



**Me-Search? Search Me!
A New Twist in the Tale of Introspection**

Journal:	<i>Journal of Marketing Management</i>
Manuscript ID	RJMM-2020-0490.R1
Manuscript Type:	Original Paper
Keywords (headings not selectable):	Marketing management < Marketing strategy, Arts & heritage marketing < Arts, social and not for profit marketing, Consumer experience < Consumer research
Methodologies:	introspection
Free Response Keywords:	Methodology

SCHOLARONE™
Manuscripts

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

Me-search? Search Me!
A New Twist in the Tale of Introspection

Abstract

According to James Lovelock of Gaia hypothesis fame, it takes thirty years for innovative ideas to gain acceptance and forty before the heterodox becomes orthodox, all proper and correct and enshrined in textbooks. Thirty years after Stephen J. Gould's heretical article on Introspection and the best part of forty years since Morris B. Holbrook took up his pen, the time is right to evaluate their original ideas. Less a rigorous investigation than an irreverent reflection on a reflective research method, this paper summarises the state of the art of introspection – and some of its many permutations – in an appropriately artistic manner.

Keywords: Me-search; Introspection; Autoethnography; Autonethnography; Methodology

Contribution

A contribution to JMM's occasional series of state-of-the-art literature reviews, this paper considers the controversial marketing research technique, Subjective Personal Introspection. Closely related to Autoethnography, and recently rebranded as 'Me-search', SPI has generated much discussion down the years. More of a literary review than a review of the literature, this article argues that thirty years after Stephen Gould's inaugural article, it's time to abandon the antipathy and induct Me-search into the marketing research hall of fame.

1
2
3 **Me-Search? Search Me!**
4 **A New Twist in the Tale of Introspection**
5

6 *Modern culture warriors aren't the progressives they think they are. They are merely going*
7 *round in fruitless, exhausted circles refighting the battles of their parents.*

8
9 —Marriott (2020, p.32)
10

11 *New developments of art have routinely been dismissed as absurd, the speculation of*
12 *chancers or the ravings of the deranged.*

13
14 —Eastham (2020, p.6)
15
16
17
18

19 In the middle of May 2017, the BBC reports breaking news of an exciting scientific
20 discovery, a discovery so stupendous that distinguished scholars are divided on its veracity
21 (Pickles, 2017). One considers it a game-changer that, if not exactly on a par with Newton's
22 plummeting apple, much less Einstein's theory of relativity, has the potential to open up
23 whole new vistas of research endeavour. Another regards it as a disgrace, an affront to
24 Science which is closer to the cold fusion scandal – or the shameful story of MMR (Deer,
25 2020) – than Crick and Watson's spiralling DNA.
26
27
28
29
30
31
32
33
34
35
36

37 This breakthrough, however, has nothing to do with a new, hitherto undiscovered planet, let
38 alone life on Mars. Nor is it the outcome of Herculean struggles by a crack team of Nobel
39 prizewinning, God particle seekers at CERN's ginormous underground laboratory. It's a
40 social science discovery, a research method, no less. But a method that is momentous in its
41 own way, a potential paradigm shift on how esteemed academics understand the social world
42 that surrounds each and every one of the 7.8 billion inhabitants on this beautiful blue planet
43 of ours.
44
45
46
47
48
49
50
51
52
53
54

55 That method is Me-search. It's a research method that eschews the objective, rigorous,
56 dispassionate, socially distanced, unfailingly falsifiable approach to experimental social
57
58
59
60

1
2
3 science – the gold standard approach that’s on a direct line of descent from Newton, Darwin,
4
5 Einstein and Franklin (Hunt, 1976) – for the subjective sensations, feelings, interpretations
6
7 and personal opinions of the individual doing the research. It embraces, incorporates,
8
9 foregrounds and furthermore celebrates the emotional responses of those living, breathing
10
11 human beings behind the work and reporting their introspective reflections on the page, in a
12
13 PPT presentation, between the covers of a book, or by means of learned academic articles
14
15 (Brown, 2005). Hence the moniker me-search, hence the affronted reaction, hence the
16
17 admonitory words of Vincent F. Hendricks, a leading philosopher of science, who casts doubt
18
19 on the method’s ability to meet ‘the standard criteria for science...and other conditions
20
21 securing reliable scientific enquiry’. And hence its vociferous defence by Carolyn Ellis, an
22
23 eminent sociologist, who argues that me-search ‘has given a voice to people from working
24
25 class, ethnic minority and indigenous backgrounds who would not have written otherwise in
26
27 more traditional social science prose’ (Pickles, 2017).
28
29
30
31
32
33
34

35 **An Eye for an I**

36
37
38
39
40 Marketing and consumer researchers will be forgiven if they feel a frisson of *déjà-vu*. The
41
42 me-search controversy sounds suspiciously like the disruptive debate that erupted in the
43
44 aftermath of the infamous ‘paradigm wars’ of the 1980s (Gould, 2012; Hackley 2016, 2020;
45
46 Tadjewski, 2014). The same issues arise; the same arguments are made, the same positions
47
48 are taken by those involved in the rumpus around ‘introspection’ (Holbrook, 1995). More
49
50 than that, it is the same methodology that’s at the crux of the quarrel, albeit one that’s been
51
52 rebranded in all but name. In nothing but name.
53
54
55
56
57

58 Arguably.
59
60

1
2
3
4
5 Tempting as it is to ignore this rebrand or dismiss it with a been there, done that, so what
6
7
8 scholarly shrug, the very fact that the exact same concerns are being expressed, and the exact
9
10 same insults are being exchanged, is intriguing in itself. As is the appearance of yet another
11
12 new name for an old research methodology, a ‘selfie culture’ coinage that’s attracting
13
14 academic attention and not a little notoriety (Rees, 2015). It’s also gaining a certain amount
15
16 of momentum, if only on account of the BBC’s coverage (Pickles, 2017). The fracas, we
17
18 believe, is sufficiently intriguing to warrant reconsideration of the post-paradigm war
19
20 contretemps that convulses our own discipline when Stephen J. Gould’s (1991) infamous
21
22 article about introspection appears in the *Journal of Consumer Research* (JCR).
23
24
25
26
27

28
29 Our aim in undertaking this retrospective exercise is not to review the literature on
30
31 introspection-as-research-method, nor that of the method’s main forms and variants. Several
32
33 excellent analyses of ‘Autoethnography’, ‘Subjective Personal Introspection’ (SPI), ‘Personal
34
35 Narratives’ and, latterly, ‘Autonetnography’, already exist (Hackley, 2020; Kozinets et al,
36
37 2018; Patterson, 2010). And they are well worth reading. Our purpose rather is to consider
38
39 me-search and the cultural penumbra that surrounds the methodology from a literary
40
41 perspective. Introspections, autoethnographies and all the rest are nothing if not literary
42
43 artefacts – as is the vast majority of academic output – and we seek to place them within the
44
45 wider context of latter-day developments in the world of literature and cultural criticism
46
47 (Wohlfeil, 2018), what Hackley (2013) in another context calls the *mise-en-scène* (a theatrical
48
49 term meaning ‘the scenery and properties of an acted play, the surroundings of an event’).
50
51 We are interested in the avant-garde art, not the scrupulous social science, of SPIs.
52
53
54
55
56
57
58
59
60

1
2
3 More than that, we intend to recount our reflections in a manner that better matches the
4 method than the linear, this-then-that, point-by-point, from-objectives-to-findings-to-
5 implications format of orthodox academic articles We offer, rather, a stream of scholarly
6 consciousness that eddies round and round, swirls back and forth, meanders from micro-scale
7 textual analysis to macro-scale cultural commentary and, in so doing, raises questions about
8 customary writing practices, much as introspection cast doubt on established research
9 methods (Brown, 2019). Our aim is not just to retell a tale that has been told many times
10 before (Holbrook, 1995), but to contextualise and critically interrogate that narrative, to
11 reflect on a reflective research methodology and to supplement the ‘official history’ of the
12 introspective altercation with some ‘history from below’, the hearsay, the scuttlebutt, the
13 water-cooler conversations concerning ‘the backstage behaviours of the academy’
14 (Tadajewski, 2014, p.304).

