daughter relationship can be the strength that holds families together. However, when this relationship is challenged by internal and external stressors there is a shift in responsibility and interaction. This research explores the transformation of a mother daughter relationship during the challenges faced in a decline of mental and physical health caused by the process of dementia. An autoethnographic approach will be used to show this journey and transforming relationship. This paper will explore the self-narrative within the social context of the family hierarchy. It will further provide a greater insight within the family structure and identify that which lies hidden under a veil of emotions. Exploring the inner emotions through story and images will give voice to the unwitnessed and unheard.

According to Bochner and Ellis (2006) Autoethnography works by using the elements of good story telling and reflecting on the writing process through drama, characters, story and plot. There can be no greater story in life than the transformation a person has to make from the role of carer to that of being cared for and visa versa. Images carry powerful messages of hidden conflicts that contribute to the story telling process. This ethnographic study includes the voice of the elder in the research process, it includes the emotive narrative or person centered responses gaining insight into a hidden world. Key themes related to the dementia experience are further explored in this study

Shemana Cassim, Prof Darrin Hodgetts, Dr Otilie Stolte, University of Waikato

PRACTICE AND ADVOCACY

Oral, 20 minutes

Re-membering those Lost: The Role of Monuments in Narrative Repair

Experiences of loss and grief following a natural disaster can disrupt individual lives and shared narratives that bond a community. Such events require communities to rework their shared stories to transform tragedies into a series of interlocking narrative like episodes that constitute part of a shared history. Narrative reconstruction does not cure what ails a community following a disaster; instead it enables people to cope and to live in the aftermath.

This presentation explores the significance of monuments and other symbolic objects to processes of narrative repair and re-membering in the Sri Lankan community of Hikkaduwa, which was greatly affected by the 2004 Indian Ocean Tsunami. We draw on ethnographic fieldwork with community members directly affected by the disaster in Hikkaduwa, and present visual material capturing objects and places of significance to these participants. Attention is given to their experiences of events and efforts to cope, in part, through interactions with monuments and other objects erected throughout the island community that constitute sites for remembrance and commemorate people lost. The presentation offers new insights into relationships between monuments that were built following the tsunami in the construction of spaces for remembrance, and the restoration of community narratives.

Shemana Cassim is a postgraduate student at the University of Waikato, currently completing her Master's in Community Psychology. Prior to this, she studied in Australia, where she completed her Bachelor of Science at the University of Melbourne.

Her research focuses on the aftermath of the Indian Ocean Tsunami, which will constitute her Master's thesis. She will be examining how monuments and other material objects facilitate processes of narrative repair following such a tragedy, which can lead to a disruption in the continuous flow of communal life narratives. Shemana studies the significance of material objects to processes of 're-membering' and narrative repair in this context. Being Sri Lankan herself, she focuses particularly on communities in Sri Lanka, who were affected by the tsunami.

Dr Jayne Caudwell, University of Brighton

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

The pleasures of mundane motion

In this autoethnography, I focus on outdoor long distance running as well as sustained rowing on an indoor gym machine to explore the dis/pleasures of monotonous bodily motion. I draw on academic literatures as well as fictions of running to help explain the often fleeting and ambiguous pleasures associated with sustained and repetitive physical activity. In previous accounts of long distance running, pleasure is frequently, and strongly, associated with achievement. In this paper I offer analysis of transient pleasures that are set against an embodied sensuality and an emotional landscape (and not achievement). In the end, I seek to connect solitary and monotonous embodiments of enduring physical activity with a broader humanity and patterns of human experience.

Jayne Caudwell works at the University of Brighton, she is programme leader for Sport and Leisure Cultures. Her research tends to focus on genders and sexualities and she is written on sports such as football, boxing and rowing.

Sue Cheesman, University of Waikato

EMERGING METHODS

Creative, 30 minutes

Interject, Disrupt Vanish Re-envisioned

This multi-modal performance presentation aims to reframe a complex picture of web like connections around several site-specific choreographies. These have been composed and performed at the University of Waikato, Hamilton, New Zealand during 2009, 2011 and 2012. Spoken word, live performance, field notes on the process, and written responses to performances, video footage and photographs will be used. Unpacking my journey, as a choreographer in this process will be spliced into the body of this performance presentation further blurring boundaries. Through multiple intertextual conversations these pieces, will be re-envisioned.

Sue Cheesman is a Senior Lecturer in Dance Education in the Faculty of Education at the University of Waikato, Hamilton, New Zealand. She has worked extensively as a lecturer, animateur, educator and choreographer both internationally and in New Zealand. Her current research interests include dance education, site-specific dance and integrated dance specifically in relation to the groundbreaking Touch Compass Dance Company. Sue eats, sleeps and lives dance, with her enthusiasm and passion for it knowing no bounds.

Lise Claiborne, Sue Cornforth, Catherine Manathunga Marian Court and Dr Kathie Crocket,
University of Waikato

EMERGING METHODS

Oral, 20 minutes

Exploring Ethical Difficulties in Thesis Supervision: Reflexive Collaboration in Biographical Memory-Work

In the world of research rankings and University audits, traditional thesis supervision (dissertation advising) appears to be a straightforward business. There are, however, dangerous undercurrents that can trouble supervisory relationships between academics and their research students. Complex ethical matters can be raised for which there is no coherent institutional response. To foreground these matters, we opened a more transgressive space, designed to allow a group of doctoral supervisors to speak freely about the more disturbing aspects of advisory practices. Beginning with the premise that such disturbances make their presence felt in, and are re-membered in, our bodies, we began with a methodology informed by feminist post structural and cultural questions about embodiment: collaborative biographical memory-work (CBMW). Six experienced supervisors from three different New Zealand Universities met at a writing retreat to map memories of our first attempts at supervising to earlier memories from our childhoods. There were surprising resonances across time and across our supervisory practices and dilemmas with discourses around dutiful daughters and students. Our reflections on these early memories shed light on our joint subjectification into the supervisory domain, and the forces that continue to constrain our practices. Conflicts about authority, power and care were central in ethical dilemmas we identified and discussed. In our presentation, using a discursive, post structural lens, we re-vision supervision as a risky encounter with dangerous knowledges, taking place in confined, embodied spaces: an often lonely journey through thinking, doing and being 'a doctoral supervisor'. The discussion will raise questions about the discursive placing of theoretical moves within qualitative paradigms that are built on political explorations of experience.

Lise Bird Claiborne is an Associate Professor in the Department of Human Development & Counselling at the University of Waikato. Her research in critical developmental and educational psychology centres on difference and normalisation. She enjoys working with colleagues interested in using feminist post structural theories to explore new possibilities in qualitative research.

Sue Cornforth is a Senior Lecturer in the School of Education Policy & Implementation in the Faculty of Education at Victoria University Wellington. Her current research interests are professional ethics, supervisory practices, counsellor education and environmental responsibility.

Marian Court is a Senior Lecturer at Massey University College of Education, Palmerston North, New Zealand. She teaches, researches and supervises mainly in the field of educational leadership, with particular interests in issues of gender, culture, knowledge and power in education.

Kathie Crocket is Director of Counsellor Education at the University of Waikato, Hamilton, New Zealand. Counselling - particularly supervision, ethics, counsellor education, and school counselling - is the focus of her teaching, supervision and research.

Catherine Manathunga is an Associate Professor in the School of Education Policy & Implementation at Victoria University of Wellington. She is an historian who specialises in tertiary education. Her research interests include doctoral education, supervision pedagogies, interdisciplinarity and the history of University teaching and learning.

Gloria Clarke-Reihana, University of Waikato

EMERGING METHODS

Oral, 20 minutes

I don't belong here mum, I'm not a criminal: Sharing lived experience for the benefit of future generations.

In this presentation I discuss my autoethnographical study that resulted in a polyvocal interpretive narrative text entitled: Why do youth step out of sport and into court? A narrative-based exploration. This study was born out of the pain and confusion that I experienced after my son was arrested and subsequently imprisoned less than a year after ending his sporting career. In an effort to understand why 14 years of sports participation had not prevented my son from taking this path and to give voice to my pain on behalf of other parents in similar situations I was determined not to produce the typical traditional text, but rather a text that might "inspire and mobilize readers" (Denzin, cited in Denison & Markula, 2003, p. 17). Specifically, I will demonstrate how I wove my social, cultural and historical locations into the text; set the issues within its wider context; analysed the research participants' semi-structured interviews as narrative; and constructed collective interpretive narratives and presented them as findings. I contend that discussion, action, and change are more likely to occur when readers/the audience are moved or touched deeply and emotionally by the experiences of others. The challenge for contemporary researchers therefore, is to represent and foreground intimately lived realities, ultimately, for the benefit of future generations.

Denison, J. D., & Markula, P. (Eds.). (2003). Moving writing. New York, NY: Peter Lang.

Gloria is currently working on her doctorate proposal with her chief supervisor Dr. Clive Pope. Her Māori tribal affiliations include Waitaha/Te Arawa and Ngāti Hāmua/Rangitāne, and her family is also of Irish and Scottish descent. Gloria is a grateful recipient of a Faculty of Education Graduate Conference Travel Grant.

Nathan Collins, WINTEC, and Christine Gera, WINTEC

PRACTICE AND ADVOCACY

Oral, 20 minutes

Promoting student retention, completion and advancement: The embedding of a Learning Advisor in the School of Trades, Wintec

This presentation will describe the piloting of a Waikato Institute of Technology (Wintec) initiative that is the embedding of a Learning Advisor, from Student Learning Services (SLS), in the School of Trades classes. The goal of this initiative is to raise student completion, retention, and advancement to the next level, in courses in the School of Trades. There is a particular focus on the lower level courses.

It has been found in the School of Trades that students are reluctant to seek academic assistance, especially students enrolled in the lower level courses, and students enrolled under the Youth Guarantee Scheme. Therefore, it was decided that rather than waiting for students to approach SLS for academic literacy assistance, which is the usual procedure, SLS would embed a Learning Advisor in classes. However, there is more to this approach than a Learning Advisor just sitting in classes. This approach is centred on the Learning Advisor building relationships, with management, lecturers and students. The result of this three-tiered approach is that academically at-risk students are being identified to the Learning Advisor, and that many of these students are receiving academic assistance, not only in classes, but students are also attending one-to-one consultations with the Learning Advisor. This presentation reports on the process of relationship building with staff and students to enable the successful integration of a Learning Advisor into classes. It also reports on the strategies used by the Learning Advisor in classes to reach students who have been identified by academic staff as academically at risk.

Nathan Collins, Wintec, Hamilton

Nathan has worked as a builder in New Zealand, and has undertaken voluntary building work for Habit for Humanity and other charities, where he worked in Samoa, Fiji, Raratonga, India, and Vietnam. He began working for Wintec 6 years ago where he was employed as a Construction Tutor, for the School of Architecture Technology. At the end of last year he began working as a Learning Advisor, for Student Learning Services, Wintec, where he is specifically employed to give academic assistance to students in the School of Trades.

Christina Gera, Wintec, Hamilton

Christina has worked as an English as a Second Language teacher (in New Zealand and overseas) and as an Academic Learning Advisor in Student Learning Units. She currently works for Student Learning Services, Wintec, where her area of interest is postgraduate students. She is also undertaking a PhD (Education) with tertiary academic literacy as her subject area.

Dr Thom Conroy, Massey University

EMERGING METHODS

Creative Research, 20 minutes

Embedded on the Boundary: a Fictional Exploration of Ernst Dieffenbach's 1839 Ethnology

In 1839 Charles Darwin maintained that the difference between 'the savage and civilised Man' was like 'the difference between a wild and tame animal'. In 1842, after an eighteen month stay in New Zealand, naturalist and ethnologist Dr Ernst Dieffenbach reached a markedly different conclusion: 'I am of the opinion that man, in his desires, passions, and intellectual faculties, is the same, whatever be the colour of his skin; that mankind forms a great whole, in which the different races are the radii from a common centre'.

Based on extensive research, my unpublished historical novel *Ark of Specimens* provides an imaginative exploration of Dieffenbach's stay in New Zealand and his study of Maori. Linda Tuhiwai Smith has acknowledged that 'the pursuit of knowledge is deeply embedded in the multiple layers of imperial and colonial practices' (2), and Dieffenbach provides an example of the intricacies of this embedment. While fluent in Maori and dedicated to the equality of the European and Maori culture, Dieffenbach deceived his Maori hosts, collected skulls and *mokomokai*, and promoted the cause of colonisation.

My presentation uses fiction to investigate the cultural tensions in which the life and research of Dr Ernst Dieffenbach must be located. As a figure on the cusp of various boundaries, Ernst occupies an ethnologically significant place in New Zealand history. In spite of efforts he undertook on behalf of the New Zealand Company and cultural arrogance embedded in his research, his often-neglected ethnology outlines answers to "the native question" that anticipate contemporary practice.

Thom Conroy is a Senior Lecturer in Creative Writing at Massey University and a fiction writer whose work has appeared in various journals in the US and New Zealand, including Landfall, Sport, New England Review, Alaska Quarterly Review, and Kenyon Review. His fiction has been recognised by Best American Short Stories 2012 and won various other awards, including the Katherine Ann Porter Prize in Fiction.

Anna Cox and Maria Humphries, University of Waikato

PRACTICE AND ADVOCACY

Oral, 20 minutes

Exploring the values of our community garden action

Human values are demonstrated through everyday actions and relationships, including those involved in food production and provision. The values of neoliberal economic organization dominate the way in which food is organised and distributed throughout the world. The dominance of the values of efficiency, individualism and competition along with exploitative relationships are increasingly recognised by economists and social change advocates to contribute to the creation of both poverty and privilege (Maxton, 2011; Jackson, 2011; Žižek, 2011; Shiva, 2008; Gore, 2007). Through day-to-day consumptive activities each of us living in Aotearoa New Zealand participates in the continuation of these values and relationships, along with inequality, poverty and privilege. Values of equality and dreams of flourishing humanity and planet are compromised in the day-to-day actions of western food production, trade, exchange and consumption. In this paper we will share stories, conversations and reflections that demonstrate how community gardening can facilitate the expression of values and relationships that connect us in interdependent, equalising relationships. The pervasiveness of dominant culture along with the associated pressure to conform to dominant values will also be reviewed.

Anna is a Pakeha PhD candidate at the University of Waikato, with a passion for examining issues of social justice and advocating for social change. She is exploring values and relationships involved in community gardening in her PhD study, and alongside that is working in a research project looking at issues of poverty in the Waikato region.

Maria is an Associate Professor at Waikato University's School of Management. She is working alongside a number of PhD candidates whose commitments are to contribute to the understanding and transformation of exploitative and damaging forms of organisation.

Dr Alastair Crocket, University of Waikato

EMERGING METHODS

Oral, 20 minutes

Conversation - Text - Discourse: A recursive research design

This presentation outlines an innovative, recursive research design where five Pākehā counsellors joined together to explore the discursive context of their practice. The methodology of this research was both postcolonial and post structural. The aim of the project was to consider the discourses that produced the counselling relationships between these Pākehā counsellor participants and their clients, most of whom identified as Māori. As researcher I hoped to involve the participants in identifying and deconstructing the cultural discourses that shaped both counsellor and client identities, and the counselling relationships that they formed together.

This recursive design involved alternating face-to-face meetings and individual reflections. The research design successfully facilitated the sharing of rich stories of Pākehā identity development and of participants' hopes and fears for their cross-cultural practice. These conversations became research texts and the subsequent reflective process enabled the identification and deconstruction of discourses. This work contributes to a praxis linking postcolonial/post structural theory and counselling work.

Alastair Crocket teaches social work and counselling students at the Waikato Institute of Technology. He graduated with a Waikato EdD (Counselling) in 2011.

Dr Hamish Crocket, University of Waikato, and Kathie Crocket, Elmarie Kotzé, Paul Flanagan (University of Waikato).

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Humour, irony and associated rituals, in academia via Ultimate Frisbee: A performance ethnography in six scenes/parts

Contemporary academic life is significantly shaped by the PBRF environment. Critical theorists draw attention to production of docile bodies and the self-government of the academic self that is required to meet the demands of new right managerialism associated with neo-liberal economics. This presentation uses performance ethnography to expose truth games at work in the management of the contemporary academic self. Drawing on theorising and examples from practice within two seemingly disparate disciplines, sport and counselling, the article suggests that humour, irony and associated rituals offer an ethics and aesthetics of the self in the midst of contemporary academic life.

Hamish is a lecturer in Sport and Leisure Studies at The University of Waikato

Associate Professor Kathie Crocket teaches in the Department of Human Development and Counselling at The University of Waikato

Dr. Elmarie Kotze teaches in the Department of Human Development and Counseling at The University of Waikato.

Paul Flanagan teaches in the Department of Human Development and Counseling at The University of Waikato

Dr Kay de Vries, Victoria University of Wellington

PRACTICE AND ADVOCACY

Oral, 20 minutes

'Stranger' in the environment: observing people with advanced dementia

Conducting research that causes the researcher experience strong emotion may have considerable impact on researchers that go beyond the everyday practice of being a professional and a researcher. This presentation addresses researching in the field and addresses the responses of people with very advanced dementia during a non-participant observational study. I will discuss my emotional experiences and consequent responses to being a 'stranger' in this environment, observing people with dementia who were not in a position to understand why I was present and observing them closely but not engaging. The moral imperative and obligation to respond to the Other is deep and forces the researcher to recognise that there is always participation to some degree and she is never merely a spectator making rational choices from behind an imaginary screen on a side-line.

Experienced researcher and educator in palliative care and dementia care, particularly end of life care for people with dementia. Affiliations: Visiting Senior Research Fellow, Association for Dementia Studies, University of Worcester, UK and Associate Professor, University of Washington, Seattle, USA.

Dr Fiona Dowling, Norwegian School of Sports Sciences

EMERGING METHODS

Oral, 20 minutes

Reflecting upon new forms of representation: pushing new boundaries and being 'pushed around'

As critical pedagogues with an explicit goal of wishing to transform unjust practice in schools, we have chosen to represent research findings about the social lives of young disabled people in evocative ways, such that policy makers and practitioners alike will be moved to painstakingly grasp the other person's view (Plummer 2001). Following Richardson (1990), we have experimented with different forms of writing to enhance our own understanding of the data, as well as aiming to invite readers into the young people's partial, temporal, sometimes contradictory meanings about their social worlds. Whilst endeavoring to be 'true to life', because accepting our researcher subjectivity is not conflated with a ticket to being unfaithful to our participants' worlds, a chance to lie or to deliberately omit things which run contrary to our interpretations (Bochner and Ellis 1996), we have written ethnographic fictions (Clough 2002) and poetic transcriptions (Sparkes et al 2003), which aim to provide a dynamic framework in which disconnected data elements are linked together in an explanatory way (Polkinghorne 1995). Whilst practitioners have been positive to these new forms of representation, and young people think that they help to convey their embodied lives, professional journals demonstrate powerful resistance to such forms of 'truth'. In this paper we will reflect upon these practical-ethical researcher dilemmas, from our different positions, as an experienced and as a neophyte researcher.

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Fiona Dowling is an Associate Professor in Physical Education at the Norwegian School of Sports Sciences. She has worked with teacher education at both undergraduate and postgraduate level for many years, after teaching in schools in England and Norway. Her research interests include teacher professionalism, gender in PE and sport, and qualitative research methodology, in particular narrative inquiry.

Ellen Berg Svendby is a doctoral student at the Norwegian School of Sports Sciences. She has worked as a special education and PE teacher in schools and as an educational adviser at the National Resource Centre for Rare Disorders, Sunnaas Rehabilitation Hospital. Her doctoral research project aims to illuminate the experiences of young people with a physical disability in physical education settings. She is using new forms of representation to communicate her analyses. Affiliations: Norwegian School of Sports Sciences, Pb 4014 Ullevaal Stadion, 0806 Oslo, Norway, and TRS National Resource Centre for Rare Disorders, Sunnaas Rehabilitation Hospital, 1450 Nesoddtangen, Norway.

Lisanne Eagle, University of Surrey and Dr Kay de Vries, Senior Lecturer, Victoria University of Wellington, New Zealand and Dr Vasso Vydelingum, Senior Lecturer, University of Surrey, England

PRACTICE AND ADVOCACY

Poster

Judgment and decision-making processes on hospice admissions using the Lens model

Most hospices in England have dedicated units offering periods of in-patient care aimed at meeting a variety of end of life care needs. Such services are however finite and decisions need to be made by clinicians as to which patients to offer such provision to. Little research evidence currently exists to inform this area of clinical practice. Ethnographic methodology was used to explore factors influencing judgment and decision-making processes regarding admission to hospice.

Data collection included non-participant observation of hospice 'admissions meetings', and interviews with clinicians from the multi-professional teams involved in the process plus analysis of available organisational policy documents or guidelines.

Early analysis of the data shows significant variance in the structure of the admissions process between organisations. The decision-making that occurs is complex and multilayered. It incorporates multiple influencing factors including personal, professional and organisational considerations. Data was examined using Brunswick's lens analogy. This is effectively a visual representation of Buhler's duplicity principle, showing context as "marginal rays (additional mediating data)". This developed into the Lens Model where the marginal rays became cues (signs or symbols). Based on the principle that the organism cannot know the environment with certainty it was argued that psychologists should seek to describe the relationship between organism and environment in terms of probability. Cues were characterised as unreliable or equivocal. (e.g. a Dr presented with a patient with various symptoms and the probability of them making a correct diagnosis). Judgment and decision-making processes are presented in the form of a lens.

Ali East. Otago University

PRACTICE AND ADVOCACY

Oral, 20 minutes

Reversing the ethnographer's lens. A reflection on the challenges and possibilities of doing 'off-shore' Field Research as a Group.

In this presentation I will draw on the experiences of an ethnographic field trip to Kerala, South India undertaken by seven postgraduate students and myself in January 2012. While each student was exploring an independent research topic, we were nevertheless travelling as a group and as such were perceived as a homogeneous group whose nationality/ culture was that of 'New Zealander'.

This talk addresses questions arising - both for us and for our hosts - from our perceived 'group' identity in India. While we shared English as a common language we were, in many other ways, very different individuals culturally and generationally. Until preparing to embark on the journey we did not share an interest in one particular dance form and our religious beliefs were extremely varied. The paper will also address the efficacy of group field work in general, its extreme impact on the cohort being researched, as well as the many advantages for all concerned. Obvious questions arise regarding how such a large group might embed themselves effectively within a community, and how that group copes internally as an ad hoc community of 'foreign other' in the very different land and culture of India.

