Cross-institutional

collaborative autoethnography (CAE) as an inclusive and flexible way of researching EAP pedagogies and practice.

Ania Rolinska

English Language Lecturer Glasgow School of Art

Clare Carr

Assistant Professor (Teaching)

Durham University



Clare Maxwell

Lecturer in EAP
University of Leeds

Jennifer Sizer

Senior Lecturer in EAP and EFL University of Portsmouth



Context

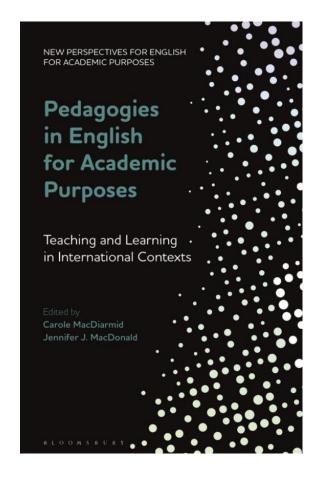
Invitation to contribute a chapter to the latest volume in the Bloomsbury 'New Perspectives' series, focused on Pedagogies in English for Academic Purposes.

Focus:

Creative arts pedagogies and EAP

Aims of the study:

- to explore EAP pedagogies within a creative arts context and gain an understanding of the link between EAP and creative arts pedagogies.
- to consider the implications for EAP practitioners working in similar contexts and the broader implications for E(S)AP practice in general.

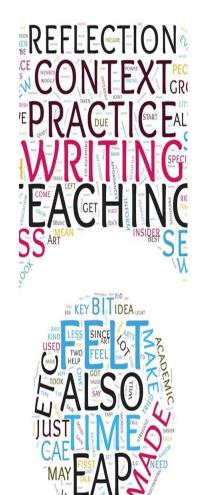




Presentation aims

To turn the spotlight on our choice of collaborative autoethnography (CAE) as a research method for our recent research and examine its effectiveness and impact on ourselves as individuals, as EAP practitioners and as EAP researchers.

... in order to consider to what extent CAE might be a useful approach for other similar EAP/educational research projects in the future (for ourselves and others).



Why Collaborative Autoethnography (CAE)?

What is autoethnography?

"An approach [...] that seeks to describe and systematically analyse personal experience in order to understand cultural experience."

(Ellis et al. 2011, p.1)

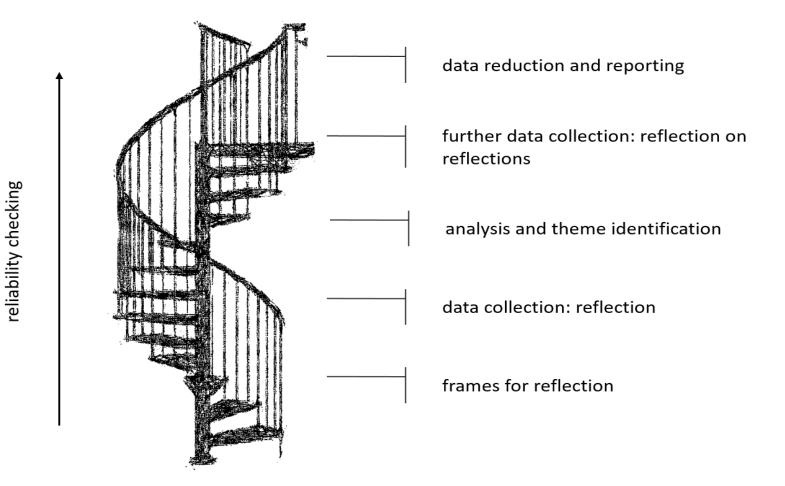
What is collaborative autoethnography?

A method "in which researchers work in community to collect their autobiographical materials and to analyze and interpret their data collectively in order to gain a meaningful understanding of [...] sociocultural phenomena."