15
16
17 This article, in other words, isn’t so much a literature review as a literary overview, a-state-
18 of-the-art statement where the art part is emphasised. It doesn’t seek to be complete or indeed
19 compete with prior studies of the subject. It is contemplative rather than comprehensive. It is
20 less a straightforward chronology than a series of what romantic poet William Wordsworth
21 calls ‘spots in time’, disconnected moments of illumination. Jump cuts, if you will. The
22 context, not just the content, is our primary concern.¹

23 24 25 **Ready, Get Set, Gould!**

26
27
28 Having commenced, as literary epics usually do, in the middle of the action with a mighty
29 clash of symbolic cymbals (Sutherland, 2010), let us turn the clock back to the beginning.²
30
31 That is, to marketing and consumer research in the immediate aftermath of the paradigm wars
32
33

1
2
3 of the 1980s, when realism and relativism, positivism and post-positivism, marketing science
4 and the art of marketing face off, snarling, then fight each other to a standstill. The wounds
5 are still raw, a lasting truce looks unlikely and the iconic Consumer Odyssey, a
6
7
8
9
10 transcontinental trek by the discipline's 'qualitative SWAT team' (Sherry, 1987, p.371) has
11
12 opened up new territory. Stephen J. Gould is an early settler. A junior colleague of Elizabeth
13
14 C Hirschman, one of the most prominent players in paradigmageddon, Steve lit out for the
15
16 territory like Huckleberry Finn of legend (Gould, 2008). Where he propagates a ground-
17
18 breaking, scorched-earth article entitled, 'The Self-Manipulation of My Pervasive Perceived
19
20 Vital Energy Through Product Use: An Introspective-Praxis Perspective' (Gould, 1991).
21
22
23
24
25

26
27 Much as the world changes irrevocably for Virginia Woolf 'in or about' December 1910,
28
29 when she attends an exhibition of post-impressionist art (Lee, 1997), so too the world is
30
31 transformed for Stephen J. Gould, and marketing's interpretive research community, in
32
33 September 1991, when his landmark paper appears in JCR. The piece is published a couple
34
35 of weeks before the annual ACR conference (Gould, 1992). And not unlike Lord Byron, who
36
37 awakes to find himself famous after the appearance of *Childe Harold's Pilgrimage*, Gould
38
39 touches down in Chicago to find himself infamous. If not quite the Al Capone of consumer
40
41 research, Stephen's regarded as one of his henchmen, the dark star of the show, the guy
42
43 responsible for 'that' article, the article everyone is talking about.³
44
45
46
47
48

49 Collaring Gould at coffeetime, some attendees politely remark that they'd 'read' his article,
50
51 which is a diplomatic way of saying 'it stinks'. Others, equally politely, say they'd enjoyed
52
53 'parts' of it, the parts about his private parts perhaps. And yet others, rather more pointedly,
54
55 state that he should have waited until he'd got tenure before publishing such a provocative
56
57
58
59
60

1
2
3 paper. In the euphemistic language of higher education, that's another way of saying, 'What
4 were you thinking of? What on earth possessed you? Your career is over before it's begun.'

5
6
7
8
9
10 What Gould (1991) is really thinking of, as the first sentence of the offending paper makes
11 perfectly clear, is that the consumer research articles and books he'd been reading as a
12 graduate student are neither relevant to, nor help account for, his own consumer behaviour.

13
14
15
16
17 The abundant theories and models and frameworks forged by previous generations of
18 eminent scholars are castles in the sand, cloud cuckoo land, pseudo-scientific claptrap, as far
19 as Stephen is concerned. So he'd set out to better understand how he really behaves – *in*
20
21
22
23
24 *reality* – rather than in the boxes-and-arrows abstractions of his academic elders and betters.

25
26 Drawing upon his studies of eastern mysticism and the meditative skills he'd acquired along
27 the way, he meditates on his own perceived vital energy and his corporeal, carnal,
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

Drawing upon his studies of eastern mysticism and the meditative skills he'd acquired along the way, he meditates on his own perceived vital energy and his corporeal, carnal, concupiscent self (Gould, 1991). He thinks especially deeply about Tantric sex (as well as making a splash, we suspect, as the coming man of marketing and consumer research).

Go for Gould

If, as is often said, shock sells, sex sells and shocking sex sells best of all (Brown, 2016), then 'Self-manipulation' is surely a contender for the most read article in the consumer research canon. Not the most cited, of course, for fear of being tarred by association. But the most avidly read, if only to see what all the fuss is about. After the initial chorus of WTFs, OMGs and LOLs – not that anyone uses such acronyms back then – a formal response to Steve's sex, drugs and rock 'n' roll article appears. Surprisingly, it doesn't come from an affronted aficionado of old-school, hypothesis-testing, number-crunching consumer research, or the indefatigable champion of marketing science, Shelby D. Hunt, but from two fellow travellers

1
2
3 in the interpretive research tradition, one of whom had organised the pioneering Consumer
4 Odyssey five years beforehand and both of whom presumably feared Steve's phallic, in-your-
5 face foolhardiness would inflame the anti-interpretive majority.
6
7
8
9

10
11
12 Concentrating not on the content but the methodology of Gould's article, Wallendorf and
13 Brucks (1993) don't spare Steve's blushes. Introspection, they argue, referring to the
14 procedure's contemptible scientific shortcomings, less than illustrious intellectual credentials
15 and lack of support within psychology's scholarly community, is fatally flawed and therefore
16 Stephen's "Introspective-praxis perspective" is equally fatally flawed, as are several broadly
17 similar, if less high profile, papers by sadly misguided marketing and consumer researchers
18 (Hirschman, 1990; Lehmann, 1987; Pollay, 1987; Scammon, 1987).
19
20
21
22
23
24
25
26
27
28
29

30
31 Among other things, their rebuttal identifies introspection's most flagrant failings including
32 the ill-defined time period it covers, the reprehensible absence of supporting evidence, the
33 researcher's neglect of social distancing from his data and the method's reliance on a sample-
34 of-one that isn't so much unrepresentative as misrepresentative. Gould's article, they go on,
35 contains inadmissible evidence, evidence which invites ridicule from scientific marketing
36 mainstream and, lacking rigour, does nothing to further the agenda of naturalistic consumer
37 research. With hard work and due diligence – shades of Shelby on marketing science – the
38 introspective method may one day earn a place in the pantheon. But most definitely not in
39 the form being promulgated by the false prophet from Rutgers. As it stands, Steve's
40 introspective-praxis approach possesses 'severely limited potential' (Wallendorf and Brucks,
41 1993, p.339).
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Read today, Wallendorf and Brucks' article is a curious, hybrid creature, the Chimera of
4 marketing and consumer research. Although some consider it a systematic take-down of
5
6 Stephen's introspective research – as he wryly observes, they're 'joined at the hip' (Gould
7
8 2010, p. 417) – it quite clearly isn't a formal 'comment' that's published alongside the
9
10 original. And although Gould (1995) is given the right of reply in JCR, his rejoinder doesn't
11
12 appear, as academic etiquette ordinarily demands, alongside the comment. But five whole
13
14 issues later. We're in a strange situation, therefore, where Wallendorf and Brucks' comment
15
16 isn't a comment, as such. And if that *is* the case, he should never have been given the right of
17
18 reply. And if *that* is the case, Gould's rejoinder is, in a formal sense, a comment on his
19
20 critics' article. And if that is the *case*, then they should have had the right of reply to his
21
22 comment or rejoinder or whatever the hell it is.
23
24
25
26
27
28
29
30

