CHAPTER THREE

METHODOLOGICAL CONTEXT:
WAYS TO UNDERSTAND MIGRANT PLACE MAKING

Revealing the Research Problem

The research focus of this thesis is on migration and place-making within the broader context of heritage interpretations and sense of place. The impetus for the research is in response to two outcomes from my former research (Armstrong,1989b,1990b,1991,1994c); first, the consistent confusion about what is environmental heritage in Australia and second, the lack of understanding about cultural pluralism in heritage planning. Accordingly, the purpose of this study is to identify the qualities of Australian urban cultural landscapes that have been created by waves of different migrant groups. The study goes beyond simple descriptive readings of place-making in the cultural landscape in that it explores meanings embedded in places within the political context of Australian 'national space' in order to reveal whether cultural pluralism should be considered as an aspect of Australian cultural heritage. This has generated the following research questions.

- Can the presence of different migrant groups in Australian cities be discerned in the urban cultural landscape?
- Is the experience of migration with its associated translocated and transformed cultural identity reflected in places?
- What are the types of places which reflect this experience in Australia?
- Can places which embody the migrant experience and have value for migrant groups be considered heritage places reflecting cultural pluralism?
- What is the most effective method to elicit such understandings from migrant groups?

After reviewing the different research methods suitable to address these research questions, this chapter proposes a composite of selected qualitative techniques. Issues about the nature of data and strategies for analyses are discussed with particular reference to phenomenological hermeneutics and its relevance for interpreting the data generated. The

last section of the chapter looks at ethics in case study research with minority groups, concluding with a detailed description of the methodological strategy.

Finding Ways to Address the Problem

Broadly, the range of research methods available to address the research questions falls into three areas; quantitative, qualitative and historiographic, each varying in its conceptual characteristics and methods used to generate data. Table 3.1, as a comparative summary of the three research paradigms, shows that each paradigm has varying relevance for the concepts I seek to explore.

TABLE 3.1

Comparative Summary of Broad Research Methods

RESEARCH PARADIGMS	QUANTITATIVE Social Science, Case Studies, Surveys, Demographic studies	HISTORIOGRAPHIC Heritage & Cultural Landscape Research	QUALITATIVE Participant Observation, Ethnography, Case Studies Phenomenology, Hermeneutics
Conceptual characteristics	• Concerned with discovering facts about phenomena. • Assume a fixed and measurable reality.	• Concerned with discovering facts about phenomena. • Concerned with <u>the context</u> of the phenomena. • Assumes a fixed and identifiable reality.	• Concerned with understanding human behaviour in <u>its context</u> and from the informants' perspective. • Assumes <u>dynamic</u> and <u>negotiated</u> realities.
Methodological characteristics	• Data are collected through measuring things • Data are analysed through numerical comparisons and statistical inferences. • Data are reported through statistical analyses.	• Data collected through searching documents mapping and field work. • Data interpreted as <u>themes</u> developed from context and documents. • Data analysed by rigorous comparative techniques. • Data reported in language of expert.	• Data are collected through participant observation, focus groups and unstructured interviews. • Data are analysed by <u>themes</u> from <u>descriptions</u> by informants. • Data are reported in the <u>language of the informants</u>.

Source: Miniciello et al,1990:5.

At a more detailed level, research methods relevant to this study include social studies research, history and heritage research, anthropological participant observation, ethnography and case study research, phenomenology and hermeneutics. The ensuing discussion, together with Table 3.1, shows the nature of inquiry within each realm and their advantages and limitations for my study.

Social studies research includes both quantitative and qualitative research methods. In my former research into heritage perceptions, *Environmental Heritage Survey (1991),* I used quantitative logical positivism where data were analysed by deductive reasoning, logic of causation and statistical verification. Similarly, Burnley (1996, 1998), Burnley et al (1997), Murphy &Watson (1994) have undertaken extensive positivist sociological studies on migrant issues which provide both rigorous and representative information about migrant demography and its planning implications. Methods such as surveys and structured interviews analysed through the logic of causation, while having the particular virtue of being representative of the broader community, are unlikely to supply the understandings needed in the current research because the issues of migrant place-making and place attachment are not easily understood nor easily articulated (Smith,1988).

Social studies research also employs qualitative research methods. Two of my earlier studies, the content analysis of the heritage studies and reports from the Commissions of Inquiry, used inductive qualitative techniques involving the 'logic of discovery' or grounded theory (Strauss & Corbin,1990; Minichiello et al,1990; Walker,1985). Other qualitative research methods into place values, such as the work done by Burgess (1988a,1988b,1994), Jacobs (1991,1993), Smith (1988) and Thompson (1992,1994), use narrative or discourse analyses of in-depth interviews. Their work provided pertinent methodological directions for my study. Jacobs (1991), in her study of community groups in inner London, however, indicates that while there is now widespread agreement about the value of discourse analysis, there is less agreement on the procedures used to analyse such discourses.

Academic discussions about quantitative/qualitative research paradigms and their attendant logic of causation/discovery commonly focus on how to ensure that conclusions and judgements derived from either method are *valid* and *reliable.* Positivist researchers, which include heritage researchers, claim that their rigour, objectivity and controlled causes for events ensure validity and reliability. Critics of positivism point out that an assessment or judgement can be consistently reliable but not necessarily valid. This can certainly apply to Australian values related to 'place' where the interpretations can be consistent and reliable but only valid when seen in the mainstream Anglo-Celtic Australian framework or world

view. Thus validity can only be tested against those general beliefs or world views which establish the context in which theorists communicate. My study highlights that while societies do not necessarily share 'world views', within different groups there tends to be a consensus about their dominant view. As a strong exponent of qualitative research methods, Minichiello et al (1990:38), state

> *We can only settle disputes[about ways of interpreting] with other people who share most of our beliefs ... in the same way. If they have different beliefs or value them differently, then their way of adapting their belief system may be just as consistent as ours, but it will produce different conclusions. There will thus be no coherent way of choosing between world views ... so there must be a new tolerance for those that think differently.*

The research method that I have developed is one which facilitates '*tolerance for those who think differently*' but it goes further than mere tolerance. This study is looking for a depth of interpretation or '*thick description*' (Geertz,1973:27) which allows for the wholeness of understanding and brings to the surface hidden or suppressed meanings.

Historiography and heritage research methods are considered to facilitate interpretative depth and therefore could provide insights into some of the research questions in this study; but it is the very nature of such methods which is being called into question in my research. Historical and heritage studies (Kerr,1990; Marquis-Kyle & Walker,1992) and some forms of cultural landscape research (Taylor,1984,1989,1993,1990; Melnick,1988) derive their data from archival sources supported by field studies which are then subjected to positivist rigour. This rigour includes positivist hermeneutics (Hirsch,1967), an analytic technique I will explore later, which is strongly defended by some historians (Stanford,1994; Windshuttle,1994) and heritage researchers such as Kerr (1990) and Jack & Jeans (1990). Such positivist approaches, despite the work on 'social significance' by Johnston (1992), continue to resist the inclusion of oral histories and memory recovery as part of heritage research. In contrast, many qualitative researchers see the value of oral history (Douglas et al, 1988; Frisch,1990; Minichiello et al, 1990; Thompson,1988) including topical life histories where research focuses on one phase of the participants' lives; in my study, the experience of migration. In my methodology oral history data is essential.

Anthropological participant observation as a research method, allows for the value of oral data. Participant observation, nevertheless, requires that the researcher remain outside the

research process as a detached objective observer (Evans,1988; Jackson,1983). This poses problems for my study because some of my research questions require that the researcher work with members of migrant groups, the researched, in a process of mutual reflection.

