Methodology of Somatically Embodied Ethnography:

A Dancer's Pilot Study Into Emergent Design

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This paper represents a pre-synthesist account of methodological mindsets and choices that I have employed, either selectively or intuitively, in conducting a qualitative research study that experiments with incorporating research paradigms based on emergent design while focusing on the possibilities of kinesthesia and embodied knowledge in ethnographic practice. The particular paradigms of overall influence include Grounded Theory (Charmaz, 2006), Four Seasons of Ethnography (Gonzalez, 2000) and Naturalistic Inquiry (Lincoln and Guba, 1985). In addition to these overarching paradigms, my particular study calls for practical methods deriving from Sarah Pink's (2009) concept of Sensory Ethnography, Steinar Kvale's (2009) development of a qualitative interview praxis, and the method of breaching from the sociological theory, ethnomethodology, initiated by Harold Garfinkel.

Working directly with one primary participant, the central hub of my research in the field focuses on the embodied knowledge of Richard Paul, or Rick as he prefers to be named in life and in this paper. When engaged in the practice of his trade skill, "plastic surgery" as he refers to it, also known as auto-body repair, Rick's expertise, agility and stylized manner of execution provides a masterful demonstration of how someone can comprehend and know through the faculty of embodied practice and physical skill. Rick's residence of employment, Juko's Body Shop, serves as the main field site location, situated in the Sunnyslope neighborhood within the northern municipal boundaries of Phoenix, Arizona. I visited Juko's Body Shop a total of six times for an average of 2.5 hours each, during which I participated through presence and observation or through practice-based attempts at executing some of the tasks prevalent in Rick's line of work.

Converging around the focal point of Rick's embodied knowledge in the context of his work and workplace, other participants, relationships and places also receive consideration in the

study. These encircling aspects serve an important role in their influence upon the field site as well as upon my experience in the field and how I interpret data. Some examples of surrounding participants include the other employees and the owner of Juko's Body Shop, as well as mutual friendships, mainly with Elle (name changed for confidentiality) who introduced Rick and I in October 2011. Elle's part in the study proves quite vital in the sense that the lessons I learned while undergoing processes of conflict in our friendship give rise to pivotal learning lessons within my research study. Elle's home, Rick's temporary dwelling at his brother's home, as well as my place of residence, represent outlying field sites where I observed and participated in conversations that either helped me to continuously design my methods or support emergent theories. I conducted two formal interviews with Rick outside of his place of employment, one at his home and one at Elle's, both involving the interjectory presence of other participants such as Rick's brothers, or of other factors such as the need for another beer.

I must admit that in the midst of fieldwork, the questions I asked and choices I made grew out of abstract, 'felt,' or intuitive understandings of the founding tenets of the paradigms driving my research – to review: The Four Seasons of Ethnography (Gonzalez, 2000), Naturalistic Inquiry (Lincoln & Guba, 1985) and Grounded Theory (Charmaz, 2004). The literature that I had read about these paradigms remained rather fresh and bright in my mind though not quite concrete or put into practice. At the time, some of the words and phrases floating around my consciousness included *emergent* (Charmaz, 2004; Gonzalez, 2000), *holographic*, (Lincoln & Guba, 1985), *ontology, multiple ontologies, tentative, uncertainty* (Gonzalez, 2000), *multiple realities* and "*the disturbed and disturbing observer"* (Lincoln & Guba, 1985, p. 92). The process of reviewing my resources and organizing my methods into a communicative format for this paper has proven a valuable process in granting me the ability to

connect my methods with clarity to the concepts and terminology of the paradigms mentoring my choices of approach.

In its current phase, my study could be described in the terms of the Four Seasons of Ethnography as entering a *winter* phase, when an ethnographer exits the field world of the research study to spend time processing the wealth of data discovered, gathered and organized throughout the preceding research process (Gonzalez, 2000). Similar to the overlapping cyclic phases outlined by the Four Seasons of Ethnography, many self-reflective questions of interests and intentions proposed within a research study's initial phase of *spring* continued without solid answers into the *summer* season of thick, heated and active participation characterizing "ethnography proper." Within the season of *summer*, many questions from *spring* actually materialized with more clarity, placing the maturity of questions themselves as opposed to solely their answers, as highly valuable to the success of the study. Having spent my initial *spring* season investigating the qualities of my climate as much as possible, including my own grounds of thinking and interpretation as well as the informative concepts and methods of the guiding paradigms surrounding and helping me to cultivate new understandings of ethnographic methodologies, I felt that the seeds enveloped within the loamy heart of my consciousness contained a sound knowledge of the ethical and theoretical principles of my guiding paradigms. Using an intuitive approach involved simultaneously trusting and interrogating my intentions and reasons behind my insecurities and disabilities, all the while maintaining a close eye towards literary and creative formulations that might help demystify any personal confusions or reveal any successful discoveries arising from my endeavors to channel my research through the theoretical and methodological foundations of these new and unfamiliar yet exciting post-positivist paradigms. Writing now, within my present environmental season of summer in North

Carolina where I have been assisting my father in the struggle of growing a vegetable garden in the face of drought and economic hardship, I can compare the personal anxiousness and excitement kindled by the uncertainty of weather and surprise of new delicious growth to the precarious kaleidoscopic mix of unpredictability, scrutiny and faith involved in how I have approached myself, new ideas and my research study. Drawing this metaphorical reference of gardening from Gonzalez' paradigm of The Four Seasons of Ethnography, I can personalize the seasons of my study by describing my previously limited ethnographic knowledge and practice in terms of a drought. Perhaps my thirst for information and experience produced a heavy rain of information offered by my guiding paradigms that necessitated the highly fluid, intuitive approach of maintaining as much awareness and appreciation of incoming ideas and concepts, yet realizing that while I might not be able to distinguish each drop or see exactly how the cells of my practice synthesized water into foliage, I could at least believe that the rain possessed an inherent intelligence to flow where needed as long as I continuously attended to seeking out and mending any cracked or crumbling patches of my own psycho-spiritual soil. At the turn of August, my Dad and I can pick a squash, call it a squash and then recognize the texture, smell and taste of the squash as we eat it, knowing in every bite there exists our own methodical and laborious involvement; however, we do not know if the flowers on the green bean plants will transform into green bean pods nor do we know how the green beans will taste this year... but we carry on, wrapped up in the business of mending the soil, providing the scarce water we can afford, performing a rain dance, praying to the chunks of quartz rock particular to our foothills landscape, and so on with spiritually understood but rationally unexplainable methods and intentions. Likewise, I can describe the methodological choices of my study with rational clarity only upon undergoing the analytical contemplation of writing this paper – a transitional process

of cultivating the growth of my research to cultivating a knowledge of what has grown and how I have helped to grow it.

Prior Research Leading to the Current Question

The research topic of interest driving the study's focus and purpose begins with the question of whether or not the possibility exists for ethnographic data that is derived from embodied experience and knowledge. In the context of this study, possible sources of data include the embodied experience of the researcher who actively engages in the practice of participants with an attention to proprioceptive sensations and kinesthetic perceptions, as well as of the embodied experience of research participants as communicated through verbal accounts, instructions, and movement.

Resources and Premises

Can embodied knowledge and how one experiences this knowledge through learning and practice, provide indicative data of how individuals and groups come to know, believe and make meaning? This question arises from research into theories of body-mind connectivity and somatic epistemology primarily gleaned from Bonnie Bainbridge Cohen's (1993) development of Body-Mind Centering and Pegge Hackney's (2002) synthesis of Bartenieff Fundamentals, a praxis for total body integration developed by Irmgard Bartenieff. Other sources include Carol Lynne Moore and Kaoru Yamamoto's literary collaboration *Beyond Words: Movement Observation and Analysis* (1988) and Becky Dyer's (2009) rendition of the Laban Movement Analysis concept of extrinsic seeing and intrinsic sensing. Finally, I draw upon Indian-originated sciences of Yoga and Ayurveda, both of which propose the integrated and fluent interdependence of multiple bodies that may be physical, energetic or spiritual in nature. (Nataraj, 2011; Krishnan, 2011). The prior research gathered from these sources summarizes into a set of

assumptions that both underscores my current ethnographic inquiries and helps constitute my

ontological perspective informing how I think about and approach movement in all contexts.

These ontological assumptions include the following (for a more detailed account with

references, see Appendix A):

- The body, mind and spirit work interdependently and heterarchically.

- Kinesthetic sensation or proprioception serves as a valid sensory modality equivalent to the conventionally accepted senses of taste, touch, smell, sight, and sound.

- Given that our first sensory experiences in the womb and as infants happen as we perceive ourselves moving, then proprioception underscores further sensory experience via other modalities and thus foregrounds cognition.

- Movement ability (motor skills) is made possible only through socially communicated instructions (verbal and demonstrative).

- Movement meaning is socially constructed and socially delivered; however, one's experience of movement and movement meaning takes place on a deeply personal and subjective level.