31 Curiouser and curiouser, conspiracy theorists might conclude. Not us, obviously...

32
33
34
35 As if the above isn't enough, it's evident that Wallendorf and Brucks (1993) are employing
36
37 the essentially 'scientific' criteria of rigour, reliability, replicability, etc. to evaluate a paper
38
39 that doesn't claim to be scientific, much less a contribution to Marketing Science. Their
40
41 rebuttal is riddled with seriously scientific, ideologically correct, white lab coat-wearing
42
43 buzzwords such as correlation, covariation, validity, veridical, specificity, systematic,
44
45 isomorphism and, after drawing breath, accuse the author of 'bias' (p.344), that unspeakable
46
47 sin against Big Science.⁴ Not only do they recommend the use of SPSS, the number-
48
49 crunching software package, but their disingenuous remarks about the thickness of Gould's
50
51 'thick' description are straight out of Shelby Hunt's playbook, where hairs are split to infinity
52
53 and beyond. On rereading, it's clear that Gould doesn't claim his description is 'thick', *à la*
54
55 Geertz. What he actually says is 'the best way I could most "thickly" describe' (p.201). That
56
57
58
59
60

1
2
3 is, it is thick-ish not thick-with-a-capital-T (note the qualifying quotation marks around
4
5 ‘thickly’). Undaunted, Wallendorf and Brooks (1993, p.355) conclude their summary
6
7 dismissal with the commendably conciliatory words ‘scholars cannot summarily dismiss
8
9 other research programs because they fail to adhere to the tenets of their own research
10
11 programs’.

12
13
14
15
16
17 On top of that, their take down of an easy target lets Morris Holbrook off scot-free, even
18
19 though he is introspection’s most ardent advocate at the time. True, he does get a passing
20
21 mention, as do Bristor (1992), Williams (1992) and several other early exponents of the
22
23 introspective art. But the bulk of Wallendorf and Brucks’ ire is directed at Gould, reputedly
24
25 because his candid confessional contribution is ‘the single article published in a major
26
27 consumer research journal’ (p.340). Their quarrel, they insist, is with introspections not
28
29 individuals. However Holbrook, a dissenting participant in the Odyssey, not only thinks
30
31 otherwise but thanks his lucky stars he’s dodged Wallendorf and Brucks’ silver bullet. Given
32
33 the ‘relentlessness’ of the ‘attack’ on Gould, he says, ‘I should feel grateful that my own
34
35 earlier work is largely ignored’ (Holbrook, 1995, p.251).

36
37
38
39
40
41
42 Oddest of all when reread today, is Sherry’s (1987) eye-opening revelation in an earlier
43
44 ‘impressionistic essay’ – i.e. an introspective account – of the 1986 Consumer Odyssey, an
45
46 account which is written immediately after the fieldwork finishes and its three leading lights,
47
48 Belk, Wallendorf and Sherry himself, are getting ready to analyse the data. Their picaresque
49
50 quest, he confesses, was characterised by a freewheeling, overwhelmingly ludic spirit of
51
52 ‘ragamuffin barefoot irreverence’ (p.370) with ‘fine disregard for the rules’ (ibid.) and,
53
54 quoting Holbrook, an ecumenical spirit of openness to ‘new approaches’ (ibid). That
55
56 openness is absent by the time Wallendorf and Brucks (1993) are laying down the law on
57
58
59
60

1
2
3 introspection. The overall tone of their critique is akin to stern parents chastising an errant
4 child and placing them on the naughty step. Ragamuffin research be damned. Do as I say,
5 not as I do!⁵
6
7
8
9

10
11
12 Ancient history it assuredly is. A storm in a teacup, arguably. Considered in retrospect,
13 however, it's hard not to conclude that Gould is hung out to dry. He is the chosen sacrificial
14 victim of the Odysseans' burning desire to have their naturalistic research approach accepted
15 – or tolerated, at any rate – by the scientific mainstream, the modellers, the experimentalists,
16 the quants jocks and, not least, the gatekeepers of the leading journals, whose citadels they
17 are determined to capture (Belk, 2014; Sherry, 2014). Hence the strenuous efforts they make
18 to demonstrate, and defend, the rigour, the reliability, the trustworthiness, the veracity (via
19 audits, member checks, triangulation and the like) of their rather more robust use of
20 qualitative research methods. Gould is chaff under their chariot wheels, roadkill en route, an
21 RTA caused by reckless (auto)driving. Or something like that.⁶
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37

38 At the same time, it's incontestable that the in-fighting raises the profile of interpretive
39 research methods more generally and tempers the reception of less contentious strains of the
40 post-positivist paradigm: phenomenology, critical theory, literary criticism et al. As
41 Tadjewski (2014, p.304), paraphrasing Bagozzi (1992), points out, 'tensions can be
42 productive in the sense that they alert the wider academic community to important debates'.
43
44
45
46
47
48
49
50

51 **Once, Twice, Three Times a Scapegoat**

52
53
54
55

56 History may not repeat itself but, according to Mark Twain, it occasionally rhymes.⁷ And so
57 it is a decade after the foregoing fisticuffs, when Stephen Gould becomes a sacrificial victim
58
59
60

1
2
3 for the second time. In their eagerness to rebrand interpretive consumer research as
4
5 Consumer Culture Theory, Arnould and Thompson (1995) throw introspection's whipping
6
7 boy under the bus. In an unfair and arguably unnecessary aside about 'voyeurism' and
8
9 'sonorous introspection' (p.870), they caricature his iconic JCR article as an inconsequential
10
11 irrelevance, an eccentric contribution to consumer research that is more talked about than
12
13 acted upon. Granted, this disparagement is tempered by a qualifying footnote,⁸ but there's no
14
15 doubt that Stephen Gould gets the burnt offering treatment once more. And as before, it's an
16
17 attempt to propitiate the gods of quantitative methods, the deities of managerial relevance
18
19 and, not least, longer-established academic disciplines who consider marketing and consumer
20
21 research a cesspit of egregious empiricism (Arnould and Thompson, 2007).
22
23
24
25
26
27

28 The irony, though, is that the hostility repeatedly heaped on Gould in particular and
29
30 introspection more broadly has only served to increase its appeal. In much the same way as
31
32 avant-garde movements in the arts – modernist literature, atonal music, free-verse poetry, the
33
34 post-impressionists – gain traction through notoriety (Schroeder, 2000), so too Stephen's
35
36 advocacy of introspection and academic witchfinders' desire to burn him at the stake, haven't
37
38 succeeded. On the contrary, they have given a 'forbidden fruit' frisson to introspective
39
40 research methods, which makes them more appealing not less, especially to the excluded, the
41
42 overlooked, the voiceless, those denied access to the levers of power (Brown, 2005). As Chris
43
44 Hackley (2020, p.170) rightly observes, summarising the substantial published literature on
45
46 introspection and related research techniques, they 'have considerable critical potential since
47
48 they can offer deeply personal accounts that are sometimes written with emotional force,
49
50 giving voice to the marginalised'. Denial increases desire. Denigration delights those who'd
51
52 rather *not* do what they're told, the activists, the reformers, the protesters, the teenage rebels
53
54 of thought, the Holden Caulfields of marketing methodology (Frank, 1998; Heath and Potter,
55
56
57
58
59
60

1
2
3 2004). Or, to translate it into appropriate academese, the advocates of Critical Praxis
4
5 Research (Bettany and Woodruffe-Burton, 2009; Kress, 2011).
6
7
8
9