Anthropological participant observation can be considered similar to some aspects of *cultural landscape research methods*. O'Hare (1997:82) in his analysis of cultural landscape research methods, points out that although such methods tend to be located within both the anthropological and heritage research traditions, there is '*no fixed cultural landscape methodology*'. In his study of cultural landscape and tourism, he synthesises the deductive process used by Rapaport (1992) with the interpretative processes of the critical cultural geographers (Burgess et al,1990) using a dialogue between what he calls '*narrative landscape data*' and physical landscape data. O'Hare (1997) argues for the value of physical data. He suggests that some of the new cultural geographic interpretations of 'place' such as the work of Jacobs (1991) are limited in application in the discipline of planning because of their lack of physical data. My study acknowledges physical evidence but it does not use the practice of cultural landscape mapping, the most common form of recording physical landscape data (Melnick,1988;Taylor,1989).

Physical evidence coupled with community values is used in *case study research and ethnography*, both of which provide particular techniques that assist in addressing my research questions (Lawler,1991; Hannerz,1980). O'Hare (1997) and Jacobs (1991) use case studies as part of their research methodology. *Heuristic case studies*, i.e. specific case studies deliberately chosen to develop theory, are an established qualitative research technique (Eyles & Smith,1988; Mitchell,1983; Patton,1990; Silverman,1985; Yin,1993). Such selective case study techniques accept that inferential processes turn exclusively on the theoretical linkages among the features in the case study, rather than achieving validity through random sampling, typicality and representativeness. The value of the extrapolation depends on the cogency of the reasoning.

Similarly, the *ethnographer's* focus on the culture of people as a collection of behavior patterns and beliefs (Evans,1988; Patton,1990; Smith,1988;Yin,1993) is central to my research. The urban cultural landscape is the physical place where I seek to discover such patterns, multiple meanings and values. Ley (1988b) proposes that ethnographic methods

are particularly pertinent to the interpretation of landscape meanings. Jacobs (1991) in her study of the urban landscape of the City of London, has used ethno-methodological research techniques to reveal layers of meanings and their power relationships in the urban landscape. The particular value of ethnography for my study is that it allows for the interaction between the researcher and the researched through the use of discussion groups and in-depth interviews. Burgess et al (1988a, 1988b, 1988c) pioneered the use of focus groups to elicit landscape values in their work on understanding community values related to recreational open space in parts of London. In Australia, Susan Thompson developed ethnographic research techniques for the field of planning with her work about migrant women and the meaning of home. She called this technique SORA, Summary Oral Reflective Analysis (Thompson & Barrett,1997). Both Burgess et al and Thompson & Barrett include phenomenology, heuristic inquiry and hermeneutics as part of their ethnographic and case study research methodologies. In my study, there is also a component of *action research* in that the participants are actively engaged in solving the research problem and as a result of their involvement they are empowered to make changes in their community (Habermas,1971).

Phenomenology, heuristic inquiry and hermeneutics, although originating within the realm of philosophy, are now widely used, particularly in post-structuralist research where data are referred to as 'texts'. Phenomenological applications are seen in cultural studies, sociology, cultural geography, art and design, and even legal studies. Within philosophy, *phenomenology* has been a growing movement because it challenges the primacy of Cartesian logic and Hegel's idea of absolute knowledge. The phenomenological movement broadly encompasses studies concerned with the essence of experience of the lived world (Spiegelberg,1975). *Heuristic inquiry* (Moustakas,1990) is a variation on pure phenomenology in that it allows for the connectedness of phenomena and '*creative syntheses*' (Patton,1990:73). Pure phenomenology brackets out the researcher, whereas heuristics allow the research participants to remain visible, ie. the essence of the '*person within the experience'* (1990:73) is allowed to remain. Heuristic inquiry also emphasises meaning and the role of the researcher as an essential component of the data.

Layers of meaning are revealed through *hermeneutics* which is the study of interpretations. Application of hermeneutics occurs in those situations where meanings are encountered that are not immediately understandable. Thus phenomenology can be summarised as focusing on a subject's unstructured descriptions of their lived experiences, heuristics show the relationship of people to the experiences, while hermeneutics interprets these experiences (Pickles, xxxx). The PhD programme at the Department of Geography at University College, London, under the leadership of Burgess, has developed phenomenological hermeneutics in cultural geography as a key research area (Jacobs,1991; May,1994; Kneale,1995). Clearly the developments in phenomenological hermeneutics can both broaden and deepen perceptions about migrant place-making. Table 3.2 shows the ways in which the different research methods described above inform aspects of the research questions in this study.

TABLE 3.2

Research Methods Informing Research Questions in this Study.

Research Questions	Research Methodologies
Can the presence of different migrant groups in Australian cities be discerned in the urban cultural landscape?	• Cultural landscape methods, • Participant observation.
Is the experience of migration with its associated translocated and transformed cultural identity reflected in places?	• History, • Ethnography, • Heuristics, • Phenomenological hermeneutics,
What are the types of places which reflect this experience in Australia?	• Case study research.
Can places which embody the migrant experience and have value for migrant groups be considered heritage places reflecting cultural pluralism?	• Heritage research, • Ethnography, • Heuristics, • Phenomenological hermeneutics.
What is the most effective method to elicit such understandings from migrant groups?	• Ethnography, • Action research, • Phenomenological hermeneutics.

Thus although a range of qualitative methods could be used, the overarching research strategy for this work employs phenomenological hermeneutics to interpret data generated from discourse. As a way of validating conclusions, many qualitative methodologies employ the strategy of multiple methods or triangulation (Minichiello et al,1990). In my study, I use a form of triangulation with two groups; a group of representatives of migrant communities and a group of heritage planners.

To summarise, my research methodology builds on my earlier quantitative and qualitative work, but the main focus is on a series of qualitative ethnographic case studies which provide the data for interpretations of place values using phenomenological hermeneutics as the analytic tool.

The Nature of Data for this Study: Phenomena, Place and Text

Phenomena: the People and their Experiences

In order to understand how migration results in particular qualities in the urban cultural landscape of the host country, it is necessary to gather the *life-world experiences* of selected migrants through group interviews and discussions (Smith,1988). Such discussions focus on their experiences of migration and how they have adapted to and modified the host environment during their period of adjustment to the new country. These are the phenomena in this study. The phenomenologist, Pickles (xxxx:249), however, warns that it is important to resist essentialist claims about phenomena. Confusion often occurs when 'phenomena' are equated with 'things'. Instead, phenomenologically, we are interested in the way things are constituted, ie the intentionality. In this case, the knowledge about migrants and their experiences is socially constructed and it is this phenomenal realm that I seek to describe.

The people in this study are migrants who reflect a number of aspects of the post World War II migration program. In the previous chapter, I outlined the history of this program and its impact on inner city areas. I also described the changing nature of migrant places as a result of changing government policies about migrants. In keeping with this history, the 'people' selected for this study represent a time line of migrant groups since 1947.

The first case study is located in an inner city area which has been and continues to be the destination of migrants to Sydney. In this area, the Local Government Area of Marrickville, the early migrants, 1947 to1960s, were predominantly Greek, followed in the 1960s and 1970s by mainly Lebanese, then in the mid 1970s to early 1980s, South Vietnamese. More recently, in the 1990s, the migrants have been North Vietnamese and Portuguese from both Portugal and Brazil. This case study compares the places valued by different migrant groups in a time-line of migration.

The *second case study* extends the insights gained in the first case study by using one of the groups involved, the Muslim Lebanese group, who arrived in Australia in 1975. Using phenomenological hermeneutics, this case study explores the way the experience of migration translocates and/or transforms cultural practices thus influencing the way places are created in the new country. This case study also acts as the vehicle for developing a method of determining heritage values associated with migrant places.

The *third case study* applies the method developed in the second case study as it explores place making before and after WWII by one migrant group, the Maltese, looking at their experiences in both inner and outer Sydney. The group reveals the changing nature of places created as a result of increasing affluence in the host country as well as the hidden networks which facilitated the settlement of non-British migrants. Members of the group also provide insights into migrant labour relations and their significant role in migrant place-making.

