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Denzin s Interpretive Autoethnography provides a deeply comprehensive and deftly concise analysis of autoethnographic methods, theories, and trends. He places autoethnography where it belongs, grounded in theory and rigorous analysis.

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Autoethnography is an approach to research and writing that seeks to describe and systematically analyze personal experience in order to understand cultural experience. This approach challenges canonical ways of doing research and representing others and treats research as a political, socially-just and socially-conscious act.

[Autoethnography: An Overview | Ellis | Forum Qualitative ...](#)

Interpretive performance autoethnography allows the researcher to take up each person's life in its immediate particularity and to ground the life in its historical moment. We move back and forth in time, using a version of Sartre's (1963, pp. 85–166) progressive-regressive method (see also Norris & Sawyer, 2012, p. 12; Pinar, 1975).

[Interpretive Autoethnography - SAGE Research Methods](#)

Like all writing, biographies are interpretive. In Interpretive Autoethnography, Norman Denzin combines one of the oldest techniques in the social sciences with one of the newest. Bringing in elements of

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postmodernism and interpretive social science, he reexamines the biographical and autobiographical genres as methods for qualitative researchers.

Interpretive Autoethnography | SAGE Publications Inc

Kirsty Williamson, in *Research Methods (Second Edition)*, 2018. Autoethnography. Autoethnography is “ research, writing, and method that connect the autobiographical and personal to the cultural and social ” (Ellis, 2004, p. xix). Chang (2008) emphasised that autoethnography is about understanding the relationship between the self and others. The role of ‘ culture ’ is fundamental, as is clear from Ellis ’ quotation.

Autoethnography - an overview | ScienceDirect Topics

Autoethnography as a genre can be best described as the research method that links the personal experiences with cultural aspects, placing oneself in the centre of a social context (Reed-Danahay,...

(PDF) Autoethnography as Method - Find and share research

Chapter 11. Descriptive and interpretive approaches to qualitative research. Robert Elliott and Ladislav Timulak. Qualitative research methods today are a diverse set, encompassing approaches such as empirical phenomenology, grounded theory, ethnography, protocol analysis and dis- course analysis. By one common definition (Polkinghorne, 1983), all these methods rely on linguistic rather than numerical data, and employ meaning-based rather than statistical forms of data analysis.

Descriptive and interpretive approaches to qualitative ...

Autoethnography pairs well with other methods that employ the interpretive, reflective tradition in communication research. These might include textual analysis, content analysis, interview methodology, the case study research strategy, participant observation, personal experience methods, among others.

Self and Social: An Interview about Autoethnography ...

Autoethnography is a form of qualitative research in which an author uses self-reflection and writing to explore anecdotal and personal experience and connect this autobiographical story to wider cultural, political, and social meanings and understandings. Autoethnography is a self-reflective form of writing used across various disciplines such as communication studies, performance studies, education, English literature, anthropology, social work, sociology, history, psychology, theology and rel

Autoethnography - Wikipedia

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“ It is time to chart a new course ” , writes Norman K. Denzin in *Interpretive Autoethnography, Second Edition*. “ I want to turn the traditional life story, biographical project into an interpretive autoethnographic project, into a critical, performative practice, a practice that begins with the biography of the writer and moves outward to culture, discourse, history, and ideology. ” Drawing on C. Wright Mills, Sartre, and Derrida, Denzin lays out the key assumptions, terms, and parameters of autoethnography, provides a guide to using and studying personal experience, and considers the dilemmas and political implications of textualizing a life. He weaves his narrative through family stories, and concludes with thoughts concerning a performance-centered pedagogy and the directions, concerns, and challenges for autoethnography.

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Like all writing, biographies are interpretive. They require no less than organizing into text the chaos of human existence. In *Interpretive Biography* Denzin combines one of the oldest techniques in the social sciences and humanities with one of the newest. Bringing in elements of postmodernism and interpretive social science, he reexamines the biographical and autobiographical genres. In addition, the book outlines a new way in which biographies should be conceptualized and shaped.