(Chang et al. 2012, pp.23-24)



Our CAE process



Based on CAE processes of Chang et al (2012) and Adamson and Muller (2018)

Our reflections on the CAE process





Theme 1: Our journey as individuals



- facing and overcoming feelings of insecurity
- empowerment, validation, confidence and motivation
- collegial support

IDENTITY WORK

I thought autoethnography presented opportunities and power to tell our own stories as practitioners.

This change from the researcher to the researched (outsider > insider) can be uncomfortable and even perhaps exposing. However [...] I've come to realise that my voice is valid and does contribute to the understanding of contexts and practices we are part of.

Collaborative research allows for member checking and validity through discussion and removes some self-doubt and exchanges it for collective exploration and analysis.

Theme 2: Our journey as practitioners



THEMES REFLECTIONS **AWARENESS IMPACT? Problematising** Our own Clarifying and Our perspectives rationale practice **Professional** questioning on co-researchers' - Understanding development practices and and growth Levels of Increased - Course design **ESAP** understanding discipline contexts - Pedagogies specificity of context - Practice Co-researchers' Disciplinary - Collaboration Relevance to Disciplinary understandin Understanding collaboration perspectives on our context - Alignment of disciplinary practices and - Confidence context contexts New **Creative Arts** Affordances approaches to for FAP pedagogies **EAP** practice

Theme 3: Our journey as scholars



Departure

- the call
- crossing methodology threshold
- Initiation shared endeavour
 - team of helpers & guides
 - deeper exploration
- Return
 - transformation





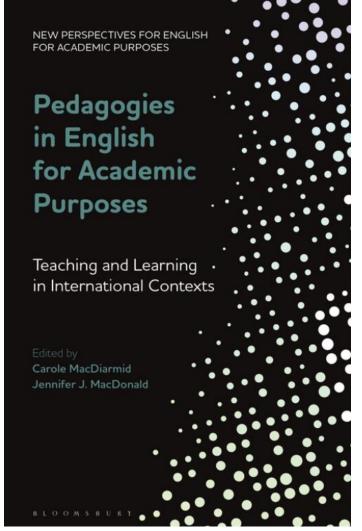
Conclusion / Implications

We found it to be an empowering and transformative method with multiple perceived benefits:

- Flexible
- Accessible
- Inclusive
- Systematic

Potential affordances

- Focus: pedagogies & practices? TNE?
- Co-researchers: colleagues? students? subject specialists? departments? institutions?
- Methods of reflection / analysis







References

Adamson, J., & Muller, T. (2018). Joint autoethnography of teacher experience in the academy: Exploring methods for collaborative enquiry. *International Journal of Research Method in Education*, 41(2), 207-219.

Barkhuizen, G., & Wette, R. (2008). Narrative frames for investigating the experience of language teachers. *System*, 36, 372-387.

Becher, T. & Trowler, P. R. (2001). Academic tribes and territories (2nd ed.). Open University Press.

Campbell, J. (1993). The hero with a thousand faces (3rd ed.). Novato, CA: New World Library.

Chang, H., Ngunjiri, F. W., & Hernandez, K. C. (2012). *Collaborative autoethnography*. Left Coast Press.

Ding, A. & Bruce, I. (2017). The English for Academic Purposes Practitioner. Operating on the Edge of Academia. Palgrave Macmillan.

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An overview. *Forum: Qualitative Research*, 12(1), Art. 10. http://www.qualitative-research.net/index.php/fqs/article/view/1589

Hyland, K. (2002). Specificity revisited: how far should we go now? English for Specific Purposes, 21(4), 385-395.

Orr, S., & Shreeve, A. (2018). Art and design pedagogy in higher education: Knowledge, values and ambiguity in the creative curriculum. Routledge Education.



Thank you for listening! Questions?



Clare Carr c.c.barker@durham.ac.uk; @ClareCCarr1

Clare Maxwell C.Maxwell@leeds.ac.uk; @maxclare

Jennifer Sizer jennifer.sizer@port.ac.uk; @jennifer_sizer