10 A cynic of course might conclude that the whole thing's a set-up. Much as Madonna makes
11
12 'strategic use of scandal' at crucial moments in her career – ditto Damien Hirst, Andy
13
14 Warhol, William Burroughs, James Joyce, Joe Orton, Oasis – our infamous introspection
15
16 irruption helps make the academic reputations of everyone involved (Schroeder, 2000).
17
18 Gould (2006a, 2006b, 2008, 2012) has published a string of papers on the scholarly spat.
19
20
21 Wallendorf and Brucks' critique has long since qualified as a 'citation classic' (Emile, 2011).
22
23
24 CCT's inaugural article likewise triggers an attention-grabbing furore.⁹ Just as Vance
25
26 Packard's condemnation of motivation research is the best thing that ever happens to Ernest
27
28 Dichter (Tadajewski, 2010); just as Shelby Hunt's attack on postpostivism does wonders for
29
30 interpretive marketing research (Holbrook, 1995); and just as Stanley Hollander's critique of
31
32 Malcolm McNair's wheel of retailing sets the conceptualisation in motion (Brown, 1991),
33
34
35 Arnould and Thompson's acidic aside inadvertently serves to reinvigorate the introspection
36
37 faction. Today's me-searchers must be rubbing their hands with glee at critics' knee-jerk
38
39 reaction to the rebrand. Getting coverage on the BBC is a pretty good place to start.¹⁰
40
41
42
43
44

45 JMM's not too shabby either...
46
47
48

49 **New York State of Mine** 50 51 52 53

54 Not unlike Billy Joel, Stephen J. Gould didn't start the fire, the desire to better understand
55
56 consumer behaviour through self-reflection, recollection, retrospection. Like so many
57
58 innovators in the literature and the arts – and, furthermore, in science, business, technology,
59
60

1
2
3 et al (Poole, 2016) – the person or persons who get credit for the breakthrough aren't those
4
5 who create it in the first place. It is Edouard Dujardin not James Joyce who develops the
6
7 'interior monologue'; it is Margaret Cavendish not Mary Shelley who invents science fiction;
8
9 it is Thomas Malory not Daniel Defoe who writes the earliest English novel; it's I.A.
10
11 Richards who first invites student readers to write reflective essays on works of literature, not
12
13 the reader-response theorists of the 1980s (Sutherland, 2014). Stephen Gould too is beaten to
14
15 the punch, though he has since rolled with the punches for his predecessors' provocations.
16
17 He is a latecomer to the party he ends up paying for, albeit he benefits further down the line
18
19 as a living legend, a hero from zero, introspection-praxis's poster boy.¹¹
20
21
22
23
24
25

26
27 Tempting as it is to apply Ted Levitt's (1992) timeless trappist principle, 'the second mouse
28
29 gets the cheese' to the prehistory of me-search, it is sufficient to note that Steve's snappy
30
31 article is anticipated – foreshadowed, rather – by a series of puckish, provocative, practically
32
33 piratical pieces of prose that are (a) autobiographical, (b) introspective, and (c) written by our
34
35 discipline's foremost literary stylist. The first of these, as far as the author is concerned, is
36
37 'I'm Hip', an elegiac essay about Morris B. Holbrook's unfulfilled musical ambitions. For
38
39 MoHo (as Richard Elliott later describes him), it represents the piece that establishes his
40
41 signature style, a literary form he calls Subjective Personal Introspection, a literary form that
42
43 'attempts to achieve a deep probing of the human condition and possesses broad
44
45 suggestiveness, as opposed to narrow empiricism' (Holbrook, 1995, p.211).
46
47
48
49
50

51
52 MoHo in fact is selling himself short, since he has previously published several proto-SPI
53
54 essays. These include an autobiographical account of his abiding love for the late great jazz
55
56 legend Charlie Parker, 'Bird Lives' (Holbrook, 1984); another on an evening out in New
57
58 York's Radio City Music Hall, 'Dancing in the Dark' (Holbrook, 1985a) ; and a third about
59
60

1
2
3 his less than reverential participation in the AMA Task Force on the Development of
4 Marketing Thought, 'I Hate When That Happens' (Holbrook 1986a). 'I'm Hip', however, is
5 his first official SPI (Holbrook, 1986b), and it is swiftly followed by a sequence of personal
6 reflections on collecting vinyl albums, which threaten to swamp his apartment on the Upper
7 West Side (Holbrook 1987a), as does the ample animal art therein (Holbrook 1987b), and
8 which is breeding like crazy in his other abode high in the hills of Pennsylvania (Holbrook
9 1988a). Taken together, he terms them his 'ACR Trilogy' and, in Morris's mind at least, they
10 comprise the apotheosis of his introspective achievements (Holbrook, 1995, 2017).
11
12
13
14
15
16
17
18
19
20
21
22
23

24 Having perfected the form, MoHo pens plenty of SPIs thereafter. Ranging from his passion
25 for baseball (1986c), his adoration of the Big Apple (1994) and his abhorrence of standing in
26 line at airport taxi ranks (Hirschman and Holbrook, 1992), to lengthy critical essays on his
27 favourite movies, books, TV shows, jazz musicians, record shops, companion animals and
28 down-time pastimes, including a decade spent in therapy (Holbrook 1988b, 1993, 2011) these
29 all pertain, as far as the author is concerned, to 'consumption' of one kind or another. MoHo
30 also experiments with the form. In addition to extended autobiographical essays in the vein
31 of 'I'm Hip', he incorporates visual material, such as stereographic photographs (Holbrook,
32 1997); archival material, such as his grandfather's logbook about life in backwoods
33 Wisconsin (Holbrook 2003); and other authors' material, such as the 'Millennium Quartet', a
34 collection of lengthy book reviews that are more about Morris than the works themselves
35 (Holbrook, 2002). Given a platform to publish – *Consumption Markets & Culture* in its early
36 days, for instance – Riverside Drive's writing machine fills it to overflowing with his
37 ruminative reflections. Indefatigable, he covers all four categories of Northrop Frye's fabled
38 classification of literary archetypes: *tragedy*, *comedy*, *romance* and *satire* (Stern, 1995)
39 though the autobiographical coming-of-age tale is his go-to genre. Admirably industrious,
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 brilliantly versatile, occasionally cranky yet never less than readable, Morris ‘the Cat’
4
5 Holbrook has done more than anyone to make the case for introspective research methods.
6
7 He has led by example and continues to cast a huge shadow over the field. Scientific analogy
8
9 notwithstanding, the simple fact is as follows: if Stephen Gould is the Galileo of consumer
10
11 research, a pioneer who paid the price for his heresy, Morris Holbrook is Copernicus and
12
13 Tycho Brahe combined.
14
15

16
17
18
19 Although it is easy to be overwhelmed by the sheer scale and scope of Holbrook’s academic
20
21 achievements, and while some might wonder why he called it Subjective Personal
22
23 Introspection when plain and simple ‘introspection’ would’ve worked just as well, the
24
25 evolution of his oeuvre is even more wondrous.¹² MoHo’s very first SPIs, the ones that
26
27 preceded the ACR Trilogy are arch, irreverent, tongue-in-cheek contributions to the paradigm
28
29 wars of the 1980s, when the big beasts of marketing were duking it out over profound
30
31 philosophical, ontological, epistemological and axiological issues. Characteristically, Morris
32
33 injects a much-needed element of frivolity, mockery and impudence into the great debate by
34
35 comparing it to ‘Goldilocks and The Three Bears’ (Holbrook, 1985b). At the very end of his
36
37 career, by contrast, when Holbrook’s Ivy League employers organise an official, formal, best-
38
39 bib-and-tucker retirement bash on the hallowed Columbia University campus (Gallarza,
40
41 2015), one ‘Morrisfest’ attendee reports as follows:
42
43
44
45
46
47
48

49 When the great man’s introspective achievements were mentioned in passing, they
50
51 were dismissed as ‘dark side’ aberrations that accompanied his astonishing
52
53 productivity. They weren’t important. They weren’t worth celebrating. They weren’t
54
55 milestones in marketing and consumer research. They were regarded, by and large, as
56
57
58
59
60

1
2
3 an asinine side-line, an excusable eccentricity, a quirky signifier of Professor
4
5 Holbrook's indisputable genius (Brown, 2012, p.464).
6
7
8
9