    - Movement is cultural tool – similar to a bicycle that extends our capabilities so that we may travel faster, or a word that extends our ability to communicate a thought, movement is an individual and socio-cultural extension tool that allows:

        - individuals to express inner subjective values or to obtain an objective outcome

        - cultures to inscribe through embodiment socially shared beliefs, rules, historical accounts and experiences.

Terms of Embodiment. Lastly, it may prove important to define the term *embodiment* according to how I use it in the context of my research study. Drawing upon Cohen (1995), I distinguish sensation from perception in that sensation occurs as the more functional, insentient stimulation of sensory organs, becoming perception with the phenomenon of recognition. To perceive means to step through and beyond sensation to create a relationship with incoming information, an event that can be described as personal and dependent upon the consciousness of the embodied learner (see Appendix B). To embody means to perceive, a process of knowing that requires concentration and complex self-application in order to understand the qualities of one's physical sensations – how they feel, the meanings or associations attached to them, the emotions that incite them and the emotional responses triggered by them, where physical perceptions take place and if they remain localized or move from one location to another. As embodied beings, we perceive not with a body, but as a body upon and throughout which we come to know the world and define our selves. As bodies we exist in continuity with our material and social environment through interaction. Embodiment then always carries to varying degrees of intensity information and messages from the world, interpreted through and incorporated within bodily experiences and embodied knowledge. I know about tree bark because I have felt its dry roughness and I know about its height because I am held to Earth by gravity. The thought of sex produces excitement in more places than where I see imaginary visions behind my eyes. I know the nature of ocean waves because when their presence I feel myself rising, suspending and then catapulting over, rhythmic and repetitive like my breath and heartbeat.

Methodological Account

The variety of methods chosen for this study bifurcate into those more practical in nature and those taking the form of a particular mindset guiding my perspective and methodological applications. Included in the category of task-oriented, tangibly productive methods, I employed participant observation, participation through observation, fieldnote recordings and analysis based on Grounded Theory methodology, the practice of breaching from Garfinkel's theory of ethnomethodology and interviewing according to principles set forth in the praxis of Steinar Kvale. Sourced from the overarching paradigms guiding my ethnographic frame of reference, additional methods, more aptly termed methodological mindsets, include an attentive regard to multiple realities, holographic design, indeterminacy, and mutual causation (Lincoln & Guba, 1985); multiple ontologies, paradoxical tentativeness, the human instrument, and interdependency (Gonzalez, 2000); and the emergent design of Grounded Theory (Charmaz, 2004).

I am fortunate to have been introduced to the research paradigms of Naturalistic Inquiry, Four Seasons of Ethnography and Grounded Theory. Because my interest in designing a method of investigating knowledge gained through embodied experience deals with extremely subjective and intimate concepts of identity, the emphasis these paradigms place on embracing speculation over knowing and the interdependency of the subjective researcher helped me approach my questions and insecurities in ways that led to new discoveries about ethnography and to a deeper understanding of the true nature of my research topic.

Participant Observation and Comparative Analysis

The method that I sought to use most, ironically represents the very method I used the least, that of participant observation, defined in conventional terms as an ethnographic

"technique of observation in which the investigator participates in the social life and organizational activities of the people he/she studies" (Srivastava, 2004, p. 452). Within the context of my research interests, I define participant observation as a practice-based method where researchers engage in the tasks that form the movement-life of participants, usually with participants, however equally valuable in times of solitude. Through participant observation, I hope to gain closer, more first-hand access to what and how participants in the field experience within the "doing" aspects of life, and then how this embodied doing plays a role in making meaning, or in other words, developing beliefs and forming knowledge. The concepts behind my use of participant observation stem from Sarah Pink's (2009) *Doing Sensory Ethnography*, a literary and methodological synthesis calling for an ethnographic methodology that considers at its root the multisensoriality of experience, perception, knowing, and practice. Pink sets this multisensoriality as integral to the lives of people who serve as research participants as well as the lives and practice of ethnographers. Placing participant observation at the root of sensory ethnography, Pink suggests that while participant observation implies and uses the senses in an obvious way we "rethink ethnography to explicitly *account for* the senses" (p. 10, original italics). With consideration to the notion that knowing is "engaged, active and 'experiential'" (qualities that refer to the use of the body), Pink comes to the conclusion that the experience of knowing and coming to know involves participation and practice, therefore "to 'know' as others do, we need to engage in practices with them, making participation central to this task" (p. 34) The sensory ethnographer uses participant observation with attention to the senses in order perceive and understand through embodiment how people learn and know.

Although Pink (2009) often refers to the embodied nature of experience given the groundedness of experience in sensory perception, her approach and investigation falls short of a

thorough consideration by the exclusion of kinesthetic and proprioceptive perception as valid, prominent sensory modalities and thus methods of knowing. My intentions in using participant observation seek to engage in the activities of research participants with an attention to the manifestations these activities generate of internal, physically located, tangible sensations perceived in or through the embodied self. I wish to know more about the phenomenon of embodied, experiential knowing that both foregrounds identity and underwrites all cognitive processes and conceptual constructions (Cohen, 1993; see Appendix A).

In this particular study with Rick, I used the method of participant observation when practicing the activities of mixing, applying and sanding Bondo[1], scratching exterior paint from auto body parts, wearing protective gear, operating the air compressor and even the less strenuous practices of drinking beer, eating and smoking cigarettes on the job. When engaging in the work activities of mixing, sanding and scratching, I first observed Rick's way of moving with an intense attention to detail – the various stances he uses, where he places his torso and head in space relative to the object in repair, the size, speed and rhythm of his movements, when and how he shifts his weight, what he looks at, which hand he uses, the relationship between his choice of working hand/stable hand to his choice of stance, which surfaces of his hand he uses, when he uses his whole palm versus using his fingers, which fingers he chooses, how he uses whole body connectivity in both gross and fine motor movements, the intensity of exertion combined with qualities of effort.[2] After watching Rick's physical choices, patterns and habits when completing a task, I attempted to do it in the same way.

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[1] Bondo – The brand name of a putty substance used to fill dents and/or cracks in metal and wood. Bondo is "composed of a polyester resin that, when mixed with a hardener (an organic peroxide) or catalyst, turns into a putty which then sets and hardens. The user can apply the mixed Bondo body filler, sand it to the proper shape, and prime and paint it like the material around it"
Bondo (putty). (2012, February 19). In *Wikipedia, The Free Encyclopedia*. Retrieved 09:45, June 13, 2012, from http://en.wikipedia.org/w/index.php?title=Bondo_(putty)&oldid=477643500

[2] In Laban Movement Analysis "Effort reflects the mover's attitude toward investing energy in four basic factors: Flow, Weight, Time, and Space...Effort coordinates the entire being in a dynamic way" (Hackney, 1998, p. 250). For example, in autobody work *Effort* can be seen in an

In these attempts, I tried to remain as open as possible to the internal, physical sensations arising when completing the task, turning my perception to the kinetic chains of energy that mobilized awareness and action, investing attention in the anatomical places of frequent fatigue and its intensity, working towards Pink's suggestion of sensorial ethnographic data collection, and noticing any recognizable differences in my language of interaction with gravity, space and material, or in other words, my manner, style and quality of moving as compared to that of Rick's. At times I felt as though I looked like Rick, as if I had incorporated the details, rhythms and energetic sequencing so similarly that an onlooker might mistake me for a seasoned auto-body worker operating with a level of skill commiserate with Rick's wealth of knowledge. Of course, to fancy myself immediately capable of acquiring such able knowledge in just a few days would render a boasting account of self-defined prodigy; however, I can claim that trying to move like Rick pointed out my own movement ontology underlying my engrained choices of perception and habitual movement patterns. These insights actually strengthened the research through their supportive grounding of future emergent concepts, as well as through their indication of the meaning value through which I perceive and practice movement, an awareness necessary in making ethnographically conscious distinctions between   the reality of my experience versus the many possible realities constructed by those around me.

With an awareness of how I move or approach a task as compared to what it felt like trying to accomplish the task like Rick, I was able to realize the profound difference in efficiency that Rick's way had to offer. This comparative analysis relates to Pegge Vissicaro's description of cross-cultural research, a method that "examines correlations and covariations that emerge from studies of similarities and differences" (2004, p. 23). In this instance the two "cultures" at

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attempting to loosen a tight bolt using a wrench – the required twisting leverage and long-winded strain builds in tension and suspense as the pressurized pull either remains solid or begins to budge and hold us breathless until its final release, catapulting us in the direction of the loosening turn.

hand for comparison include Rick's way of moving and my own. Eventually, this efficiency of movement became a supportive factor running in tandem with his emphasis on an efficient "get straight down to the problem, get it done, taken care of, build it back up and out the door..." style of work ethic as well as to the development of a more complex theme on the subject of Rick's knowledge and his ownership of this knowledge, along with his emphasis on common sense as a key component of a successful work ethic and style (Paul, personal communication, 4/18/2012).