Finally, our experience caused us to question our concept of 'New Zealandness,' along with our sense of whanaungatanga, and how we might represent this in dance. As this conference suggests, ethnography is about 'advanc[ing] our understanding of the way groups and individuals interact and live their lives into being'. I am merely including ethnographers themselves as a group of individuals worthy of the same kind of attention.

Biography: Ali East (MPhEd) is a dancer, choreographer and educator at the University of Otago, New Zealand. For nearly forty years she has been developing tertiary dance curriculum and, in 1989 established New Zealand's first contemporary dance qualification. She teaches courses in choreography, somatic education and community dance. Her performance work reflects her interest in eco-political themes and in cross-disciplinary collaborative process. Current research interests include: the development of an ecologically based pedagogy for the teaching of choreography; assessment of creative process; and dance ethnography.

Kiri Edge, University of Waikato, and Associate Professor Linda Waimarie Nikora and Professor Ngahuia Te Awekotuku (University of Waikato)

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Bereavement, conflict and contest: When the personal becomes professional.

In the research cycle, researchers propose a topic, construct a research proposal, submit for ethical review and commence recruiting and interviewing participants. But when researching sensitive topics like bereavement and end of life wishes, the researcher needs to be wary of a range of issues that may arise. The Tangi Research Programme at the University of Waikato is currently investigating dying, death rituals, associated customary practice, bereavement and healing in the Māori world. Members of the Tangi Research team will present a hypothetical case drawn from discussions and experiences to illustrate some of the risks that come with this research territory. The researchers will explore a number of issues relating to a) ownership of data; b) confidentiality; c) research obligations; and d) legal and ethical positions. This paper will consider ways to negotiate professional and/or personal dilemmas faced by those who conduct or participate in bereavement-related research.

Kiri Edge is of Māori (Ngāti Maniapoto) and Pākehā (Scottish) descent and is mother to Mātai, who is four years old. Kiri is currently a PhD Candidate and is enrolled in Community Psychology Programme at the University of Waikato. Kiri's research is part of the Tangi Research Programme, collaboration between the School of Māori and Pacific Development and the Māori and Psychology Research University, University of Waikato. Kiri is also employed part time as a Research Assistant for the Tangi Research Programme. Kiri's future aspirations are focussed upon pathways that ultimately benefit Māori and grass roots communities.

Associate Professor Linda Waimarie Nikora (DPhil) is the Director of the Maori & Psychology Research University at the University of Waikato. Her areas of interest are in community, social and ethno psychology, with a specific interest in Maori people and how psychology may assist in their self-determination. Her research includes exploring Maori ways of mourning; traditional body modification; ethnic status as a stressor; Maori identity development; cultural safety and competence; Maori mental health and recovery; social and economic determinants of health; homelessness; and relational health and wellbeing

Professor Ngahuia Te Awekotuku (PhD) is a Research Associate in the School of Maori & Pacific Development at the University of Waikato. Her areas of interest are in death studies; Maori, Pacific, and indigenous heritage issues and museums; traditional body modification; performing arts; Maori and indigenous notions of gender and sexuality; and, ethics and research methods.

Dr Elke emerald and Dr Lorelie Carpenter, Griffith University

PRACTICE AND ADVOCACY

Oral, 20 minutes

Researchers and emotions – risky business

Researchers are familiar with ethics applications that endeavor to ensure the safety of our participants but only recently have we been urged to consider our own safety and wellbeing and examine the short and long terms effects on the researcher. This presentation shares with you a research journey that highlights the potential risky and emotional business of research. In this case the risk was not for the participants but for the researchers. We will share with you the risks that we encountered, sometimes naively, as we interviewed women who mother children with disability and the community workers who support these women.

Our experience led us to ask the question: What characteristics do we possess as researchers that maintain our commitment to understanding the culture in which we live even in the face of the personal impact? In exploring this question we use autoethnography informed by the work of Caroline Ellis, Deborah Reed-Danahay, Laurel Richardson and others as a starting point. Our main interest is in the personal riskiness to the researcher of engaging in research. Our concern is that too often we are tempted to overlook our own safety in the pursuit understanding.

We use our experiences to reach out to our research colleagues to support them in their exploration of how they manage the risky business of research. We discuss concepts of 'unremembering' and 'unforgetting' and the role they play in keeping us safe and yet still vulnerable to our participant's stories.

*Dr Elke emerald is a Senior Lecturer in the School of Education and Professional Studies Griffith University, Australia. She teaches in communication and research methods. Her research examines the achievement of different social categories in routine interactions. Her current work examines the politics of motherwork and the enactment of motherhood in different social sites. Her co-authored book *Stories from the Margins* examines the experience of mothering a child with ASD or ADHD. Presently Elke and colleague Dr Lorelei Carpenter are exploring the embodiment of scholarly life, most particularly its impact on individuals.*

Elke emerald formerly published as Helena Austin

Dr Lorelei Carpenter is a Senior Lecturer in the School of Education and Professional Studies Griffith University, Australia. She has worked in the area of Inclusive Education, Special Needs Education and Personal Counselling for more than twenty years. She currently teaches in the area of Inclusive Education. Lorelei's primary interest is in exploring how society defines and treats people of difference. She began researching the effect of ADHD on mothers in the mid 1990's as part of her doctoral studies and has since extended this area to include mothers of children with ASD. Her work is informed by a theoretical and methodological framework of narrative inquiry.

*Lorelei recently co-Auckland University of Technologyored a book *Motherhood in the Margins: mothering a child with ADHD or ASD (2009)* with colleague Dr elke emerald. This book employs a Narrative Inquiry approach to examine the construction of categories of motherhood, especially in the context of mothering a child with a disorder. Lorelei and elke are currently researching and co-Auckland University of Technologyoring a book that investigates researcher resilience.*

Rachael May Fabish, Victoria University of Wellington

PRACTICE AND ADVOCACY

Oral, 20 minutes

The black rainbow story – a journey in interpersonal decolonization

My research centres on the question - how can we work across difference? Or more specifically - how can Pakeha work better with Maori? This question arose in reaction to seeing Maori repeatedly marginalised in the Pakeha dominated Wellington anarchist scene, as well as my realisation that I had been naively contributing to that marginalisation. Because I wanted to find a methodology that also addressed these questions, I turned towards Kaupapa Maori research for inspiration. Attempting to align myself with Kaupapa Maori as a Pakeha PhD student, I relied on an anti-oppressive framework and created a research collective within my own community. This grassroots group was made up of five Maori anarchists/activists and two Pakeha (including myself). We called ourselves "black rainbow" and met about once a month for a year. Together we explored identity, power and relationships and how these impact on our personal lives and political involvement. When the last CEAD conference was held I we had just begun and I spoke about my attempt to overcome "Pakeha paralysis" through a research ethic of "learning to be affected". Two years on I am near the completion of my thesis and I would like to share the story of black rainbow – the discussions we had and the transformations I experienced. In this presentation I will outline what I learnt as well as reflecting on the collaborative methodology I used to facilitate that learning.

I am currently undertaking my PhD research in Anthropology, with support from Te Kawa a Maui (Maori Studies) at the Victoria University of Wellington. I'm Pakeha, descended from English and Polish settlers and was born in Taranaki in 1979. After completing a MA degree in Religious Studies at the University of Otago and working at the Otago Museum, I spent several months travelling in India with the intention of furthering my education researching on Bengali Goddesses. On returning from India, I moved to Wellington (where I currently reside) and became more active in anarchist organising. This included support work for those arrested in the October 2007 Terror Raids. It was during this time that I became aware of the problems of a Pakeha dominated activist scene working on Maori issues. This changed my focus for study towards my own community and lead to my current research into how Maori and Pakeha work together across difference. For me this is a step in a lifelong journey of decolonisation.

Fang Fang, Deakin University

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Traversing and Transcending the Boundaries of Home and Homeland: An Autoethnography of a PhD student from China

With the megatrend of increasing internationalization of higher education, the pursuit of an overseas learning experience has been gaining momentum among Chinese students. However, on account of social, cultural and economic difference between the home and host country, studying at an overseas University embraces either the chance to prosper or the challenge to perish. At the initial stage of landing at a western institution, the shockwave of conflicts, confrontations and contentions could be intense, and what a Chinese student assumes a success at last would be unwittingly turned out to be a succession of continuous learning. Traversing across borders and juggling a multitude of cultures and identities in bewilderment and confusion, there is a necessity for each international student from China to decompose cultures, heritages and habits according to a relocated home and a repositioned homeland in order to adopt unfamiliar perspectives and adapt to a totally different academic environment. Using research methodologies of autoethnography and institutional ethnography, this paper attempts to reveal the critical moments of response, reflection and renewal. The study tries to analyse the causes underpinning the melodramas of transition and transformation. The research aims to explore what gradually leads to the actualization of aspiration and achievement in a process of performance and progress. The result of the interrogation would provide policy makers, administrators, educators and international students a glimpse into the complexities of studying abroad so as to establish a better institutional platform as well as a more informed self-supporting system.

Fang Fang is a PhD student at the School of Education, Deakin University. She is an award holder of the Prime Minister's Australia Asia Endeavour Postgraduate Award. She is from Beijing, China. She has obtained her Masters degree from the Faculty of Education at Monash University. She has got rich experiences in English teaching at leading Universities in China. She is especially interested in international cooperation for Chinese students to settle into overseas Universities and the accompanying issues of equity, inclusion and social justice at the critical moments of transformation. Her research revolves around culture, identity and academic English writing of Chinese students at overseas tertiary institutions.

Dr Panteá Farvid, Auckland University of Technology

EMERGING METHODS

Oral, 20 minutes

'Covert' field work: How far is too far in ethnographic research when researching the sex industry?

This paper examines the ongoing debates within ethnography regarding 'covert' fieldwork as a useful but 'troubled' qualitative method. Using examples from some preliminary field work on the 'sex industry' in Aotearoa New Zealand (including strip clubs and street prostitution), this paper interrogates the productive as well as problematic aspects of carrying out research using this methodological approach. The paper will discuss a) how covert methods as a research tool can provide useful insights that would not otherwise be accessible if the researcher's identity as an academic were made explicit, and b) how such an approach provides (often well-documented) ethical dilemmas that the researcher must acknowledge and negotiate (with herself and University ethics committees). The seemingly inexorable ethical grey area implicit within this approach is juxtaposed with the valuable insights that can be gained as the paper critically examines 'how far is too far' in (covert) ethnographic research.

Panteá Farvid is a Lecturer in the Department of Psychology, at Auckland University of Technology. Her work spans the areas of critical social/feminist psychology in the areas of gender and sexuality. Her research has previously examined the social construction of heterosexual casual sex and her current research project focuses on an in-depth analysis of the 'sex industry' within New Zealand.

Jane Ferguson, University of Auckland

Poster

Sculpting Autoethnography

Autoethnography is a research method that has rapidly gained in popularity, most notably over the last decade. autoethnographic research straddles many disciplinary fields, formats and mediums. Autoethnography is both a creative and painful process: none more so than for an emerging autoethnographer who is dyslexic. Words are not my friend: they are flat; intangible; perplexing; opaque; and, very often, elusive. Transferring my understanding of conceptual art practice – as an inherently self-reflexive process – to the creative writing process has ameliorated this dysfunctional relationship I have with words. The purpose of this poster is to present a visual/textual depiction of the autoethnographic sculpting process. As an art/science amalgam, autoethnographic writing can be conceptualised as a sculptural process. The creative writing process follows the same journey as clay to bronze. Creating a bronze sculpture requires forethought and skilled technical application: each step of the process, from clay to bronze, involves manipulating the raw materials back and forth from positive-negative-positive several times in order to reveal the final bronze artifact. The autoethnographic text is similarly revealed: the autoethnographer must move back and forth – inwards and outwards – in transforming personal experience into a culturally relevant, disciplinary informed, essay. However, could autoethnographic research also become sculpture as an end product? Is it feasible, or desirable, for auto ethnographic scholarship to move in this direction? This presentation, therefore, explores and expounds how Autoethnography may theoretically move between textual and visual mediums as a multi-dimensional, culturally reflexive representation of 'the self': sociological sculpture.

I graduated from Glasgow School of Art in 2002 with a fine art honours degree specialising in sculpture before moving to Spain and then New Zealand in 2003. Since being in New Zealand I have worked as a bronze-casting technician, glass casting technician and a fine jewellery-casting technician before returning to study in 2007. I am currently enrolled as a MA student (department of sociology) at the University of Auckland. My research thesis is an Autoethnography focusing on my personal experiences of single motherhood entitled: "The Dream is over": The Moral Regulation of Single Mothers in New Zealand.

Esther Fitzpatrick and Dr. Sandy Farquhar, University of Auckland

EMERGING METHODS

Oral, 20 minutes

Unearthing 'truths', secrets and private stories – is doing Duoethnography research?

Duoethnography is a relatively recent ethnographic form of qualitative research. Its point of difference, from traditional forms of ethnographic research, is it involves two or more researchers investigating, through multi-dialogical processes, how their own lives have been situated socially and culturally (Sawyer & Liggett, 2012). The duoethnography usually takes the form of a long conversation in which the researchers examine and excavate particular stories about themselves and their lives. These conversations may involve, for example, audio-taping and transcribing conversations; email responses; analyses of artifacts such as photographs and letters where the researchers identify, expose and describe the interplay of identity narratives. The aim is to promote deeper understanding of how the researchers have interpreted specific phenomenon related to their own identities. Each researcher examines her own stories taking care to avoid making other, drawing comparison or therapising. The aim is to bring to light alternative ways to think about a particular phenomenon. In this presentation we draw on the process of a multidialogical investigation where we explored how our own experiences of family interactions have and continue to influence how we develop our academic identities. We will discuss this alternative methodology, our processes and the issues that we are encountering such as: "having the courage to open up conversations that have been silenced" (Le Fevre); the potential harm of disclosing the stories of others; and research integrity through reader participation and interpretation.

Esther Fitzpatrick is a Lecturer in teacher education at the University of Auckland. Her Master's thesis, completed in 2011, used an innovative narrative methodology to gather the 'small stories' of children through a drama experience. Her current research explores how Pākehā educators' understandings of being Pākehā influence their practice. She is using three innovative approaches to ethnography when exploring her question: Autoethnography, duoethnography and performance ethnography. Esther's interest is in the different stories and metaphors we use to make sense of our identity.

Sandy Farquhar is a Senior Lecturer in teacher education at the University of Auckland. She is a member of the Philosophy of Education Society of Australasia and Associate Editor of Educational Philosophy and Theory. Her book Ricoeur, Identity and Early Childhood (2010) develops a series of narratives about the way in which young children's identity is played out in policy and curriculum documents. Her current research on early childhood wellbeing draws on international contexts to examine child and teacher narratives about their own well-being.

Paul Flanagan, University of Waikato

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Being accompanied by stigma and suspicion in research: A personal story of researching child sexuality

Within my practice as a counsellor I was often consulted by teachers and parents where sexual activity had landed children into positions of isolation, judgment and labelling. My work entailed creating spaces to explore the possibilities of sexual exploration, interest and experimentation – while holding close principles of safety and justice for both the child in counselling and the other(s). Too often children were assessed, diagnosed and pathologised in unhelpful ways because of professional and social discourses that positioned sexual activity as abusive, offending and morally wrong. Located now within practice as a counsellor educator and researcher, I continue to be interested in the lived and embodied experiences of sexuality in the lives of children. My aim is to explore discourses of sexuality in the lives of children in Aotearoa New Zealand, and to analyse the history and effects of these discourses in children's lives. This presentation tells of some of this journey in negotiating my positioning as a researcher within these and other discourses that are heavy with stigma and suspicion of male interest in children and sexuality. I suggest that this kind of research speaks not only to my own identity and value claims, but also exposes adult positionings related to sexuality in their own lives.

I teach in the postgraduate counsellor education programme, and have particular interest in child and family work; counselling supervision; and ethics in practice and research. This presentation connects with my current PhD study about the social constructions of children's sexuality in NZ, in which I explore the effects of discursive positionings for children, parents, teachers and counselling practice.

Antonio Garcia, Victoria University of Wellington

PRACTICE AND ADVOCACY

Oral, 20 minutes, English and Spanish

Perspectivas acerca del aprendizaje durante la transición entre la enseñanza secundaria y la Universidad. Un estudio comparativo con jóvenes, primera generación en su familia en ingresar a la Universidad, en Chile y Nueva Zelanda

Actualmente, la expansión de la educación Universitaria crea nuevos desafíos para las instituciones secundarias y Universitarias, en relación al logro de mayores niveles de retención y graduación. Esta investigación explora las perspectivas sobre el aprendizaje durante la transición entre enseñanza media y Universidad en estudiantes que son primera generación en sus familias en acceder a la Universidad. Mediante un enfoque crítico y dialógico, el estudio identifica las esferas sociales que actúan como referencia al construir narrativas acerca de su proceso de aprendizaje en el ámbito académico, valorando sus experiencias educativas y percibiendo líneas de continuidad y progreso entre ellas. Mediante etnografía y entrevistas de foto-elicitación, la investigación invita a los estudiantes a producir sus propios artefactos visuales acerca de su transición entre enseñanza secundaria y Universidad y analiza los significados que estos construyen y las conexiones biográficas que establecen en el curso de su biografía. El estudio compara la experiencia de estudiantes de dos países; Nueva Zelanda y Chile.

La investigación muestra las distintas estrategias a través de las cuales este grupo de estudiantes se relaciona con el ambiente académico. En algunos momentos ellos refuerzan sus adscripciones no-académicas destacando aspectos extra-institucionales en su proyecto de vida, en otras ocasiones seleccionan algunas experiencias académicas como las más valiosas para construir el sentido de sus biografías. El análisis de estos aspectos a su vez se vincula a las características particulares de cada sistema educativo y el poder que este tiene para promover relaciones de mayor equidad entre estudiantes al interior de cada país.

Antonio Garcia, Victoria University of Wellington

PRACTICE AND ADVOCACY

Oral, 20 minutes, English and Spanish

Perspectives of learning during the transition from secondary school to University, a comparative study with first generation University students in Chile and New Zealand

Using a critic and dialogical approach, the study attempts to identify the social spheres that act as a reference for students to construct narratives about their learning process in the academic field, valuing their educational experiences and perceiving different lines of progress and continuity between them.

Nowadays, the expansion of higher education creates new challenges for tertiary and secondary institutions in terms of student retention and degree completion. This research explores the perspectives that first generation University students, from working class families, have of their learning during the transition from secondary school to University. Using a critic and dialogical approach, the study identifies the social spheres that act as a reference for students to construct narratives about their learning process in the academic field, valuing their educational experiences and perceiving different lines of progress and continuity between them. Through ethnography and auto-driven photo-elicitation the research invites the students to produce visual artefacts of their learning experience during the school to University transition and analyse the meanings that they construct and the biographical connections that they establish along the way. The study compares the experiences of students from two countries; New Zealand and Chile.

The research shows the different strategies through which students from this group relate with the academic environment. Sometimes they reinforce their non-academic adscription underlying extra-institutional aspects of their project life, other times they select some academic experience as the most valuable to build their biographical meaning. This is related with the particular features of each educational system and with its power to promote equality among different students within each country.

I am a Chilean anthropologist, specialized in youth and education. I have a master degree from the University of Chile (anthropology and development) and I am currently doing my PhD in education in Victoria University. My major professional and research interest revolve around issues of youth culture, school (institutional) cultures and life transitions. I have published in the field of education and visual studies. I have worked as a policy advisor for the ministry of education. Since 2002 to 2012 I undertook studies for the United Nations Development Programme (PNUD Chile), the Iberoamerican States Organization (OEI Chile) and other national institutions. I lectured in several Universities since 2002 to 2010, most of them in the department of education and psychology.

Ruth Gibbons, Massey University

EMERGING METHODS

Oral, 20 minutes

Creating Space for Mutuality in Being-in-the-World

The challenge in researching embodied being-in-the-world is “opening up the space in which to discuss the contingency of people’s bodies and being” (Irving 2009:295 italics added). In this session I will be engaging with alternative articulate forms involving, digital art/photography, film and visual representation of concepts to examine how space, as described by Irving, can be opened up for people to expand representations of complex embodied experiences. I will do this by using digitally created images and collaborative film to explore representation and diversity which when interwoven with personal experience develop a tapestry of mutuality. Through innovative ethnographic methods the interweaving of the Self into the act of mutuality generates a complex fabric of communication about representation of the diversity of being-in-the-world. Communicating about experience into the place of mutuality is complex as self perception and hidden embodied multi-sensory experiences require more than a written or spoken dialogue to communicate about the Self. Nevertheless the body/Self remains articulate in the moments when it is overwhelmed by experience and unable to voice or describe them. These can be the most difficult moments to impart to others and this session engages in a discussion of some of these issues, which I will relate to my research with people with dyslexia. The session will look into collaborative work on lived embodied being-in-the-world and how creating this space enables the eloquent body/Self to communicate.

In my MA I began an interest in using art and digital methods in my fieldwork that is continuing to develop in my PhD as I work with supervisors in NZ and the UK.

Massey University (Albany), New Zealand

Member Association of Social Anthropology of Aotearoa New Zealand

Rebekah Graham, Prof Darrin Hodgetts & Dr Otilie Stolte

PRACTICE AND ADVOCACY

Oral, 20 minutes

Food and re-membering: The transmission of food-related practices and cultural traditions across generations"

This paper focuses on the process of remembering and the transmission of food-related practices across generations. Of particular interest is how the preparation, serving and eating of food acts to keep cultural traditions and memories alive. Three case-studies of dual-heritage households within Hamilton, New Zealand were conducted. The domestic space of home provides a highly relevant research site where everyday food practices are enabled and enacted. Data was collected from a series of open-ended, semi-structured interviews. These included a household discussion, 'go along' interview where I went along with participants as they sourced food for their household, a photo-elicitation interview using participants' photographs of their 'world of food', and an exit interview. A key feature of the analysis is unraveling the meanings invested in taken-for-granted everyday life practices, and exploring the role of the past in the present. This requires attention on mundane actions and events, and reading the familiar as the unfamiliar. The data was analysed thematically and interpretatively with respect to social and symbolic aspects of food, in both general and specific situations.

Rebekah Graham is currently in the final year of her Master of Applied Psychology (Comm Psych) at the University of Waikato. Her supervisors are Professor Darrin Hodgetts and Dr Otilie Stolte, and this presentation is a summary of the main body of work of Rebekah's thesis topic.