10 Such views, sadly, are still extant in certain science-or-bust schools of marketing and
11
12 consumer research. Some scholars, we suspect, will never move beyond the belief that SPIs
13
14 are 'fun reading' at most (Wallendorf and Brucks, 1993, p.356) and, at worst, unspeakably
15
16 abhorrent 'paroxysms of self-expression' (Calder and Tybout, 1987, p.139). And while many
17
18 might well believe that marketing and consumer research sorely needs fun-filled paroxysms,
19
20 since it takes itself far too seriously, the toxic gas lingers and is difficult to dispel.
21
22
23
24
25

26 The good news is that consumer research is not exactly rocket science, though it's not for
27
28 want of trying. And now that space travel is a commercial proposition, private flights for
29
30 paying passengers will soon be available. Astral consumers' orbital experiences will surely
31
32 be on someone's research agenda before long. Perhaps ACR should commission Morris B.
33
34 Holbrook, whose nickname at high school was Ziggy, to boldly go where no business school
35
36 professor has gone before, in return for an SPI that's truly out of this world. And if Morris
37
38 won't go, Stevie G will surely accept the challenge, provided his perceived vital energy is
39
40 sufficiently topped up and Barberellaesque encounters with tantric sex-crazed aliens are part
41
42 of the package...
43
44
45
46
47
48

49 Such impudence is no doubt deeply offensive to some readers of a nervous disposition. But it
50
51 is nothing compared to the scorn, contempt and career-wrecking/making hostility that
52
53 Stephen 'outer limits' Gould has experienced. Yet thirty years on from the double-barrelled
54
55 shotgun blast, it's clear that he has kept the faith, flown the flag and shouldered the burden of
56
57 opprobrium for those who follow in his footsteps. Once cancelled now celebrated, his
58
59
60

1
2
3 advocacy of, and practical guidelines for, reflexive meditation, researcher self-scrutiny and
4
5 eastern rather than western philosophies (Gould, 1992, 2006a) – as well as his putative
6
7 alternative to CCT, Consumer Introspection Theory (Gould, 2012) – is not just
8
9 commendable, it's both pioneering and prescient.
10
11
12
13

14 15 **The All-Seeing I**

16
17
18
19 Whether CIT supplants CCT remains to be seen. But Steve Gould's approach is very much in
20
21 keeping with the third major tradition of me-search in marketing and consumer research:
22
23 autoethnography. Autoethnography may have come late to the introspective party, but the
24
25 method has more than made up for lost time. Although it is similar to Holbrook-style SPIs in
26
27 practice, it is the terminology of choice for academics with an anthropological background –
28
29 John Sherry, Barbara Olsen, Eric Arnould, Janeen Costa, Richard Wilks, Annama Joy, Grant
30
31 McCracken and many more. The rationale for this nomenclatural preference has never been
32
33 explained, though it seems reasonable to assume that it's a signifier of continuing attachment
34
35 to their home discipline. Plus it avoids the antagonism that Gouldian approaches have
36
37 attracted, and no doubt helps differentiate the autoethnographic elite from the introspective
38
39 hoi-polloi.
40
41
42
43
44
45
46

47
48 Whatever the reason for the rebrand, it bursts on to the scene in the mid-90s when Dan Rose,
49
50 a professor of anthropology at U Penn, publishes a 'personal essay' about Head & Shoulders
51
52 shampoo in *Contemporary Marketing and Consumer Behaviour*, an anthology edited by John
53
54 Sherry (1995). Based upon a 1992 working paper that Rose road-tested around the social
55
56 anthropology conference circuit, 'Active Ingredients' is written in an offbeat echo of
57
58 modernist prose and is formally identified as an autoethnography by the editor of the
59
60

1
2
3 collection (Rose, 1995). Granted, John Sherry (1991) has previously advocated a very similar
4
5 technique called ‘intraceptive intuition’, a research procedure sourced from Murray (1943).
6
7 Some of his early published poems, what is more, are versified introspections of a sort, akin
8
9 to Holbrook’s (1995) twenty-two-stanza ‘rejoinder’ to Wallendorf and Brucks.¹³ And then
10
11 there’s Sherry’s (1987) ‘impressionistic essay’ previously mentioned of his crew member
12
13 experiences as a participant on the Consumer Odyssey, which is an autoethnography *avant la*
14
15 *lettre* (Sherry, 2014).
16
17
18
19
20
21

22 Be that as it may, the term’s origins predate our Odyssey (Hayano, 1979). As originally
23
24 formulated, it refers to ethnographies of the ethnographer’s own culture, as opposed to far-
25
26 flung, fieldwork-reliant, other-orientated anthropological studies in the Raymond Firth, Franz
27
28 Boas, Margaret Mead, Ruth Benedict tradition (Geertz, 1988). Several of the contributions to
29
30 *Highways and Buyways*, a post-Odyssey collection of outtakes, offcuts, reminiscences and
31
32 war stories (Belk, 1991), are autoethnographies in their aboriginal, Hayanoid form, though
33
34 none make use of the A-word.
35
36
37
38
39

40 Autoethnography has since morphed into a methodology that not only co-exists alongside
41
42 Introspection and SPI but is widely considered synonymous. Reimagined and embraced by a
43
44 sociologist, Carolyn Ellis (1991), it is initially applied to her anguished personal
45
46 circumstances. Thereafter, she is relentless in making the case for, and tireless in spreading
47
48 the good word about, autoethnography. Not only has she written several books on the
49
50 subject, a couple of novels included, but frequently serves as its unofficial spokesperson
51
52 (Ellis, 1995, 2003, 2008). It is Ellis who defends me-search when the inquisitive BBC
53
54 reporter sniffs a shock-horror story in the selfie culture-inspired research procedure, and she
55
56 does likewise when disgruntled academics attack (Denzin, 2013). It is Ellis, more than
57
58
59
60

1
2
3 anyone else, who legitimises the method and sets out the criteria for evaluating
4
5 autoethnographic essays (Ellis, 2007; Ellis and Bochner, 2000, 2006; Ellis, Adams and
6
7 Bochner, 2011). Nowadays, it is employed by scholars in all sorts of disciplines including
8
9 archaeology, geography, philosophy, theology, sports studies, media studies, women's
10
11 studies and economics, the entire archipelago of the human sciences, in short (Jones, Adams
12
13 and Ellis 2016). Some 600 books about autoethnography are currently listed on Amazon,
14
15 which is a stunning statistic for such an allegedly inadequate research method, proof positive
16
17 that it has come of age. At least one specialist journal, *Qualitative Inquiry*, is largely devoted
18
19 to the art of autoethnography.
20
21
22
23
24
25

26 Although we haven't read all six hundred texts inspired by Ellis's evangelical endeavours,
27
28 her recommended approach differs somewhat from the autoethnographies typically found in
29
30 marketing and consumer research. Those in the latter discipline – unsurprisingly given its
31
32 principal focus – mainly pertain to commodities, objects, things, stuff: brands, products,
33
34 theme parks, retail stores, advertisements and so on. Those in the former fields are more to
35
36 do with personal and professional circumstances: coping with career setbacks, dealing with
37
38 sexual discrimination, sudden deaths, chronic diseases, coming out, racial slurs, completing a
39
40 doctorate (e.g. Chin, 2016; Custer, 2014; Lunceford, 2015; Sparkes 2000; Wall, 2006). They
41
42 allow marginalised individuals to tell their story, express themselves and seek solidarity with
43
44 the similarly stricken. They primarily serve a remedial, therapeutic, ameliorative purpose and
45
46 act as an 'important corrective and antidote to prevailing scientific ideologies' (Hackley,
47
48 2020, p.170).
49
50
51
52
53
54
55

56 Despite such obvious differences in emphasis, the genre broadly accords with Stephen
57
58 Gould's (1991) mindful, meditative mode of solo-authored researcher introspection.
59
60

1
2
3 Disparaged at the time, he has been vindicated by the turning of the tide. Not unlike a long
4 line of radical, revolutionary, *épater la bourgeoisie* literati – Ballard, Bukowski, Burroughs,
5
6 Beckett, etc. – marketing’s methodological martyr is gradually moving from sinner to saint
7
8 (Cottington, 2013). Or, as has often been said about the off-piste ideas of disruptive
9
10 innovators, they evolve through four stages of acceptance: worthless nonsense; interesting but
11
12 perverse; true yet unimportant; I always said so (Ormerod, 2006). Tim Waterstone (2019,
13
14 p.240), the founder of the eponymous retail chain, which revolutionised British bookselling
15
16 in the 1980s, puts it another way: first they ignore you, then they laugh at you, then they fight
17
18 you, then you win...