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This is a practical and accessible, yet sophisticated introduction to interpretive methods for doing qualitative research projects and dissertations. Bringing together concepts of qualitative research from ethnography, phenomenology, critical discourse analysis, semiotics, literary analysis, postmodernism and poststructuralism this textbook offers an accessible and comprehensive introduction to the subject. Utilising a uniquely pragmatic approach, it bridges the gap between advanced, specialised books on research traditions with more general introductory business research books. This new edition has been fully updated to include new examples, explorations of the field, and an improved pedagogy with better exposition of key issues and concepts, as well as more schematics and diagrams to aid understanding. The first half of the book considers the practicalities of research and writing a research project, including the craft of academic writing, the critical literature review, the role of the independent research project as part of university courses, suggested projected structures, standards of academic scholarship, and the main techniques for gathering qualitative data. The book's second half deals with abstract concepts and advanced theory by looking at key theoretical traditions that guide the interpretation of qualitative data. It is perfect for advanced undergraduate and postgraduate students of marketing, management, consumer behaviour and research methods. It will also be useful as a primer for practitioners in qualitative research.

This methods book will guide the reader through the process of conducting and producing an autoethnographic study through the understanding of self, other, and culture. Readers will be encouraged to follow hands-on, though not prescriptive, steps in data collection, analysis, and interpretation with self-reflective prewriting exercises and self-narrative writing exercises to produce their own autoethnographic work. Chang offers a variety of techniques for gathering data on the self—from diaries to culture grams to interviews with others—and shows how to transform this information into a study that looks for the connection with others present in a diverse world. She shows how the autoethnographic process promotes self-reflection, understanding of multicultural others, qualitative inquiry, and narrative writing. Samples of published autoethnographies provide exemplars for the novice researcher to follow.

Autoethnography: Process, Product, and Possibility for Critical Social Research by Sherick A. Hughes and Julie L. Pennington provides a short introduction to the methodological tools and concepts of autoethnography, combining theoretical approaches with practical "how to" information. Written for social science students, teachers, teacher educators, and educational researchers, the text shows readers how autoethnographers collect, analyze, and report data. With its grounding in critical social theory and inclusion of innovative methods, this practical resource will move the field of autoethnography forward.

The expanded and updated second edition includes information on how interpretive work can be used to further the workings of a free, democratic society and new coverage of narratives and sacred places and new writing forms such as layered texts.

This book is a manifesto. It is about rethinking performance autoethnography, about the formation of a critical performative cultural politics, about what happens when everything is already performative, when the dividing line between performativity and performance disappears. This is a book about the writing called autoethnography. It is also about what this form of writing means for writers who want to perform work that leads to social justice. Denzin's goal is to take the reader through the history, major terms, forms, criticisms and issues confronting performance autoethnography and critical interpretive. To that end many of the chapters are written as performance texts, as ethnodramas. A single thesis organizes this book: the performance turn has been taken in the human disciplines and it must be taken seriously. Multiple informative performance models are discussed: Goffman's dramaturgy; Turner's performance anthropology; performance ethnographies by A. D. Smith, Conquergood, and Madison; Saldana's ethnodramas; Schechter's social theatre; Norris's playacting; Boal's theatre of the oppressed; and Freire's pedagogies of the oppressed. They represent different ways of staging and hence performing ethnography, resistance and critical pedagogy. They represent different ways of "imagining, and inventing and hence performing alternative imaginaries, alternative counter-performances to war, violence, and the globalized corporate empire" (Schechner 2015). This book provides a systematic treatment of the origins, goals, concepts, genres, methods, aesthetics, ethics and truth conditions of critical performance autoethnography. Denzin uses the performance text as a vehicle for taking up the hard questions about reading, writing, performing and doing critical work that makes a difference.

Autoethnography is a method of research that involves describing and analyzing personal experiences in order to understand cultural experiences. The method challenges canonical ways of doing research and recognizes how personal experience influences the research process. Autoethnography acknowledges and accommodates subjectivity, emotionality, and the researcher's influence on research. In this book, the authors provide a historical and conceptual overview of autoethnography. They share their stories of coming to autoethnography and identify key concerns and considerations that led to the development of the method. Next, they outline the purposes and practices--the core ideals--of autoethnography, how autoethnographers can accomplish these ideals, and why researchers might choose to do autoethnography. They describe the processes of doing autoethnography, conducting fieldwork, discussing ethics in research, and interpreting and analyzing personal experience, and they explore the various modes and techniques used and involved in writing autoethnography. They conclude with goals for creating and assessing autoethnography and describe the future of autoethnographic inquiry. Throughout, the authors provide numerous examples of their work and share key resources. This book will serve as both a guide to the practices of doing autoethnography and an exemplar of autoethnographic research processes and representations.

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