Assoc Professor Helen Gremillion, UNITEC

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Paradigm Clash: Ethics Committees and Contemporary Ethnographic Practices

This presentation considers ethical and social justice challenges raised by two relatively novel forms of research that engage ethnographic practices: participatory action research in classrooms, and autoethnography. Both forms of research query power relations between 'researcher' and 'participants' by including researchers centrally as participants. In addition, research processes are iterative in each case, and can involve sustained relational engagements (e.g. between teachers and students, and between the autoethnographer and his/her family members or friends). Drawing on my three years of experience as a member of Unitec's Research Ethics Committee, this presentation will critically examine the blanket application of standard ethics protocols to such research. I will argue that default ethical processes and procedures for projects like these can both inhibit their transformative and creative potential, and encourage researchers to reduce the complex and nuanced ethical concerns raised by contemporary ethnographic practice to a 'tic box' exercise that focuses on compliance. For instance, when participant consent is viewed as a one-time and contractual event that precedes data collection, and when there are calls for researchers heavily to mediate their relationships with participants via a 'neutral' third party, an unhelpful paradigm clash is arguably at work. This paper will close with a review of recent efforts to revise ethics committee processes to themselves include iterative and sustained engagements (with applicants) when appropriate, with the goal of facilitating robust ethical practices for forms of research which may challenge status quo understandings of 'sound scholarship' that persistently influence ethics committees' deliberations.

Associate Professor of Social Practice at Unitec Institute of Technology. Helen teaches and conducts research in the areas of narrative counselling and social work, and her research interests include feminist ethnography; gender and science; medical anthropology; and poststructuralist theories of bodies, identities and sexualities.

Beatrice Hale

EMERGING METHODS

Oral, 20 minutes

A potential ethnography of caregiving?

In a forthcoming book, *Voices of Family Caregivers* (Springer, Dordrecht) four authors from a range of disciplines explore the concept of informal caregiving, drawing on the voices of carers heard through various sources: first person narratives, government reports, media reports and scholarly research. On the basis of this literary ethnography Uhlspurger (2009), we identify a shared experience of caregiving that encompasses transitions through a secularised rite of passage to a distinctive identity. The first stage is of separation from present and anticipated identities, followed by a move into a liminal phase where the normal order is suspended. These two stages are associated with moments of diagnosis and disclosure, adaptation and the development of new qualities including specialised knowledge, and the potential for reconnection in a new role. We discuss the idea of a community of care experience giving rise to a community of care practice, which can be identified as a unique culture in its own right.

From these discussions we suggest that there is potential to bring carers together within an ethnography of caring. Based on a presentation of our material and further ideas, we would like to invite comments and discussion of the validity of the idea, its value, and the methods we would use to create such an ethnography.

Authors: Beatrice Hale, Ph.D., independent researcher, Mary Butler (Senior Lecturer, Dept of Occupational Therapy, Otago Polytechnic), Patrick Barrett (Senior Lecturer, Public Policy Programme, University of Waikato), Robin Gauld (Professor, Dept of Social and Preventive Medicine, University of Otago).

Caz Hales, Victoria University of Wellington

PRACTICE AND ADVOCACY

Oral, 20 minutes

The shifting boundaries of engagement when researching nursing colleagues within one's own workplace.

Native observers have always occupied an uncertain and temporal space within the social group to which they have membership and belong. The ability to find and define that space to occupy can be difficult for both the researcher and the researched. The researcher never becomes an outsider looking in but remains always an insider who has been exiled to the boundaries of their social group. In doing so they must remain engaged and deeply connected, but not central, to the group's activities. This presentation examines the shifting boundaries of engagement through the dual roles of being a nurse and a researcher when observing my colleagues within my own work place. I discuss how I attempted to strengthen the rapport with my colleagues whilst at the same time moving myself towards the outer edges of the group. With the transition of role and purpose within the University I was confronted with unforeseen professional, legal and ethical dilemmas which necessitated the transition back into the role of a senior nurse, moving myself back into the central functioning of the group. Thus, the space I occupied was continually moving, expanding and decreasing as I negotiated my way through the role transition of a nurse becoming a researcher. The notions of space, role, and engagement form pertinent aspects of this presentation. This work emerges from my ethnography study that looked at the culture of care of morbidly obese patients within the intensive care setting.

Caz has been a nurse lecturer at the Graduate School of Nursing, Midwifery and Health at Victoria University of Wellington, since 2010. In addition to her academic role Caz works for the Patient at Risk Service at Wellington Hospital providing critical care support to ward staff in the care of acutely deteriorating patients. Caz began her nursing career in the United Kingdom in 1999 and has worked mainly in cardiothoracic and intensive care specialties. Caz is currently completing a PhD in Nursing focusing on the care of morbidly obese patients in the intensive care setting.

Lisa Hayes, University of Waikato

PRACTICE AND ADVOCACY

Oral, 20 minutes

Listening to our 'leisured' voices – HIV and the sensual leisure/pleasure link

Seldom do individuals reflect on their chosen leisure and its relationship with health and wellbeing. As part of a larger study, this paper examines the links between pleasure and sensual leisure and the individual's personal health and wellbeing through the co-constructed representation of youth at the time of contracting HIV. Self-reflective interviews transcripts were shared with a group of Positive Māori women at a hui. Through a facilitated process these women co-constructed a series of ethnographic stories to demonstrate the 'place' leisure had in forming their identities as young women. Unwittingly, a number of the chosen leisure activities, viewed as normalised activities by youth culture exposed these women to personal health risks. All women contracted HIV prior to the age of 25. Diagnosis and treatment came later. Through their stories they demonstrate the powerful place commonly referred to 'deviant' leisure, namely alcohol, drugs and sexuality exploration, had in their identity formation and the life choices made. By sharing their stories these women hope to challenge the perceptions held, to reduce the stigma and discrimination associated with HIV and AIDS, and to raise awareness amongst the next generations of youth culture that sex, drugs and alcohol are inextricably linked to one's personal health and well-being. Leisure choices made in the 'here and now' have life-long consequences. Ethnographic storytelling was both cathartic and highlighted the commonality of youth culture leisure, even though these women were all infected with the virus at different times, ages and geographical locations. HIV does not discriminate.

Lisa Hayes is currently a lecturer in the Department of Sport & Leisure Studies, University of Waikato. Lisa lectures in sport & community leadership, management for recreation and community events/activities, and is keenly interested in how socio-cultural mores impact/influence women's and indigenous community's leisure. Lisa's particular research interest focuses on the development of an educational framework to support HIV & AIDS prevention education in Māori communities in Aotearoa New Zealand, with a focus on supporting rangitahi (young) Māori wahine (women).

Lisa Hayes and Jan Robertson

PRACTICE AND ADVOCACY

Oral, 20 minutes

Expanding event management pedagogy

Many students in event management have limited opportunities to experience large arts, sports and entertainment events for a multitude of reasons, such as, geographical distance of the event from the course of study, entry costs to the event, and timing of events in relation to course timetables/commitments. As teachers of event management programmes a number of different pedagogical approaches are employed to provide meaning to the theoretical information imparted – practical placements, observation and participation at local events, critique of case studies developed by the tutor or downloaded from event management literature, and development of local event case studies. With the advent of newer technology we challenge event management teachers and tutors to expand their pedagogical repertoire by employing ethnographic audio and visual methodologies and techniques to enrich the students' learning, understanding and knowledge. This paper demonstrates how visual ethnographic techniques of camera and video can be employed to prepare both visual and oral case studies that focus on particular aspects of event management, such as crowd control, disability provision, and site accessibility; concepts that are often difficult to convey to students when attempting to convey the potential impact on the participant's experience. Visual vignettes have been developed to accompany this presentation demonstrating the event participant's perceptions and reactions to planned event management strategies, using WOMAD (World of Music and Dance) 2012, Taranaki, New Zealand as the case study.

Lisa Hayes is currently a lecturer in the Department of Sport & Leisure Studies, University of Waikato. Lisa lectures in sport & community leadership, management for recreation and community events/activities, and is keenly interested in how socio-cultural mores impact/influence women's and indigenous community's leisure. Lisa is also interested in applying different pedagogies when sharing event management experiences with senior undergraduate students wanting to follow a career in sport and leisure event provision.

Jan Robertson is a Tutor in the Graduate Diploma in Practical Event Management, WINTEC, Hamilton, New Zealand. Jan's research interests examine the impact events have on host communities, and the tangible and intangible benefits of events. In relation to these, Jan is investigating event logistics and the influences of social media on marketing and event promotion.

Dr Michael Hayes, Washington State University

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Imagination as method: Poiesis in ethnographic research

In this presentation I argue for imagination as a method that offers new potential for the field of ethnography. As we enter the space of global society imagination has become central to our sense of self and in our relationship to society (Appadurai, 1996). Consequently, imagination has become critical to the work of the ethnographer, both in the focus of their research and how it is conceptualized. Following Castoriadis (2005) I argue that imagination is more than just individual creativity that can be applied to the collection, analysis and representation of data, but a creative project of social imagination and generation that merge self and world in acts of cogeneration. Imagination is a form of poiesis, or making, in which culture is generated through the imaginative and generative activities of the ethnographer. Rather than describing the world as it is, ethnographers are making it anew as they conduct their work. I suggest that highlighting the poetic and imaginative qualities that already exist in ethnography and foregrounding them as a method, researchers can begin to redirect their research to “imagining possible worlds” (Graeber, 2004). As a form of imagination the ethnographer’s method becomes an overarching principle that redirects research theory and practice so that it offers the potential for creating a just, sustainable and caring society.

Dr. Michael Hayes is an Associate Professor in the department of Teaching and Learning at Washington State University. His current research focus is on the intersection of education and notions of global citizenship, and he specializes in documentary and ethnographic filmmaking.

Dr Richard Hill, University of Waikato

EMERGING METHODS

Oral, 20 minutes

Transitioning from Maori-medium education to English: Initial findings into five Maori-medium graduates.

Maori-medium education has been available for New Zealand students for over 25 years with options extending from Kohanga reo (early childhood) to Wharekura (secondary school). With the broad range of bilingual options now available to parents it is surprising that many Maori students opt to attend an English-medium secondary school rather than continuing with Maori-medium. While international research into effective bilingual education would suggest that these students will be well prepared for their new educational path, an historic reluctance of Maori-medium schools to include English instruction potentially jeopardizes their attainment.

This presentation will report on the initial findings of a project into the experiences of five year 9 Maori-medium students who, having attended high-immersion Maori bilingual programmes for over eight years, subsequently moved into English medium secondary schools. This talk will explore their perceptions and motivations, the issues they face, and how they negotiate them. Their progress learning English will be a particular focus of this talk, as will the opportunities they have had to continue to pursue the Maori language.

Richard Hill is a senior lecturer at Waikato University who teaches literacy related subjects in teacher training programmes at the Faculty of Education. His research interests include themes around Maori-medium education – in particular achieving biliteracy. He is a New Zealand-trained teacher who has taught in a range of Maori bilingual institutions.

Dr Su-Yin Hor, University of Technology, Sydney, and Dr Katherine Carroll, Aileen Collier and Professor Rick Iedema

EMERGING METHODS

Oral, 20 minutes

Researching complexity: reflexive dis/ordering as research methodology

Carrying out research in contemporary healthcare settings where practices are fluid, complicated, and often unpredictable, requires researchers to grapple with high levels of complexity. In these fields, pre-determined measurement tools and inventories can be inadequate and inappropriate. Even the use of qualitative and 'open-ended' methods such as ethnographic observation can 'fall short', almost inevitably.

In response, we draw on several years of ethnographic work, utilising more traditional methods of participant observation and interviews, as well as newer video-reflexive methods, to demonstrate new approaches to researching complexity. We argue that our methods, as they have developed over time, increasingly allow us to confront complexity, not only by being attentive to it or by respecting it, but by actively producing complexity – as well as iterative, tentative order.

In this paper, we discuss three recent studies in Australia that have used video-reflexive ethnography in intensive care and neonatal intensive care units, as well as with end-of-life care, to explore issues of safety and communication in health care. By explicitly inviting complexity into our research methods, we have had to become flexible and reflexive researchers (spatially, relationally and conceptually), to match the complexity of the practices we research. In doing so, we also create the potential for rethinking notions of validity, credibility, originality and worth, in relation to ethnographic and social science research methods in general.

Dr Su-yin Hor is a research fellow at the Centre for Health Communication, University of Technology, Sydney. She has a research background in Psychology and Education, and is currently interested in mess, boundary crossing and complexity. Her PhD thesis explored the issue of patient safety and accountability, and argued for a new conceptualisation of accountability that engages with the complexity of health care delivery. She recently completed a study on Space, Communication and Safety in hospitals, using a combination of ethnographic methods and video reflexivity, and is currently conducting an NHMRC-funded study on infection control in hospitals, taking a multi-method approach with surveys, interviews, ethnographic observations and video reflexivity.

Dr Katherine Carroll is a medical sociologist and research fellow at the Centre for Health Communication, University of Technology, Sydney. In 2011 Katherine was awarded a three-year Australian Research Council (ARC) postdoctoral fellowship to establish the place of donor human milk (DHM) in Australia's 'tissue economy'. She has also been awarded an Endeavour Research Fellowship to examine the socio-cultural elements that support the best practice use of DHM in the USA. Katherine's other research includes a video-reflexive and ethnographic study into how health professionals manage the organisational and clinical uncertainty in intensive care medicine, and an exploration of Australia's bioethical regulation of women's egg donation for stem cell research.

Aileen Collier is a doctoral candidate at the Centre for Health Communication, University of Technology, Sydney. She has a clinical background as a palliative care nurse in a diverse range of settings in the UK, Lao P.D.R as well as Australia. Her research is part of a wider ARC discovery grant entitled Examining Organisational Complexity and Clinical Risk to Improve Hospital Patient's Safety. Aileen's work explores how healthcare spaces can enhance safety and healing towards the end of life. Her research critically examines the links between where dying people are, the extent to which spaces enable or constrain their agency and contribute to the quality of the care they receive. Aileen's scholarly interests are focused on improving access to quality palliative and end of life care. She is interdisciplinary in inclination and has a particular interest in participatory and novel research methods.

Rick Iedema is Professor of Communication, and Director of the Centre for Health Communication at the University of Technology, Sydney. His work centres on how doctors, nurses, allied health staff and managers communicate about the organization of their hospital work. He publishes his work in Social Science & Medicine, British Medical Journal, Communication and Medicine, Discourse and Society, Text & Talk and Visual Communication. He has two edited volumes out with Palgrave: The Discourse of Hospital Communication and (with Carmen Caldas-Coulthard) Identity Trouble.

Judy Hunter, University of Waikato

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Stories that challenge dominant discourses

Ethnography has a tradition of exploring the lives of marginalized minority groups, often investigating difficulties in their lives and ways in which they are marginalized.

Now, in the current socio-political climate of increasing economic and social polarisation, such studies have renewed importance. Dominant images of marginalised groups tend to draw on individual victim or hero depictions, even when they are presented in a favourable light. Yet, according to Higgins & Brush (2006) these images also mirror justifications for oppression: Victims can be seen as impotent wingers, and heroes as models all should be able to emulate. The net effect is to reinforce a dominant discourse of powerlessness, inertia, and irresponsibility, contributing to rationalisations for inequality.

But one way of challenging these reinforced popular notions is to draw on ethnography as epistemology rather than just method. One plausible approach is to tell the stories of the efforts of people living under pressure who use the resources and opportunities at hand to respond as active agents in order to manage the constraints of their lives. It is hoped in this way to avoid two theoretical traps: one, to see lives as determined by oppressive social structures; the other as free agents capable of taking any action they choose. The presentation will illustrate from my own ethnographic studies of children seen as at risk of school failure and migrants in the workplace and in tertiary institutions.

Judy Hunter coordinates and teaches in the postgraduate and undergraduate diploma programmes in adult literacy and numeracy education at the University of Waikato. She has done ethnographic research in Canada and New Zealand on language and literacy as social practice in school, workplace, and tertiary settings.

Dr Ingrid Huygens

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Emotions in social change: Pākeha respond to Māori experiences of colonization

Emotionality in social change is an under-explored area in social and psychological research. Theorists of social change such as Gramsci and Freire suggest a place for emotions, but leave the detail unexplored. Counselling and adult education allow emotions a key role, but the area is under-researched. Social psychologist Gergen (1994) theorises that emotions are features of relationships, rather than individuals, and that emotional sequences are intelligible through cultural interpretations. Community psychologist Campbell (2000) appeals to emotions to provide the energy for change, and feminist psychologist Boler (1999) argues that emotions are guides to moral and ethical evaluations.

My research with Treaty educators about the experiences of New Zealand Pākeha as they learn about the Treaty of Waitangi indicated a critical role for emotional responses. A series of studies established that Pākeha settlers moved from an initial stage of seeking engagement with Māori to a callous indifference that persists today. However, learning about the Treaty and colonisation, and hearing Māori stories of dispossession sparks a journey of intellectual and emotional learning. One cultural option for Pākeha is to remain in negative emotional cycles of guilt and blame, while another option is to undertake further learning towards a better relationship. I will consider the implications of recent work by Māori psychologists into Māori views of processes of forgiveness and reconciliation, and the interplay between New Zealand and international work. Finally, I will invite discussion of the ethnographic and methodological implications of studying change from the point of view of those undertaking it.

Pākeha of Dutch descent. Social researcher, longstanding Treaty educator and community psychologist, working in area of Treaty education for new and older settlers.

Vanessa Jara & Pamela Zapata, University of Tarapaca, Chile

PRACTICE AND ADVOCACY

Oral, 20 minutes, Spanish & English

Domestic violence of Aymara Women: different perspectives for the construction of the concept.

The present work arises from the interest of three academics of the Department of Philosophy and Psychology of the University of Tarapacá in the extreme north of Chile (a Philosopher, a Social Worker and a Psychologist) after having worked on a research project funded by the Spanish Agency of International Cooperation and Development, where the aim was to do a diagnosis of number and forms of domestic violence in Aymara's women living in northern Chile. We describe and analyze some significant moments of the field work, analysing through an interdisciplinary approach the concept of violence in relationships as is understood in the Western world, considering what aymara women told us in terms of domestic violence as well as their experiences and meanings. At the end of this work, we make a call for public policies that consider this problem for Aymara's women from an intercultural perspective. This was an interdisciplinary effort to think and re-think this current problem and to contribute to their understanding and to the conceptualization of the ways how the violence in relationships is lived, experienced and understood by Aymara's women.

Vanessa Jara: Social Worker, Lecturer of the Department of Philosophy and Psychology Of University of Tarapaca (Chile). Member of the Interdisciplinary University of Psychosocial research. PhD candidate in International Studies at the University of Technology (Sydney).

Pamela Zapata: PhD for the University of Salamanca (Spain). Lecturer of the Department of Philosophy and Psychology Of University of Tarapaca (Chile). Member of the Interdisciplinary University of Psychosocial research.

Alex Espinoza: PhD in Philosophy. Lecturer of the Department of Philosophy and Psychology Of University of Tarapaca (Chile). Member of the Interdisciplinary University of Psychosocial research.

Reena V. Kainamu University of Auckland

PRACTICE AND ADVOCACY

Oral, 20 minutes

Te reo Maori me te reo Pakeha

Becoming whole: Sexual abuse in the context of historical cultural trauma

Back before

Afterwards, fragmented, she returned to paper ' n ' pencil,
Pressing self into the page...crushing child-like letters
On the line, frightened she would slip off the margins
Into oblivion.

In sext she recreated herself,
Larger, cleverer, the whole never the same
Vulnerable for a lifetime, as her mother before her,
And before her...

Forever re-writing woman-self
Back before
Then.
(from doctoral thesis October 2012)

Utilising autoethnography methodology, this doctoral research investigates the emergence of woman self beyond personal and cultural abuse and trauma. Triple jeopardy – woman, Maori and writer – tilts the research in locating visibility as woman against dominant texts privileging whiteness and man. The research looks at the intricacies of whanau in conforming to societal notions of woman as segmented, shamed and silenced. Becoming whole (not perfect) is pulling the pieces of the past together, erasing the lines slicing the body and speaking from the whole, tinana, hine-ngaro and wairua.

Reena V. Kainamu is a doctoral candidate at the University of Auckland and a mental health nurse with Te Puna Waiora Counties Manukau DHB. Her research investigates mental well being in Maori women and mothers and looks at historical cultural trauma as well as interviewing Maori women (Whakapapa narratives). Incorporated in the thesis is uku or clay sculptures by the researcher. These were created alongside the unfolding of korero. Speaking in the wholebeing of woman. Wholebeing is wellbeing.

Dr Roslyn Kerr, Lincoln University

EMERGING METHODS

Oral, 20 minutes

Bringing objects into ethnography: A case study of gymnastics in New Zealand

One of the aims of Actor Network Theory (ANT) is to draw attention to the role of non-humans as equal actors in the workings of society. This ANT study examines how a researcher incorporates non-humans into the doing of ethnography. It describes a five year ethnography of the sport of gymnastics in New Zealand and presents the researcher's experience of including the observation of often ignored, seemingly insignificant objects into ethnographic practice. The research reveals that the physical properties of objects are highly significant in determining how athletic practice operates and the outcomes of gymnastics competitions, even at the highest level. Athletes, coaches and administrators were found to use, blame and discuss a range of objects very frequently. What is surprising is not that it was difficult to pay attention to and find out about the objects, but that objects have received very little attention in the sociology of sport literature apart from when framed as technological devices. This research demonstrates both the importance of the non-human to the workings of sport and the ease in which they can be incorporated into an ethnographic study.

Roslyn Kerr is a Lecturer at Lincoln University where she teaches sociology of sport and recreation. Her research interests include Actor Network Theory, technology in sport and the history and workings of the sport of gymnastics. She holds a PhD in Sociology from the University of Canterbury and an MPhil and BA from the University of Sydney.

Dr Jacquie Kidd, University of Auckland

EMERGING METHODS

Oral, 20 minutes

White skin, brown soul: an Autoethnography in two voices

I have white skin and look like a European woman. I am of New Zealand Māori descent, which means my way of living in and explaining the world can be radically different to European ways. I am an autoethnographer and poet. These three statements coalesce in my current research into the embodied experiences of ethnicity for white skinned Māori.

This presentation involves a dialogue between my white skin and my brown soul. In it I use the tools of my trade, Autoethnography and poetry, to construct a dance from/around/between my voices, to tease out the processes by which I Pass or Resist. As I produce my poetry for my colleagues to experience, I ask them to understand that I am more than I appear to be, but less than I want to be. I examine my position, locating myself as Other to the binaries that currently exist, but Self in ways that are inexplicable using the language of ethnicity and categorisation. Such language acts to exclude me; poetry provides a subversion, a space that allows me to re-define and re-present my struggle in ways that make my world accessible to others.