The Places

The setting for the research involves local community places, a site of study for a number of human geographers who use ethnographic techniques (Evans,1988; Smith,1988). The data include the physical characteristics of a number of places found in suburbs of Sydney. Migrant places can be described as physical landscapes, but they can also be interpreted as texts. James Corner (1991:115), a landscape academic, suggests built environment studies need to be tempered by insights gained through using the urban landscape as a '*hermeneutic medium*'. This is also discussed in Duncan & Duncan's study *(Re)Reading the Landscape* (1988:117) where they show how post-structuralist literary theory provides a

way of interpreting landscapes or place as *'transformations of realities'*. Place as text has been the focus of a number of post-structuralist geographic interpretations (Duncan,1990; Barnes & Duncan,1992). Perhaps the clearest explanation of why places are data in this study comes from Christopher Tilley's study, *A Phenomenology of Landscape* (1994:33), where he discusses the nexus between stories and place. He suggests that

> *…when a story becomes sedimented into the landscape, the story and the place dialectically help to construct and reproduce each other. Places help to recall stories … and places only exist (as named locales) by virtue of their emplotment in a narrative.*

The places in my study; the places left behind, Australia as a place, and the new places created in the process of making the unfamiliar feel familiar, provide as much textual data as do the discussions and stories. For migrants the urban landscape is the setting in which their experiences are played out. But the issue of physical places as data in this study is more complicated than simply the case study settings in Australia. Migrant places also include the places in the country of origin. In Corner's (1991) hermeneutic reading of landscape he refers to the work of Paul Ricouer (1971,1983), who calls for the re-linking of contemporary culture to its heritage where the aim is to devise new meanings from a critical and yet imaginative re-interpretation of our past and traditions. Ricouer sees the central problem in modern culture is *'how to become modern* [while at the same time] *return to sources…'*(Ricouer,1971:276). The migrant often achieves this in a quite unselfconscious manner and this is evident in physical places, which can be seen as texts waiting for interpretation.

The Texts

Apart from place as text, other texts in this study are derived from guided group discussions (Burgess et al,1988a,1988b,1988c; Kneale,1995). Narratives describe the migrants' experiences, all of which are associated with places. The aim of the group discussions is to capture those group dynamics which shed light on the research topic. Within a group, ideas are generated which would not occur in one-to-one interviews. Often the debates and challenges within the group lead to deeper understanding by all because arguments have to be justified or supported. In this study, the group goes beyond the conventional Interview Guide Approach (Patton,1990). Instead I draw on expertise within the group, using a

'guide' to facilitate the heuristic experience. Members of the group collectively share memories as they actively engage in solving the problem, namely identifying those places which are encoded with their experience of migration. This process also allows for contradictions and ambiguity which often lie in inter-subjective experiences. My study is similar to May's (1994:80) where the group is a '*strategic continuum of respondents each of whom throws light upon different experiences of the same process.*' Not only does the group creatively generate ideas as they explore the problem, they also develop emancipatory knowledge which empowers their group (Habermas,1971; Walker,1985).

Deep readings of values and meanings related to place are difficult to articulate, particularly if the groups' values may not be part of the mainstream culture. In many cases the history of the groups' experiences in Australia has been such that there is wariness about revealing values. As well, there are often language differences between the group and the researcher. So the process of gaining the text is not easy. Most of the narrative text in this study draws from oral history and memories, which as stated earlier is seen by some researchers as unreliable. Samuel, in his study *Theatres of Memory* (1994), explores the reticence by historians to value memory. In this work, he argues for the validity of 'unofficial knowledge'. Sandercock (1998) also look at the 'unofficial story' or the 'noir side' in her study of marginalised groups and place, *Making the Invisible Visible*. Samuel does not seek verifiable narratives. Instead he argues for the role of 'metafiction' such as Simon Schama's (1995) *Landscape and Memory*, a study which adds to historians' concerns about the value of memory as a legitimate text (Windshuttle, 1994). Metafictions, Samuel suggests, show how memory is '*primitive, instinctual,*[and] *naturally comes to mind'*(1994:ix) whereas history is considered to be self-conscious and the product of analysis, taking abstract reason as its guide. Equally, Connerton's study, *How Societies Remember* (1989), argues strongly that community memories have validity. Lowenthal (1996) explores the tension between history and heritage when interpreted through memories. Drawing from Spence's (1982) observations about the truth of narratives, Lowenthal (1996:143) comments,

> *…Those who chronicle their own pasts, alter facts and tolerate fictions in ways*
> *that would ban historians from academe. Mistrusting memories that can*
> *neither be verified or falsified, historians take a jaundiced view of what*

psychology calls narrative truth – accounts based solely on unsupported recollection.

My work uses subjective memories as a rich source of values rather than facts, however anecdotes are mediated by the so-called 'official story', ie the written histories, which as Lowenthal (1996) suggests, may or may not be true.

The Researcher's Interaction and Reflections

The advantage of qualitative research methods for this study is that I, the researcher, have an interactive presence in the data (Smith,1988; Geertz,1983). Part of the data includes my reflections of the research process. The richest material, however, comes from the reflections between me and members of each case study group as we mutually try to answer the research questions. This form of research has been developed to a deep phenomenological level by Morse (1994) in the area of Nursing Practice Research where *empathy* has been a key focus. Researcher can also have a presence in the process through psycho-analytic techniques including *dissociation,* where the researcher observes reflexively the interaction between the researcher and the researched during the group discussions (Burgess,1993; May,1994). Patton (1990) argues that the credibility of the researcher is vital to qualitative research because the researcher is the instrument. I am a white Anglo-Celtic Australian with only an outsider's observation of the migration experience. It is my commitment to a depth of understanding through an engagement with the body of theory which is the credibility I bring to the project.

Strategies for Analysis and Theory Development

The analytic and theory development in this study call for detailed discussion because the process of qualitative theory *building*, in contrast to quantitative theory *testing*, requires different data analysis techniques. I have given an extended explanation of my interpretative methods because the particular techniques used in my work are not only cross-disciplinary, but their application in the field of planning is still in its infancy. The following discussion looks at the two forms of analysis I have used, conventional grounded theory and a modified form of phenomenological hermeneutics.

Grounding the Data

The data analysis followed a two-stage process. Initially I used grounded theory coding of texts (Glaser & Strauss,1967; Jones,1985) to identify broad concepts. Richards & Richards (1990) point out that the concept of coding in grounded theory is a process of analytical integration where the researcher is in a constant process of linking theory to data. The process of documenting occurrences of concepts results in the emergence of theory. My method tries to ground the data, build its density and integrate it, while ensuring the sensitivity needed to generate rich, tightly woven explanations. It is because theory generated from such processes is likely to be complex rather than simplified, that it is able to accommodate different 'life worlds' which is fundamental to my research (Turner,1981). As I grounded the theory, however my interpretation of individual experiences, initially influenced by a 'global' concept of migration, began to change. Gradually the iterative process of interpreting individual meanings and values called for a reinterpretation of the 'global' meaning; a phenomenon known as the 'hermeneutic circle' (Kvale,1983,1995). I used this hermeneutic circular method as a second stage in the analysis where I sought 'thick descriptions'(Geertz,1973:27) to identify the underlying or hidden values in communities. This process deepened the theory, ensuring a more substantial understanding.

Thus my two-staged analyses involved an initial descriptive phase where I developed an understanding of the migrants' interpretation of their reality through narratives, followed by a diagnostic phase where I employed phenomenology and hermeneutics to make inferences using symbolic statements, metaphors and tropes, as signifiers of deeper meaning.

Working with Themes.