Using a comparative method within participation provided incredibly rich and useful discoveries; however, I cannot make any claims beyond my own experience. How I perceived the development of embodied knowledge manifested from the undercurrent of my own movement ontology, giving practically nonexistent odds to their value in accounting for Rick's perceptual experiences at all. Indeed, while I focused strenuously on trying to move like Rick, I found myself continuing to organize my perceptions according to previous training and familiarity with Bartenieff Movement Fundamentals, Yoga and even Ayurveda – I think it safe to commit the tiniest assumption that the likelihood of Rick thinking about movement in the same way represents a very small percentage of possibility. Using comparative analysis during participant observation animated my obligation as a researcher to keep my own ontological movement assumptions in check allowing me to amass and make use of my subjective experience without assuming that what I perceive directly represents the ontological frameworks of the people from whom I hope to learn a new embodied perspective in the first place.

Multiple Realities, Tacit Knowledge and the Value of Ontological Self-Consciousness

At the heart of my study was a quest to investigate whether or not a researcher's own embodied experience, when felt in the attempted context of another embodied being, could serve as accurate, valuable ethnographic data. I already grapple with this question because I am close

to certain that we cannot really and truly come to know something as another person knows it and we can never come to a complete, first-hand understanding of someone else's embodied experience. The essential purpose of my research and its associated experimental inquiry into the components and character of a methodology that approaches an ethnography of embodied experience, seeks to uncover a new paradigm that honors the embodied nature of consciousness not only by bringing its value into consideration, but doing so with ethical sensitivity and discipline that all humans deserve (especially considering the particularly abusive methods enacted by those in power who have capitalized on the integration of body/mind/spirit by constraining and/or manipulating humans' bodies as a method of determining how those subjected to their power think, believe and behave[3]). If I can never be someone else, how could I ever know what he or she knows? Perhaps one's embodied knowledge very well should remain it its unique form within the experience of the knower. Nonetheless, as an alive, feeling, spirited body I interact with the world; through embodied interaction I learn about, incorporate and become continuous with the world. As embodied humans we know who we are, what we do and where we are in the world, regardless of our unique physical situations. What then, can an attention to embodied experience lead us into learning about the nature of being human, as diverse as the individual styles of this nature may be?

The ethical inquiries underpinning my research run synonymous with Lincoln and Guba's (1985) description of the Naturalist rejection of a hierarchically based reality existing as a "single, tangible, and fragmentable" truth (p. 37). Rather, a naturalistic perspective

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[3] King Louis XIV of Baroque France established the professionalization of ballet by initiating training academies and commercial theatres (Wulff, 1998). Included within his agenda, however, King Louis XIV required members of the court nobility to learn ballet not simply as a technique of performance aesthetic, but as a way of life dictating a required medium of gesture and communication that reflected values of gender, morality, hierarchy and French economic status (Riley, 2001). While King Louis XIV found great enjoyment in performing his radiating power when participating in grand theatrical balletic operas as a character of omnipotent status (such as the Greek god Apollo), the actual performances conducted by his court members exhibited highly complex group floor patterns requiring the performers to coordinate their individuality into a standardized embodiment of identity loss and subordination under the king. A similar description might be applied to the highly regimented and standardized movement Adolf Hitler required of his Nazi Regime.

incorporates an axial principle of regarding reality as constructed by the individual, therefore multiple realities in heterarchic, rapidly shifting and flexible conceptual forms (p. 53, & 77). My research inquiry holds as a given the assumption that perhaps, to my greatest fear, a researcher's embodied experience may not offer even to the least extent insightful understandings of embodied knowledge that extend beyond his or her own account. I entered the research study prepared to make an attempt at encountering and constructively approaching the multiplicity of realities surely to emerge. I knew from the outset that a plan to primarily utilize my most desired method of participant observation held a reductionist flaw in that it placed the study at risk of supposing that all movement produces the same effect for any mover and elicits the same meaning. If this were the case an analysis of movement experience can rely on "a single set of laws" associated with the belief in a single true reality - in the case of this study – *my* reality, known within my embodied beliefs and experience (Lincoln & Guba, p. 27). If at a foundational level, my study questions if and how one can come to an understanding of someone else's knowledge and beliefs grounded in his or her embodied experience, then my assumptions must maintain that any insights or proposed concepts I might formulate about Rick's way of moving and knowing through the body receive support by his own emic account rather than remain based solely upon my own (Lincoln & Guba, 1985; Vissicaro, 2004).

 Ethnomethodological Breaching. To obtain supportive or clarifying data conveyed directly and autonomously by Rick I used the ethnomethodological strategy of breaching into tacit knowledge in various ways throughout the research process. The theory of ethnomethodology, originated by Harold Garfinkel, strives to make problematic the taken for granted, commonsense, everyday activity of reality (Wallace & Wolf, 1999). Ethnomethodologists study how groups of people make sense of their world by invoking "certain

taken-for-granted rules about behavior with which they interpret an interaction situation and make it meaningful" (Wallace & Wolf, 1999, p. 262). The taken for granted, tacit nature of what forms the bulk of knowledge, complicates the already complex task of incorporating autonomously delivered data. The tacit knowledge, beliefs or rules one lives by may only be vaguely, if at all consciously available; the depth of its incorporation into one's construction of normativity fostering difficulty in attempts at retrieval. Stored away as common sense, tacit knowledge is a way of knowing that no longer needs conscious investigation or practice. Searching for explanations that have floated away from their associated habitual patterns of belief and practice can produce a manipulated version of how participants truly know and experience even their own knowledge. Furthermore, problematizing the most simple of tasks or concepts can provoke frustration and even distrust by transgressions of normativity, perhaps because concepts that only a moment ago seemed so simple cannot be as easily described outside of a tacit understanding (De la Garza, personal communication (02/14/2012); or, perhaps, participants feel unexpectedly violated by a researcher's uncovering and analyzing (scrutinizing?) engrained knowledge that, despite its former simplicity, helps constitute one's very intricate, complex and personal concept of identity.

Breaching in its original, sociological sense, can be defined as a method of breaking, or breaching, the rules of social order guiding everyday interactions and behaviors as a means to "expose that order and how it is constructed and taken for granted" (Stolley, 2005, p. 71). Used within the context of my research study, the concept of breaching includes this interest in taken-for-granted rules of social order; however, my focus shifts to concentrate on the taken-for-granted ways of one's movement, the reasons one moves with certain qualities or accomplishes a task with particular specificity, what they know in terms of how to move in such a way to

produce a desired outcome, what it means to the mover to engage in particular movements and then how meaning and skill becomes tacit knowledge, or habits, given over to, stored within and enacted through bodily knowledge and embodied identity.

As I come to understand the breaching method, I have gathered from textual and verbal definitions two intentional approaches that, in my own terms, include *undercover breaching* and *transparent breaching*. Undercover breaching involves finding ways to interact with participants through dialogue and embodied participation, in such a way that participants do not recognize a researcher's inquiry as a transgression of normativity bounds, thus providing the researcher access to participants' tacit knowledge (De la Garza, personal communication, 02/12/2012). In undercover breaching, the researcher endeavors to cultivate a situation that prompts participants to share their knowledge, perspective or concept of reality with the least possible alteration that can take place with the awareness that normativity has been breached (De la Garza, personal communication, 02/12/2012). In effect, participants provide data in the most genuine and spontaneous form possible because the context of how they experience or know this data remains nearly the same – tacit, easy, and self-owned – minus the possible newness of explaining it to someone outside of the participants' cultural field. In the contrasting situation of *transparent breaching*, it becomes clear to participants that what they know on a tacit level has become recognized and therefore subjected to analysis. A researcher who makes a transparent breach of normativity points out and requests a conscious explanation of participants' taken-for-granted beliefs and resultant actions – an investigation, on the parts of both participant and researcher, proving easier said than done given the invisibility of knowledge that has been acquired and assimilated into axiomatic identity over time.

Undercover breaching. In the context of the research study with Rick, I used both undercover and transparent breaching; however, I emphasized undercover breaching more than transparent although the measure of success between the two remains questionable and requires further analysis of my field notes and interview transcriptions. Generally speaking, I attempted to use undercover breaching in the field, including time spent at Juko's Body Shop as well as time spent 'hanging out' at Rick's place of residence, the home of our mutual friend, Elle, as well as my own home. At Juko's Body Shop, I used a strategy of naiveté explained to me by Dr. De La Garza, by pretending to need further explanation and/or demonstration to accomplish a task successfully (personal communication, 02/12/2012). These requests aimed at prompting Rick to provide spontaneous, first-hand, verbal or physical information that reveals what he knows within and through his skill. An unusually successful attempt at undercover breaching took place when I helped to scratch away a coat of old black paint from a detached car trunk lid using a hand-sized piece of course, foam-like material:

Excerpt from field notes: FN3: 3E(p5); 02/16/2012

[Ashlee]: "Any pointers for places like these creases?" (attempting to scratch into crease) "Can't seem to get into the creases."

[Rick] first makes big sweeps over area of crease; Places edge [of scratch pad] into crease – fingertips pressing directly into crease (perpendicular to line of crease); both hands move side-side.

His method is not extremely different [from mine]; however, he uses both hands and all four fingers of each hand to press into the crease, where I was using one hand and two-three fingers.

His method works better.