In my paper I visibly write/speak my way into new understandings of ethnicity, dancing my way (delicately) into a space that redefines Self and Other into a more restful location where I simply Am.

Jacquie is a Senior Lecturer with the School of Nursing and Waikato Clinical School at the University of Auckland. She is of Ngāpuhi descent. Her current research interests include biracial identity, primary mental health, and the health of the nursing workforce. Jacquie's research blends creative approaches, particularly poetry and storytelling with Autoethnography and kaupapa Māori methodologies.

Dr Jacquie Kidd and Mary Finlayson, University of Auckland

PRACTICE AND ADVOCACY

Oral, 20 minutes

She pushed me, and I flew': a duoethnographical story from supervisors in flight

“Come to the edge.”
“We can't. We're afraid.”
“Come to the edge.”
“We can't. We will fall!”
“Come to the edge.”
And they came.
And he pushed them.
And they flew.

Guillaume Apollinaire, 1880-1918
French Poet, Philosopher

Academic supervisors are generally perceived to be wiser folk who entice and challenge their students to come to the edge of academic success. This is not always the case! Our paper uses duoethnography to explore what happened when a student adopted a creative research approach in a medical and health sciences faculty. In an environment of powerful academic traditions, the student began to push the supervisor into risky and exhilarating territory. Through three years of negotiations, a creative methodology was forged that balanced emotion and rigour, poetry and analysis, art and science.

Duoethnography has been used in this paper to tease out the process of creating a dynamic, collaborative supervisory relationship, and to track its influence on the original research project and subsequent supervisor/supervisee endeavours. The presentation consists of a series of conversations, poetry, and art to demonstrate individual positions, confluences, and consequences.

Jacquie is a Senior Lecturer with the School of Nursing and Waikato Clinical School at the University of Auckland. She is of Ngāpuhi descent. Her current research interests include biracial identity, primary mental health, and the health of the nursing workforce. Jacquie's research blends creative approaches, particularly poetry and storytelling with Autoethnography and kaupapa Māori methodologies.

Mary is the inaugural Director of the Research Centre for Health and Wellbeing at Charles Darwin University. She has brought to her role her research interests in health services research, primary health care, safety and quality in health care, and health policy along with her interest in developing research capability and capacity. She is currently leading projects on the social impact of major developments in Darwin and is working on projects with indigenous Australians to improve their health outcomes.

Keely Kidner, Victoria University of Wellington

PRACTICE AND ADVOCACY

Oral, 20 minutes

Activist Ethnography: Navigating Roles in the Field

Many academics in the social sciences recognize the often problematic role that research has played in vulnerable communities and have called for critical approaches that seek to empower and engage rather than simply “research upon” (Blommaert, 2010; Cameron, Frazer, Harvey, Rampton, & Richardson, 1993; Smith, 1999). Such an approach “does not support a false separation between academic research and transformative actions in the contemporary world” (Cannella & Manuelito, 2008) and urges researchers to play larger roles in the communities being studied. As individuals investigating sites of struggle, how are we to navigate the roles we choose to play and, more often than not, have thrust upon us?

Situated within sociolinguistics, this presentation draws on my experiences doing ethnography in environmental activist communities in Canada and Aotearoa/New Zealand as part of my PhD. I will discuss the struggles I’ve had in positioning myself as an activist ally, as a political individual, and as a researcher/observer in my attempts to engage with anti-mining advocates and industry representatives alike. More generally, I will explore the following questions:

How can ethnographers manage their (often conflicting) roles of community member, researcher, and advocate? How might ethnography be conceptualized within social justice research as an alliance with activists and what does that actually entail in the field?

Blommaert, J. (2010). *The Sociolinguistics of Globalization* (1st ed.). Cambridge University Press.

Cameron, D., Frazer, E., Harvey, P., Rampton, B., & Richardson, K. (1993). Ethics, Advocacy and Empowerment: Issues of Method in Researching Language. *Language and Communication*, 13(2), 81–94.

Cannella, G. S., & Manuelito, K. D. (2008). Feminisms from unthought locations: Indigenous worldviews, marginalized feminisms, and revisioning an anticolonial social science. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of critical and indigenous methodologies* (pp. 45–59). Sage.

Smith, L. T. (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*. London: Dunedin, N.Z.: Zed Books; University of Otago Press.

Keely is a PhD student at Victoria University of Wellington and she completed her MA at the University of Alberta in Edmonton, Canada. Keely has been involved in various environmental and social justice campaigns and her thesis explores the sociolinguistics of contentious mining projects in Canada and Aotearoa/New Zealand.

Sarah Knox, University of Auckland

PRACTICE AND ADVOCACY

Oral, 20 minutes

Restraint and revelation: Reflections on the ethnographic process of researching dancers' experiences within the choreographic process

This research investigates six professional contemporary dancers' experiences within dance making processes in New Zealand. Specifically addressing notions of the wellbeing and artistic fulfillment of dancers and ethical practice within the dance studio. This paper will discuss the difficulties faced whilst navigating the position of insider/outsider, negotiating the roles of friend, colleague, researcher, fellow dancer and choreographer. Reflections of the ethnographic process will be shared including the considerations and observations of the interview process. Thus illuminating the sensitivity and fluidity of response required when researching a group of named participants from which the researcher belongs. This paper aims to contribute to the dialogue surrounding insider/outsider research and the challenges of dance ethnography within a New Zealand context.

Sarah Knox graduated from the New Zealand School of Dance in 2001. She has had a ten year performing career as a contemporary dancer including performing with Black Grace, Footnote Dance and the New Zealand Dance Company. She has choreographed works on Footnote (2008, 2010) and for the New Zealand Fringe Festival (2008, 2012). In 2011 Sarah completed a Post-graduate Diploma in Creative and Performing Arts and in 2012 will complete a Master of Creative and Performing Arts, both at the University of Auckland.

Dr Sarah Kooienga, Washington State University, Vancouver

PRACTICE AND ADVOCACY

Oral, 20 minutes

Rural patients, Nurse Practitioners and the Electronic Health Record: an ethnographic analysis

The patient centered primary care home (PCPCH) is a new policy initiative in the US that closely resembles New Zealand's move towards integrated family health centres. The model is based on the concept that each person has a primary care home where providers and other members of the health care team know the patient well. A lifelong relationship between the patient and a team of providers and health care workers develops. The PCPCH model relies heavily on the Electronic Health Record (EHR) to meet its objectives. While the EHR usage in the small primary care practice in the United States has increased, a digital divide remains between larger primary care organizations and the small private practices. Specifically for nurse practitioners (NP) in independent rural practices serving vulnerable populations such as the elderly and young families relying on government health care assistance; little is known about the process of EHR implementation.

This focused ethnography examines one independent NP practice in a remote mountain valley in Southern Oregon process of implementing an EHR. It is based on the principles of workplace ethnography emphasized by Lucy Suchman that views technology as an actor in an ever changing and often unstable setting of people and technologies. Most important for this clinic setting is the perspectives of 16 patients and family members. Based on interview data and participant observation of clinic visits, these patients and families expressed minimal usage of technology in their personal lives and distrust of technology services in general. These patients had suspicions of computer usage in the delivery of health care and fears of hackers and governmental intervention.

This technological marginalization due to geography, poverty, and rurality has implications for implementation of patient centered primary care in rural communities

Sarah Kooienga is an Assistant Professor in the College of Nursing at Washington State University Vancouver, Washington U.S.A. Her research interests are examining Electronic Health Records implementation and usage in primary care settings, the use of qualitative methodologies in primary care and primary care health policy initiatives. Sarah maintains a nurse practitioner clinical practice in partnership with a family medicine physician.

Dr Elmarie Kotze, Dr Wendy Talbot, Dr Kathie Crocket, University of Waikato

PRACTICE AND ADVOCACY

Oral, 20 minutes

Extending the layers of reflexive practice: A three-way account of doctoral supervision

It is not unusual for doctoral supervisors to expect doctoral candidates to make electronic voice recordings of supervision conversations, and to expect students to review these recordings later. This presentation comes out of the opportunities offered supervisors by such recordings. One presenter, the doctoral candidate (now graduate), having transcribed a supervision conversation, included excerpts from this transcription in her thesis, as part of a discussion of the practice and effects of reflexivity. This conference paper arises out of a further layer of reflexivity. Excerpts of the transcribed supervision conversation are re-presented on DVD. The doctoral graduate joins her supervisors in offering an analysis of the practice of doctoral supervision in the moments illuminated by the transcript/DVD. This analysis elaborates the steps of a collaborative struggle towards knowledge in doctoral supervision practice.

Dr Elmarie Kotze is a Senior Lecturer in the Counsellor Education Programme at the University of Waikato.

Dr Wendy Talbot teaches part-time in the University of Waikato Counsellor Education Programme and has a private supervision and counselling practice.

Dr Kathie Crocket is an Associate Professor in the Counsellor Education Programme at the University of Waikato.

Dr Steve Lang, Massey University

PRACTICE AND ADVOCACY

Oral, 20 minutes

Liminal Research: The Bicultural Conversations Project

The Liminal (Lang, 2012) is the contested space between cultures, between people, between ideas and beliefs, which may compete for dominance. The Bicultural Conversations Project (BCP) is an attempt by a group of counsellor educators at Massey University to enter into discourse with each other about Biculturalism, about Te Tiriti O Waitangi, about difference, so as to bridge the liminal, or perhaps simply to experience and explore the liminal. The BCP adapted, pursued and then evaluated a highly prescriptive sequence developed by Roth (1993) so as to allow contentious issues to be shared, to trouble the awkward, and bring to the surface what may lie beneath. At the time of writing this abstract the BCP is still underway, and what will be presented here are the newly formed descriptions on the process we used and our evaluations of it. The Content of our conversations will form the basis of further written work rather than be part of this presentation. The Process description will reflect on how the BCP methods may be applied in other settings. It is hoped that the 20 minute presentation will allow time for a demonstration and audience participation in a Liminal Discourse.

References:

Lang, S.K.W. (2012). Notes at a conference. CEAD 2010: Traversing the liminal. *Cultural Studies & Critical Methodologies* 12(1), 22-29.

Roth, S. (1993). Constructive Conversation in the Abortion Debate: Use of the Dialogue Process. Retrieved from <http://www.publicconversations.org/node/73>

*Dr. Steve K. W. Lang, PhD, MEd, BA, Cert.Ed. MNZAC
Born 1952 in Nottingham, England. Trained as a secondary school teacher (mathematics and computing), then worked with offenders, and troubled youth. Migrated to Aotearoa New Zealand with his wife and two daughters in 1988. Arrived with Cyclone Bola, and witnessed its power in Hawke Bay. Settled in Wellington, taught at a variety of secondary schools, including a year teaching the ethno-mathematics curriculum in a Bilingual University. Completed his autoethnographic doctorate "Bicultural responsiveness in Aotearoa New Zealand; an immigrant counsellor's perspective" in 2011. Is Senior Lecturer and counsellor educator at Massey University (since 2002). As a counsellor, focuses on working with trauma and depression and uses Neuro-Linguistic programming amongst other therapeutic techniques.*

Dr Maureen Legge, University of Auckland

EMERGING METHODS

Poster

Snapshot stories and autoethnographic experience: An album of portrayal

Like the professional photographer aiming to capture the best shot or series of photographs, choosing and using sound research methods to gather data is crucial to the credibility of qualitative research inquiry. My doctoral work was framed as an autoethnographic personal narrative of lived experience with Māori culture, portrayed as a metaphoric photograph album, constructed around my work. A personal narrative because I told the story of my experience of the experience; an album because in my mind's eye there were many 'pictures' of my work as a physical education teacher educator in Aotearoa-New Zealand. In this poster I illustrate how I positioned myself as researcher and used writing as a method of inquiry to write descriptive 'snapshot stories', derived from field experiences over 11 years of close and prolonged encounters with physical education teacher education (PETE) students in tertiary classrooms, and off-campus four to five day marae stays. My intent is to; provide background to my research process, identify the thrust and influence of relevant qualitative research literature, and narrative discourse; illustrate my practice of writing as a method of inquiry and the shape of selected stories; highlight how the stories provided significant data for self-reflexivity; and identify what it meant to be the storyteller of my role as a teacher educator.

Maureen Legge is a senior lecturer in the Faculty of Education, University of Auckland. Maureen teaches physical education pedagogy, te ao kori, Māoritanga and outdoor education. Her research interests are practitioner led and focus on the use of Autoethnography and narrative inquiry into her teaching. She is particularly interested in researching experiential learning and the lived experience.

Dr Maureen Legge & Wayne Smith, University of Auckland

EMERGING METHODS

Oral, 20 minutes

A visual and narrative inquiry of place-based learning through outdoor education teacher education

To inquire into the rationale, methods, and perceived outcomes of place-based experiential learning we used an ethnographic framework of visual and narrative inquiry of our outdoor education teacher education work. We adapted photo elicitation to develop our own method of layered analysis of a series of photographs selected from our archives, 1991 to the present. The photographs depicted teacher education students in a range of camp related activities from building bivouacs to kitchen duties. Barthes (1981) suggests that photographs are polysemic, meaning they are open, not pluralistic or arbitrary, and when viewed are capable of generating multiple meanings. We believed that the multiple meanings we might attach to our photographic analysis could provide rich data for reflection. We responded to each photo from a personal and professional perspective through observation of the picture itself, introspection, recall, discussion and narrative inquiry to reflect on our practice, and examine the educative focus underpinning what the photo represented. In this presentation we highlight our method and portray a vivid visual depiction of learning experiences in situ to show; outcomes of the method; what we do in outdoor education teacher education; and why we think it is important.

Barthes, R. (1981). *Camera lucida; reflections on photography*. New York, NY: Hill and Wang.

Maureen Legge is a senior lecturer in the Faculty of Education, School of Curriculum and Pedagogy, University of Auckland. Maureen teaches physical education pedagogy, te ao kori, Māoritanga and outdoor education. Her research interests are practitioner led and focus on the use of Autoethnography and narrative inquiry into her teaching. She is particularly interested in researching experiential learning and the lived experience.

Wayne Smith is a Senior Lecturer in Health and Physical Education, in the School of Curriculum and Pedagogy. Wayne has been involved in teacher education for two decades. His research and teaching interests are in socially-critical pedagogy in physical education; the nature of the field of Physical Education; Physical Education teacher education; skill acquisition and pedagogy involving social theories, in particular Bourdieuan theorizing, situated and complexity learning theories.

Janice-Ann Lewis & N M Campbell-Allen, Massey University

PRACTICE AND ADVOCACY

Oral, 20 minutes

Research Practices: - The Bougainville village Court in Papua New Guinea

Developing countries provide a rich environment for ethnographic research however it is only in recent times there has been increased discussion about 'informed consent', 'doing no harm' and 'risk of exploitation' (Hoey, 2011).

New Zealand enforces comprehensive guidelines for informed consent and ethical practices when any research is undertaken within the country or as an extension of University studies with special attention to health and justice disciplines.

Research into the Bougainville Village Court exposed the value of open, transparent communication, ensuring sensitivity and respect for cultural leaders and societal protocols. It highlighted the importance of taking time to develop rapport and trust to ensure consent was informed about the purpose of the research, cultural and language appropriateness of survey questions and to ensure support was available from all levels of society. Cultural input, feedback, translation, and analysis enabled accurate interpretation of quantitative and qualitative data and brought rationale to respondent answers and research findings. This process developed reciprocal learning for participants and the researcher through methods encouraging people to 'tell their stories.' In doing so it uncovered layers that captured contextual insight to how the village court systems and processes connected to the customer.

This research reinforced we should never underestimate the importance of respecting cultural and societal indigenous norms and beliefs or the value of continuous interactive communication with people across all levels of society to obtain accurate and meaningful information relevant to the indigenous customer.

Janice is a New Zealand Comprehensive Nurse and has worked as clinical nurse manager, in senior management and as a consultant developing and implementing change management strategies for the New Zealand health industry. This encompassed all aspects of financial, business and clinical operations to achieve attainment to New Zealand Health and Disability Standards, contractual obligations and legal requirements for large corporations. Janice managed her own consultancy business providing assessment planning and implementation strategies at executive level, quality initiatives and programmes, training, mentoring and coaching to senior managers and staff at a practical level. She is also qualified as an auditor for the health industry. Since April 2008 she has lived in a post conflict region in the south pacific and undertaken research in a variety of disciplines to provide and support capacity building, indigenous people and international advisors. During this time she has provided research material to the police service, correctional services and law and justice sector whilst working in a volunteer capacity as a health educator and undertaking post graduate and Masters study in Quality Systems.

Nicky joined the School of Engineering and Advanced Technology in February 2002. She lectures on both internal and extramural papers on leadership and management, quality management, process improvement and business excellence, is a National Evaluator for the New Zealand Business Excellence Awards and joint co-ordinator for the suite of qualifications available within the Quality Systems framework taught at Massey University. She is the primary supervisor for the research work undertaken by Jan.

Dr Alys Longley, University of Auckland

EMERGING METHODS

Oral, 20 minutes

Twists of meaning in The Corporeal Translations project

Being in translation is an essential defining feature of the concept of culture itself. (Ribiero 2004, para.10)

The discipline of translation studies explores the liminal spaces between cultural terrains. This presentation posits that issues of translation are vital to all ethnographic study, providing a valuable lens to interrogate research issues involving the movement of ideas between people, languages, cultures and creative forms.

The Corporeal Translations project takes up the discipline of translation studies as both content and method for a choreographic research project exploring communication, miscommunication and the movement of meaning as ideas travel between creative disciplines and cultural spaces. This project is a form of choreographic ethnography, which takes as the starting point for creative experimentation the twists of meaning that occur in translation both at home and in a foreign land.

Practice-led research in ethnographic study is an emerging terrain drawing on embodied, creative methods of developing and articulating concepts. Such methods invite in sensory, intuitive, experimental, affective and dramatic registers of experience, articulating our understanding of culture, place and identity in powerful and unusual ways. This spoken presentation will discuss the methodology for creating the Corporeal Translations performance, and outline critical issues contextualizing this research, particularly through the work of post colonial theorist Homi Bhaba, translation theorist Lawrence Venuti, performance researcher Ric Allsopp and artist/writer Matthew Goulish.

Alys Longley is a researcher and teacher with a primary focus on writing and experimental documentation in performance making. Her research foci include practice-led research, interdisciplinary projects, ethnography, narrative research, somatic education methods and inclusive dance education

Dr Alys Longley, University of Auckland

PRACTICE AND ADVOCACY

Performance, 20 minutes

Corporeal Translations

Corporeal Translations is a work of practice-led choreographic research exploring the movement of meaning as ideas travel between creative disciplines and cultural spaces. Our process might be described as choreographic ethnography. It takes as its starting point for creative experimentation the twists of meaning that occur in every-day performances of translation, from the vantage points of both foreigner and local. Practice-led research in ethnographic study is an emerging terrain drawing on embodied, creative methods of developing and articulating concepts. Such methods invite in sensory, intuitive, experimental, affective and dramatic registers of experience, provoking understandings of culture, place and identity in powerful and unusual ways. Corporeal Translations sites itself in in-between spaces, such as where ethnography and performance art, improvisation and choreography, theatre and dance meet.

Alys Longley (Dance Studies, NICAI, The University of Auckland) is a researcher and teacher with a primary focus on writing and experimental documentation in performance making. Her research foci include practice-led research, interdisciplinary projects, ethnography, narrative research, somatic education methods and inclusive dance education.

Christina Houghton is a performer and choreographer whose recent work focuses on dance and ecology.

Dance artist Val Smith's performance making background of 15 years is an involutionary process that focuses around choreography and body as site of political inference. Research interests include social somatics and the trans-relational space of subjectivity.

Dr Helen Macdonald, University of Cape Town

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

“Playing devil’s advocate with everything!”: Reflections on Teaching Critical Anthropology in Physiotherapy

In cross disciplinary teaching, we arrive in another’s classroom as the ‘outsider’. We tend to lessen these classroom differences in order to affect a ‘shared’ learning process; however it becomes particularly troubling when the content taught is a fundamental critique. This paper explores the personal and academic transformations of physiotherapy students learning critical anthropology. Anthropological inquiry brings with it a transformative impact that goes well beyond the transmission of knowledge: an impact that physiotherapy students are neither suspecting of nor prepared for. I focus, in particular, on the potentially powerful challenges that anthropology’s critical and deconstructing practices may pose to student’s self-identification and self-worth. Physiotherapy students are strongly self-invested both as people and professionals. As an occupation, physiotherapy attracts students with more practical concerns, who are attracted less to learning about physiotherapy from the position of critical observer, and more with learning how to do physiotherapy. These practical concerns place them in tension with a significant body of anthropological literature that both critiques the bio-medical model and offers alternative ways of knowing the body. While personal transformations are considered normal within medical anthropology and are received as such, for the non-anthropologist the results are not always welcome and can leave some feeling like ‘strangers in their own homes’ (Coleman and Simpson 2004:30). How should teachers of anthropology design and teach such courses, and what is the impact on students and on the disciplines?

Dr. Helen Macdonald, Department of Social Anthropology

University of Cape Town, South Africa

BA, BCom, MA University of Otago

PhD SOAS, University of London

Research Fields: medical anthropology, scepticism, anthropology of violence, narrative, witchcraft in India, race in higher education, cross disciplinary teaching

Dr Helen Macdonald, University of Cape Town & Dr David Nicholls, Auckland University of Technology

PRACTICE AND ADVOCACY

Oral, 20 minutes

Teaching physiotherapy students to 'be content with a body that refuses to hold still'

The physiotherapy profession has long privileged biomedical discourses over 'other' ways of understanding health and illness. In recent decades, however, physiotherapists have become more concerned with cultural, economic, philosophical, political and social questions and have been encouraged to explore more flexible ways of speaking about and practicing physiotherapy. The shifts taking place in physiotherapy are mirrored elsewhere and many other health professionals are examining their professional boundaries and previously entrenched positions, and opening up to the possibility of greater flexibility and broader professional epistemologies. Drawing on comparative examples from South Africa and New Zealand, this paper examines the role that the body plays in defining physiotherapy education and practice. The respective authors—from differing disciplinary backgrounds—introduced new curricula to their respective physiotherapy students in 2010. An ethnographic approach was taken to data collection and findings were interpreted through a social constructivist view of the 'performance' of physiotherapy in practice. Drawing on their findings, we explore whether biomedicine's inherent power to socialise students to contemporary physiotherapy practice was disrupted. We suggest that students were able to explore physiotherapy's relation to the body and the profession's historical inattention towards the body as a philosophical/theoretical construct. Our respective aims were not so much to displace dominant theories of the body in physiotherapy, as to challenge them to bring about a more diverse and inclusive approach to embodiment; one that we argue will be needed in the future.