The first phase relies on the development of themes as a process of theory building. The themes were derived from analyses of the transcripts of case studies and workshops. In Case Study One, the heritage study (Marrickville Municipal Council,1986) itself, provided macro-themes, whereas the narratives of the different discussion groups generated sub-themes and alternative readings to the mainstream text of an orthodox heritage study. The workshop thematic analyses were similarly kept at a broad level of content analysis according to conventional grounded theory, employing a range of coding techniques.

Although initial axial coding was undertaken according to the methods explained in Krueger (1994), Miles & Hubermann (1994), and Strauss & Corbin (1990), I found such coding tightened and de-contextualised the narrative data rather than providing me access into concepts and values. Nor did I find the computer program NUD*IST (Seidel & Jack,1984) useful as an analytic tool because I wished to keep the data as discussions within a context rather than groupings of concepts under key words. A number of researchers feel that strictly codified content analysis in the positivist tradition does not allow for the sensitivity and intuition needed if the researcher is to get beyond superficial meanings and values (Kvale,1983; Morse,1994; Richards & Richards,1990; Sanderlowski,1995). Accordingly I moved towards the work of Thompson (1992, 1993) and Thompson & Barrett (1997:60) who argue for preserving the data's *'contextuality and richness'*. The context of the discussion and the atmosphere generated during the process of group reflection was essential to an understanding of the narrative data in this study. As well, both Patton (1990) and Minichiello et al (1990) point out that good qualitative analyses require constant returning to the original tapes and transcripts. I found that it was essential for me to do the transcripts so that I stayed immersed in the aural context of the discussion, particularly as the thematic development was often prompted by one member of the group challenging the ideas of another. When using in-depth discussion in groups, the researcher also needs to be aware of problems of premature analytic closure and commitment to a priori views. This is addressed to some extent by the interaction within the group and between the group and the researcher.

Interpreting Concealed Meanings: Doing Phenomenology

The initial grounded theory analyses into categories of concepts required a second level of analysis if I were to gain a deeper understanding of how the experience of migration was reflected in places and how such places reflected the particular cultural heritage of specific migrant groups. Accordingly I turned to phenomenology. Applied phenomenology is science and art, as much as it is philosophy (Bartjes,1991; Natanson,1966). Because of the cross-disciplinary nature of my work, my phenomenological application involved both rigorous methods as well as creative interpretations. As indicated in Chapter One, pure phenomenology emerged with the writings of Edmund Husserl (1859 - 1938). He argued

for the importance of returning to phenomena as they are consciously experienced without theories about their causes, and for observing such phenomena as freely as possible from unexamined preconceptions and presuppositions (Spiegelberg,1975; Valle & Halling,1989). Thus phenomenology can be explained for the purposes of this study as a rigorous and unbiased study of things *as they appear* so that one might come to an understanding of the essences of human experience. Husserl's main concern was how we come to know the world. He explored this through the concept of *life world* (lebenswelt) which is the world of every day experience expressed in everyday language. Husserl, nevertheless, considered his phenomenology as a disciplined science. He suggested forms of investigation which systematically dissected phenomena by processes of reduction into 'essences'. Through these processes, the many facets of a phenomenon could be considered thus allowing for multiple perceptions of a phenomenon (Husserl,trans.1970).

My work does not stay within Hussserl's discipline of distilling essences. Instead, I acknowledge Heidegger's (1962) observation that a rigorous, but hermetic, investigation of the essence of phenomena precludes the unveiling of concealed meanings within phenomena. Heidegger (1962,1971) drew from the study of interpretations, known as hermeneutics, naming his form of investigation hermeneutic phenomenology. I also draw from developments in existential-phenomenology (Sartre,1963; Merleau-Ponty,1962) which sought to explicate the essence of human experience through descriptive rather than reductive techniques including *disciplined reflection.* Disciplined reflection involves a commitment to the use of natural language where phenomena speak for themselves rather than being subject to predetermined hypotheses. This is achieved through a rigorous analysis of transcribed conversations (Polkingthorne,1989; Spielgelberg,1975).

The different phases of hermeneutic phenomenology are summarised by Herbert Spiegelberg (1975) who has studied its evolution closely. Table 3.3 shows how the relationship of each of these phases of phenomenology relates to my study on migrant place-making.

TABLE 3.3

Phases of the Phenomenological Method

PHENOMENOLOGICAL PHASES	DESCRIPTION	RELEVANCE TO MIGRANT PLACE -MAKING
Descriptive phenomenology	Direct exploration, free from presuppositions; redeeming what was seen as unredeemable data; stimulating one's perceptiveness about the richness of experience.	Free description of the experience of migration. Heightening researchers' awareness of the richness of everyday life.
Phenomenology of Essences	Grasping the essential structures and essential relationships of phenomena; allows for the researcher's imaginativeness as well as a sense of what is essential and what is accidental.	Determining what is essential to the migration experience and what is accidental or contingent. Can lead to responsible generalisations.
Phenomenology of Appearances	Cultivating attention to the way things appear and the changes in this appearance. It relates to the physicality of phenomena; heightens the researcher's sense of the inexhaustibility of the possible perspectives one can have of phenomena	This is a play of perspectives associated with the physicality of places; the different ways of seeing according to light, shade, seasonality etc.
Constitutive Phenomenology	The process in which phenomena take shape in our consciousness. Exploring the dynamic aspects of our experiences.	The way in which a new location constitutes itself as the migrant becomes oriented in the new country.
Reductive Phenomenology	Bracketing the experienced world in order to give the researcher new perceptions of phenomena. Intellectual self-discipline and intellectual humility.	Provides insights into the world of others and prevents researchers from stereotyping.
Hermeneutic Phenomenology	Looking for hidden meanings associated with phenomena. Directions and intentions rather than descriptions.	Interpretation of being-in-the-world as a migrant. Finding the meanings of the experience of migration that are not immediately obvious.

(after Spiegelberg,1975)

It would appear from Spiegelberg's succinct and encompassing summary, all aspects of phenomenology contribute to an understanding of migration. But it is hermeneutic phenomenology which can clearly advance the understanding of how the experience of migration results in places encoded with this experience. Because of the emphasis on teasing out concealed or hidden meanings associated with places, hermeneutic phenomenology also helps identify the nature of values migrants have about places they have created in the new country ie. whether they see these places as part of their heritage. However, understanding heritage values for migrants requires sensitivity to the phenomenological concept of time.

The phenomenological concept of time is not ontologically real time (Darlington,1993; Heidegger,1962; Polkingthorne,1988; Sartre,1963). For migrant groups, when discussing migration and place, time is not chronological but experienced time. This study allows phenomenological time to be sensitive to the processes of identification with place, particularly as many migrants see themselves caught between two cultures. The migrant experience appears to follow a pattern of initial grief over a lost place (the country of origin), then the valuing of the migrant community in Australia, particularly community cultural practices. After some time there is an uncertainty about how one fits into the country of origin. During this period there is an increased sense of identification with the host country. So when seeking to understand place values, it is important to recognise that value statements may be asked for at any point in this sequence, namely when places may be valued today, not valued tomorrow and then valued again as individuals try to reconcile their cross-cultural identity.

May (1994,1996a,1996b) in his study of the effect of space-time compression on place identity, draws from Heidegger's (1962) concept that place is understood as an experience captured in the notion of 'dwelling.' Most commonly the experience of dwelling is made possible through a long residency in a particular place which becomes '*time thickened*' through the structure of memory (May,1996a:26). In the case of migrants seeking to 'dwell' in the new country, they are confronted with their disconnection from 'time thickened' places. May (1996a:31) considered that in such cases, '*national identity works through a hierarchy of geographic identities within which any individual may claim identification with different places at different times.*'

Another important aspect of phenomenology relevant to possible heritage values for migrants, is its acceptance of ordinary and everyday aspects of life as worthy of study (De Certeau,1984: Lefebvre,1991). Heritage places are frequently defined in terms of the best or rare example of a type of place; whereas migrant places are often 'ordinary' places, created by trying to lead everyday lives in a new country. To consider ordinary places as heritage requires an understanding of the phenomenological processes involved in deciding how value is embedded in particular places. As Kockelmans (1991:242) explained in *Gadamer and Hermeneutics*

> *A phenomenon in the ordinary sense of the term is an entity which manifests itself directly in every person's 'ordinary' and everyday life. On the other hand, a phenomenon in the phenomenological sense of the term is something that as such is not explicitly manifest to people in their everyday lives, but which can be made manifest to someone provided he or she applies the proper phenomenological method.*

Which method is the proper method? Just as Husserl's (1970) phenomenology was debated in philosophical circles, so too there are a number of arguments about the application of hermeneutics.