In the example at hand, I might have managed without Rick's demonstration; however, in managing to gain his compliance to demonstrate upon request, I also gain access to certain practices that support similar actions and help build sources of data to form concepts. For

example, I might postulate, though not with certainty, that the initial "big sweeps over area of crease" correlate with Rick's way of clearing Bondo dust when sanding. These large swipes prompt me to question if Rick intended to 'clear' the area before working and if so, could this 'clearing' relate to an emphasis within his work ethic on clarity and efficiency. Similar questions could be asked about the possibility of needing to get an overall knowledge of the area by sensing it through these big swipes, similar to his way of sensing the surface of Bondo when sanding. It goes without saying that Rick possessed a knowledge of how to accomplish the task with efficiency and this knowledge can be described as bodily knowledge – he knows something about his hands, he knows his capabilities according to what he can do using his hands, he knows the properties of the material that he works with according to the properties and capabilities of his hands, and he has acquired an adeptness in knowing how to accomplish his envisioned outcome using his hands, all the while continuously gaining new information through perceptions and actions of his hands. I must append that using one's hands, in any example, requires engaging through the whole body (see Appendix C – Bartenieff Fundamentals).

My choice to focus on undercover breaching relies on my reasoning that embodied experience and knowledge sometimes, on both conscious and tacit levels and in any context not necessarily the context of this study with Rick, often serves as a site for sensitive and even psychologically dangerous incorporated concepts of gender, sexuality, pain (physical and emotional), histories of abuse (received and inflicted), contemporary oppressions, substance addiction and the like. Inquiring into embodied knowledge can amount to interrogating these personal and vulnerable aspects of identity, regardless of the researcher's intended depth of investigation. Even seemingly impassive biomechanical habits and patterns of muscular sequencing have developed from conditioned embodied responses to one's social and material

environment, both of which can impact psycho-emotional mindstates and beliefs that foreground the conscious or unconscious movement choices characterizing one's body attitude.[4] While my intentions in conducting this study with Rick did not particularly seek access to the deeply personal, emotionally heavy memories and beliefs held within embodied identity, I did not aim to particularly avoid them either. The workaday setting of my study with Rick – public, legal, safe from immediate violence, minimal threat of danger/death, casual rather than crucial, a paid hobby vs. a means for immediate survival, etc. – did not create circumstances conducive to unearthing and/or disclosing deep, emotionally vulnerable aspects of identity infused within Rick's movement patterns. Yet, I cannot assume that Rick did not experience or access deeply embodied, emotionally intense meanings when engaging in the movements necessary to his profession. Likewise to the unwise assumption that an unconducive environment designates such embodied self-knowing completely unavailable, inaccessible or absent altogether. During the first the two thirds of the overall time I spent in the field, I suspected it necessary to attempt to gain Rick's tacit embodied knowledge using undercover breaching in order to support Rick's level of comfort and ease of explanation when communicating about his way of moving. Especially considering the unmistakable, however mostly non-hostile, presence of gender and sexuality assignments (see Appendix D), I feared that not only might breaches into tacit knowledge easily become breaches of normativity, but breaches of normativity might easily foster a high level of social tension compelling enough to convince Rick and other participants to excessively modify how they communicate about embodied knowledge and associated meanings and experiences.

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[4] "'Body Attitude' refers to the characteristic body stance (torso relationship or torso/limb relationship) that is persistently used and from which all activity develops and returns. It is what is maintained in the movement...Irmgard Bartenieff stated, 'The trunk is decisive as to how the limbs are used. Body attitude is the type of readiness that is expressed in the trunk to act'" (Hackney, 1998, p. 263).

Difficulties, discoveries. The method of breaching the boundaries of tacit knowledge takes practice. I found in my own experience that an awareness of the already non-normative research situation immediately threatens to de-camouflage any attempts to reveal tacit knowledge using the method of undercover breaching. In a sense, the art of breaching in itself seems to require the inquisitor to breach her own tacit knowledge by devising and enacting questions that in circumstances other than fieldwork might feel natural or taken for granted as a normal way of interacting with persons of interest. When applied in fieldwork, I quite often stumbled and blundered through attempts at both undercover and transparent breaching. Hyperaware of my amateur level of ethnographic experience, combined with my unfortunate lack of linguistic dexterity, and the ethical considerations associated with seeking information with concealed motivations, I admittedly fostered many awkward moments engendering reactions that I interpret (although have not confirmed) as confusion, discomfort and distrust. While attempts at undercover breaching were often oddly spoken, attempts at transparent breaching were often ill timed and maladroitly paced. To use an example already in discussion, when granted an opportunity to mix Bondo[5], I eagerly sought to mimic the idiosyncratic, sophisticated and stylized method and qualities characterizing Rick's proficient way of extracting Bondo from its can and mixing it with a hardening additive using a thin plastic wedge and the surface of a square tile. Before even stepping up to the can of Bondo, I asked Rick to show me how he withdraws the thick substance from its container. I dare say that this request represents an attempt at undercover breaching as my intentions to play unknowing and in need of Rick's expertise did not exactly match my chosen words which quite candidly signify a request

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[5] Bondo – The brand name of a putty substance used to fill dents and/or cracks in metal and wood. Bondo is "composed of a polyester resin that, when mixed with a hardener (an organic peroxide) or catalyst, turns into a putty which then sets and hardens. The user can apply the mixed Bondo body filler, sand it to the proper shape, and prime and paint it like the material around it"
Bondo (putty). (2012, February 19). In *Wikipedia, The Free Encyclopedia*. Retrieved 09:45, June 13, 2012, from
http://en.wikipedia.org/w/index.php?title=Bondo_(putty)&oldid=477643500

for tacit knowledge. Rather than highlighting my "need" for Rick's expertise, I draw attention to

the tacit knowledge that comprises his expertise, pulling this tacit knowledge, and the moment,

out of normalcy. Sensing that the manner of my question had come across as strange and out-of-

place, I append an explanation that, in design, places value on Rick's skill and expertise, yet in

effect points out and inadvertently objectifies Rick's unique qualities of movement while also

revealing my possibly intrusive act of watching and recording information about how he uses his

body –

Excerpt from field notes: FN2: 2A 02/09/2012

[Ashlee]: "Would you do it once and then I will do it?" (hesitation) "...because you do it with a bit of a swirl or a
        swoop..."

[Rick]: What if I had a spoon?

[Ashlee]: "It would be like a swoop and a….uh…a… 'doop' – with the stick it's a 'swoop and a loop' but with a
        spoon, it's a 'swoop and a doop'"

...More chit-chat...

[Rick]: "There is no one way to do it, you just get it out."

This example provides evidence of the delicate nature of breaching, at least in the context of

my study with Rick. In an instant, an attempted undercover breach transitions into a transparent breach

followed by an acknowledgement of a breach of normativity. In situations where one feels that social

norms have been transgressed, when some kind of awkward and uncomfortable addition to the moment

has tipped the social world into a skewed direction, Dr. De la Garza explains the curious human

reaction of attempting to re-balance the scale of normativity by suggesting an equally weighted, non-

normative concept in the opposite direction (personal communication, 02/14/2012). To counteract the

seriousness of my request to bring Rick's tacit embodied knowledge into conscious analysis, he offers a

joke that suggests a preposterous idea, unreal and comical in the given moment – "What if I had a

spoon?" he asks. Relinquishing hold of the situation I take Rick's lead and contribute to his deflection of my request. In the end, Rick caps the awkward moment by calmly refusing (upon premises I am not aware of) to problematize an absurdly simple task and what he knows within his way of accomplishing it – "There's no one way to do it, you just get it out."

Transparent breaching. From the standpoint of my current phase of analysis, I suspect that in this particular study focusing on Rick, transparent breaching takes part as the more effective approach at obtaining information. Over the entire time-span of the study, I eventually and gradually shared more and more information about my research topic, my perspective frame while participating and/or observing, the experiences and observations I value as interesting and fascinating, and so on. I can name several reasons guiding my decision to gradually 'come clean' so to speak – a sense of loyalty and appreciation for the amount of time and energy Rick had put forward (he deserves insight into the lens through which I perceive him and his work); a growing awareness of an ever-approaching research phase when I must present to Rick documents and write-ups in order to check for his approval; and admittedly most important, Rick's forthcoming responsiveness when my purposes or questions were made obvious in my inquiries.