Dr. Helen Macdonald, Department of Social Anthropology

University of Cape Town, South Africa

BA, BCom, MA University of Otago

PhD SOAS, University of London

Research Fields: medical anthropology, scepticism, anthropology of violence, narrative, witchcraft in India, race in higher education, cross disciplinary teaching

Dr David A Nicholls, School of Physiotherapy

Auckland University of Technology

PhD, MA, GradDipPhys

Research areas: Critical histories of rehabilitation, postmodern theory and philosophy, pedagogy, embodiment and movement, rehabilitation reform, social justice, Foucault (particularly governmentality and discipline), bleeding edge practice, and surveillance.

Chris McMaster, University of Canterbury
PHD AWARD WINNING ESSAY

Oral, 20 minutes

The Researcher at the Dance: Epistemology, Ethics and the Ethnographer

Before the ethnographer can enter the field of research, indeed, before the researcher can interpret data from the field, he or she must first be aware of how knowledge and meaning are made. The epistemological lens the ethnographer uses will have crucial implications on the hows and the whys not only of the research itself, but also on the role of the researcher. This essay will argue (with the assistance of two young parents, one salmon, and a farm yard full of dancers) that the only ethical ethnography is critical, and the responsibility of the ethnographer is to actively participate in the shaping of a more just humanity. This is the “inescapable concern” of which Paulo Freire speaks, and the “capacity for creative collaboration” John Dewey celebrates. Just as the two parents we will soon meet (and their young daughter, with us only in spirit) the ethnographer is not separate from the human project. If we are active agents in the shaping of our reality then we have an ethical responsibility to be co-creators in a more socially just society.

Christopher McMaster is a Doctoral Candidate at the University of Canterbury School of Educational Studies and Human development. His area of research is the reculturing of school communities to reflect inclusive values and practices. He has worked in the UK, USA and New Zealand as a ‘regular’ and ‘special’ educator and advisor for the previous fifteen years. He has been active in disability culture since the birth of his first daughter over twenty years ago.

Miriam Marler, Otago University

EMERGING METHODS

Oral, 20 minutes

Dance and Place: Body Weather, identity, globalisation

The research explores the relationship between dance and place. Using Body Weather practitioners, the paper explores unique practices of Snow (2006), Grant & de Quincey (2006), and Taylor (2010). Also the works of other scholars and practitioners is used to investigate how place shapes dance practices (Alexeyeff, 2009; Savigliano, 2009; Mazer, 2007; Gray 2010; Brown, 1997). Themes of identity and globalisation are discussed. Furthermore, how understandings of movement can emerge from different environments is the focus of the research. I also present a short five-minute dance-film that explores choreographic research based on Japanese Body Weather methods for the Aotearoa/New Zealand context.

Miriam Marler is currently working on a Masters in Dance in the School of Physical Education at Otago University. She holds a PGDip Dance Studies -University of Auckland, and BPSA Contemporary Dance from Unitec. She has trained in Japan with Tokyo-based butoh company Dairakudakan, Min Tanaka's Body Weather Farm in Hukushu, Japan and M & B with Charles Koroneho in Auckland, NZ. She also has experience in yoga, somatic-based practices, performance and improvisation. Her thesis explores the relationship between somatic approaches to movement research and place.

Rosemary Martin, University of Auckland

PRACTICE AND ADVOCACY

Oral, 20 minutes

“Yes, I am alone”: Conducting multi-sited ethnographic dance research in the southern Mediterranean

This paper critically reflects on the experience of multi-sited ethnographic dance research within the southern Mediterranean region (Morocco, Tunisia, Egypt, Malta, the Occupied Palestinian Territories, Lebanon and Syria), and considers how, as a Western female dance researcher, I navigated diverse expectations, assumptions and challenges within the various locations. This multi-sited ethnographic research process was over a year long period that I, the researcher, spent travelling across the southern Mediterranean region engaging with contemporary dance practitioners for several research projects. I found that as a woman travelling alone, I felt exposed and vulnerable on many occasions. Meeting the research participants and conducting interviews and observations was never particularly problematic, but rather it was the day-to-day goings on, travelling to and from interviews and finding interview locations that I found myself in situations where I felt somewhat ‘marked’ in terms of gender. Enduring experiences such as being physically harassed in a taxi while travelling through Downtown Cairo, or rocks being thrown at me by teenage boys yelling obscenities at me in Jebel Amman often left me shaken and occasionally wary to venture outside. Experiences of female ethnographers ‘in-the-field’ are still often undocumented or considered to be a sign of a ‘weak’ researcher. This paper provides an articulation and critical reflection on my personal experiences and specific issues pertinent to female researchers conducting fieldwork in diverse cultural contexts.

Rosemary Martin: MCPA 1st Class Hons. (Dance Studies, The University of Auckland); PGDip Dist. (Dance Studies, The University of Auckland); Diploma in Dance Performance (New Zealand School of Dance). Rose is a former dancer with the Royal New Zealand Ballet, who is currently a lecturer in the Dance Studies programme at The University of Auckland. She has also taught dance extensively within New Zealand and the southern Mediterranean region. Rose has recently submitted her PhD thesis that critically reflected on experiences of international education in dance. This research specifically addressed the question: ‘How has the experience of training in contemporary dance in a Western cultural context affected the artistic directions of dancers from the southern Mediterranean region?’. Rose’s research interests include international education in dance; dance and post-colonial contexts; cross-cultural conceptualisations of the body; dance and identity; dancers’ health and wellbeing.

Eva Mengwasser, Massey University

PRACTICE AND ADVOCACY

Oral, 20 minutes

Ethnography for health promotion – An unexplored avenue

Health promotion aims to enable people to gain control over and improve their health, where health is seen holistically as physical, mental, and social wellbeing. Core values that should guide the whole research process are participation and empowerment and relevancy to people's everyday lives. Ethnographic research is not commonly used in health promotion research, although it provides a methodology coherent with the discipline's goals. In particular critical ethnography with its political focus and emphasis on decreasing inequalities is well suited to health promotion research. This presentation aims to show how (critical) ethnography can successfully be used in health promotion. As a health promotion researcher interested in the social meaning of young people's food practices, the first author spent one full school year in an all-girls secondary school with Year 13 students. The aim was to deconstruct the dominant nutrition research approach formed by socio-political interests, focus on food practices in their everyday context, and explore how they are relevant to young people's social relationships. Analysis is still underway, but one central finding is that food is un-reflexively embedded in everyday talk and practices, which are more easily explored through participant observation. This will be illustrated through examples from the fieldwork in the school. As understanding participants' insider views is essential for health promoters, a key goal is to promote broader application in the discipline

Eva Mengwasser is a PhD candidate at Massey University, Wellington, where she is researching food practices and social wellbeing. Her research interests include child and youth health promotion, health promoting schools, food studies and holistic concepts of health. Eva has studied health and sport science in both Germany and New Zealand. She has worked with children in schools around physical activity and nutrition and has experiences with health promotion activities in Germany through various internships with non-governmental institutions.

Beau Miles, Monash University

EMERGING METHODS

Oral, 20 minutes

Filmmaker, Sea Kayaker, Researcher: In search of self-seascape

Discovering new ways of being may involve new ways of seeing. This paper explores the use of visual Autoethnography to critique the often hidden realities and essences of one sea kayaker's experiences. 'Episode One', a seven-minute film representing two sea kayaking expeditions, is presented as an example of how visual ethnography can be used to unveil, through reflection and story-telling, departure-points for further ethnographic enquiry.

Using Wylie's (2004, 2007) metaphor of self-landscape and Lopez's (1984) narrative story-telling style of 'exploring my inner and outer landscape' this paper aims to explore the concept of developing self-seascape. Whereby our open-sea gaze and felt responses within and from our coast and seascapes are represented and interpreted in very different ways to that of land-based experiences.

This paper contributes to the fund of knowledge associated with the 'lived experiences of sea kayaking'. Research in this context is often a collective of mostly textual narratives that perhaps present a false, or incomprehensible reality, written and narrated beyond the in-situ act of sea kayaking itself. It lacks, some would argue, the audio/visual/sensorial 'sea air', of the non-terrestrial 'alien, marginal, liminoid world' (Varley, 2011, p.85) typical of the sea kayaker domain.

The intention of this paper is to develop more multi-dimensional understandings of a relatively hidden world.

Beau Miles. Associate lecturer at Monash University Australia. Have been an expedition kayaker, filmmaker and outdoor educator since undergraduate studies (grad in 2002). Am interested in new methods of research/field representation, particularly in at-sea, wild places that don't often afford other 'live' forms of in-situ data collection or introspection.

Dr Tess Moeke-Maxwell, University of Waikato, Associate Professor Linda Nikora and Professor Ngahuia Te Awekotuku

PRACTICE AND ADVOCACY

Oral, 20 minutes

Autoethnographic tears: A personal reflection of engaging ethnographically with Māori palliative care research in New Zealand

The principal investigator engaged with ethnographic and autoethnographic research methods to explore Māori end of life experiences, cultural needs and bereavement processes. However, they quickly discovered the methodology unexpectedly created some unique opportunities and ethical conundrums when applied to a vulnerable group of participants. The presentation suggests that ethnographic and autoethnographic research methods requires a deeper level of involvement and personal commitment towards participants and their whānau (family) that raises unexpected ethical dilemmas and personal challenges for the researcher. Drawing from the Kia Ngawari Study, a three year New Zealand Health Research Council funded project, this presentation reflects on a qualitative investigation involving six case studies spread across two years and face to face interviews with approximately 30 individuals and their families to record their experiences of living with a life limiting illness or disease. What were some of the ethical issues and personal difficulties that emerged for the ethnographer and how did the researcher negotiate these tensions through using autoethnographic tools. How were these tensions resolved to provide safety for the participants and the researcher? Some suggestions for contemporary and future ethnographic and autoethnographic methods for Māori palliative research practices are considered.

Dr Tess Moeke-Maxwell, Māori and Psychology Research University, School of Psychology. University of Waikato. Research Fellow, the Kia Ngawari Study; 2010 – 2013

Associate Professor Linda Nikora, Māori and Psychology Research University, School of Psychology. University of Waikato.

Professor Ngahuia Te Awekotuku; School of Māori and Pacific Development; University of Waikato.

Sandy Morrison and Dr Timote Vaoleti, University of Waikato, and Dr Jenny Ritchie, Unitec Institute of Technology

SOCIAL JUSTICE AND TRANSFORMATION

Creative Research, 60 minutes

Keeping faith with the generations of the past and those yet to come

The United Nations Declaration of the Rights of Indigenous Peoples recognises “the urgent need to respect and promote the inherent rights of indigenous peoples which derive from their political, economic and social structures and from their cultures, spiritual traditions, histories and philosophies” (United Nations, 2008). In this presentation we explore intergenerational knowledge transmission from three different cultural perspectives. The rapid incursion of Western discourses through both colonisation and globalisation processes, has impacted on the ways in which traditional knowledges have been able to be retained and conveyed to younger generations (Subramanian & Pisupati, 2010). Using creative symbolism such as the ancient motif of the manulua, which represents the spiritual world and the contemporary world, we examine the place of memory, fonua/whenua and ritual to ensure that practices are retained both in the present and in the future. Sir Ratu Kamisese Mara once said “ We carry in our hearts the knowledge that we are the bearers of a proud legacy that surely marks us as people of strength, courage, and will... at the threshold of the third millennium, all we ask: how must we chart our course to ensure we keep faith with the generations of the past and those to come?”

Autoethnographic lenses are employed to illuminate processes whereby families ensure that their cultural traditions and knowledges are upheld across generations and shifting discursive contexts.

Sandra Lee Morrison is the Associate Dean and a senior lecturer at the School of Māori and Pacific Development, University of Waikato, New Zealand. From the tribal groupings of Te Arawa and Tainui, she has extensive experience in promoting adult education for indigenous people at a community level, at a national and an international level, including being Chair of the Reference Group on Adult and Community Education to the TEC. At the International level, she held the post of President of ASPBAE, Asia South Pacific Association for Basic and Adult Education from 2000 to 2004, and from 2008 to 2010, she has been the Immediate Past President. In 2009, she was admitted to the International Adult and Continuing Education Hall of Fame. Her research interests centre on the promotion of Māori and indigenous development acknowledging that adult education serves as a key driver in all aspects of development.

Dr Timote Masima Vaoleti is a senior lecturer at the Faculty of Education, University of Waikato. Born in the Kingdom of Tonga, he has resided in New Zealand for many years and has headed many community-building projects, been appointed as an advisory council member to several Ministers of the Crown and has extensive vocational, technical and educational experience. He holds world patents for Scientific and Engineering inventions for the Forestry, Building and Manufacturing industries. Timote completed his PhD on the incorporation of Pacific indigenous values into the New Zealand educational system and is respected for his work on developing the ‘talanoa’ (ancient communication ways of the Pacific) as a valid research methodology. He is the Chair of IMPAECT, Indigenous Maori and Pacific Adult Education Charitable Trust* which undertakes work in Tonga and New Zealand. As well, he is the Executive Council Member for the South Pacific to ASPBAE, Asia South Pacific Association for Adult and Basic Education.*

Dr Jenny Ritchie has a background as a child-care educator and kindergarten teacher, followed by 22 years experience in early childhood teacher education. She currently holds the position of Associate Professor in Early Childhood Teacher Education at Te Whare Wānanga o Wairaka - Unitec Institute of Technology, Auckland, New Zealand. Her teaching, research,

*and writing has focused on supporting early childhood educators and teacher educators to enhance their praxis in terms of enacting an awareness of cultural, environmental and social justice issues. She has recently led three consecutive two-year studies funded by the New Zealand Teaching and Learning Research Initiative, focussing on implementing early childhood pedagogies reflecting these commitments. Her recent publications include the chapters "Caring for Others, the Environment, and Ourselves: Applying an Indigenous Paradigm in Early Childhood Education in Aotearoa, New Zealand". In J. Lin & R. Oxford (Eds.), *Transformative Eco-Education for Human and Planetary Survival* (pp. 239-253). Charlotte, NC: Information Age Publishing; *Caring for Ourselves, Others, and the Environment: Applying an Indigenous Paradigm in Early Childhood Education in Aotearoa, New Zealand*. In J. Lin & R. Oxford (Eds.), *Transformative Eco-Education for Human and Planetary Survival* (pp. 239-253). Charlotte, NC: Information Age Publishing; and *Bicultural Journeying in Aotearoa*. In D. Caracciolo & A. M. Mungai (Eds.), *In the Spirit of Ubuntu. Stories of Teaching and Research* (pp. 135-146). Rotterdam: Sense Publishers.*

Dr Missy Morton, University of Canterbury, and Anne-Marie McIlroy & Annie Guerin,
Christopher McMaster, University of Canterbury & Colin Gladstone, University of Canterbury

Oral, 60 minutes

Symposium: PRACTICE AND ADVOCACY: Doing Ethnography to change educational practices (4 papers)

1. A call to ethnography: In/forming everyday classroom PRACTICE and ADVOCACY
2. Research in Practice: Advocacy in the Classroom
3. The critical ethnographer as agent of transformation
4. 'Who said that?' Using Focus Groups in a participatory action orientated research project with young people with intellectual disability

A call to ethnography: In/forming everyday classroom PRACTICE and ADVOCACY

In New Zealand as elsewhere, governments are in thrall to evidence and accountability. In this era of 'educational accountability' and 'evidence based practice' the lives of students and teachers are stripped of their richness and complexity. Learning is purportedly measured against objective and neutral national standards. Teachers and schools are measured for their ability to add value to students. In this paper I argue that an ethnographic imagination, together with the tools of ethnography, offer powerful means to push back, and to reclaim the meaningfulness of students', teachers' and classroom lives.

An ethnographic imagination calls on us to consider how accounts of lives are constructed, and how claims are made about the authority of such accounts. When writers and readers of such accounts begin to see the process and products of these particular constructions, other accounts, other constructions become possible. The tools of ethnography can support rich descriptions of learning and shared meaning-making in classrooms. When teachers write these descriptions, and then share these descriptions with students, students' families and other educators, an ethnographic imagination calls on the teacher-writers to consider the ways they are implicated in the accounts they write.

I provide an account of a project that provided teachers with support to take up the tools of the ethnographer. The project dramatically altered teachers' views of particular students in their classroom. These students were 'by all accounts' the least likely to be considered learners.

Research in Practice: Advocacy in the Classroom

This presentation is theoretically positioned within Disability Studies in Education. We use the tools of ethnography in our daily classroom practices to reflect on teaching and learning of both teachers (including ourselves) and students. We describe narrative assessment, an approach drawing heavily on participant observation, and grounded in sociocultural perspectives of teaching and learning. We show how new identities for students and teachers are made possible through these new ways of accounting for students' and teachers' learning. In working with educators, students and their families, we are introducing participant observation into the daily practices of others. We conclude the paper by describing some of the unexpected effects for all participants.

The critical ethnographer as agent of transformation

Karl Marx posed the question: why should we be content with studying the world when we can change it? Antonio Gramsci would add a dimension to that query and ask: whose side are you on? No research is truly neutral. This is especially true with ethnography. Intellectuals can support the dominant groups in a society and the status quo. Alternatively, they can challenge this hegemony, or social domination, and contribute to "...intellectual and moral reform." Paulo Freire has said that to transform the world is to humanise it. As a Doctoral Candidate, my ethical stance is such that I cannot, nor do I desire to be 'neutral'. The transformative impulse in my study is the very humanistic notion of inclusion.

In my proposed research I will utilise a critical ethnographic methodology. This will allow me to blur the distinction between the researcher and the researched, between self and the other. My aim will be shared with the community in which I become a part and my negotiated involvement will reflect a collective desire of the school community to create a more socially just educational environment. The critical element in my research will not just give an account of a social reality, but the realisation of a social reality. This paper outlines how I will use a critical ethnographic methodology in my study. It illustrates how ethnography can become animated with purpose and the ethnographer fulfil an ethical role as an agent of social transformation.

'Who said that?' Using Focus Groups in a participatory action orientated research project with young people with intellectual disability

Focus groups are a well established ethnographic method for involving people with intellectual disability (ID) in research as participants (Nind 2008; McCallion and McCarron 2004; Fraser & Fraser 2000; Perry and Felce 2004; Barrett and Kirk 2000). However, there is little research that actually describes in detail this method of data collection used in research with young people with ID. This presentation describes the use of focus groups over a period of fifteen months in an attempt to meaningfully engage the views of a group of students and young people with ID. It sought to understand what kind of life these young people wanted as they transitioned from school into post school life. Two young people with ID and the author came together as co-researchers in a team to conduct the focus groups. The relational dimension in this endeavour allowed for ethnographic insight. This presentation will describe the data collection highlighting the significant challenges inherent with utilising this research tool effectively as an alternative to more traditional ethnographic observational methods.

Missy Morton is Associate Professor and Head of School in Educational Studies and Human Development at the University of Canterbury. She teaches qualitative research, disability studies in education and inclusive education.

Annie Guerin is a teacher on the West Coast. Annie's PhD research is a participatory action research project. Her study uses ethnographic and genealogical approaches to explore how participants make sense of their own learning.

Anne-Marie McIlroy is a teacher in Dunedin. Anne-Marie's PhD research uses critical ethnography to investigate how students and teachers make sense of their learning through narrative assessment.

Christopher McMaster is a Doctoral Candidate at the University of Canterbury School of Educational Studies and Human development. His area of research is the reculturing of school communities to reflect inclusive values and practices. He has worked in the UK, USA and New Zealand as a 'regular' and 'special' educator and advisor for the previous fifteen years. He has been active in disability culture since the birth of his first daughter over twenty years ago.

Colin Gladstone is a senior teacher and manager of the Lead School Transition Service in Christchurch. Colin is passionate about teachers as practitioner researchers and agents of educational transformation. He completed his Masters degree at Cambridge University and is currently writing up the thesis for his PhD at the University of Canterbury in Christchurch, New Zealand. His research interests are in promoting student voice, disability studies in education and emancipatory methodologies.

Anoop Nayak, Newcastle University

KEYNOTE PRESENTATION

White Lines: Racist Graffiti, Skinhead Youth and Violence in the English Suburbs

Where most of the work on young people and race has focused upon metropolitan areas, this paper explores how the English suburbs and outlying estates are becoming the new frontiers of racist violence. It aims to turn the geography of racism 'inside out' by recognising suburbia as a site of racist terror, replete with pockets of social deprivation and a banal nationalism. Through a visual ethnography of a Skinhead 'gang' the study explores how a youth subculture deploy local and national race signifiers to lay claim to neighbourhood space as 'white territory'. This materializes through the use of racist graffiti as well as the enactment of symbolic and physical violence. In an effort to displace the ethnographic gaze and its modes of Othering the paper also draws upon images taken by a local photographer which draw attention to the multiplicity and openness of place. An abiding theme marking the account is the emotional geography of place and the manner in which everyday encounters come to be charged with affective and emotional intensities. The ethnography suggests that a postcolonial engagement with suburbia and Skinhead culture can engender a reconsideration of place, identity and youth subculture.

*Anoop Nayak is Chair in Social and Cultural Geography at Newcastle University, UK. His research interests are in; Race and Ethnic Studies, Youth Culture and Social Class, and Gender, Masculinities and Social Change. Anoop is author of the critically-acclaimed ethnography *Race, Place and Globalization: Youth Cultures in a Changing World* (2003 Oxford: Berg) exploring the interplay of whiteness and class in post-industrial regions. He is co-author with Mary Jane Kehily of the monograph *Gender, Youth and Culture: Young Masculinities and Femininities* (2008 Basingstoke: Palgrave MacMillan), and has recently published a social theory book on spatial relations of power with Alex Jeffrey entitled *Geographical Thought* (Pearson, 2011). Anoop's current work explores the emotional geographies of race, religion and asylum with regard to new migrations and contemporary forms of transnationalism.*

Dr Arapera Ngaha, University of Auckland and Dr Sue Abel

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

So who should determine what is tika?