Interpreting Concealed Meanings : Hermeneutics

Using hermeneutics to study place involves both the disciplines of philosophy and literary studies. Phenomenology and hermeneutics are similar in their subject matter and methods, however they draw from different philosophical traditions. Phenomenology requires a presuppositionless state for the process of reduction whereas hermeneutics emphasises contextual fore-knowledge. Working phenomenologically one must stay within the rigour of interpreting only the experiences as they appear, however one can interpret the subjective meaning of values using *verstehen* or empathetic understanding (Minichiello et al,1990). There are two factors to consider when using hermeneutics in my study. The first factor is that the data are inherently revisionist. The stories that the migrants tell are remembrances. Participants often change their stories as the very act of telling them causes them to see the nature and connection of events in their lives differently, particularly when working within groups. Although this has phenomenological problems, it is hermeneutically rich. As Sanderlowski (1993) points out, the very nature of inconsistencies and changes often allow for a more sophisticated hermeneutic. Smith (1988) refers to this as 'double hermeneutics' where the analyst/researcher attempts to interpret a world which is already interpreted by the people who are living in it. Traditionally hermeneutics was undertaken on completed texts, whereas in my study, the high inter-activity between the group and the researcher means that the generation of texts and their interpretation occur simultaneously.

The second issue relates to hermeneutic completion. Although some argue that good qualitative research results in a fully interpreted finished product, others argue that a

hermeneutic interpretation is never finished. There is, however, general agreement that interpretative research paradigms allow for multiple constructions of meaning (Kvale,1983,1995; Sanderlowski,1995). In my research, it is accepted that the completed product is one where there is general consensus about the interpretation within each migrant group, while accepting that further interpretations are always possible.

Debates About Hermeneutics

In the 1970s there were many arguments around objectivity-subjectivity in interpretations of meanings and values, expressed as the difference between positivistic hermeneutics versus philosophical hermeneutics. Positivist hermeneutics is employed by many heritage and cultural landscape theorists whose interpretations about places and their value are derived from objective rigour and mapping (Melnick,1988; Kerr,1990). In philosophical circles, this position is argued by E. D. Hirsch (1967) who puts forward a *science of interpretation.* This is in contrast to phenomenological hermeneutics argued by the philosopher, H.G. Gadamer (1976) who maintained that hermeneutics is not a science but an *art of interpretation.* Both Smith (1988) and Geertz (1983), ethnographers who work on constructing local knowledge in communities, similarly support the concept that interpreting place values is an *art.* Gadamer (1976) maintained an anti-methodological stance, focussing his criticism on the techniques associated with rigorous phenomenology which required researchers (interpreters) to remove their biases by a process known as 'bracketing' (Gadamer,1976). He suggested that a process where one seeks to understand another's horizons by abandoning one's own, involves a self-alienation that is the antithesis of understanding (Spiegelberg,1975). If the researcher is trying to understand ways in which the experience of migration may have affected place-making and place-attachment then the concept of understanding has to be seen in experiential terms. Such experiential understanding does not divorce the hermeneutic object (the person, the group or place) from the interpretative experience (the researcher and the group) but instead gives an immanent account of it, that is, an account that is contained within the experience. In the forty years since the publication of Gadamer's *Truth and Method* (1960), hermeneutics is accepted as an international and interdisciplinary movement.

In terms of rigour, the validation of the researcher's interpretation can be seen as the unfolding and reciprocal confirmation of successive experiences and their interpretations. So when the researcher opts for a given interpretation, it is not because it is known to be true, but because the researcher believes it to be the most appropriate one. This process is illustrated in the developing interpretations of Lebanese heritage places which is described in *Case Study Two*. The ways in which subjective values are teased out and revealed is the core of the methodology of this research. While many heritage values can be determined by historical scholarship where the researcher can work alone closely scrutinising historical resources, this is in strong contrast to the way one must work to determine the social significance of places. Where the researcher is determining the heritage values within a community group, particularly a migrant group, the art of dialogue and discourse become the key mechanisms to reveal meanings and values.

The way Gadamer (1976) saw the creative potential in understanding meanings and values through discursive speech provides insights for my study. He drew from Plato and Socrates in establishing the central point for his hermeneutic theory. Christopher Smith (1991:37), in an essay on Gadamer and hermeneutics, explains how Plato acts as the impulse for Gadamer's hermeneutic theory.

> *We learn precisely from Plato that an understanding of something is reached in a dialogical process, i.e., in discussion. Understanding occurs not in subjective thought but in an interrogative discursive exchange between speakers: "What emerges in its truth is the <u>logos</u> that is neither mine nor yours and thus exceeds the subjective beliefs of the partners in the discussion to such an extent that even the leader of the discussion remains unknowing" (WM,350).*

In this study, the group interactions and discussions repeatedly show that new understandings emerged through the process of letting go opinions and allowing the state of 'unknowing' to persist until a form of new knowledge materialises from the discussion. A number of disciplines are now seeing the promise of hermeneutics as a productive research approach in terms of human understanding and the relation between language and meaning (Madison,1988). Hermeneutics can therefore be legitimately used to explore place values however, the method of hermeneutic interpretations needs to be clearly articulated.

Hermeneutic Methods

The philosopher, Madison, argues for a position somewhere between the extremes of Hirsh's (1967) positivist hermeneutics and Gadamer's (1976) anti-methodological stand. He suggests that a *'viable hermeneutics must allow for method'* (Madison,1988:27) particularly when two researchers may disagree on the meaning of a text or interpretation of conversations. He proposes that a satisfactory theory of hermeneutics should include criteria to adhere to in the actual work of interpreting (Madison,1988:29-37). This allows for subjective interpretations but ensures that judgements arrived at are not gratuitous or the result of subjective whim. Instead criteria facilitate rational judgements based on persuasive arguments. Such judgements or interpretations can be defended in that they embody or conform to certain generally accepted norms or principles.

It is important to distinguish between literary texts which are complete as well as being well articulated, highly condensed expressions of meaning, ie 'eminent texts' (Kvale,1983:186) and texts derived from interviews and discussion groups. The latter are often vague, repetitious, with many digressions. Thus one needs care in drawing direct analogies with traditional hermeneutics. Despite this, there are certain principles that are applicable regardless of the sources of the text as shown in the following methodological, Table 3.4, generated from Madison's criteria for literary texts.

TABLE 3.4.

Criteria for Interpreting Texts

CRITERIA	TEXT INTERPRETATIONS
Coherence	The interpretation must be coherent in itself; it must present a unified picture and not contradict itself. This hold true even if the work being interpreted has contradictions of its own. The interpreter must make coherent sense of all the contradictions.
Comprehensive	This concerns the relation of the interpretation in itself to the work as a whole. In interpreting texts one must take into account the author's thoughts as a whole and not ignore works which bear on the issue.
Penetration	It should bring out a guiding or underlying intention in the text i.e. recognising the author's attempts to resolve a central problematic.
Thoroughness	A good interpretation should attempt to deal with all the questions it poses to the interpreted text
Appropriate	Interpretations must be ones that the text itself raises and not an occasion for dealing with one's own questions.