Unanswered questions. It remains to be seen if the choice to make my research interests more discernable actually benefitted the study to its seeming advantage of eliciting an increased amount of rich data. By bringing to light my research interests, the likelihood exists that I simultaneously informed Rick of what I hoped to hear or learn from him. In the post-colonial era of ethnography, researchers have found that in most cases participants want to please an inquiring researcher and thus may construct responses according to what they believe the researcher desires to hear (De la Garza, recorded lecture, 3/4/12). A clear understanding of how the progressively open disclosure of my interests impacted Rick's communicative choices necessitates a more thorough analysis of my field

notes and interview transcriptions as well as a further development of theoretical memos. My unconfirmed suspicion – based on my interpretation of Rick's reactions and demeanor – questions if undercover breaching attempts aimed at encouraging Rick to spontaneously share his embodied knowledge and skill created an awkward dynamic, resulting in confusion, frustration and mild defiance when I asked questions related to obvious subject matter or requested demonstrations of straightforward tasks. Appending the tension created by undercover breaching, it seemed as though my choices to clarify the interests and motives behind my curiosity were acknowledged with a more forthcoming willingness to share information and ideas. At this point in the research, I remain unclear on the reasons for Rick's seemingly increased commitment when responding to transparent breaching, or even if he finds any truth to these speculations. Many possibilities could exist, perhaps attempts at undercover breaching diffused a subtle message of manipulation or some hidden agenda; perhaps the strangeness of my first attempts at breaching could not be understood, perhaps Rick simply prefers to receive information before offering his own, perhaps I manipulated his responses by giving him the answers, perhaps an exposure of my thoughts helped to gain his trust... to reach a conclusion still requires, at the least, intense analysis of my field notes and interviews; or, yet, another carefully constructed interview.

   Unavoidable uncertainties. And what of the possibility of a researcher's influence upon the responses of participants? How did my method of breaching as a means to retrieve data in its most unaltered form fare in the theoretical realm of Naturalistc Inquiry and the Four Seasons of Ethnography? I often encountered confusion when questioning the depth of involvement my own perspective and experience should reach in order to foster a research study characterized by ethnographic consciousness and investigative integrity found within the tenet of emergent design shared among Grounded Theory, Naturalistic Inquiry and The Four Seasons of Ethnography.

According to post-positivist thinking, researchers cannot completely escape their inevitable influence on participants and the field situation, not even by evading the scene entirely. Rather, the research paradigms guiding my study choose to embrace researcher subjectivity and its capacity to shape data and eventual representation not simply due to its inevitable influence in all aspects of the study, but also because of the inherent creativity offered by the researcher's ideas and conceptual understanding of the field situation. Lincoln and Guba (1985) use the term *mutual causation* to explain the collaborative input of both research and research participant in revealing or constructing concepts of knowledge or possible realities. In addition, Lincoln and Guba include within the Naturalistic Inquiry paradigm three features particular to research with human subjects that create a collaborative link between researcher and research participants in the creation of new knowledge. *Reactivity* refers to participants' conscious or unconscious alteration of otherwise tacit behavior upon the realization of being tested. Secondly, the standpoint of the researcher receives high visibility not as a universal truth, but as a truth only to the researcher, resulting in the need for an approach of *indeterminacy*, meaning that any theoretical findings cannot be considered absolutely true, given the researcher perceives field events and shapes a meaning for them according to a subjective lens of interest and knowledge. Not only does the research situation propose unavoidable factors that shape participants and theoretical outcomes, but through *interaction*, the research situation shapes the researcher who must make choices according to the unpredictable circumstances presented by the field. The concept of indeterminacy in Grounded Theory bears significant similarities to its definition in Naturalistic Inquiry, given the shared theoretical tenet that a universal truth cannot be reached or determined; however, the Naturalist emphasis on embracing indeterminacy due to unavoidable multiple ontologies and researcher subjectivity shifts slightly when defined in the context of Grounded

Theory, turning its focus towards the difference between an initial research hypothesis destined

for approval in its universally applicable truth or denial in its irrelevant falsehood as opposed to

the preferred and protean research interest. Although both flavors of indeterminacy represent

essentially congruent concepts, I often found myself a bit conflicted by a mindset that grappled

with finding a balance between an attempt to limit my influence and desire for particular

outcomes, yet on the other embrace the value of my own participation in creating emergent data.

On the one hand, I sought to create an ethically sound study by attempts to limit my influence

upon participants and research data through undercover and transparent breaching; conducting

interviews in accord with Kvale's (1996) suggestions of ethical considerations throughout the

seven stages of qualitative interviewing[6] along with his organization of questions types employed

to gain rich, minimally altered data,[7] and providing an ethically sound structure to the interview

situation through briefing participants about the interview, informing them of their rights and

confidentiality and debriefing participants to ensure their understanding; keenly checking my

intentions if only to maintain an awareness of any deterministic drives stiffening the possibilities

of emergent design; and striving to curb any particularly outstanding effects of reactivity,

indeterminacy and interaction. On the other hand, I felt compelled by the tenets of Naturalistic

Inquiry and The Four Seasons of Ethnography to pay close attention to my subjective

experience, not merely to maintain a conscious knowledge of how my own ontological

perspectives might shape the study's methodology and representation, but also to harness the

valuable possibilities that my standpoint and participation offered to the discovery and creation

of knew knowledge.

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[6] Included within Kvale's (1996) list of interview stages, all of which ethical mindfulness should hold high consideration, include *Thematizing, Designing, Interview Situation, Transcription, Analysis, Verification, Reporting* (p. 111).
[7] Kvale's types of questions include *Introducing Questions, Follow-Up Questions, Probing Questions, Specifying, Direct, Indirect, and Structuring Questions, Silence,* and *Interpreting Questions* (pp. 133-135).

As it turns out, having faith in my guiding paradigms and allowing my intuition to help balance my honest and exploitative intentions offered totally unexpected insights revealing not only the interdependence of events/data within the field, but also the involvement of "life" circumstances surrounding the so-called and seemingly separate field-world of the research study, including the value of my own ideas and individuality.

Goal-Oriented, Deterministic and Entitled. From the beginning of my study, I faced the difficulty of knowing whether my perspective and intentions comprised an open research interest versus a deterministic plan to prove a point and produce a predicted outcome. Somewhat prepared for the challenges offered by Naturalistic Inquiry's axiom of multiple realities and The Four Season's of Ethnography's respect to individual ontologies, I entered the study knowing that I did not want to approach the study with the hidden aim of formulating concepts that derive solely from my understanding of embodied knowledge and experience. Something about the idea of doing so felt subtly violent – like speaking for someone else or explaining someone's idea without allowing them to talk about it first. On the other hand, the Grounded Theory concept of indeterminacy caught me by surprise, ensuring a beginning struggle of questioning my motives and desires for particular information. Similarly a belief that I could, as Pink states, "come to know as others do," regardless of the method signifies not only a deterministic approach, but also an assumption of entitlement. I cannot deny that at the bottom of my intentions, I hope to prove something associated with the importance of embodied experience existing as a humanitarian truth at the cellular root of epistemology and constructions of meaning (see Appendix D). To soften the gestalt-level ambitions of my study, I took a stance of openness to discovering the depth of subjectivity associated with embodied knowledge, the complexity of which could result

in overturning any outcome of truth in the positivistic experimentation inherently present in the real quest of my research.

   Solutions: Holographic and emergent design. Endeavoring to incorporate an approach of indeterminacy became a necessity not only in designing my study but throughout its conduction as well. When the field situation limited my capability of participant observation, my encounter with the frustrations that resulted from having to forego the method of learning I preferred and had determined most important coupled with the discovery of a personal sense of entitlement, when an inquirer's "dominance can not be exercised, as in being able to determine the form and nature of data or experience a priori" (Gonzalez, 2000, p.632). Only two out of the six times visiting Juko's Body Shop, participants granted me clear access to practice the tasks of auto-body work. Given what eventually felt like a marginal presence of sitting and watching, I caught myself tending towards anger and resentment as I began to suspect a gender bias had labeled me untrustworthy to carry out men's work as well as unqualified to receive time and attention due to a place of inferiority compared to the members of the site who did belong in the environment and already knew how to accomplish the work of autobody trade. As I sat with these feelings, I tried to view my predicament with a Naturalist's intuitive vision and a Four Seasons Ethnographer's inner contentedness in the face of discomfort. I made it my task to allow for the possibility of a holographic process to shape what happens and what I find in the field. I reasoned if the holographic approach posits that through a "*dynamic* process of interaction and differentiation we find that [a system's] information is *distributed* throughout – that at each point info about the whole is contained in the part" then I must continue to observe and treat my observations with the same importance and validity as those experiential observations I gained through hands-on participation (Lincoln & Guba, 1985, p. __ original italics). Furthermore, by

granting all situations that I found available in the field as equally valuable and informative of

the true nature of the field site, I opened up within my research methods the possibility of

allowing Grounded Theory's emergent design to guide my process.

       The formidable fourth visit: showers of self-reflection to cultivate a season of

discovery. My fourth field visit exemplifies this process of dealing with uncomfortable

circumstances using multiple realities/ontologies and emergent design. This fourth day in the

field marks the beginning of a role-shift that, for whatever reason, bore the necessity of having to

let go (with a Positivist's reluctance) of practicing the tasks of autobody work and learn to

embrace (with a Naturalist's holism) the adventure of emerging information given within the

unexpected weather of my field site according to the conscious or unconscious guidance of its

cultural members. It so happened that this fourth field experience presented a social environment

that felt, at least to me, loaded with gender tension that I attributed to the addition of three new

participants who increased the level of masculinity by two men and one young boy. The crucial

event that disturbingly complicated, yet constructively problematized my ontological

assumptions took place when the more expressive of the two new adult participants initiated an

occasion of gender-bonding by tracing onto a dusty car window a sexualized outline of a female

figure, segmented no less, to include the low back, buttocks, and thighs all converging around a

central, diamond-shaped open space.

