



Charles Sturt
University

CSU Doctorate: Re-storying collective memory

Dr Jill Fenton Taylor

Dr Hedy Bryant

School of Information and Communication Studies



Context: situating ourselves

- **Student, supervisor, co-researcher**
- **In the beginning - our research interests in ethnography**
- **Evolution to auto-, duo-, trio-, collaborative autoethnography, hybrid genres**
- **Demonstrating evocative autoethnography using *Revision* as a narrative research tool which invites us to consider how tentative and incomplete stories and memories are...**

Evocative Autoethnography (Bochner & Ellis 2016)

- **Links theory to a story**
- **Readers think with that story from the framework of their own lives**
- **Stories regarded as fluid, meaning centred performances achieved in the context of relationships and subject to frames of clarity that change over time**

Revision (Ellis 2009)

- **Autoethnographic stories arranged chronologically**
- **Framing story**
- **Re-present, re-examine, revision published works**
- **Writing new stories into gaps**
- **Narrative vignette, alternative explanation, critical analysis**
- **Fast forward stories into present**
- **Using stories to encourage readers, feel, think, question, consider and engage**

Performative reading of Jill's story

***Performing organisational meaning:
reflections of a doctoral student (August,
2010)***

***Staying open to organisational meaning:
reflections of a post-doctoral researcher
(May, 2018—February, 2022)***

Hedy: from change facilitator to learning facilitator

The Shapeshifter: Performative autoethnography (2015)

Revision: The Learning Facilitator (2017—2022)

Conclusion

This reflexive writing tool invites us to consider how tentative and incomplete stories and memories can be.

***Revision* also allows us to expand and deepen our understanding of the lives we have led and the culture in which we have lived, offering us alternatives to staying stuck in the same old interpretations**

Bochner & Ellis 2016

Questions:

What stood out for you?

How did you react or feel about our work?

What may you take away from the session?

References

- Bochner, A. & Ellis, C.** (2016). *Evocative autoethnography: Writing lives and telling stories*. New York: Routledge.
- Boje, D. M.** (2020). *Organizational Research: Storytelling in action, p.1*. New York: Routledge.
- Bryant, H.** (2017). Using performative poetry to inform change practice. *International Journal of Professional and Applied Management*, 12(3), 83-91.
- Crestani, I. & Taylor, J.F.** (2021). Communicate belonging? Duoethnography of an Organisational Change Study. *Journal of Organizational Ethnography*, 10 (2), 189-201.
- Ellis, C.** (2009). *Revision: Autoethnographic reflections on life and work*. Walnut Creek, CA: Left Coast Press, Inc.
- Hailey, J.** (2008). "Ubuntu a literature review, *A Paper Prepared for the Tutu Foundation*, Retrieved from:
<https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.459.6489&rep=rep1&type=pdf>
- Kaye, M.** (1996). *Myth-makers and story-tellers*. Sydney, NSW: Business & Professional Publishing Inc.
- Norris, J. & Sawyer, R.D.** (2016). Towards a Dialogic Methodology. In J. Norris, R. Sawyer & D. Lund. (Ed.). *Duoethnography: Dialogic methods for social, health and educational research*, 2nd ed, pp. 9-39. London: Routledge.
- Taylor, J.F. & Carroll, J.** (2010). Corporate culture narratives as the performance of organisational meaning. *Qualitative Research Journal*, 10(1), 28-39. DOI 103316/QRJ1001028.