Contextuality	The author's work must be seen in its historical and cultural context.
Suggestiveness	A good understanding will be fertile in that it will raise questions that stimulate further research and questions
Agreement	The interpretation must agree with what the author actually says. This is in contrast to reductive hermeneutics characteristic of Marxism or Freudianism.
Potential	The interpretation is capable of being extended and continues to unfold harmoniously.

(after Madison,1988:29-37)

Madison stresses that these criteria are merely an articulation of what generally occurs in practice. This, however, does not mean that interpretations cannot be rigorously derived. As Madison says, rigorously derived interpretations are '*an art in the proper sense of the term*' (1988:33). Similarly the interpretations do not need to be '*universally and eternally valid*'. They need only be generally accepted. The art of interpretation is driven by a belief that meaning and therefore the rationale behind action often lies beneath commonsense understandings articulated by the respondents themselves. May (1994) argues that this can only be reached through the researcher's relation to a deeper theoretical position. I found, however, that by clearly exposing the research question, the participants had quite profound observations. As well, the insights gained through phenomenological hermeneutics do not preclude the input of other forms of knowledge.

The Significance of Metaphors, Tropes and Creativity

Metaphor has increasingly assumed importance for applied hermeneutics. The essence of metaphor in a social sense is the understanding or experience of one kind of thing in terms of another. The migrant texts are laden with metaphors as people struggle to find ways to explain their experiences. The pervasiveness of metaphors in everyday discourse suggests that they are critical mechanisms by which meaning is imbued in texts. The power of metaphor for interpretive work related to place lies in its ambiguity (Jacobs,1991; Kneale,1995). Barnes and Duncan (1992) describe the metaphor as a 'trope' or figure of speech. The rhetoric of language allows the researcher to uncover tropes (metaphors, metonyms, synecdoche etc) which encode meanings in texts, a research technique used extensively by Kneale (1995) and May (1994). White, in his *Tropics of Discourse* (1978:5), argues that the study of tropes can help us see the way people make sense of the

world. He states that '*understanding is a process of rendering the unfamiliar… familiar, of removing it from the domain of things felt to be "exotic" and unclassified into another domain of experience encoded* [through tropes*] to be … non-threatening, or simply known by association'*. Interpreting metaphors and tropes not only requires a strong theoretical framework, it also draws from the researcher's creativity. Using creativity in hermeneutics is argued for strongly by Patton (1990), Sanderlowski (1995), and Smith (1988). The art of analysis or interpretation needs to allow for creative, exploratory, even playful ideas in order to be insightful. It is in this way that the leaps in imagination required to comprehend the world of others can occur (Smith, 1988). The Lebanese case study shows a particularly powerful exploration of metaphor which opened the door to highly significant place meanings.

The creativity involved in interpretations has particular relevance for concepts related to transformed culture – a concept of hybridity which draws from Derrida (1967, 1972) and others (Bhabha,1990; Meyer,1993) who interpret the '*space-in-between*' or '*thirdspace*' (Soja,1996). Building on the structuralists' belief that culture is the act of encoding and that this encoding can be analysed like language, cultural theorists such as Barthes (1986) suggest that these signs or codes are not innocent in the meanings they generate. The post-structuralists, in particular Derrida (1967), have gone further by challenging habitual ways of thinking, particularly the use of binary opposites, to define phenomena. Derrida argued for an alternative space where hybridity and multiple meanings could be explored. Thus the braiding of hermeneutics, phenomenology and post-structuralism provides a way into interpretations in the *space-in-between* or *thirdspace*. Figure 3.1 explains the design of my analytic process for this study.
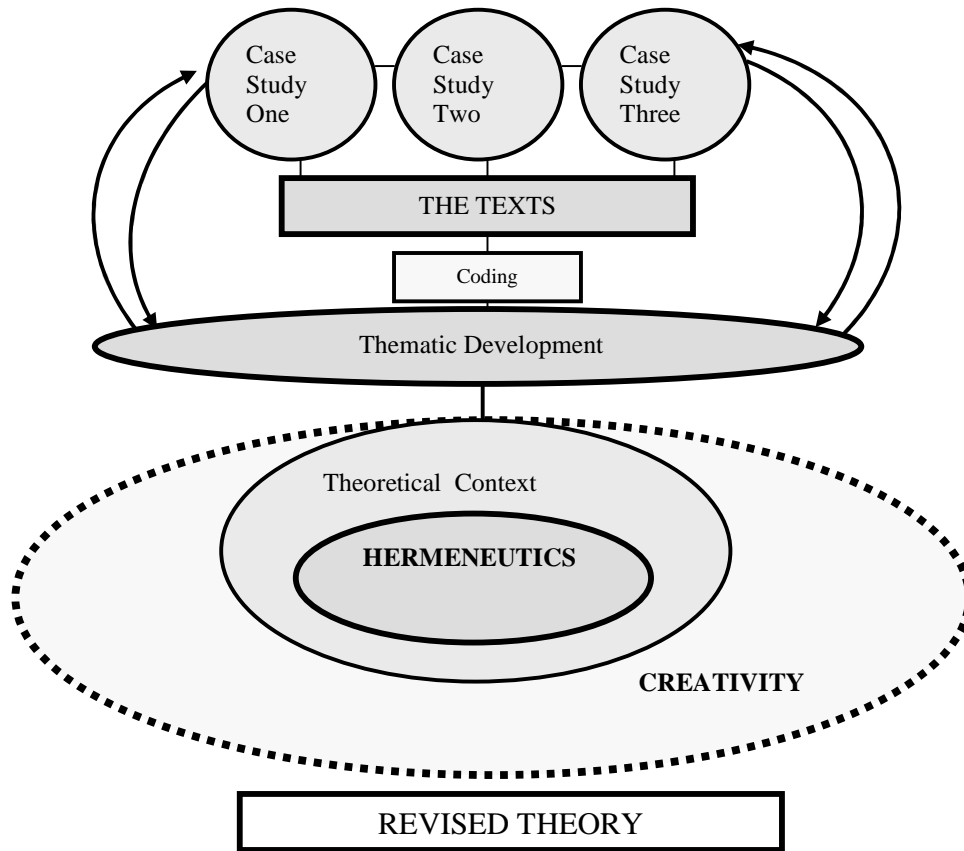
FIGURE 3.1

The Design of the Analytical Process

Methodological Strategy

Deriving the Data

Accessing the Community

In research with minority groups, access is a key issue (Evans,1988). The process of gaining access to specific migrant groups began with the major migrant societies and government organisations associated with migration issues. The key government organisations when I began my research were the Office for Multicultural Affairs (OMA), since disbanded, the Federated Ethnic Community Councils of Australia (FECCA) and the Ethnic Communities Council (ECC). While each organisation supported the idea of my research, none were able to provide me with direct access into migrant communities other than through directories of ethnic societies.