19
20
21
22
23
24
25
26 Winning, though, has less to do with the ideas themselves – significant though they are – than
27
28 the reception of said ideas by the relevant community. And society at large. According to
29
30 Parks’ (2019, p.64) introspective study of the competing theories of consciousness, a
31
32 particularly contentious sphere of neuroscience where incommensurable interpretations,
33
34 academic reputations, research resources and Nobel Prizes are at stake:

35
36
37
38
39
40 The truth is that it is not the person who is right who is really right, if you see what I
41
42 mean, it is the person who *convinces* everybody he is right. At least to all intents and
43
44 purposes. Meaning reputations and research funds. It is no good being right *on your*
45
46 *own*. No one will give you money till you convince the others.

47
48
49
50
51 All sorts of others, it seems, are coming around to Introspection, Autoethnography and Me-
52
53 search. As the emphatic title of Ten Elshof’s (2005) intellectual genealogy announces:
54
55
56 *Introspection Vindicated!*

That is Then, This is Now

Shortlisted for the Man Booker prize, winner of the Somerset Maugham, Italo Calvino and Betty Trask awards, Tim Parks is a novelist by profession. *Out of My Head* is a meditative attempt, using the tools he has acquired as a creative writer, to better comprehend consciousness, introspection included. Consciousness, as cutting-edge, show-me-the-data marketing scholars well know, is perhaps the fastest growing and extravagantly funded field of the physical sciences. Neuromarketing is one of its many offshoots (Agarwal and Dutta, 2015). It's a field that didn't exist when Gould was making the case for self-conscious consumer research. Its arrival indicates that the world, the context, the culture, the intellectual climate is very different today than it was back then, when our hero's intellectual innovations were at the 'worthless nonsense' stage of acceptance. The times they are a-changin', both within and without our discipline's domain.

So different are things nowadays, in fact, it is easy to forget that when Steve's scandalous article suddenly appears in JCR, interpretative approaches to marketing and consumer research are still new and different and radical and risky and widely regarded as an unnecessary distraction at best or dangerous drivel at worst. They emerge in the immediate aftermath of a paradigmatic apocalypse that tears the field asunder (Peter, 1991). Those who espouse them are risking their reputations, their livelihoods, their careers. There is a very real possibility that they might never get published again, much less win the glittering prizes (Belk, 2014; Sherry, 2014). A massive literature review of 'alternative' research approaches, published at approximately the same time as Gould's sensational paper, rightly concludes that the divisive social drama will only be resolved when a degree of community consensus is

1
2
3 reached on the ‘introspective disciplinary climate’ (Sherry 1991, p.572). Back then, Gould
4 (1991) is both benchmark and bellwether, a test case for consumer research.
5
6
7
8
9

10 Fifteen years later, when the codifiers of CCT are trying to clean up the interpretives’ mess,
11 untangle their conceptual knots and impose some order on the profusion of ‘postmodern
12 alternatives’, Steve’s research remains radioactive. For Arnould and Thompson (2005), his
13 paper is the Chernobyl of consumer research. Or Three Mile Island at least. Fifteen years
14 further on, it’s safe to visit, not unlike the Chernobyl reactor itself (Hooper, 2019). Today,
15 introspection’s the dark tourism of thought, thrilling, titillating, tantalising unquestionably,
16 but ultimately unthreatening. If Wallendorf and Brucks were invited to revisit their classic
17 critique, they’d likely write an introspection about their dislike of introspections, a
18 duoautoautoethnography, so to speak. ‘Sometimes,’ Eastham (2020, p.60) observes, ‘you
19 can’t help being attracted to something even though you find it repellent, and vice-versa’.
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34

35 Another thing that has changed is the surrounding intellectual climate. When, to return to
36 Sherry’s (1991) metaphor, the thunderstorm of perceived vital energy crashes over the
37 parched landscape of marketing and consumer research, postmodernism is the prevailing
38 weather system (Hirschman and Holbrook, 1992). A notoriously foggy mass of hot air, the
39 mustard gas of thought, PoMo hews to the idea that there is nothing outside the text, that the
40 author is dead, that there is no such thing as a stable signifier, that the idiosyncratic
41 biographical background of the novelist, poet, scholar or whomever is immaterial, since what
42 he or she writes or thinks or understands or assumes is always already written by the pre-
43 existing structures of language, which are themselves unstable, inconsistent, precarious,
44 labile. True, the emergence of autoethnography is often portrayed as part and parcel of the
45 postmodern moment – Ellis (1991) and Wall (2006) insist on it – particularly the *Writing*
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 *Culture*-precipitated ‘crisis of representation’ that assails the practices of anthropological
4 fieldwork and the ways in which empirical findings are reported (Clifford and Marcus, 1986).
5
6
7
8 In the literary sphere, however, the postmodern dispensation is characterised by erasure of the
9 author even as it idolises the authors, principally Derrida, Barthes and Foucault, who
10 authoritatively deny authorial authority.¹⁴
11
12
13
14
15
16

17 These days, the literary and cultural worlds are post-postmodern (Cova, Maclaran and
18 Bradshaw, 2013). They operate in an ‘After Theory’ context, a milieu where developments in
19 the Digital Humanities, such as ‘Stylometrics’, are more than welcome and the so-called
20 ‘Biographical Fallacy’ is consigned to the trashcan of history (Archer and Jockers, 2016;
21 Moretti, 2013; Patai and Corral, 2005). Temporarily at least. The presiding premise,
22 according to prominent critic John Sutherland (2011, p.xii), is that ‘literary life and work are
23 inseparable and mutually illuminating’. Bestselling biographies pour from the presses, those
24 of celebrity brand mascots among them (Morgan, 2020), as do all sorts of essentially
25 autobiographical subgenres, such as misery-lit (sad stories of the author’s addictions), up-lit
26 (happy stories of triumph over the odds) and autofiction, where bestselling novelists like
27 Rachel Cusk, Ben Lerner and Karl Ove Knausgaard, rework their life-world experiences in
28 lightly fictionalised form (Bouraoui, 2020; Clark, 2018; Freeman, 2018; Lowden, 2018;
29 Morrison, 2019).¹⁵ Non-fiction too has taken a biographical turn insofar as the topic is framed
30 as a heroic quest undertaken by indefatigable authors, such as Malcolm Gladwell, Matt Haig,
31 Naomi Klein and Eula Biss, to uncover the secret lives of, say, introverts, incest victims,
32 doomsday preppers, drugged-up athletes, malevolent multinational brands, the alluring
33 obscenities of consumer culture (Merritt, 2018). Tim Parks’ quixotic quest to comprehend
34 consciousness is an exemplar of this CNF (creative non-fiction) approach, described by
35 Gutkind (1997, p.8) as ‘the most important and popular genre in the literary world today’.
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3
4
5 This trend has been abetted by, or is possibly the result of, developments in social media. We
6 may or may not live in a self-obsessed, irredeemably narcissistic society but Me-Me-Me,
7
8 Look-at-Me is a leitmotif of 21st century life. Instagram, Snapchat, Tinder, Twitter, YouTube,
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

This trend has been abetted by, or is possibly the result of, developments in social media. We may or may not live in a self-obsessed, irredeemably narcissistic society but Me-Me-Me, Look-at-Me is a leitmotif of 21st century life. Instagram, Snapchat, Tinder, Twitter, YouTube, TikTok, LinkedIn and so forth, to say nothing of crowdfunding, flashmobs, discussion forums and weblogs beyond number are testament to the prevalence, place and power of SDL, Selfie Dominant Logic (Iqani and Schroeder, 2016; Kedzior, Allen and Schroeder, 2016; Murray, 2020). The tectonic plates of techno-socio-cultural sensibility – a belief system where hard facts are subordinate to post-truth and Science has lost its god-like lustre – are shifting marketing scholarship in the general direction of introspective methodologies. Whether it be the emergence of the experiential economy, where SPIs brilliantly encapsulate the fantasies, feelings and fun that Holbrook and Hirschman (1982) famously espoused, or the advent and rapid acceptance of netnography which, among other things, fracks the often introspective reflections, recollections, ruminations, real-time reactions of brand communities, consumer tribes and social media mavens (Kozinets, 2015), it's clear that contextual conditions are increasingly conducive to what Wallendorf and Brucks (1993, p.353) dismiss as 'a form of exhibitionism or narcissism'. We are all narcissists now.