       On a typical day, I am not sure how successful I might have been in overcoming the

sickened, severely angry and judgmental symptoms indicative of an activated shadow-self,[8]

brought on by what I consider such sexist displays as demonstrated by the man, I'll call him "Mr.

Nudeart," who publicized his sexual fantasies for his friends. On this day, however, using a

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[8] Johnson (1999) defines a person's *Shadow* as "that which has not entered adequately into consciousness. It is the despised quarter of our being. It often has an energy potential nearly as great as that of our ego. If it accumulates more energy than our ego, it erupts as an overpowering rage or some indiscretion that slips past us...The shadow gone autonomous is a terrible monster in our psychic house" (p. 5).

perspective that recognizes multiple ontologies I came to a much more balanced state that helped

me think through my usual reaction tendencies when confronted with behaviors I label as sexist.

Furthermore, remaining open to the possibility of multiple, subjective ontologies helped reveal

sources of emergent data that allowed me to come to terms with and even value the situation

given to me. Sitting alone, representing a minority and confronted by a semi-permanent remnant

of an objectified version of my sex and gender that, unlike its maker, did not walk away to

relieve me from the sight of it, I found it easy to feel dejected and disrespected. Initially, I

silently questioned if my participation in the field had become commonplace, if the exciting

newness that before had encouraged participants to interact with me or allow me access into their

work, had become dull and uninteresting. Even the acknowledgement of my arrival on this fourth

day felt unexpectedly vague, conversation thereafter did not come easy and I spent a great deal

of time by myself. I suspected that my presence and participation had become disruptive and the

disappearance of workers communicated the message that participants no longer wanted me

there. On the verge of leaving, reasoning it pointless that I continue in this setting if I had no one

to interact with, especially given the sexual flavor of the day generated by the newly

implemented nude window décor, I recognized the need to reinvestigate the situation from

another angle, for the sake of the project if not for myself. Acknowledging these feelings as

arising from a personal standpoint that may be accurate about my experience, yet inaccurate as a

reflection of the thoughts, experiences and intentions of my fellow participants, I asked myself a

series of questions intuitively gleaned from the research paradigms guiding my methods:

Excerpt from journal entry 02/14/2012 **Questions**	**Principles Gleaned From Guiding Paradigm**
🛒 Why would you want the situation to change to accommodate your feelings and comfort... wouldn't you prefer to access the field site as it is?	Preparedness – Four Seasons Indeterminacy – Naturalistic Inquiry Emergent Design – Grounded Theory
🛒 What could the field site be telling you, now, just as it is and from where you are?	Emergent Design Paradoxical Tentativeness – Four Seasons Human Instrument – Four Seasons Holographic Reality – Naturalistic Inquiry
🛒 What do you really know about the thoughts, experiences and reasons of your fellow participants?	Multiple Realities – Naturalistic Inquiry Multiple Ontologies – Four Seasons Entitlement
🛒 What perspectives or beliefs are influencing how you see the situation and the participants within it?	Multiple Ontologies Paradoxical Tentativeness Human Instrument
🛒 What effect does your gaze have on others and what does it do for you?	Reactivity Indeterminacy Interaction

Somehow, considering these questions, variations of inquiry with a shared focus upon the uncertainty of the present moment, I experienced a sense of calm self-assurance that I truly have never managed to attain in situations of sexism. Being able to simultaneously step out of my personal reactions, look at the possibilities of "What's happening here," and yet remain a participant of the scene helped me to realize the privileged status I had been given (Charmaz, 2006 p. 20). I could have reasonably been denied entrance into the field site at all... perhaps I sat alone because everyone needed to do their work... its possible that leaving me to myself to do my own work signified initiation rather than expulsion, especially given Juko's Body Shop employees' conventional dynamic of working solo... perhaps all of my assumptions were correct and everyone wished to avoid me... it's likely I will never know. In my seat of privilege, however, I realized that the members of the field site not only accepted my presence, but granted me the right to observe and write about them – risking scrutiny, judgment, objectification, discomfort, embarrassment – in a setting that holds an important place in their lives given the amount of time they spend there and its necessity to the livelihood of themselves and possibly

that of their families. I can only hope that only my own ethical boundaries were broken when I used my observational perch as a tool to remind myself that I held a place of power – "perhaps sexism has been introduced into the scene, but I do not belong to your scene so I am not applicable, plus, you are also being objectified" (Journal entry 02/23/2012). Once coming to realize that part of my self-assurance stemmed from own imagined concept of power, I began to consider the possibility that, indeed, playing the role of a co-creative participant as well as a by-standing spectator with academic status and scholarly knowledge could make anyone else present that day feel as violated by me as I felt by the nude drawing. The possible intentions of Mr. Nudeart are as manifold as the reasons for being left alone – perhaps he did not realize the presence of a woman to witness his mischief... maybe he felt threatened, as if my gaze had initiated a power play... did he think I might like his drawing?... could he harbor homosexual feelings that must be hidden in a homophobic environment...? Of course, some questions do not fit into the context of the study and remain none of my business just as my assumptions should not gain support as truths to the situation.

    Self-reflection: Finding where I fit in. Interestingly, the questions raised in solitude during my fourth field visit not only addressed the uncertainty of what I can truly know of the situation, but the recognizing this uncertainty equated to questioning myself and the perspective behind my gaze upon the field and my fellow participants. I found that asking these questions initiated the gathering of very useful data, not only because of their goal in helping me see events and interactions of the field with more clarity, but in helping me analyze myself and the frames of how I see the field situation, an ethnographic matter succinctly summarized by Charmaz – "*How* you collect data affects *which* phenomena you will see, *how, where* and *when* you will view them, and *what* sense you will make of them" (2006, p. 15). The need for self-reflection

became undeniably obvious during this fourth field visit if I hoped to salvage not only my sanity

within the research study and thus the research study itself; however, despite the continuing

conflict of whether a focus on my own experience should hold such a strong presence in the

study, I found that allowing my personal world to integrate into the research focus proposed

beneficial discoveries beyond ethical technicalities. In The Four Season's of Ethnography

paradigm, Gonzalez' (2000) devises the concept of *paradoxical tentativeness*, an investigative

mindset that holds a primary purpose of addressing the paradoxical "newness" of knowledge

given its development from already formed, "old" knowledge. Gonzalez' concept proves

important to my study because, in effect, paradoxical tentativeness provides a way of equally

(not preferably) incorporating objectivity into research "as a form of subjective

experience...accomplished through the conscious acknowledgement of the functional, yet

arbitrary, boundaries which result from a variety of standpoints" (Gonzalez, 2000, p. 635). The

subjectively-objective researcher recognizes data as gathered via his own facilities as a human

instrument[9] equipped with a lens of interests and influences that shape the methodological and

representational choices involved in conducting qualitative research. Without such an awareness

of one's own boundaries of selfhood and subjective biases and visions, a researcher runs the risk

of assigning an ultimate truth to her own thoughts or assuming all participants must share and

operate according to understandings and experiences identical to her own. Upon reflection, I

might propose that the choice to let my intuition guide me through the insecurities associated

with the confusion I encountered when questioning my subjective involvement or when

interrogating inner drives of determinism and a sense of entitlement, represents an attempt at

embracing the adaptable variability of methodology burgeoning from a place of paradoxical

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[9] Gonzalez (2000) borrows the concept of the *Human Instrument* from Lincoln and Guba, a methodological perspective that recognizes the researcher "as a whole person, as the means of collecting, synthesizing, and analyzing data. In ethnography, the field worker in the midst of a culture being studied, is *through* his or her experience – physically, socioemotionally, rationally, and spiritually – 'collecting data' (p. 635).

tentativeness. While my subjective embodied experiences throughout all methods and events in the field may not serve as insight into the experience of participants, an awareness of my own experience helped me realize the interdependence within the study of relationships forming 'outside' the field and the value of my own subjective findings as supportive data when in the field. The greatest surprise came with the realization that mixing my presence and experience into the study was a necessary aspect to the study not simply because self awareness helped elucidate my ontological backdrop of interpretation and data representation, but also because an increasingly lucid awareness of ontological patterns of thinking and reacting catalyzed a metamorphosis of perspective, opening my ability to behold new and unexpected discoveries both personally enriching and supportive to the study.

     The benefits of playing the outsider. Regardless of whether my lonely perch on the day of Mr. Nudeart's appearance signified field members' choices of my inclusion or exclusion, I came to realize, to a small degree at the time but more profoundly upon reflection, that participating in the scene alone, with minimal direct interaction, allowed me to observe social dynamics with more clarity. Despite already knowing that Mr. Nudeart owned a car that represented a major project for the business, I watched his language of mobility as he traversed to and from the shop, around the shop, in and out of the office, and so on with his friend usually trailing behind – unlike me, something assured him of an appropriateness to occupy multiple places, interact autonomously with workers, and energize the situation with movement (as he walked he habitually swung both arms repetitively back and forth, punctuating the forward swing with a hit of a fisted hand into the palm of the other). Standing around his vehicle, the hood raised, he held a long discussion with the owner of Juko's Body Shop, Mr. Cruz (name modified for confidentiality), and onlookers who did not speak but laughed along at jokes. I noticed that,

when talking Mr. Cruz often unconsciously ran his fingertips over surfaces and edges of the

vehicle, a habit particular to Rick as well. On a more conscious note, Mr. Cruz also touched the

vehicle's mechanical contents to point out particular parts, sometimes using the vehicle as a

leaning support as he stretched over the engine to point out something farther from reach.