One of the major barriers to effective ethnographic research for Māori researchers in the University environment is the requirement for all staff and students conducting research to comply with the ethical guidelines proposed by the Board or Committee, who have oversight of ethical concerns in each institution. For Māori research – research conducted by Māori, engaging with and participation by Māori – the primary concern is that these guidelines arise out of western ideologies and values and take no cognisance of tikanga and mātauranga Māori. In this paper we challenge the requirement for Māori research to comply with the ethics committee guidelines. We suggest that tikanga and mātauranga Māori processes provide more robust ethical guidelines for Māori research that are producing exemplary Māori research. We also contend that, in this land, injustice is ongoing as the rights of Māori to manage their own research interests continue to be denigrated and denied.

Transformation must be the goal for Māori research so that whānau, hapū and iwi control their own knowledge and information. In that transformation process tikanga and mātauranga Māori must be the forces that guide and shape the research from the beginning 'germ of an idea' to the final analysis and reporting, as well as developing the research capacity of the community.

Arapera Ngaha is of Ngāpuhi and Te Arawa descent and is a Senior Lecturer at the *University of Auckland, in Māori Studies. Her doctoral research was a sociolinguistic study that addressed the notion of te reo for all New Zealanders and ethics in Māori research. She is passionate about addressing research in Māori communities, and has engaged in a range of Māori community research projects with te reo; encouraging engagement by Māori youth with their local te reo dialects, local Maori history, and identity development, as well as health issues for older Māori.*

Dr Sue Abel is a Senior Lecturer in the Department of Film, Television and Media Studies and in Māori Studies. Sue was drawn to media studies because of an interest in the role that media plays in society, and in particular the power that it has to marginalise some groups and some values, and make other groups and other values seem "normal". While this can be applied to a range of areas of contention, in issues of 'race' and the media, and particularly indigenous peoples and the media, these are the areas in which she has been most research active. In recent years Sue has also become increasingly interested in the related subject of the normalisation of "whiteness" in our media.

Dr Camilla Obel, University of Canterbury

EMERGING METHODS

Oral, 20 minutes

Female rugby Union fandom pleasures: analysing content and context in focus group talk

This paper investigates conversations between New Zealand female fans of male rugby Union in focus group talk. In focus group discussions fans exchanged knowledge about playing strategies, rules changes, predictions for their teams, and joked about their attraction to favorite players. They did not dismiss a romantic interest in certain players, although they did not see this interest as most important to their fandom, nor did they underplay their knowledge of the sport. More importantly, they did not consider these passions as incompatible, but rather reasoned that overall they brought an immense pleasure and pride to their lives and enabled them to 'let loose'. In this paper I draw on sociological accounts of sports fans and focus group methodology to explore the participants' interaction and talk about their fandom. While academic attention to female sports fandom has sometimes provided critical challenges to the assumption that sports fandom equates to masculine fandom, limited information is available on feminized or feminine sports fandom pleasures and practices (Tanaka 2004; Kim 2004). In the paper focus group conversations are reproduced in order to show how fandom identities are constructed in interactions between the women who share experiences, sometimes agreeing and sometimes disagreeing and modify their opinions about the pleasures of being a female fan of male rugby Union.

Camilla Obel is a senior lecturer in Sociology in the School of Social and Political Sciences at the University of Canterbury, Christchurch, New Zealand. Her research interests currently include sport media technologies, sport fans and sport and indigeneity. She has published in the areas of the politics of race, ethnicity and nationalisms, embodiment, gender, sport and recreation facilities and historical and organisational analyses of sport.

Hadas Ore, University of Auckland

EMERGING METHODS

Oral, 20 minutes

'Cooking' Ethnography of Return Home

This paper is focused on the everyday experience of twenty-five mothers after they had immigrated to New Zealand (between the late 1990s and early 2000s) through the prism of their domestic food practice of cooking. Born and raised in Israel after second wave feminism (since the 1960s), these migrants are middle-class secular women affiliated to various Jewish ethnicities.

The paper demonstrates that 'traditional' ethnography that is focused on the changes women foster in home cooking reveals a common 'transgression', which portrays their cultural imagination. As these women realise a return to the ancestral home through home cooking, they cross the boundary between the real and the 'unreal', ideal and mythical. In home cooking they convey a nostalgic journey that encompasses longing and pleasure as intimacy, ambivalence as 'oppositional solidarity' or critique, and self-irony (Berdahl 2010). They revisit diverse past Jewish homelands through home cooking, while they realise kinship relations by grappling with Israeli maternal myths; the polania (Polish woman) and the bashlanit (Cooking Woman).

My ethnography brings to the fore the practice of home cooking as an everyday gendered means of returning to the ancestral home, epitomised by the maternal power to feed others, which women associate with female close kin of past two generations that they mythologise. In this mythology women turn iconic ethnic dishes, cooking gestures, and gifted cooking objects into their metonyms. In addition, they portray subtle ethnic and class differences in the ways they 'remember' female close kin as home cooks and either idealise or denigrate them.

*Hadas had recently submitted her dissertation, **Savouring Home: Jewish-Israeli Motherhood and Food in New Zealand** in The Department of Anthropology, The University of Auckland. Her dissertation focuses on the intersection of motherhood, everyday domestic food practices, and migration. Before immigrating to New Zealand from Israel, Hadas completed her M.A. studies in The Department of Sociology and Social Anthropology, The Hebrew University of Jerusalem. Her thesis, 'Embodied Knowledge: The Experience of Mediumship and Women Mediums in Israel' (2000) focused on gender issues within the scope of the Anthropology of the Body. While living in Israel, Hadas worked in leading research institutions, such as The Van Leer Institute, The Hebrew University of Jerusalem, as well as in researching current affairs for the Education Committee in the Israeli Parliament. Since her arrival to New Zealand Hadas had taught Hebrew and Jewish Studies at the Jewish school in Auckland, Kadimah College. In 2007 Hadas was granted the Brightfuture Top Achiever Doctoral Scholarship.*

Dr John Paterson, University of Waikato

EMERGING METHODS

Oral, 20 minutes

“Issues in the Administration of Institutional Ethical Approval for Ethnographic Research in a NZ University”

Some forms of ethnography pose little problem for University research ethics approval committees, but other forms are much more difficult to review and assess. The more sensitive or controversial the topic, the more open-ended the setting, the more problematic the access, the greater the cultural difference between ethnographer and research participants, the greater the use of photography, then the more likely is it that ethnographic research does not lend itself to routinised ethical scrutiny and approval. This paper sets out reflections on these issues based on six years as chair of an Arts and Social Sciences human research ethics committee and outlines a range of practices developed to deal with potential ethical problems.

John Paterson lectures in Social Science Research at the University of Waikato, with an emphasis on the role of philosophical perspectives, the nature of qualitative methods, and issues in social research ethics. His PhD was on the Christian Farmers Federations of Canada and the role of a stewardship ethic in their political and agricultural activities. His research interests have included Christian farming groups in North America, alternative agriculture, smallfarming in NZ, qualitative research methodology, and social research ethics. He was Chair of the University of Waikato’s Faculty of Arts and Social Sciences Human Research Ethics Committee between 2006 and 2011.

Rogelia Pe-Pua, University of New South Wales

KEYNOTE PRESENTATION

Indigenous Research: Practice and Advocacy

Indigenous psychology has been recognised as an emerging field, especially in countries that have a long history of IP movement, including the Philippines. There have been great advances in theorizing, in developing research methods, and more significantly, in applying the indigenous approach to psychological practice and advocacy. This keynote presentation will give an overview of the characteristics of the indigenous framework and research approach. This will be followed by examples of how it was applied to clinical/health psychology (Philippines), international development work with children (UNICEF), and programs related to multiculturalism and immigration (Australia). The interweaving of theory, methods and practice will provide the conclusion to the keynote, with some direction on how to work collaboratively and effectively, locally and globally.

Rogelia Pe-Pua is an Associate Professor at the School of Social Sciences (SOSS0 at the Faculty of Arts and Social Sciences, UNSW. She was the former Head of School of SOSS (2007-2012) and of the School of Social Science Policy (2005-2006). Rogelia's research interests include indigenous psychology, racism in Australia, multicultural attitudes in plural societies, migration policy issues, cross-cultural psychology, social and community issues, and youth issues. She has published research on migration and return migration in Hawaii and the Philippines, labour migration in Spain and Italy, the character of Australian ethnic press, international students' experiences, street-frequenting ethnic youth, refugee family settlement, Hong Kong immigrants in Australia, legal needs of NESBs, and an evaluation of a Juvenile Crime Prevention Strategy. She has also worked collaboratively with international researchers comparing ethnocultural youth identity and acculturation in 13 countries, and culture and trait links in four countries. She completed a study about the needs of Australian Muslim families in 2010; and research into current and emerging drivers of social cohesion, social division and conflict in multicultural Australia in 2012. Both projects were funded by the Australian Government Department of Immigration and Citizenship.

Rogelia has a long history of specialisation in indigenous psychology that started at the University of the Philippines where she taught for 15 years before migrating to Australia. She has published widely in this area, including the first edited volume on Philippine indigenous psychology, book chapters and journal articles on indigenous methods. She has applied her passion for and expertise in indigenous and cross-cultural methods to the research she has conducted and to her teaching of research methods. An example of her leadership in this area is her involvement with the founding of the Asian Association of Indigenous and Cultural Psychology in which she was elected as Director of Research and Publication.

Jane Pearce, University of Canterbury

EMERGING METHODS

Oral, 20 minutes

Q methodology and situational analysis – a postmodern combination?

Situational analysis uses cartographic approaches to examine the discourses, materialities, elements, structures and conditions of a situation - the ultimate unit of analysis. In situational analysis interviews, ethnographic data, and visual, narrative and historical discourses are analysed using constructivist and/or constructionist assumptions – a postmodern perspective. Both constructivist and constructionist assumptions are also said to underpin the application of Q methodology, a technique that focuses on how themes are interconnected, combined or configured in order to ascertain peoples' viewpoints. Constructivism has been argued to underpin person centred Q methodology, which focuses on personal meaning making and viewpoints in a social and physical world. Constructionism is the epistemological framework for discourse centred Q methodology focussing on the social meaning-making of 'social facts' or shared discourses, which facilitate the understanding and mapping of predominant discourses. This paper explores the insights that can be gained from the innovation of combining the use of situational analysis and Q methodology in an exploration of the role of technology in a particular cycling culture – freight movement by cycle courier.

I am mid-way through my PhD in the Geography Department at the University of Canterbury. Coming from a sociotechnical perspective I am researching the role of technology in transportation cycling cultures with a particular interest in how cycling technologies had help people on low-incomes to avoid 'forced car ownership'. My research combines situational analysis and Q methodology.

EMERGING METHODS

Oral, 20 minutes

Understanding work when the customers are involved: Using the working context of cafés to examine the nature of the management-worker-customer triad of interactive service work.

This paper explores the everyday work life of baristas and other coffee-makers in order to better understand the nature of service work in contemporary society. This exploration is based on literature and some empirical information. This information incorporates observation in real life and in the virtual world with life history interviews to explore the arena of service work in relation to learning and identity. In western developed economies it is service work that is increasing most swiftly; thus as westerners we are now more likely to have our consumption and work lives framed by this sector (McDowell, 2009). The service sector is also important because it is claimed to be a way of working that is different from the production oriented paradigm of the sociology of work. One of the ways in which it is different is the management-worker-customer triad in service work as opposed to the management-worker dyad in relation to the production of goods (Ritzer, 1998 cited in Edgell, 2011; Leider, 1993 cited in Edgell, 2011; McDowell, 2009;). Another area of difference relates to how exploitation and alienation can be experienced in service sector workplaces. For example, given the prevalence of petite bourgeoisie/owner operators, alienation can be experienced by all three parties to the management-worker-customer triad, albeit to different extents¹. Furthermore given the types of structures that govern workplace behaviour in the service sector both the customer and worker can be exploited rather than just the worker (Ritzer, 1998 cited in Edgell, 2011). However, in turn both the customer and manager can exploit the worker. As such cafés offer a work context that demonstrates the complexity of how power and agency can be experienced in service sector work within the triad. Cafés can demonstrate this complexity due to the variety of business models that exist in the coffee industry. Some cafés use baristas in de-skilled neo-fordist ways and also get customers to complete tasks (for example, Starbucks). However, other cafés showcase coffee made in a variety ways, controlled exclusively by a highly trained and respected barista who connects the customer intimately to the beans and the farmers who grow them.

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I am a part-time PhD student in Labour Studies at the University of Waikato, Hamilton, New Zealand. I also teach in Labour studies and Social Policy. My research areas include the influence of the third way ideology on education and training policies, workplace learning and through my PhD research service sector work

¹ This point is made in reference to Marx's observation that even those who own the means of production are subject to alienation by the structures of capitalism (Edgell, 2011).

Gaye Poole, University of Waikato

SOCIAL JUSTICE AND TRANSFORMATION

Performance, 60 minutes

Rabbit Hole: staging grieving bodies

The Carving in Ice season of David Lindsay-Abaire's Pulitzer prize winning play *The Rabbit Hole*, directed by Gaye Poole, will be staged at the Playhouse in early November. We will re-present sections from the play which stage differently grieving bodies. The parents in the play Becca and Howie have lost their 4 year old son in an accident. They grieve in vastly different ways. How do the actors embody those still-grieving bodies? Loss of a child from an unexpected accident is particularly difficult to cope with (Grad & Zavasnik, 1996; Smith, Range and Ulmer, 1991-1992). Commentators have found *The Rabbit Hole* to be especially authentic, aligning at a high level with how people in the real world deal with such tragedy. Actors playing these roles are challenged to find ways to capture the (imagined) grieving body at work, eight months after the trauma. In terms of embodying the confused grief of the characters, it is not a play for the faint-hearted. The creative research will disclose the fear-facing that we as a company needed to do.

Working on this small cast post-traumatic play, the director-actor relationship takes on many of the qualities of Conquergood's 'coperformative witnessing'. The partial performance of *Rabbit Hole* in this CEAD context is to be seen as a way of showing how we came to know.

Gaye Poole

Senior Lecturer, University of Waikato

Artistic Director, Carving in Ice theatre

See www.carvinginice.co.nz

Dr Clive Pope, University of Waikato

EMERGING METHODS

Oral, 20 minutes

Sport, meaning and representation: Images from the visual teams' bench.

Images are both worthy and ambiguous because they encode an enormous amount of information. In sporting contexts, images are often created to represent spectacle and the spectacular. In essence, sporting images have depicted what photographers want them to mean. They can convey both attitude and understanding but many of the sporting images that fill daily newspapers, magazines and biographical works merely substitute for something, perhaps not the 'real thing'. But to what extent could images, namely photographic images, address difference between what is represented in an image and the 'real world'? In this presentation I will employ images from ethnographic projects of youth sport settings to explore constitution (Webb, 2009) or how images could 'make real' the meanings of sport that explore beyond the spectacular. As a concept, (visual) representation is laced with complexity and ambiguity yet despite its ubiquity in the sporting world the potential to create meaning-making appears to have been untapped.

Graham Price, University of Waikato

EMERGING METHODS

Oral, 20 minutes

Gesture and trace in the pursuit of meaning.

This paper introduces an ongoing field work project examining an adult community exploring dance as a healing practice facilitated through 5 Rhythms dance. (Gabrielle Roth). As an art education researcher and active member of this dance community I commenced with a process of self study. As Bullough and Pinnegar (2001) suggest “the aim of self study research is to provoke challenge and illuminate rather than confirm or settle” (p.20). Maréchal (2010) positions autoethnography as “self-observation and reflexive investigation in the context of ethnographic field work” (p. 43). My interrogation also required a focus on the essentially non-verbal activity of dance. To avoid transgressing on the nature of the dance experience I chose to explore spontaneous gestural drawing as a possible way to encapsulate and re-present my initial responses. I ‘sampled’ my responses while dancing, through a series of rapid spontaneous drawings over numerous dance episodes spanning 6 months. Between Lines (2007) and Redrawing Anthropology (2011) Tim Ingold sustained a thread examining the relationship between, gesture, trace and the construction of meaning, through allusions to calligraphy and dance that are embedded both in my study and artistic practice.

My presentation explores how drawing might constitute data for an examination of lived experience. Problems of re-presentation, interpretation and the tensions and affordances of ‘drawing’ , in order to know more deeply, are examined. Preliminary questions are theorised and laid bare from the perspective of art, dance and situated anthropological inquiry.

Graham’s undergraduate degree (Otago) was in social anthropology with a focus on cross-cultural aesthetics that led into his later studies into Maori Art at Victoria University. At The University of Waikato his MEd interrogated the educational history, of art interpretive practices with children. He has published and presented on the theorising behind interdisciplinary art collaborations and integrative arts pedagogies based on field work in Waikato schools. There is a reciprocal relationship between his Art Education research and his gestural style as a painter and jeweller. His ability to move easefully between the disciplines of visual arts, music and dance is informed by participation, exhibition and performance within community arts contexts.

Dr Richard Pringle, University of Auckland

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Olympic viewing pleasures: An affective autoethnographic analysis

Critical studies of media representations of sport have tended to focus on the discursive/political dimensions rather than the affective/corporeal. Yet by bypassing the affective/corporeal dimension there is a risk that these studies produce limited insight for understanding the popularity of sport media productions: and, by default an understanding of how the associated political messages are potentially inculcated amongst viewers. In this paper, I undertake an autoethnographic analysis of the role of affect associated with the production of viewing pleasures of the Olympics. I contend that the corporeal reaction or the affective response to viewing the Olympics, given the mediated emphasis on emotional displays, allowed for an uncritical celebration of the Games. I conclude by discussing the importance of the politics of affect and raise questions about the links between affective viewing responses and the mobilization of a politics of apathy.

Richard Pringle works in the Faculty of Education, University of Auckland teaching within the area of sport studies and physical education.

Rangimahora Reddy, Mary Simpson, Tiwai, Kay Berryman, & John Oetzel, Rauawaawa Kaumatua Charitable Trust

EMERGING METHODS

Oral, 20 minutes

An emerging approach to interviewing Kaumatua in a study of health literacy, communication, and palliative care services

For the past year, we have been engaged in a research study investigating the palliative care pathway for Kaumātua (elders) and their whānau (extended family). The central focus of our study was to develop culturally appropriate models of communication that can be utilised within palliative care services, including practices and interventions that enhance Kaumātua and whānau knowledge and experience of palliative care, and improve delivery of those services by clinicians and community health workers. In order to address this focus, we needed to utilise innovative and culturally appropriate research methods consistent with a kaupapa Māori perspective. A kaupapa Māori approach provides a culturally appropriate methodology to research in the local context as it normalises Māori worldviews and practises. To this end, we developed an interview process that involved cultural practices including the following: a) multiple Kaumātua were included in a briefing process (although interviewed individually with at least one Māori researcher); b) introductions that included karakia (prayer), kai (sharing of a meal) and allowed time for whānaungatanga (sharing background to understand how people related to each other); c) use of te Reo Māori along with English; and d) a whakawhitiwhiti whakaaro (debriefing) session to discuss experiences. In this presentation, we will explore the interview process in depth and reveal the way it allowed for rich and detailed information. We will describe how the process developed and unfolded. Finally, we will describe how the interview process is one that is relevant for ethnographers.

Rangimahora Reddy is CEO of Rauawaawa Kaumatua Charitable Trust and principal investigator on an HRC/MOH funded research project examining health literacy and communication models for Kaumatua and their whanau during palliative care.

Tiwai Iiti is whairoa (community health worker) at Rauawaawa Kaumatua Charitable Trust and a named researcher on an HRC/MOH funded research project examining health literacy and communication models for Kaumatua and their whanau during palliative care.

Kay Berryman is a community health worker for Waikato-Tainui College and currently working on a project utilising motivational interviewing to enhance oral health care for Maori youth. She was also a researcher on an HRC/MOH funded research project examining health literacy and communication models for Kaumatua and their whanau during palliative care.

Rosemary Richards, Massey University, College of Education

PRACTICE AND ADVOCACY

Oral, 20 minutes

Children's art, children's perspectives: Insights from praxis-oriented research with young artists

Children matter. Art matters. It is my belief that how children experience art matters. It was these basic tenets that drove my research doctoral research into young children's experiences of art in their homes, and in early childhood centres and schools. It was also my belief that an appreciation of the ways in which real children experienced art would assist teachers and parents in building positive relationships with children based on co-construction and respect. This research, which was undertaken with four young Australian children over approximately one year, aimed to access and make sense of children's perspectives of their art experiences. Research processes associated with visual ethnography, where each child took digital photographs of their art experiences and talked with me about these, provided mutually beneficial research relationships and led to co-constructed understandings about their art experiences. Over the course of the research the children generated over 4,000 photographs and in this presentation I will share just a few of these in order to provide insights into the big ideas that these children explored through day-to-day artistic practices. I will also consider how adults' attitude and interactions with children might promote or constrain young children's art experiences.

Rosemary Richards is a senior lecturer in the College of Education at Massey University, Palmerton North. She lectures in art and the arts over the primary, early years, and early childhood sections of undergraduate and graduate programmes. She is a teacher, artist and researcher and is passionate about supporting young children's art experience and helping teachers to do likewise. Her Master of Education thesis was on the topic of 'Drawing self-efficacy and the messages 4-9 year old children give and receive about their drawing' and this year she completed her doctoral thesis, which examines four young children's experiences of art in their homes, early childhood centre and school. It focused on accessing children's perspectives, and the research data was based around the children's own photographs and discussions. The presentation given at this conference comes from this research.

Dr Robert E. Rinehart, University of Waikato

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

"Love & Guts": Alternative sport, alternative art, alternative pleasure

In 2005, in Costa Mesa, California, the Love & Guts Art Show, combining professional skateboarding with art, was first exhibited. This paper examines the Love & Guts show in Wellington, put on by Manky Chops, and the World Cup Skateboarding tour at the Waitangi Skate Park in Wellington in February 2012. Through photo elicitation and contextualized examination of both events, I intend to delve into the connections between alternative sport, art, and pleasure.

Robert Rinehart is an Associate Professor in Sport & Leisure Studies at the University of Waikato. He has researched alternative sports since 1995, when the first eXtreme (now X) Games were held.

Georgina Roy, University of Brighton

PRACTICE AND ADVOCACY

Oral, 20 minutes

“For the love of it”: Emotion, Affect and Surf Research

There have been moments during my surf ethnography when I have attempted to take in the affectual magnificence of my experiences. Even as I live them, I have been moved by a desire to absorb them, remember them, keep them. At times, I have experienced a deep ache in my chest as though pining for a loved one.