Many social media influencers, furthermore, are narcissistic about their narcissism. As Ashman et al (2018, p.475) show in a netnographic study of 'autopreneurs', there is a confessional element to influencers' online activities, whereby they readily divulge some of their most intimate thoughts, worries, fears, failings. Alongside the poised, posed, polished stream of posted content, a subterranean torrent of angst, anxiety and deeply personal autobiographical revelation cascades through the Instagram Stories platform. The me-

1
2
3 generation, Ashman et al (2018, p.480) conclude, 'is inherently fascinated by the shifting
4 contours of its own selfhood'.
5
6
7
8
9

10 The scholarly sphere is not dissimilar, or so the emergence of 'autonetnography' suggests
11 (Villegas, 2018). Yet another neologism to add to our ever-expanding inventory,
12 autonetnography is an important extension of netnography's remit, inasmuch as the
13 netnographer reflects on their netnography then incorporates these reflexive ruminations and
14 retrospections into the narrative (Kozinets, et al, 2018). Since netnographers must immerse
15 themselves in – and engage with – the online community, context or culture they're studying,
16 the baptismal experiences they enjoy/endure as part of the learning process are integral to the
17 outcomes of the investigation. That is, their success or failure in the 'field behind the screen'
18 (Kozinets, 2002). Defined as 'first-person narratives that make their way into the final
19 representation carried in the netnographic text' (Kozinets and Kedzior, 2009, p.8),
20 autonetnography foregrounds the progress of the researcher's pilgrimage towards
21 enlightenment. Akin to the heroic questing of CFN writers, it not only enriches the resultant
22 account, but shapes the findings themselves.¹⁶
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41

42 Little wonder, then, that an increasingly exuberant case is being made for me-search.
43 Affronted 'hard' scientists can huff and puff all they like, but the social, cultural, intellectual
44 and intradisciplinary conditions are rather more receptive than before. At the risk of
45 repeating ourselves – though the point is worth reiterating – that wasn't the case when Gould
46 (1991) went out on a limb for introspection and, in all likelihood, with the intention of
47 furthering his academic reputation.
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Regardless of the reasons, the wider world is increasingly adopting Steve's stance. His
4 emphasis on meditation, contemplation, deliberation, et al is singularly apposite in an epoch
5 where mindfulness matters, where wellbeing is welcomed, where inclusivity is in, empathy is
6 all and the coronavirus pandemic is instilling ever-more self-awareness, self-consciousness,
7 self-scrutiny, as well as a revaluation of all values, a revaluation that is surely destined to
8 transform the Transformative Consumer Research (TCR) faction of our field.¹⁷ An
9 unacknowledged pioneer of TCR, Gould (1995, 2006a, 2008) has consistently stressed the
10 meditative, potentially transformative essence of his iconic article, something that got
11 overlooked by its early critics and later commentators, the two of us among them (to our
12 embarrassment and regret). The corporeal side of his JCR – Steve's sexual energy – has
13 often been referred to, most notably by Wallendorf and Brucks (1993), who seemed
14 determined at the time to outdo his discussion of bodily matters (when they wax lyrical about
15 constipation, menstruation, haemorrhoidal tribulation and more). But its spiritual lessons
16 have hitherto failed to convert non-believers.

17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38 How different things might have been if Meditative Marketing had been embraced instead of
39 the Odysseans' no-nonsense naturalism or CCT's utopian TomorrowLand...

40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
Alternative history aside, and the road not taken notwithstanding, Gould's basic approach is
endorsed in Parks' book on consciousness, mentioned above. Recalling an interview with a
neuroscientist bent on measuring the brainwaves of people while they were in meditative
states, the questing author – himself a meditator – remarks as follows (Parks, 2019, p.78):

I talked to a scientist after a conference. He had been measuring brainwaves in
meditators, and said the results were interesting. There was definitely an alteration in

1
2
3 the gamma waves. I asked him if he'd ever meditated himself, and he said, no. So I
4 suggested that maybe he would know more about meditation if he meditated, than if
5 he measured brainwaves while other people meditated. He would feel the benefits, or
6 otherwise, himself...He would know what meditation was, at least as he had
7 experienced it, even though he wouldn't be able to publish a paper about it.
8
9
10
11
12
13
14
15
16

17 The autoethnographers, introspectors and me-searchers of consumer research would surely
18 endorse Parks' position, apart from the 'don't publish' sentiments in his concluding clause.
19
20
21
22
23

24 **Brand New Déjà-Vu**

25
26
27

28 Before reflecting on the future of self-reflective forms of marketing and consumer research, a
29 moment of retrospection is necessary, if only to catch our collective breath, if only because
30 retrospection is the one aspect of introspection that escaped Wallendorf and Brucks' (1991)
31 censure, if only on account of the fact that Morris B. Holbrook's (1995) book-length defence
32 of SPI is an exercise in retrospection and celebrates its silver anniversary as we write...
33
34
35
36
37
38
39
40
41

42 Four decades before MoHo's eloquent attempt to make the case for introspective methods –
43 an attempt that relies on the Humanities in general and Michel de Montaigne's *Essais* in
44 particular – Europe lies in ruins. The Second World War has turned the continent into a
45 wasteland and the best way to rebuild is up for discussion. In France, Charles de Gaulle's
46 right-hand man is André Malraux, a writer, a novelist, an authorpreneur of rare talent who has
47 published a string of introspective, semi-autobiographical stories that are surrealist in style,
48 Gaullist in content and stand four-square against the then fashionable, left-wing views of
49 Sartre, de Beauvoir and the Existentialists (Todd, 2005).
50
51
52
53
54
55
56
57
58
59
60

1
2
3
4
5 Appointed Minister of Cultural Affairs by de Gaulle, Malraux goes to formidable lengths to
6 promote the Fifth Republic and places the country's incomparable cultural riches front and
7 centre of his strategy. He sells France around the world as the fountainhead of fashion, style,
8 art, design, drama, cinema, architecture, literature, libraries, museums, gastronomy,
9 philosophy, the humanities, culture with a capital C. He pours resources into refurbishing
10 historic monuments and establishing a nationwide network of *maisons de la culture*. An
11 outstanding example of the exercise of soft power, Malraux helps shape the image of France
12 that obtains to this day and underpins the luxury goods industry where LVMH and Kering
13 rule the roost (Lebovics, 1999).
14
15
16
17
18
19
20
21
22
23
24
25
26
27

28 For all his faults, not least a penchant for post-truth retellings of his wartime achievements,
29 the Culture Minister is an energetic and incessant self-publicist who uses his remarkable
30 marketing skills to sell the nation state and its sagacious leader, Charles de Gaulle.¹⁸ He does
31 much to restore national pride and contributes greatly to the *Trente Glorieuses*, a remarkable
32 thirty-year spell of renaissance and recovery. He even walks the talk by publishing numerous
33 bestselling books while in office, a multi-volume introspective autobiography included.
34
35
36
37
38
39
40
41
42
43
44