Eventually I developed a theoretical memo proposing a link between the conceptual categories of

Hands and *Knowledge* as those who possess the knowledge of auto-body work demonstrate a

greater level of comfort when touching automobile components. A further, unfinished

investigation proposes questions around embodied languages of leadership and/or hierarchy, as

those who represented ownership of either property or knowledge, usually led the way for others

when traversing through space – Mr. Nudeart, a paying customer and owner of a soon-to-be

valuable ride, walking around with his friend trailing behind; when leaving the body-shop

premises, Mr. Cruz began to walk away first before a younger participant (not an employee but a

family member learning to work on his own truck) chose to leave the premises as well; I found

myself often following Rick when relocating myself to another unit within the body-shop

complex (when visiting the paint barn, going behind the shop, etc.).

     Time alone, time to learn. In addition to the benefit of being granted the time and

privilege of participating in the Juko's Body Shop scene as an observer and recorder of events

and interactions, sitting alone left me to my own devices of exploration. When members of the

field had disappeared to their own workstations, I found myself bored with recording my

surroundings. With a bit of hesitancy – for fear of being caught meddling without supervision

and apprehension that I might find myself turning too intently toward my own experience and

fascinations – I began to play with hand tools that I found rather interesting. What first seemed

like superfluous playtime and a choice to neglect the value of recording aspects of the fieldsite

other than myself, eventually yielded very valuable information that integrated my own embodied and kinesthetic sensitivities into the process of forming conceptual memos based on or born from Rick's prior explanations or actions.

The hand tool that I found most fascinating carried the title "Pry Tool" or "Torque Wrench" and it looked a bit like a sword with a steel cuboid shaft about two feet long and one inch in diameter and a rubber handle covering about six inches at its base. The top end of the steel shaft flattened out into a three inch, 20° angled tip. Holding onto the handle of this tool, I played with feeling its momentum as I balanced it upright and allowed it to drop over. I searched for that moment when I had to regain my surrender of control and grab the handle so that I wouldn't drop the tool. I held the tool sideways at the center of its steel shaft and experimented with different combinations of how to use my fingers and palm to balance the tool in my hand. I liked the feel of the tool and I thought it must be well made because it seemed very easy to balance and the momentum it carried felt very smooth and clear when I sensed its circular pathway of dropping into gravity, swooping into its apex of inertia and then returning back to an upright position with the aid of my guiding hand. Holding the tool in various ways, I sensed its weight and found that my kinesthetically empathetic way of understanding the tool resonated in my bones, the parts of me that not only resembled the tool in shape but also perform the same "pry" or "torque" function. If I grasped the tool at its handle and held it vertical, with my elbow bent at a right angle, my upper arm parallel to the floor in front of me, the thin, streamlined weight of the well-balanced steel shaft transferred easily through the bones of my wrist and forearm, accentuating a kinesthetic awareness of my creasing and pliant elbow. During my playtime with this tool, I gained valuable information from my own experience that supports the discovery and development of my conceptual memo about "Levers."

An example of intuitive holography and interdependency. I must admit that my choice to explore the properties of the Pry Tool truthfully represents a moment of confusion and a loss of knowing exactly what to do. I did not expect to find such supportive information within my own experience and I fought self-doubt and judgment by trying to remember the lessons I had learned in reading within my guiding paradigms about holographic reality and interdependency of the researcher. Without expectation, I chose to follow my own curiosity with an open mind, a choice that not only revealed the emergent design inherent to Grounded Theory methodology, but also rewarded my role within the study with a position of fellow contribution to the production of valuable and rich research data.

Expanding the fieldsite: including interdependent personal relationships. One of the most fascinating dimensions of my study unfolds in the form of my friendship with Elle, a seemingly unrelated or at the least peripheral affiliation that, in actuality, offers inspiration pivotal to the success of my methodological approach. Gonzalez (2000) names *interdependency* as one of the guiding ideals framing the Four Seasons of Ethnography. The researcher with an interdependent orientation becomes open and attentive to multiple sources of data and avenues of acquiring data, notwithstanding the many forms of information used as theoretical backing for insights and choices made in the field (Gonzalez, 2000). Similar to Lincoln and Guba's (1985) concept of reality as holographic in nature, Gonzalez explains that the interdependent nature of reality requires a research perspective that maintains an awareness of the vital, yet illusory boundaries between things, people and events; compartmentalizing one event or experience as separate, worthy of research inclusion or not, and devoid of any influence from the whole reality of its origin or the subjective shade of the researcher's interpretation, means unyoking events from their contextual surroundings and sources while differentiating the known from a knower.

The partitioned knower, then, can assume objectivity and take a position of hierarchical power to decide according personal interests which aspects of the field prove relevant and the particular reasons for their relevancy. Like holography, interdependency means that all parts of the research milieu contain the whole world of that milieu and the wholeness of that world contains all of the parts – the boundaries between the parts and the whole can be seen but not separated (Lincoln & Guba, 1985; Gonzalez, 2000).

The researcher who embraces the Four Seasons of Ethnography guiding ideal of *Harmony/balance* bespeaks the value of interdependence through "the ultimate awareness that all forms of experience must be respected and given attention" (Gonzalez, 2000, p. 634). The surprising, sometimes painful, occasionally unnerving and essentially rewarding manifestations of interdependence that advanced the openness of my perception came in the forms of my friendship with Elle and the experience of working with her through conflicting ontological differences, along with the realization of the importance of my personal, subjective experience to the success of the study.

Using friendship/conflict as a source of knowledge. Maintaining a friendship with Elle has proven a valuable process of learning to accept difference and treasure the lessons it can bring. In the Four Seasons of Ethnography, Gonzalez discusses the inevitable conflict that ethnographers experience with members of the host culture and the value of staying and learning through the conflict by accepting one's role in the social dynamics of the field and embracing conflict "not as a 'methodological *issue*', but as a lived cultural experience" (p. 643). In the case of my friendship with Elle, I constantly felt as though riding upon an undercurrent of warm and cold water, alternating predominance in creating turbulent, choppy tides or big smooth swells perfect for surfing the good times. Joys generated from a bond of mutual understanding and

camaraderie seemed, from my perspective, to rely upon the energy of our similar traits and

consequences of living as women with great inner strength and also great inner difficulties,

choosing social defiance in similar ways and acting out with wildness. At the same time, I felt

the sharp chill of rejection when Elle's words and actions did not articulate my own concepts of

how to express friendship and appreciation, nor did I behave in ways Elle considered agreeable

or even tolerable at all. The acute issue threatening to capsize our floating device (that illusive

transmogrifying surfboard) took the form of a particular habit of my own. The process of

uncovering this particular trait induced a painful surfacing of behavioral norms and my

intentions behind them, both of which I had only a vague awareness of enacting. While recent

discoveries of the theoretical underpinnings of my guiding paradigms provided a haven of

knowledge I could turn towards for perspective advice and direction, the experience of conflict

in the setting of my friendship with Elle meant sowing seeds of self-awareness and alternative

perspectives that helped me cope with and constructively process discouraging, yet vital events

in the field.

　　　　The theoretical sensitivities[10] I have gained in preparation for fieldwork, in particular

multiple realities, individual ontologies and on a more subtle level paradoxical tentativeness of

the human instrument, became very necessary and helpful in my personal life. Because of

experiences with these concepts in my personal life, my capability of maintaining these

sensitivities began to transform from a conceptual practice to an experiential, deeply understood

assimilation. For example during the most trying moments of my fourth field visit, as I sat in the

middle of what I might typically describe as virulent, violent and sexist situation, I found myself

turning to the my experience of working through conflict with Elle, designating the trials of our

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[10] A researcher's *Theoretical Sensitivities* refers to his or her previously acquired insights or knowledge channeled into and guiding methodological perspectives and choices (Gonzalez, 2000).

relationship as new grounds for contextualizing my understanding of the emergent design theories informing my methodology. When I encountered an extremely difficult dynamic in the field, the lessons learned through my friendship with Elle prepared me to come to terms with not knowing the intentions behind participants' actions or their true experience of the situation. With Elle, I might have occasionally expressed my discontent; however, I also sought to become content in accepting and expecting subjective difference and occurrences of its actualization. My endeavors to refrain from expecting Elle to adhere to my visions of friendship provided a practice round for time spent "in the field,[11]" gearing me with the ability to both accept and hope for events and interactions to unfold as they naturally should rather than as I might have wanted them.