The study required migrant groups reflecting the time-line of different policies about migration since 1947. The methodological strategy also required migrant groups with a high demographic representation. I approached some of the larger migrant community societies, however my legitimacy to research migrant issues as an outsider was constantly questioned by these organisations. Despite the fact that they provided me with contact people, neither the organisations nor the contact people were able to organise discussion groups for my research. My other approach was to work through local government planners in areas where there were large numbers of migrants. The planners were unable to facilitate contacts within the migrant communities, however, the community services arm of local government was able to open the door to different migrant groups. Two other discussion groups which have nor been included in the case studies but have informed the research, an Italian group and a multinational group who worked on the snowy Mountain Scheme, were formed by historians. The process of gaining access to the people I wished to talk to was protracted. Even though I was eventually able to talk to representatives of different migrant groups, I could not personally recruit members of discussion groups in the same manner as Burgess et al (1988a,1988b). Instead I had to accept that a 'broker' would form each migrant group. Figure 3.2 summarises the processes involved in establishing the groups.
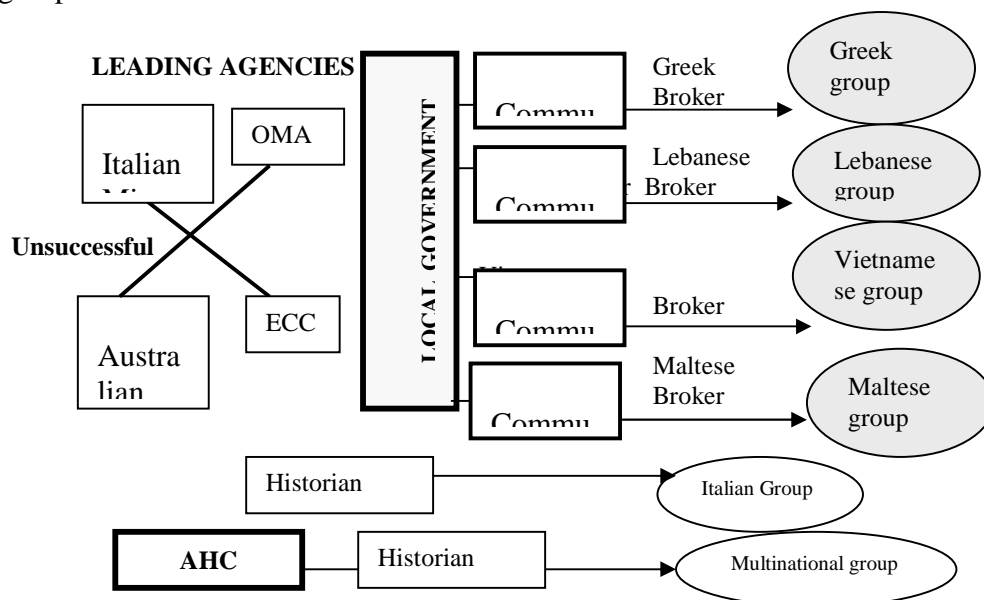

FIGURE 3.2

Pathways to Access Migrant Communities

From Figure 3.2, the range of discussion groups was narrowed down to three case studies. In *Case Study One*, the Greek group was assembled by a Greek local government community worker. The Lebanese group was formed by a member of local government who derived the group from a large extended family. The local government planner introduced me to the leader of a local Vietnamese organisation who organised a group consisting only of key power brokers in the local Vietnamese community. Individual interviews were also held with Italian and Portuguese migrant in the same local government area.

In order to triangulate the data and ensure that I understood the broader context, I assembled the leaders of various migrant organisations as well as key theorists and representatives of government and non-government organisations, including SBS radio, to attend an all day workshop on migrant heritage. All the participants were involved with migrant issues. In contrast to the problems encountered trying to access local communities, there was much interest in my project from the representatives of these organisations or 'gatekeepers' (Evans,1988). As a result, I was able to assemble the workshop participants within four weeks.

The second and third case studies were organised after the major workshop. In *Case Study Two*, I elected to use the Lebanese group who had participated in the first case study, this time including the non-English speaking parents of members of the group. This was intended to address inter-generational perceptions of the migration experience and place. As well, the group had sufficient understanding of the research for issues to be taken further. In *Case Study Three,* working from the demographic data, I initially selected the former Yugoslavian community because they had the greatest number of people representing the first era of post WWII in one local government area. However, because of the political changes in Eastern Europe, this group had fragmented and did not wish to come together. The second largest group located within one local government area was the Maltese community. Again, using the local government community services officer, I was put in contact with the Maltese church leaders who then organised a Maltese community historian to assemble a group.

Finally as a second form of triangulation, I assembled a small group of heritage practitioners in a workshop to consider the results of the case study work in terms of heritage planning. The time line of group meetings and workshops, as well as the participants, is supplied in the Appendix A.

The Ethics of Case Studies and Interviews with Minority Groups

There were a number of ethical issues to be considered in this study. First there was the privilege of being allowed into an inter-cultural world. Second, there was the issue of awakening painful memories and third, there was the issue of power relations between the researcher and the researched.

Addressing the first ethical issue, much has been written on the 'insider-outsider' controversy when doing research with ethnic groups, particularly the question of who should do the research (Aroni,1985; Kvale,1983,1995; Minichiello et al,1990; Patton,1990; Spennerman,1993). Kvale (1983,1995) presents a phenomenological position which requires that the researcher is pre-suppositionless. He also argues that the researcher must ensure that the discussion is located in the interviewees' life world and that it is theme-centred rather than person-centred. Arguments in the United States about research on black Americans suggest that black researchers should research their community (Spennerman,1993). In Australia, tensions have occurred when non-Jewish researchers have undertaken research on the Jewish community in Melbourne (Aroni,1985). In many cases of ethnic community research, there can be distinct advantages in an outsider being the researcher, as there are often tensions within communities which interfere with effective cooperation. An outsider is seen as non-aligned (Minichiello et al,1990). In my study, the structure of the methodology enables all participants to be researchers, the multi-dimensioned biases being hermeneutic resources in themselves. Patton (1990) argues that there are other issues in cross-cultural interviewing such as misunderstandings due to language differences and differing norms and practices. A limitation in my study was that I needed the participants to speak in English, so when discussion occurred in other languages, it had to be translated for me. In these cases I was not confident that the translation was an adequate reflection of the discussion.

The second ethical issue in my study lay in asking the participants to remember painful and humiliating experiences. Before beginning my case studies, I sought advice from ECC and FECCA about support services available should participants become distressed. I did not need to use these services as the participants were eager to tell their stories. Patton (1990) cites many examples where the opportunity to tell stories of pain and suffering proved to be cathartic.

The third ethical issue related to power relations proved to be complex. I was mindful of the politics of power which can occur when working with marginalised groups (Smith,1988). Jacobs (1991) was concerned to address this in her research. In my study the politics of power was played out in two directions. I, the researcher, was constantly aware that a certain form of power lay within the migrant groups. I was the outsider and they could deny me knowledge as well as use me as a vehicle to express issues other than those I was researching. Once the empathy level between the group and myself was strong, I experienced the sense that I was seen as an *expert* in one area, Australian heritage, and an *innocent* in another, their culture. This provided for some rich and fertile understandings about the nature of culture and heritage. In order to address the risk that the groups might distort the discussions because I was seen as a conduit to powerful government instrumentalities, I transferred such power to the group leaders by providing them with heritage planning contacts at both local and Federal government level. All participants were given confidentiality agreements and a guarantee that they would not be able to be identified as a result of this research.

The way in which the researcher leaves the field is an important ethical issue. In my study the disengagement process varied with each group. All participants were given copies of the report and invited to make comments at any stage. In fact, there has not been a complete departure from the field. In addressing the emancipatory aspect of the research (Habermas,1971), copies of all reports were given to Social History Libraries, the ECC and planners in local government. Participants were also encouraged to take their work further through various agencies.

Setting Up the Case Studies

The First Study –Case Study One

The case studies were developed as two-staged data collection and analysis. The first study was a methodological pilot study. My earlier research, surveying the heritage studies done during 1980-89 (Armstrong,1989a), revealed that *Marrickville Heritage Study*, prepared in 1985, was the only study to refer to a migrant presence. The heritage theme for this study was 'a theme of change' where the post WWII Greek migrant presence was seen as the final example of change in the area. The places identified in the study were all reflections of Anglo-Celtic Australian heritage except for a Greek milk-bar, listed because of its intact 1950s interior and a Greek church listed to represent the presence of the Greeks in the area. This heritage study formed the basis for *Case Study One*. Three migrant discussion groups were set up to consider the heritage study. As stated earlier, the groups represented a time line of immigrants to the area; a Greek group represented the 1950-60s, a Lebanese group represented the 1960-70s, and a Vietnamese group represented the late 1970-80s.