Davidson and Milligan (2004: 523) assert that ‘there is little we do with our bodies that we can think apart from feeling’. Furthermore, affect and emotion are intricately bound to gendered experiences of space and place (Pile, 2010). This assertion carries important implications for ethnographic researchers. As Alison Rooke (2010: 31) has pointed out: ‘the affective process of gathering ethnographic ‘data’ depends on sensory involvement which, in an attempt to convey and make some sense of embodied experience, takes emotions seriously’ (2010:31)

In this paper, I consider the importance of “taking emotions seriously” in relation to my PhD research into women’s surfing in the UK. I draw on feminist work in the areas of emotion, space and the body, as well as Deleuzian philosophy in order to explore the significance of affectual and emotional experiences for women who surf. Specifically, I explore the emotions of love and desire, and related affects. I contend that by exploring how women emotionally experience surfing spaces, we might better understand the dynamic intricacies of surfing as an embodied, gendered space.

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Georgina Roy is an ESRC funded PhD student at Brighton University. The topic of her research is the feminist significance of the women's surfing 'boom' and the gendered experiences of female surfers in Britain. She has been researching this topic through multi-sited ethnographic fieldwork around Britain, exploring the use of Autoethnography and creative representation. In addition to women's surfing, her research interests include gender, sexuality and feminist theory and more broadly, issues related to sport, culture, and identities.

Georgina Roy, University of Brighton

EMERGING METHODS

Oral, 20 minutes

Living Surfing Lives

The proposed presentation draws on interview data and ethnographic fieldwork from research carried out with female surfers. I explore the gendered and sexualised surfing lives of female surfers in Britain. My aim is to demonstrate the ways in which surfing subjectivities can emerge within and through the intertwining of subjectivities and space.

The piece focuses primarily on lesbian and queer surfing lives. Brown, Browne, and Lim (2010: 8) propose that 'geographies of lesbian space can only be advanced through an attention to women's social networks'. I heed this contention through the use of theoretical and analytical 'meshworks' (Ingold, 2008). The notion of 'meshwork' is drawn from Ingold's conceptualisations regarding place as occurring 'along the life paths of beings' (Ingold, 2008: 1808), he writes:

life will not be contained within a boundary, but rather threads its way through the world along the myriad lines of its relations, probing every crack or crevice that might potentially afford growth and movement (ibid.).

Through the use of creative analytical representation, I bring together the shared experiences of those who have become present within my research. The presentation will comprise a short performative reading, and may also employ audio visual methods. These methods will be used to expressively highlight the varied and emotive meanings that female surfers bring to the lives of one another, and to the places they surf. What I hope to demonstrate is how the subjectivities of female surfers become enmeshed in ways that bring 'growth and movement' to surfing culture in Britain.

References

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Te Ahukaramū Charles Royal (Ngāti Raukawa, Marutūahu, Ngā Puhi)

KEYNOTE PRESENTATION

Mātauranga Māori and the 'creative potential' of Māori communities

'Mātauranga Māori' is a term for a body of knowledge that was first brought to Aotearoa by ancestors of modern day Māori. It grew and changed according to life in these islands and changed yet again in the early encounter with Europeans in the late 18th and early 19th centuries. It became severely endangered, however, following conflicts in the 19th century. In the first half of the 20th century, mātauranga Māori was actively undermined in various ways including the abandonment by Māori.

Since the 1970s, however, there has been a tremendous revival of interest in mātauranga Māori despite its fragmented and disorganised state. Today, there are numerous places in New Zealand society where mātauranga Māori is being re-examined on its own terms and particularly for its 'creative potential' – the use of fragments of mātauranga Māori in contemporary creative endeavours. For example, new developments have arisen with whare tapere (performing arts), whare wānanga (higher education institutions) and whare rūnanga (decision making bodies). The revival of taonga pūoro (musical instruments), tā moko (traditional tattooing) and the arts of the waka are further examples of new developments in mātauranga Māori.

Together these developments are based upon research into existing knowledge resources created by reputable Māori authorities in the past together with the work of ethnologists such as George Graham of the Auckland Institute and Museum and Elsdon Best of the Dominion Museum. These knowledge sources are being re-examined for their contribution to yielding the 'creative potential' of Māori communities to create distinctive enterprises of significance to New Zealand. Charles Royal will speak on how these communities make use of these resources in new and exciting ways. He will speak on his own experiences with creating a modern whare tapere ('house' of performing arts), the topic of his doctoral research.

Te Ahukaramū Charles Royal is Director of Ngā Pae o te Māramatanga. He has also been appointed Professor of Indigenous Development in the Faculty of Arts at the University of Auckland. Charles' appointment commenced the 1st of December 2009. Charles is a musician and researcher with research interests in the creative potential of mātauranga Māori, particularly as this relates to the whare tapere (traditional houses of performing arts), the whare wānanga (traditional institutions of higher learning) and indigeneity. Charles is a former Director of Graduate Studies and Research at Te Wānanga o-Raukawa, Ōtaki, where he was also Kaihautū (convenor) of a graduate programme in mātauranga Māori or Māori Knowledge and conducted research into theories of knowledge and world view. As a New Zealand Senior Fulbright Scholar and a Winston Churchill Fellow Charles conducted research into indigenous worldviews in the United States and Canada in 2001. In 2004 he took up a research residency at the Rockefeller Foundation Study and Conference Centre in Bellagio in Italy. Charles has written or edited six books on aspects of mātauranga Māori and oriwi history, the most recent being Te Ngākau: He Wānanga i te Mātauranga (MKTA2009), a text in Māori about knowledge.

Merrill Simmons Hansen, Te Wananga o Aotearoa

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

Reflection on the Connemara peoples greeting: 'ta agaidh an phobail ort: may the face of the people be towards you'.

This paper examines autoethnography as a way the researcher has centred herself as a woman in work, and centred her relationship to Celtic spirituality within Aotearoa. Autoethnography is both a social and political act to see within the writer's way of 'being' and 'seeing' the world. The researcher herself draws on the Gaelic seasaim -'to stand' in relationships in her autoethnographic account in companioning women participants in research. This drew from relationship with 'anam'- soul, with 'clan'-children, and what is described as that 'unique light' shared in the universe from the human face.

The relationship which is evoked from within the human face and from which that anonymity of the universe becomes intimate is explored through Celtic meaning and personal search. This way of 'seeing' is impacted upon by processes that deterritorializes, de traditionalises and colonise traditional meanings of identity, deity, and knowledge. The writer's intention is to open discussion where autoethnography may serve and heighten ways for respectful research to re centre listening, peoples, everyday places where being seen, being heard, may re inform women and meaning with implications in work environments.

I am born from Claddagh people, 'An Cladagh', a community located over 5000 years on the western region of the Irish coast; I was born in New Zealand. I am work particularly with women and their links to meaning and to accountability through communities of learning within Te Wananga o Aotearoa: Nga Poutoko Whakarara Oranga. My PhD research is engaging alongside local women social workers and exploring spirituality and work.

Rachel Simon-Kumar, University of Waikato

EMERGING METHODS

Oral, 20 minutes

From structures to cultures of policy: exploring marginality through an ethnographic study of policy processes

In 2009, I embarked on a research project that explored policymaking processes for two 'marginal' groups in New Zealand – gender/women and ethnicity/migrants. The study used ethnographic interviewing with the aim of showcasing these as groups that interact with the state to (co)produce policy that is relevant to them, but also negotiates new spaces of political empowerment through these interactions. There are parallels within theories of social justice between the two groups that warrant a comparative study; both are groups that stand on the 'margins' of society with inequitable access to societal resources and decision-making, and further, suffer from lack of recognition in current socio-political and economic systems.

A core methodology involved ethnographic interviewing of a range of actors in the policy community: from those who conceive and implement policy (in the government) to those who provide services (community organisations), and those who were recipients of government policy and programmes (communities and individuals). What became apparent through the setting up of the fieldwork for this research was that the policy architecture of the two cases – viz., the organisational structures for decision-making and policy delivery – were strikingly different. While the migrant/ethnic policy structures were 'contained', 'connected', and 'defined' in terms of decision-making and delivery, the policy structures for women were more amorphous and dispersed. Arguably, it appeared as if policy structures were a window to seemingly two different ways of doing and, indeed, 'cultures' of policy. This paper explores how the layout of policymaking structures contributes to an understanding of the development of roles, responsibilities and accountabilities. Further, it also explores the ethnographic constructions of 'marginal' in relation to these policy processes by participants in both cases.

Senior Lecturer in Women's and Gender Studies at the University of Waikato, Hamilton. This paper drawn from a Marsden funded research project looking at policy and inclusion of marginal groups in New Zealand

Dr Jamie Simpson-Steele, University of Hawaii at Manoa, College of Education

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

DRAMATIC DIFFERENCES: The Power of Playbuilding for Young English Language Learners

This paper explores observations and conclusions from an evaluation of “In Our Own Words,” a project that engaged young English language learners in a process called playbuilding to: a) increase student facility with communication skills; b) develop students’ capacity for cooperative learning and risk-taking; and c) increase students’ understanding of theatre as an effective medium for communicating ideas. Drama’s framework of behaving “as if” opens up the classroom for exploration of imaginary circumstances that have very real implications for real life. In addition, negotiations occurring naturally through playbuilding fall within the definition of task-based instruction that has been advanced as an effective approach to second language acquisition. I approached the evaluation with a subjective point of view drawing on the ethnography of communication tradition. This tradition refutes Chomskyan models and definitions of language, instead focusing on larger political and social contexts within communities through narrative description. The ethnographic nature of the study privileges the way the young participants of the program experienced it: how they felt about the instructional activities, how they understood the concepts involved, and how they perceived changes in themselves as the program progressed. I also adopted the stance of connoisseurship, merging the worlds of art and education by redefining the art critic as an education evaluator dependent on both descriptive detail and interpretation to make judgments about the merit of the phenomenon and to communicate both information and feeling about it.

Dr. Jamie Simpson Steele is an Assistant Professor of Performing Arts at University of Hawai'i at Manoa, College of Education, where she prepares teachers to integrate the arts throughout the curriculum. She works with Honolulu Theatre for Youth, Hawaii Arts Alliance, Hawaii State Foundation on Culture and the Arts and the Maui Arts and Cultural Center to provide teaching artists and in-service teachers professional development in arts integration. She enjoys teaching children of all ages using drama and theatre as catalysts for learning.

Frank Smedley, AUCKLAND UNIVERSITY OF TECHNOLOGY

PRACTICE AND ADVOCACY

Creative, 60 minutes

Excavating In situ Adult Mathematical Practices: An Incipient Ethnographical Framework.

This session presents a potential ethnographical framework for examining in-situ adult mathematical practices. It results from a meta-analysis of over 400 articles and reports published on adult mathematics and numeracy practices in the workplace, everyday life, and assorted other situations where mathematics is present (for example, sports events). The framework is also informed by a combination of my own academic sociolinguistic and mathematical backgrounds. Consequently, it draws on a synergy of insights from sociomathematics, ethnomathematics, social practices theory, and the history of mathematics.

The large discrepancy between New Zealand adults' numeracy scores in the recent Adult Literacy and Life Skills (ALL) survey and adults' self-perceived numeracy ability is something that demands closer attention. It is envisioned that this ethnographic framework may assist in excavating mathematical practices at multiple levels (semiotic, material, discursive and diverse others), and thus provide a way forward to offering some explanation for this incongruence. It is also intentional that such a framework may lead to pedagogical insights on the teaching and learning of mathematics for adults. The paper acknowledges the need for excavating in-situ (often invisible) mathematical practices in addition to embedding numeracy skills.

Frank Smedley is a senior lecturer at Auckland University of Technology and teaches the numeracy component in the online Masters in Adult Literacy and Numeracy Education. Because Frank's degrees are in sociolinguistics and mathematics, he has interests in the intersection of discourse and mathematics particularly as it is applied to adult numeracy learning. Frank has a background of secondary school teaching in mathematics. He also has an honours qualification in theology and taught theology for six years in the Philippines.

Davie Snell, WINTEC

EMERGING METHODS

Oral, 20 minutes

Crossing the “divide”: Virtual ethnography in the “real world”.

This presentation documents an aspect of my autoethnographic doctoral thesis that investigated issues of identity and community. The presentation explores the inter-connected and overlapping nature of social media sites such as Bebo, Myspace, and more recently Facebook and Twitter, with peoples' offline experiences. Such sites are representational spaces that extend the offline self into the online world. Through the use of text, images, and video, my participants expressed their personal and social identities online, as a way to encourage interactions with like-minded people in order to further develop identity. Through the on-going development of these sites, users develop not only representational spaces, but also interactional spaces for developing and experiencing community. These websites are interwoven into peoples' everyday experiences and routines. People update Facebook statuses to tell others what they had for breakfast that morning, post embarrassing photographs and comment, or attempt to relive sensual experiences of sights, sounds, and even smells of events they have attended together or separately. The online realm is also brought into the offline one, with people scrambling for a camera, accompanied by the modern day catchphrase of “don't pose like that or it'll end up on Facebook” What this means is that rather than being distinct, mutually exclusive spaces, social networking sites are but one of many physical and virtual spaces that people travel across, through, and within their everyday lives. People interact with both online and offline spaces, layering them with meaning and linking them together through social interactions.

Dave Snell: Completed a doctoral thesis in social psychology entitled “The everyday Bogans: identity and community amongst Heavy Metal fans” (February, 2012) which received significant national and international media coverage and resulted in 1060 (at time of writing) downloads from the University Research Commons since its submission. Have published in peer-reviewed journals in the areas of identity, community, media psychology, and civic journalism (1 publication nationally, 2 internationally). Currently working at Waikato Institute of Technology's Research Office.

Dave Snell, WINTEC, and Prof Darrin Hodgetts, and Colin McLeay

PRACTICE AND ADVOCACY

Oral, 20 minutes

Embodying identity through tattooing: autoethnography and the “bodyscape”

Fans of Heavy Metal music have a unique style of appearance and interaction through which a sub-cultural community is formed and maintained. This presentation describes aspects of Dave’s autoethnographic doctoral thesis in relation to the embodied nature of tattooing and the display of cultural symbols associated with the shared identity of Metaller. Drawing upon Dave’s interactions with one of his heavily tattooed participants, referred to affectionately in this research as “Chopper”, he will discuss the ways in which tattoos and associated descriptions can render into view community assumptions, practices, and relationships. Chopper’s tattoos are colourful and embodied statements of membership and community. By focusing on the dialectics of tattoos and their metonymic relationship with a Heavy Metal community, we explore how this participant’s sense of self as a member has been imprinted upon his flesh. The concepts of metonym and bodyscape are employed as a means of exploring and theorising the construction, expression, and performance of identity and community at sub-cultural events such as local gigs. Such events provide opportunities for bodyscapes to be enacted through social interactions. Our analysis moves beyond the description of specific representations to broader observations about the ways in which social relationships and community are rendered meaningful through mediated and interpersonal communication featuring these tattoos.

Dave Snell recently completed his doctorate in Social Psychology at the University of Waikato, entitled "The everyday Bogans: Identity and community amongst Heavy Metal fans". This gained a small amount of media notoriety due to the research being funded by a government-administered scholarship. His areas of research interest include identity, media (particularly music and social networking sites), and embodiment. He has also published in the areas of critical media engagement, tattooing, and communities of practice.

Graham Spacey, University of Brighton and Dr Jayne Caudwell

PRACTICE AND ADVOCACY

Oral, 20 minutes

Community University Partnership Projects: University of Brighton, Football 4 Peace (F4P) and The Justin Campaign

This paper focuses on two community football projects that have received support from a Community University Partnership scheme. Drawing from our own involvement with F4P and The Justin Campaign as well as statements and stories from those at the heart of the football projects—the volunteer coaches—we demonstrate how a unique values-based football coaching methodology can help address social justice issues surrounding co-existence in divided societies (Israel and Northern Ireland) and homophobia in football in the UK.

The first Football4Peace project, in 2001, involved UK staff and students working alongside volunteer coaches from one Arab and one Jewish community in Israel to coach football—in a safe and secure setting—to local Arab and Jewish children (boys). Through constant revision and evaluation, the values-based coaching methodology and curriculum have developed. Numerous local, national and international training workshops have enabled the F4P values to be cascaded to other community projects, including the Justin Student Football Festival – May 2nd, 2012.

In this paper, we incorporate a range of ethnographic methodologies, including Autoethnography, visual ethnography and semi-structured interviews with volunteer coaches to tease out the successes, tensions and struggles implicit to a specialist values-based football coaching methodology and curriculum.

www.football4peace.eu

Graham Spacey

Project Officer, Chelsea School of Sport, University of Brighton

Graham teaches on outdoor education and sport for development and peace / conflict resolution modules at the University of Brighton. He also manages the school's philanthropic work within communities at local, regional, national and international levels and is a member of the 'partnership' team for Football 4 Peace International with projects currently running in England, Ireland, Germany, Jordan and Israel.

Research interests:

Socio-cultural aspects of sport for development and peace

Outdoor adventurous activities & educational approaches to personal development

Mentor, Coach and Trainer curriculum development

Dr. Jayne Caudwell

Principal Lecturer, Chelsea School of Sport, University of Brighton

*Jayne teaches social-cultural approaches to sport and leisure at the University of Brighton. Her research relies on qualitative research methodologies and she takes a feminist approach to gender theory and theories of sexuality. She is editor of *Sport, Sexualities and Queer/Theory* and *Women's Football in the UK: Continuing with Gender Analyses*, and co-editor of *Sexualities, Spaces and Leisure Studies**

Research interests

The socio-cultural analysis of gender and sexuality

The body, poststructuralism feminism and queer theory

Feminist theories and methodologies

Lesbian, gay, bisexual, transsexual, queer sport cultures

Damion Sturm, University of Waikato

EMERGING METHODS

Oral, 20 minutes

Playing with the autoethnographical: Performing and Re-Presenting the Fan's Voice

This paper argues that Autoethnography has the potential to articulate the subject-fan voice and unlock evocations of first-person, 'insider' experiences within the broader field of sports fandom. Due to its self-reflexive writing style, Autoethnography can be used to frame and represent fandom as an affective and experientially 'lived' project of identity construction. More specifically, the fan's individuated investments, intensities and shifting sense of self can be evocatively rendered and made accessible as affectively lived moments that, when reassembled, also reveal how fan practices are embedded and anchored in broader socio-cultural realities.

Given that fandom is itself a performative process, my paper proposes that performative autoethnography is also a useful means for exploring the fan experience and for articulating the fan voice. To provide this reflexive turn, I introduce the subject-fan through staged 'first-person' vignettes that seek to re-inject a less coherent and socially constrained sense of subjecthood than is often constructed in autoethnographical accounts. Alternatively, as a performative writing and representational strategy, these vignettes blend, blur and elicit traces of a culturally bound and multifaceted 'first-person' fandom. In turn, such performative vignettes produce further reflexive layers from which the phenomena of fandom (and the role of Autoethnography) can be understood and analysed.

Damion Sturm is a Research Associate with the Screen and Media Studies and previous Teaching Fellow with the Screen and Media Studies Department, University of Waikato, Hamilton, New Zealand. With a specialisation in global media cultures (inclusive of sport, celebrity, fan and material cultures), he has recently published Media, Masculinities and the Machine, a co-authored book with Professor Dan Fleming.

Assoc Prof Synthia Sydnor, University of Illinois

EMERGING METHODS

Oral, 20 minutes

Prolegomena to the cultural study of play in outer-space

The presentation sets forth a preliminary dialogue, or prolegomena, that attempts to identify some of the main parameters involved in the cultural study of play (broadly defined) in outer-space including gravity play and play during short and long duration space flight/missions. The particular focus of the presentation includes the International Space Station, an present-day orbiting space laboratory with a crew of three astronauts; past and present research housed in the National Aeronautics and Space Administration Life Sciences Data Archive; and key points related to literature/research surrounding the topic "play and space". The nature of human play has long been a research interest of the author, who now seeks to understand such within the (perhaps) special cultural geographies of current and future space travel/research/"colonization". Play seems to be fundamental at scales ranging from the individual brain to the universe; play is necessary as the source of nature and cultures' innovation, flexibility, and change, and as the source of the meshing of humans, nonhumans, culture, nature and environment; without play, the universe would be stagnant. Too, where play is concerned, there exist fascinating connections between scientific, philosophical, anthropological, neurological, literary, theological and other disparate studies. In sum, the presentation centers on overview of past and present research related to play in space; future core parameters and problems that may link to ontological/epistemological study of play in space; preliminary formulation of issues and critiques that might guide ethnographic play work in space; and a call to form a network of scholars interested in collaborating on a future space-play research project.

*Synthia Sydnor (Ph.D., The Pennsylvania State University) is associate professor at University of Illinois at Urbana-Champaign, where she has appointments in Kinesiology & Community Health; Recreation, Sport & Tourism; and Cultural Studies & Interpretive Research. She is the co-author of *To the Extreme: Alternative Sports, Inside and Out*, and her work has appeared in journals such as *Journal of Sport & Social Issues*; *Studies in Symbolic Interaction*; and *Interface: A Forum for Theology in the World*. At Illinois, she is involved in the *Ethnography of the University (EUI)* and in *Writing Across the Curriculum (WAC) Initiatives*.*

EMERGING METHODS

Oral, 20 minutes

Kabyle life story narrative methodology

I am from Kabyle (indigenous people of North Africa), and from a Marabout family (of a particular religious and spiritual heritage) raised in France, the Algerian “ex”-colonial country. In this piece, I engage in the recovery of my culture. I write an autoethnography of my journey back to my village in Algeria. I portray the social, economic, political and cultural landscape in which Kabyle culture is transmitted today. My inquiry is a Kabyle, indigenous life story narrative that is written with my community as a co-generated reflective narrative ethnography. In this project, Narrative ethnographies refer to texts presented in the form of stories that incorporate the ethnographer's experiences into the ethnographic descriptions and analysis of participants. I understand and present here that to be included into my community has multiple methodological and cultural implications. I choose to write a life story narrative because this methodology allows me to reconnect to my village in the holistic sense of connecting. Holistic means for me: physically to go back to my village, mentally to reflect on the experience and produce a written text. It also means: emotionally by living the relationships and spiritually to embed the Kabyle beliefs and to connect with my Ancestor, holy man and founder of the village. This life story narrative aims to answer to my duty as a member of my village to take my place and claim my responsibilities in my heritage. In this talk, I offer to present the methodology of my inquiry.