  If my behavior patterns that had been pointed out and labeled unnecessary and undesirable had previously existed without my conscious knowing, then it made sense to consider the possibility that Elle may have no awareness of my negative emotional response to some of her actions and expressions. With this consideration in mind, I realized first with Elle and then when internally processing 'insulting' situations at Juko's Body Shop, that just because I felt hurt does not mean someone has actually hurt me – if someone commits a hurtful act, yet does so with a benevolent heart, can we label this person or his actions malicious? In the case of Mr. Nudeart, whether or not he intended to communicate a sexist message aiming specifically towards provoking me, the practice of valuing multiple ontologies when facing feelings of rejection with Elle seemed to provide the tools I needed to engage in the situation through Gonzalez' notion of a researcher's subjectively objective attention within paradoxical

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[11] I mark "in the field" with quotations to emphasize the illusion of labeling Juko's Body Shop as a fieldsite versus any time or location involving Elle as not a fieldsite. Because of interdependency, holographic reality, and Harmony/balance, all of my time spent either at Juko's or elsewhere with Elle receive consideration as being "in the field."

tentativeness. By recognizing my feelings but then stepping outside of them to see that my feelings of abuse did not create any kind of overruling, pervading reality, I found the power to choose my internal psycho-emotional reactions.

Reflecting on the elements of my friendship with Elle that could not be known, including hidden purposes behind my own behavior, I became more capable of seeing characteristics of my own perspective veiled behind my feelings of anger and victimization. Having my ways of behaving the felt normal and kind in the context of a friendship pointed-out as rude, confusing and annoying required that I investigate the intentions behind those behaviors with more honesty. Although my deepest, most heartfelt purposes seek to truthfully express an appreciation that communicates to those who grant me friendship that I understand the sacrifices they make for me and I recognize their choices to expend the energy it takes to build a relationship with someone. While these intentions stem from a place of compassion and humility, they also swirl in a complex potion that includes less honorable ingredients of self-subordination and manipulative tendencies. Interestingly, Elle's choices of behavior that I felt struck me most deeply tapped into this hidden world of self-ascribed inferiority. The inner conflict that aroused great anger towards Elle, appeared on the surface as merely a blow that she inflicted on me – 'How could she so severely misunderstand my intentions and then reject me with such absentmindedness? Why does she take the power role in our friendship that makes her time and feelings more important than mine?' In truth, however, the deeper blow that hit my hidden source of pain really uncovered a way that I perceive and approach myself – 'Why *does* a position of hierarchical subordination upset me so badly? ...Because my belief in my own equality exists alongside a belief in my own inequality' (Personal Journal Entry 2/17/2012, quotations revised for clarity). While my friendship with Elle, Rick and other participants involved many complexities, such as

the shift of my role from simply friend to friend-researcher and the particular necessities of

interaction and information that arose from such a shift, I found that my choice, in any situation,

to approach the people I meet with a compassionate humility also paired with a darker side of

self-subordination. This value conflicted with my fellow research participants because of the

confusion it generated due to hidden aims of hoping to encourage others to respect and

appreciate me by being overly generous and humble. In some relationships, such behavior might

have been subconsciously understood and treasured, but with Elle and Rick the differences in our

personal values emphasized the darker, more manipulative side of my behavioral norms.

     Investigating my own perspectives and behaviors with real honesty in the context of my

friendship with Elle, helped me to investigate my perspectives when confronting and thinking

about Mr. Nudeart on the day of the formidable fourth visit at Juko's Body Shop. Truly facing

my inner conflict when dealing with upsetting situations with Elle laid a pathway for me to look

at ways that I viewed Mr. Nudeart and how I perceived my role as a woman at Juko's Body

Shop. Just as I found some inner truth to feelings of subordination in my friendships in the field

outside of Juko's Body Shop, I realized that Mr. Nudeart's depiction of what I internalize as my

own gender and sexuality aroused feelings of exploitation not because his disrespect had

subordinated me, but because I already subordinated myself. When Mr. Nudeart walked by, I

looked at him while imagining that he had never drawn the figure and I found a whole new

appreciation for him – I might have even tried to speak to him or found his mannerisms

interesting or comical. Of course, Mr. Nudeart receives just as much credit for creating the field

situation as I do, but the way I perceived the situation cannot be applied to his choices of action,

those perceptions must be recognized as mine alone. With the awareness of how my perceptions

and experiences stem from my own concept of reality, I came to a deeper understanding of my

assumptions about Mr. Nudeart's intentions. Through finding these assumptions, I also found my internal process of attempting to gain power over Mr. Nudeart, by distancing myself from the situation, peering at him from behind my field journal and academic status, and pretending as if he cannot hurt me because I am 'not involved' in the gender tension he created. Finally, this internal aim at achieving power ties intimately to my realization of the immense generosity that had been extended to me by field participants from whom I had requested and been granted power by asking for a role as participant-observer.

Conclusion

A great deal of discoveries within this project remain formally unrecorded and thus unfinished. The majority of this paper represents an account of how I incorporated the methodologies of Naturalistic Inquiry, The Four Seasons of Ethnography and Grounded Theory into my own methodology for conducting the study. Within my written notes, journals and field jottings, the thick discoveries associated with kinesthetic and embodied experiences, mainly those inspired by my work with Rick but located within my own reality exist in my own handwritten form and must serve as trial information for my next process. With this consideration in mind, I intend to complete another project that continues to base a methodology on emergent design paradigms as well as a research interest in the implications of embodiment and kinesthesia in ethnography; however, I hope to emphasize the completion of reports that focus more on embodied and kinesthetic discoveries and that take place within the coding and memo-writing phases of the grounded theory research process.

This research project lived within the process of forging an incredible friendship held with Rick, Elle and other participants; conducting a scholarly project within such a friendship also forged incredible learning opportunities both wrought with the creation of social tension and

abounding with the discovery of new life lessons. It may prove both prudent and respectful to mention in this conclusion my deliberate choice not to include the lessons learned out of my experience of racial difference and diversity as I became friends with Rick, Elle, and their families, all of whom live as members of the Navajo Tribe. I can say that over the past year, my friends have blessed me with many stories and explanations of beliefs, customs, traditions and terms of Navajo language. In tandem with my guiding research paradigms' emphases on interdependency and harmony/balance, this paper must not ignore the influence that coming to know a Native American family of relatives and friends held upon my perceptions and interpretations while conducting this research study; however, my enjoyment of receiving an invitation into the private familial, religious and spiritual life of these people certainly errs on the side of fascination – so much so that I did not feel prepared as a researcher to include these influences with their due attention in this study. The entire experience, including the research project, the growth and evolution of new friendships and the valuable field of learning within which the experience unfolds, represent an indescribably overwhelming time of my life. Maintaining an investigation on the ethics of embodied research within the methodological assumptions of my guiding paradigms feels like plenty to harvest in one paper. The ethical considerations involved with the rich experiences and discoveries felt and revealed in the growth of my friendship with generously open members of the Navajo Tribe, have been left to burgeon in the thicket of our continuing friendship and my everlasting cultivation of the wisdom gifted to me by such an opportunity. In fact, such heavy consideration given to the ethicalities of my approach have quite often been met with distaste and offense during my interactions with research participants who seemed inappreciative or confused by my ethical tiptoeing. Again, the fruits of conflict grow joyfully ripe in my heart and can be exemplified by an instance of Elle's

frustration one sunrise after a full evening friendly frolic with Rick and friends as well as after

several months of friendly bonding:

Excerpt from journal entry 5/25/2012 6:15 am

At Ramada Inn, Tempe, AZ. Louri swimming in hotel's outdoor hot tub adjacent to swimming pool. I sit in a rubbery pool chair that I have relocated near the edge of the tub so I can talk to Elle. Danny sitting in a chair to my right. Louri directly in front of me holding a drink.

[Louri]: "Ashlee, don't you feel like you're part of our family when you come to visit?"
[Ashlee]: "Uuuuum, maybe..."
I thought to myself, 'How am I to answer this question in a way that respects Elle's family
    and any sacred bond they may have within their Native heritage, yet also show
    appreciation for having been invited to spend time with them in their home and
    workplace? Where does my desire to remain unintrusive cross the line of actually
    exoticizing and offending?'
Louri's response looked taken aback, slightly angry and offended-
[Louri]: "Ashlee – if you asked me if I felt like family when I come to your house do you
    think I would say, (in a high-pitched, mocking voice) 'uuuuu, maaaybe...?'"
Rick walks into the pool area to join us
[Louri]: "Rick, Ashlee's over hear saying 'uuuu maybe...' when I asked her if she feels like
    family when she comes to our house...!"
[Ashlee]: "Well, I want to be sure that I respect your bond as a family and make sure that I
    am careful not to intrude just because I am curious..."
[Louri]: "...and haven't we accepted you for all of those ways that you are careful?"

I am not sure if Elle meant to say that her friends and family accept me *because* of my

attempts to avoid intrusion or *despite* my efforts to avoid intrusion. It seems clear, however, that

regardless of any interpretations I may have about whether or not I am going about making

friends with these people in the right way, I have been accepted.

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