Each group met for three meetings lasting two hours in order to discuss the heritage study themes. In the process, they identified places which told their story in the area. The group discussions involved a process of 'funnelling' where the initial questions started the participants thinking about the issues of heritage, culture and migration, after which discussion was guided towards specific topics where solicited narratives provided the ethnographic context (Minichiello et al,1990). All meetings were taped and transcribed. Each meeting commenced with a summary of the prior meeting for verification by the group. Most of the discussion was spoken in English. When discussion occurred in another language, the group translated for me. Descriptions of the experience of migration and the ways people settled in to the host country were relatively easily recalled. The concept of values connected with places associated with these experiences, however, required time and considered discussion within the groups.

The First Triangulation – Key Migrant Representatives

A thematic analysis was done of the first case study. The results of this analysis formed the basis of the major workshop held with key representatives or 'gatekeepers' (Evans,1988) of a wide range of migrant groups. The workshop was structured into four sections:

- Broad issues about migration
- Two examples of migrant groups and their heritage places
- Practicalities about assessing migrant heritage places
- An Australian response to migrant heritage.

Each section consisted of two to three speakers followed either by an open forum or a set of focussed small group discussion topics. All presentations, open forums, and small group discussions were taped and content analyses undertaken. The workshop description and outcomes are included as Appendix B. As a result of the workshop, the research methodology was revised. This included working in close liaison with members of SBS radio to ensure effective communication of the issues for participants where English was a second language.

Revising the Method

The methodology was revised using both thematic analyses of the first migrant case study and analyses of workshop discussions. A new methodological tool was developed which could be used with specific migrant groups without the nexus to a particular heritage study or a particular Local Government Area. The new tool was a small illustrated 'guide' which included explanations of the concept of migrant heritage and structured discussion points contained within four sequential meetings. The guide, through its illustrations and examples, built on the earlier work providing an easier way into difficult concepts. Narrative data from these groups was to be analysed after each meeting so that constant feedback between the researcher and the group occurred. The guide was also structured so that the sequence of meetings led to a synthesis of understanding about places valued by the group sufficiently to be considered as migrant heritage places. The guide was tested with two groups, referred to as *Case Studies Two and Three*; the original Lebanese group in Marrickville and a Maltese group.

Methodologically, the guide, because it was developed from the results of the first case study, provided an a priori framework for the subsequent case studies. Qualitative researchers (Strauss & Corbin, 1990; Patton,1990; Richards & Richards,1990) argue that where theory and knowledge are sought rather than tested, the organising framework for the research must to some extent emerge from the data. Thompson & Barrett (1997) also argue for the legitimacy of methodological flexibility. This is why I used two-staged data collection. The guide also provided a preliminary framework for the data interpretation which was occurring during the data gathering process. Such an aid was essential because the research process involved mutual reflection between all participants. Although the reflective process was consistent and disciplined, it nevertheless allowed for imaginative and creative leaps in understanding; a process noted by other qualitative researchers (Sanderlowski,1995).

Triangulating with the Profession

The second workshop, held after using the guide in *Case Studies Two*, consisted of twenty selected heritage professionals from private consultancies and government agencies. The workshop was divided into three sections; conflicting heritage values, why a guide and how to use it, and the implication of the outcomes in heritage planning terms. Both the migrant representative workshop and the professional workshop provided significant feedback and peer review as triangulating research devices. *Case Study Three* followed the professional workshop. Figure 3.3 summarises the methodological strategy.
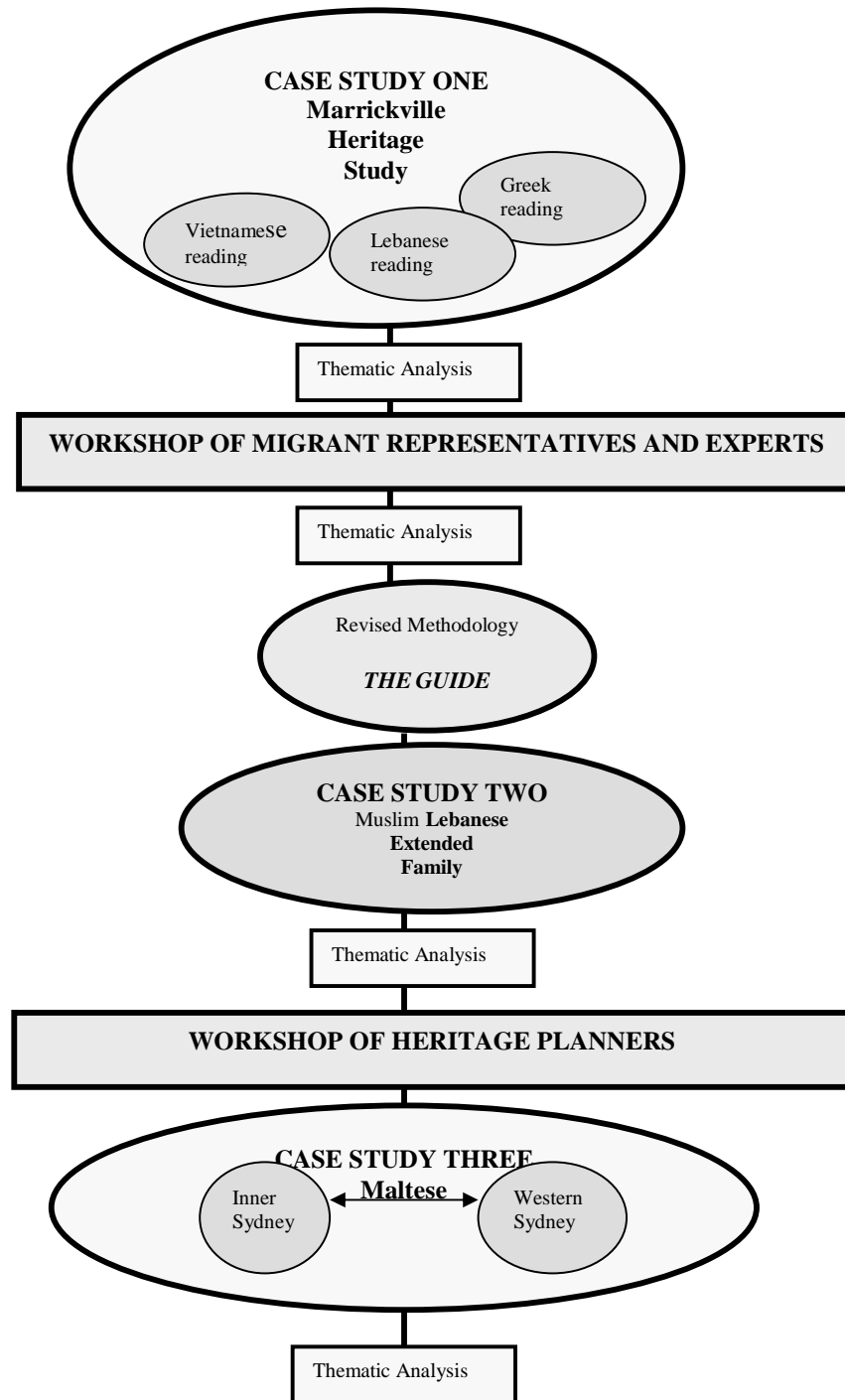
FIGURE 3.3

Methodological Strategy– Case Study and Triangulation Sequence.

Summary

This chapter has sought to address the particular methodological considerations in my study of migrant place-making. It has considered a number of issues. First, the reasons for my particular methodology have been argued within the context of accepted research methods. Second, the arguments related to different forms of analysis and theory development have been considered, including examples of some applications in order to support the legitimacy and potential of my chosen forms of analysis. Third, the art of interpretation is discussed in order to support the creative insights which will be revealed in the case studies and the theory development. Fourth, the ethical issues involved in this research have been acknowledged and addressed. Finally, the methodological strategy used to derive data has been presented.

This chapter concludes the first section of this thesis. The next section reveals the application of my methodology in the three case studies.