Born of a Kabyle Family in 1972 and raised in France, my education was a denial of my cultural identity and the silencing of my difference. In that location, my culture became an alienating force. I moved to multicultural Canada to move away from that cultural alienation and started a career in Education. I taught in Anglophone schools, francophone schools, in the countryside or in big cities. I taught in different socio economical location, from the privileged communities in Edmonton or Montreal, to the suburban schools at the outskirts of these cities. My career led me to different cultural location and made me realize even more the importance of culture in education. However it is in Native American schools that I understood how Western education was contributing to the disappearing of indigenous heritage on this planet. The work of the community to save its heritage had a big influence on my career as an educator. In my master's degree in Values and Culture in Education, in McGill University in Montreal, Canada, called Education as a healing process, I looked at the healing potential of a cultural education. After that first step, I became interested in the work of Maori people in education. With the support of my supervisor professor Wally Penetito manager of He Pārekereke, Institute for Research and Development in Māori and Pacific Education of Victoria University of Wellington, I continued my journey in New Zealand where I am a PhD student in Education at Victoria University in Wellington. I write an autoethnography of a cultural recovery. I describe the context of Kabyle (Indigenous people of North Africa) education today. With my inquiry I re-establish a nurturing and reciprocal relationship between my community and me.

Dr Wendy Talbot, University of Waikato

EMERGING METHODS

Oral, 20 minutes

Humour takes the stage: A performance of couple's humour

This paper demonstrates how reflexivity, performance and narrative are woven to produce a chapter in my doctoral thesis. In this chapter, Humour takes the stage as both actor and research subject, along with research participants.

The chapter is from a study that involved five couples in a reflexive process of audiencing their couple relationship conversations. The couples got to act in, view, re-view and review their conversations as couples – spect actors making and audiencing DVD recordings. The ways humour shaped the couples' relationships and the ways the couples shaped humour produced surprise for us all. Performance theory provided a method through which Humour could be re-presented in the dynamic ways it had presented itself in the research conversations of participant couples. The paper tells the story of the conception and developments of the chapter that brought to life these research findings. Excerpts of the performance in which Humour was personified, and joined couples as a spect-actor in its own reflexive performance, are presented.

Wendy teaches part-time in the Counsellor Education Programme at the University of Waikato and works in private counselling and supervision practice.

EMERGING METHODS

Oral, 20 minutes

Get it on record: Issues and strategies for contemporary ethnographic practice in recording studios

Music recording studios can be mystical places of creativity, artistry, and collaboration but they may also involve challenging, intimidating and fractious relations. This is as true of ethnographers' fieldwork in studios as musicians' accounts and experiences. A growing body of research has documented the issues musicians encounter in recording facilities – that of alienation or integration (Porcello, 2004; Williams, 2012), tensions between studio personnel (Williams, 2010; Morrow, 2012) and power relationships between participants (McIntyre, 2008) – however, ethnographic studies within recording studios tend to over-look the specific concerns faced by the researcher. This paper discusses our fieldwork within music recording studio facilities and questions our positionality, logistical procedures, linguistic obstacles, accessibility, and the representations of participants and the studios themselves. Given that recording studios are, first and foremost, concerned with documenting musicians' performances, how might ethnographers, in terms of methods, best put studio interactions on record?

This paper amplifies these issues through our experiences of conducting multi-modal and multi-mediated ethnographic fieldwork in recording studios. Paul's work has focused on the use of video recording; Brett's practice primarily involves the use of field notes, still photography and audio interviews. Both of us had to negotiate multiple roles as ethnographers, studio engineers, and musicians ourselves. Although recording technologies and practices are continually changing, recording studios remain distinctive spaces that are produced by, and a product of, unique practices and social relations. For ethnographers, music studios involve specific affordances and constraints that differ from some ethnographic milieu yet also echo other fieldwork situations.

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Paul Thompson is a senior lecturer at Leeds Metropolitan University where he teaches acoustics, psychoacoustics and studio production on the Music Technology and Music Production programmes. Paul also continues to work as a freelance sound engineer in both studio and radio productions and his main research interests include recording studio practice and technologies, informal music learning practices, creativity and cultural production in popular music.

Brett Lashua is a senior lecturer in the Carnegie Faculty at Leeds Metropolitan University. His scholarship is concerned primarily with arts, leisure and cultural practices (especially popular music) as well as urban spaces, social inequities, and cultural heritage.

Lynley Tulloch, University of Waikato, and Fatima Pirbhai-Illich and Gail Cawkwell

PRACTICE AND ADVOCACY

Oral, 20 minutes

Power and privilege in issues of teacher identity: educating pre-service teachers to engage with diversity and social justice

Faculties of education have the potential to influence the ways in which pre-service teachers understand and take up issues of social justice and change (Giroux and McLaren, 1996) including recognizing, questioning, and disrupting hegemonic practices and norms, oppression, power, and privilege within global, societal, institutional, and individual contexts (McIntyre, 1997; Sleeter, 2001). However, integral to this socio-political and socio-cultural agenda are the education faculty who instruct pre-service teachers to engage in these practices and their probable and or potential discomfort with dealing with issues of diversity and social justice with predominantly pre-service teachers from the dominant culture. This paper reports on the narratives of three critical and reflective ethnographic case studies (Clifford and Marcus, 1986; Dei et al, 1997) that examined the ways in which teacher identity influenced content delivery of a pre-service teacher education course on cultural and linguistic diversity to pre-service teachers from predominantly the mainstream population. As a reflexive piece, it draws on the backgrounds of the authors who are currently teacher educators (two of dominant cultural identities and one from a minoritised background) in a faculty of education of a University situated in a mid-size urban city in New Zealand. Data includes narrative reflections (logs) and video-recorded group discussions. Critical discourse analysis is used to identify emerging themes.

Fatima Pirbhai-Illich is an associate Professor of Language and Literacy at the University of Regina, Saskatchewan, Canada. She has worked in tertiary level teacher education for 22 years and her community- based interests and research focus on anti-oppressive literacy education including critical multicultural literacy education for marginalised and disenfranchised youth. Fatima is currently at the University of Waikato, Hamilton, New Zealand as a visiting scholar for a year in the Arts and Language education department, Faculty of Education. In this capacity she is working on research projects and teaching the initial pre-service education course Working with Cultural and Linguistic Diversity.

Lynley Tulloch is a Lecturer in the Department of Policy, Cultural and Social Studies in Education. She is involved in teaching at undergraduate levels in Environmental Education and Working with Cultural and Linguistic Diversity. Lynley is currently working on her PhD that is a critical discourse analysis of Education for Sustainability located in the Marxist tradition. She also has a strong interest in sociological and philosophy of education, including the theory, history, policy and social contexts of education.

Emma West, University of Waikato

Oral, 20 minutes

Stepping outside the box - giving voice to the Māori adoptee

The adoption of New Zealand infants and children was such a prevalent practice in the 1960s and 1970s that it has been described as one of New Zealand's greatest 'social experiments' (Else, 1991, p. 197). The secrecy permeating this practice meant that up until 1985, adoptees of this era were denied access to records identifying their birthparents. Amongst these adoptees were Māori children, transracially adopted by non-Māori adoptive parents. Although currently Māori identity is seen as crucial to Māori self-determination (Durie, 1998) there are limited discussions about how Māori who have been raised outside of their culture ethnically identify.

This presentation primarily aims to provide a voice to the Māori adoptee, but also suggests that researching a sub-type of a politically active ethnic group proposes challenges for the researcher. Such challenges include confronting internal and external biases about identity and finding a methodology and theoretical perspective that honours participants' narratives. As a new ethnographer the presenter discusses her insider's perspective of the cultural phenomena of being a Māori adoptee and the reflexivity that occurred during the research process.

Dr Paul Whitinui, University of Otago, and Leonie Pihama, Graham Smith, Margie Hōhepa, Dan Hikuroa

Panel Discussion, 60 minutes (Chair: Paul Whitinui)

Kaupapa Māori Across the Disciplines: Indigenous Understandings as Liberation, Embracing the Research Struggle and Enacting Transformational Research

Kaupapa Māori theory is an internationally recognised research method that readily promotes academic scholarship and dialogue across a number of different disciplines. Akin to this development is the idea that Māori-as-Māori are consistently working to define, reclaim and materialise new realities with/in the research agenda. Despite, the need to make sense of our own research experiences as Māori, expressing liberation, embracing the struggle and enacting transformational research inspire many Māori scholars to read, think, and write. Similarly, developing a 'struggle-informed-relationship' allows Māori-as-Māori the space to unpack socially constructed binaries of our past, construct new realities and actively address contradictions in how 'Others' interpret who we are as being Māori and/or indigenous peoples. Constructing new (post) interpretations that readily engage Māori academics positively in the struggle will be shared from inter-disciplinary as well as multi-disciplinary perspectives and will relate specifically to our current research practices. Each panel member is of Māori descent and 'staunch' advocates of Kaupapa Māori approaches and its potential to grow new knowledge. Indeed, research(ing) about indigenous peoples remains an 'uncomfortable' space that lends itself to critical dialogue and on-going conversations of what we imagine as being a better future for our people. In the same vein, to become intimately engaged in the struggle is, we believe, both positive and necessary. Finally, what is it about Kaupapa Māori that is inclusive, aspirational and in which, can be made readily explicit across the disciplines? These challenges are important messages we seek to convey.

Dr. Paul Whitinui is of Ngāpuhi and Ngātikurī descent with links to Ngātiuru hapū ki Whangaroa and Ngātikurī hapū ki Ngātaki. Paul is currently an Associate Professor in the College of Education (Te Kura Akau Taitoka) working in Māori Teacher Education. Paul's current research interests include four key areas, broadly linked by relationships between Māori and Indigenous teacher education, Kaupapa Māori theorising, culturally responsive learning activities and whānau levels of resiliency in education.

Dr. Leonie Pihama (Te Atiawa, Ngāti Mahanga, Ngā Mahanga a Tairi) is the Director of Māori And Indigenous Analysis Ltd (MAIA). Leonie's research covers a number of areas including Kaupapa Māori research, mana wahine, resistance and resilience, indigenous research, colonisation and issues of indigeneity.

Professor Graham Smith (Ngāti Porou, Kai Tahu, Ngāti Apa, Ngāti Kahungunu) is the CEO/Vice Chancellor of Te Whare Wānanga o Awanuiārangī: indigenous-University. Professor Smith has made significant contributions to the political, social, economic and cultural advancement of indigenous Māori communities. He has also worked extensively with other Indigenous/ First Nation's peoples across the world and the Pacific nations. He is a regular contributor to national forums on indigenous issues and has also been an authoritative voice to international forums on indigenous education issues.

Dr. Margie Hōhepa (Ngāpuhi) is an Associate Professor based at the University of Waikato in the Faculty of Education and also works in the Wilf Malcolm Institute of Educational Research. Margie's research interests focus primarily in the area of Māori education and is framed by Kaupapa Māori. More recently, Margie's revolves around Māori language & literacy development and Māori medium schooling. Recent research activities have focused on Māori educational leadership, schooling improvement in Māori medium settings, and the significance of Māori language and tribal marae among youth in the Tai Tokerau region.

Dr. Dan Hikuroa (Tainui and Te Arawa) is a Research Director for Ngā Pae o te Māramatanga based at the University of Auckland. Dan is an Earth System Scientist with

interests in the integration of mātauranga (Māori knowledge) and science to realise indigenous development.

Dr Kimmika L. H. Williams-Witherspoon, Temple University

PRACTICE AND ADVOCACY

Oral, 20 minutes

“On ‘Shot’: A Rationale for Research and Dramas Depicting Violence in the ‘Hood.’

Can you “perform” research data? And if so, can we as scholar/artists turn “research” into an equally exciting and dramatic piece without sacrificing efficacy?

Theatre, by definition is both theatrical and engaging. Like traditional “theater” and judged for its dramatic quality, “ethnodramas are dramatic stories peculiar to a culture or a people that encompass that group’s history, cultural memory and ethos.

Gleaning dramatic monologues from taped interviews as “transcribed- testimonials”, “performed research” is a constructed process that mediates issues of authenticity, ownership and social activism. “Who” constructs the performance is as critical to the development and process of the project as “insider/outsider dynamics” can color or compromise participant/observation. This paper looks at the impetus behind the North Philadelphia research and the resulting world premiere of the performance piece SHOT! (2009) as the “constructed process to performed research”. This paper, then, answers the question: What happens to the “oral histories” in the process of creating this kind of “ethnodrama”.

Kimmika Williams-Witherspoon, PhD (Cultural Anthropology), M.A. (Anthropology), MFA (Theater), Graduate Certificate Women's Studies, B.A. (Journalism); is an Associate Professor in the Theater Department at Temple. The 2008 \$50,000 Research and Creative Scholarship Seed Grant Co-recipient, 2003 Provost's Arts Commission Grant recipient (\$5000); a 2001 Independence Foundation Theater Communications Group Grant, the 2000 winner of the PEW Charitable Trust \$50,000 fellowship in scriptwriting, and the 1999, winner of the DaimlerChrysler "Spirit of the Word" National Poetry Competition (Seattle) at the University'99 Conference, Kimmika Williams has also been the recipient of a host of awards and honors, including: the DaimlerChrysler Regional Poetry Contest (Philadelphia), the 1996, Lila Wallace Creative Arts Fellowship with the American Antiquarian Society and a two-time returning playwright with the Minneapolis Playwrights' Center and Pew Charitable Trusts Playwrights Exchange.

*The author of *Through Smiles and Tears: The History of African American Theater—from Kemet to the Americas.* (LAMBERT Academic Publishing, 2011) and *The Secret Messages in African American Theater: Hidden Meaning Embedded in Public Discourse* (Edwin Mellen Publishing, 2006) Williams was, at one time, Arts Producer for public radio, WXPN-88.5, reporter and columnist with the Philadelphia Tribune and television editor for the Chicago-based "Maceba Affairs Media Review Magazine. As a journalist, Williams' articles and essays have appeared in the "Hammer" Journal, "Dialogue", the Philadelphia REAL NEWS, POETS & WRITERS Magazine, THE OTHER SIDE, the New York GUARDIAN NEWSWEEKLY, the DAILY MUSE, BLACK AMERICA MAGAZINE, PHILLY BEAT, HIGH PERFORMANCE MAGAZINE and the PHILADELPHIA DAILY NEWS. In 1986, she was commended for outstanding journalism by the Philadelphia Veterans Administration.*

Her stage credits include, SHOT! (for which she is also the playwright); “Damn Yankees”; “No Mo’ Blues”; “Shakin the Mess Outta Misery”, “From Brillo Pads To Feminine Pads: Raw Abrasives”, “A Product of Pop Culture and Pissed”, “Nappy Truth”, “Common Folk”, “A CHAINED FOOT STUMBLING ON A NEW WORLD”, “GUMBO”, “WE THE PEOPLE”, “IZZY”, “THE BLACK DIAMOND” and “WHERE WERE YOU IN ‘65”. As a playwright, Williams-Witherspoon has had well over seventeen of her plays produced in professional theater, including “Survival Strategies: A Tale of Faith (First World Theatre); “From Brillo Pads To Feminine Pads: Raw Abrasives” (Women's Festival/Painted Bride), “Dog Days: The Legend of O.V. Catto” (Venture Theater), “By What Price: Unity” and “Nappy Truths” (Penumbra Theater, Saint Paul, Minn.).

Williams is a recipient of numerous Residency, Teaching and Community Service Awards, including citations from City Council, The Goode Admin., the Women's International League for Peace and Freedom and the key to the city of Scranton, Pennsylvania by Mayor James P. Connors in 1992.

Katie Wilson, Southern Cross University, NSW

PRACTICE AND ADVOCACY

Oral, 20 minutes

Indigenous knowledge in schools and perspectives of Aboriginal children and young people in New South Wales, Australia: Integrating ethical requirements

This presentation discusses the integration of ethical requirements in the planning and conduct of respectful qualitative research to investigate the experiences of Aboriginal children and young people about the learning of Aboriginal perspectives and knowledge in schools in regional New South Wales, Australia. Negotiating with the local Aboriginal Education Consultative Group (AECG) Inc. and reaching agreement on the content, terms of conduct, analysis and outcomes, and regular ongoing consultation and reporting back throughout the research forms an integral part of the study design. Through co-construction of the project with the local community and the use of participative, qualitative methods with Aboriginal children and young people the study aims to be relevant and accountable to the participants and their community. However, the study must also be accountable to the institutions involved: the researcher's University and the NSW state Department of Education and Communities. The presentation discusses the process and the implications of integrating local Aboriginal community ethics with institutional ethical requirements, and the ethics of undertaking such a study by a non-Aboriginal adult researcher. The presentation reports on the background and initial findings of my PhD study with Aboriginal students in New South Wales about their views of learning Aboriginal perspectives that are embedded in curriculum, and knowledge that is transmitted by Aboriginal Elders and community cultural activities.

Katie Wilson is a researcher and doctoral student in the School of Education, Southern Cross University, Coffs Harbour, NSW, Australia. Her research explores the experiences of Aboriginal students in the learning of Indigenous perspectives and knowledge in schooling, with an emphasis on qualitative participatory research with children and young people. Katie is of Te Atiawa descent.

Melanie Wong, Manukau Institute of Technology

SOCIAL JUSTICE AND TRANSFORMATION

Oral, 20 minutes

The voice of the provider: exploring relationships between Associate Teachers and Visiting Lecturers

The practicum is a traditional part of pre-service training for all student teachers as a growing body of research demonstrates. This dimension of pre-service programmes brings together students, centre-based Associate Teachers and institution-based visiting lecturers. Although some research has begun to detail thoughts of associate teachers, there is little research about the perspectives of visiting lecturers. This project was nested in Vygotsky's (1978) Social Cultural Theory and Wenger's theories of communities of practice (1998) and explores how visiting lecturers and associate teachers in early childhood education create and maintain positive relationships within very short contact periods. These form part of a vital support framework for student teachers, and contribute to teacher education practice; conversations can initiate important learning for everyone involved. Moreover, conversations can incorporate professional advocacy to tailor learning programmes to meet individual student learning needs. Specifically, this formative study explores relationships a visiting lecturer's formed with various associate teachers. The project drew data from brief windows of opportunity available for visiting lecturers to work with associate teachers. It explored significant learning events nested within visiting lecturers and associate teacher interactions. The research also probed what impact such events had for student teachers. The project aimed to create a deeper understanding of interactions between stakeholders the importance of this for professional and practical knowledge. It appears the importance of relationships cannot be understated; time spent on developing professional relationships ultimately benefits students as well as other sector participants.

Melanie Wong is a Senior Lecturer in the School of Education, Manukau Institute of Technology. Her research interests are particularly related to gifted and talented education and teacher education within early childhood contexts.

Dr Yasunobu ITO, Japan Advanced Institute of Science and Technology (JAIST)

EMERGING METHODS

Oral, 20 minutes

Does Ethnography Mean Business in Japan? The appropriation of the anthropological method in the industrial realm

This paper is a meta-anthropological exploration of the relationship between anthropology and the outside. My observations deal with the ways in which the methodologies of academic research are appropriated by other realms and the results that emerge from such appropriations.

In the last few years, anthropological ethnography has come into fashion among firms in Japan. As L. Suchman observes, from the early 1990s in the U.S. and other European countries, anthropology has come to be recognised as a commercially consumable discipline.

The ethnography introduced by companies in their businesses does not look like the academic ethnography that we anthropologists are trained in. In a nutshell, the differences arise from the tendency to package ethnography as a tool. That is to say, ethnography is standardised and formulated for everyone who wishes to use it as a tool. The rationale behind this packaging is related to the rationale underlying company organisations and businesses. With regards to the rationale of companies, ethnography, while rooted in academia, has now been reduced to just one of many replaceable business tools for deeper understandings of consumer behavior.

These several years I have been engaged in some interdisciplinary projects, such as field research in hospitals, scientific labs and firms in Japan. The experience compels the anthropologist/ethnographer, myself, to be reflexive and more conscious as to how to intervene in these situations. With this in mind, I will be introducing several topics, considering not only the logic of businesses (while considering the characteristics of Japanese firms) but also some features of academic anthropology that stand in contrast to the logic of business.

Dr. Yasunobu Ito, a cultural anthropologist, is an associate professor in the School of Knowledge Science of the Japan Advanced Institute of Science and Technology (JAIST), where he teaches anthropological/sociological theory and qualitative research since 2005.

*His major book, *An anthropology of knowledge of an indigenous people: A New Zealand Maori knowledge and society ethnography* (Kyoto, Sekaishisosya Press), was selected for the Japanese Society for Oceanic Studies award 2008.*

Pamela Zapatas, University of Tarapacá

PRACTICE AND ADVOCACY

Oral, 20 minutes, Spanish & English

Memorias de otro país son otro país

Este trabajo trata de memorias, minorías, mujeres, etnia, cultura, significados, separación y pérdidas, trauma y adaptación. Es sobre memorias de mujeres colombianas que han tenido que abandonar su país de origen, sus hogares, sus familias... sus vidas, por haber sufrido persecución política, además de otros hechos de violación a los derechos humanos y que residen en el extremo norte de Chile en condición de refugio político o de solicitantes de refugio. Se busca en el acto de verbalizar, romper el silencio que han mantenido en torno a sus vivencias personales, percepciones, creencias y concepciones, para dar sentido, elaborar y resignificar contenidos no verbalizados, que permitan comprender e interpretar los procesos involucrados al desplazamiento vivido, desde un paradigma interaccionista interpretativo.

Dada la naturaleza y complejidad del fenómeno en estudio, se ha optado por un diseño metodológico cualitativo etnográfico performativo. La experiencia de trabajo y resultados preliminares serán presentados.

Autoperformance ethnography as an act to movement from trauma and loss to memory and redress in Chilean victims of Pinochet regime.

This essay concerns my eight years of researching trauma and loss among Chilean survivors of the Pinochet period (1973-1990). I am thinking and writing about my own feelings so that I can develop and interpret trauma among Chilean victims. My current research status permit allows me to conduct data collection with performance ethnography. This essay concerns this experience as a way of creating knowledge. In a shared space between my self and the audience, I want to reflect my ideas, dreams, thoughts, reflections, hopes, utopias, provoke academic and social change that can help or improve the lives of the victims in Chile today, and also think about the next moment ...

Soy psicóloga por la Universidad de Tarapacá de Arica-Chile, y doctora por la Universidad de Salamanca (Programa de Doctorado en Psicología Clínica y de la Salud). Actualmente trabajo full time para la Universidad de Tarapacá como académica e investigadora del Depto. de Filosofía y Psicología y dirijo la Universidad de Investigaciones Psicosociales y Jurídicas. Además me encuentro desarrollando un proyecto de post doctorado en el Center of Qualitative Inquiry at Universidad de Illinois at Urbana-Champaign, con el professor Norman Denzin. Este trabajo forma parte de un proyecto de Investigación UTA-Mayor para desarrollar el año 2012.