45 Malraux's macro-marketing achievements are remarkable in themselves. But they also
46 contain lessons for those who toil in the coils of CCT. Preferring to take the road less
47 travelled, he zigs while others zag and, detested by the Existentialists, reaps the profile-
48 raising rewards of their antipathy (Poirier, 2018). Unusually for a French intellectual, he has
49 comparatively little time for theoretical speculation, preferring to emphasise the artworks
50 themselves (Hazareesingh, 2016). His credo is that 'life is like a market where one buys
51 values not with cash but with acts', artistic acts (McAuliffe, 2018, p.114). As a firm believer
52
53
54
55
56
57
58
59
60

1
2
3 in the ‘great man’ school of history, furthermore, Malraux spurns the notion of deep
4 structures then in vogue. His stump speech for cultural revival, recycled at the opening of
5 each *maison de la culture*, runs as follows:
6
7
8
9

10
11
12 University is there to teach people. We are here to teach people to love. Nobody in
13 the world ever understood music just because he had the Ninth Symphony explained
14 to him. Nobody in the world ever understood poetry because he had Victor Hugo
15 explained to him. A *maison de la culture* does not explain, it animates in an
16 atmosphere of liberty and versatility. Each time we replace this revelation with an
17 explanation, we will be doing something perfectly useful, but we will be creating an
18 essential misunderstanding (Todd, 2005, p.353).
19
20
21
22
23
24
25
26
27
28
29

30
31 At a time of uncertainty and change, when ‘the science’ is in the dock (Poole, 2020), when
32 the future is up for grabs, when societal introspection is in the ascendant, we have a
33 coronavirus-created opportunity, however unwelcome, to change the methodological script.
34
35
36
37
38 But how do introspectors feel about introspection, right here, right now, write or wrong?
39
40
41

42 **Painful Pleasures, Pleasurable Pains**

43
44
45
46

47 In order to answer this question, we invite four long-term users of the method to write an
48 auto-autoethnography. That is, to reflect on their past experiences of the reflective
49 perspective and report how they feel about it at present. All are familiar with introspection’s
50 foibles, with more than twenty years’ experience of the procedure. However, they have taken
51 the technique in different directions down the decades. One specialises in large-scale
52 introspections involving scores of consumer informants and focuses on their reactions to, and
53
54
55
56
57
58
59
60

1
2
3 feelings about, brands and branding. Another has moved online for the most part and tends to
4 concentrate on all things netnographic, autonetnography included. The third and fourth have
5 broadened their palettes by embracing mixed methods, where introspection is part of a
6 package of qualitative research procedures. They tend to use their findings in different ways,
7 furthermore, one conceptually the other critically. For the most part.

8
9
10
11
12
13
14
15
16
17 Three of our invitations are accepted, despite pressing professional demands during the
18 present Covidian circumstances. The resultant essays range from 990 to 1,229 words, with
19 an average of 1,120. Inevitably, perhaps, there is consensus and dissensus among all three.
20 They concur on the creativity that characterises SPIs. Writing free-form reflections that are
21 unconstrained by conceptual shackles or the need to swaddle every observation, comment,
22 aside with suitably academic references gives them permission to go off-piste, to write about
23 what really moves them, what they really think, what gives their lives meaning, than more
24 mainstream research approaches, which are becoming ever more circumscribed,
25 conventional, conservative...

26
27
28
29
30
31
32
33
34
35
36
37
38
39
40 It was a joy to discover that, contrary to my prior impression,, academic writing didn't
41 have to be dry, detached, worthy, rigorous, knowledgeable and formulaic. My first
42 SPI projects were freeing, as they enabled me to combine my desire to write
43 reflectively and creatively with my desire to make a feminist, intellectual
44 contribution; to take a stand; to debate and perhaps others to question the taken for
45 granted, to be more reflective in turn. (HC)

46
47
48
49
50
51
52
53
54
55
56 I really enjoy writing autoethnographies once I get into them...They're so different
57 from the normal academic plod. Journal articles are so constraining these days, more
58
59
60

1
2
3 and more so I find. Also, I always get new insights about things – mainly about
4 myself I suppose – when I do one. Some of the things in this one even surprised me a
5
6 bit because I hadn't necessarily thought of them before. (JK)
7
8
9

10
11
12 Occasional qualms notwithstanding, I get nothing but joy from subjective personal
13 introspections. On a personal level, they're a pleasure to write, a wonderful change
14 from the standard fare, from writing stuff to satisfy reviewers, from having to reign
15 things in, tone things down and tick the boxes that editors insist on. Emerald's
16 structured abstracts, for example. (AA)
17
18
19
20
21
22
23
24
25

26 The same freedom is found, what's more, among third-party informants, the people they've
27 partnered with as part of the research process. For HC, 'seeing their obvious glee in being
28 given free rein to write as humorously, outrageously, passionately and lyrically as they like,
29 is a pleasure to behold'. The work of PhD students in particular is enhanced by self-reflective
30 autoethnographies, which 'enrich their understanding, insights and interpretations'. So much
31 so, they are encouraged to incorporate SPIs into their doctoral dissertations.
32
33
34
35
36
37
38
39
40
41

42 AA likewise observes that introspectors benefit from their introspections: 'The experience is
43 good for them, since it's a creative writing exercise that'll stand them in good stead come
44 exams time, when doing assignments, dissertations, placement reports and, not least, when
45 applying for jobs later on. It's all writing, after all.
46
47
48
49
50
51

52
53 JK, by contrast, concedes that autoethnographies can be challenging for some. On the one
54 hand, 'introspecting inspires a creative stream of consciousness in those who can let their
55 thoughts flow freely and without censorship.' On the other hand, 'going on a creative roll, as
56
57
58
59
60

1
2
3 it were, is a hard thing to do'. She adds, though, that the introspective state can be attained by
4
5 allowing the brain, *à la* Gould's guidelines, to relax, drift, submerge into the self:
6
7
8
9

10 Getting in touch with your inner creativity is easy, I tell them, if you take your time,
11 suppress any temptation to be overly analytic and hide your marketing textbooks for a
12 while. Go freewheel on a slipstream of experiences. Tell me about your feelings,
13 emotions, and random thoughts. Whatever comes into your head about the past or the
14 future is equally fascinating. Just go for it, I urge them. But sometimes their
15 introspections fall flat. It's so hard to let go!
16
17
18
19
20
21
22
23
24
25

26 If freedom is one end of the spectrum, the other end is coercion. That is, the challenges that
27
28 accompany attempts to persuade other people to produce autoethnographies in the first
29
30 instance. Undergraduate student informants in particular have to be 'gently encouraged' (AA)
31
32 to participate. And while coercion is not unusual in marketing and consumer research
33
34 exercises – consider the experiment-based studies of sizeable student samples by exponents
35
36 of Behavioural Decision Theory, whose participants are rewarded by 'course credit' of one
37
38 kind or another – JK worries about the element of arm-twisting that accompanies informant
39
40 engagement and fears that this might adversely affect research outcomes. Albeit not in the
41
42 obvious way of disinterest or apathy. Of savvy student informants gaming the system, rather,
43
44 to their personal advantage:
45
46
47
48
49
50

51 Sometimes [it] feels like cheating. Why? I ask myself. Well, it's that Foucauldian
52 thing I suppose, that the students are will be trying to please me and will be super-
53 conscious of what they're writing, to the extent that they may exaggerate their
54 feelings in creative flourishes that they surely know will gain a distinction.
55
56
57
58
59
60

1
2
3
4
5 This can be circumvented, though, by dangling a carrot instead of brandishing a stick. And
6
7
8 having tried it in a study of themed restaurants – where informants were given a slap-up meal
9
10 in return for their voluntary participation – JK concludes that ‘most of the accounts brought
11
12 wonderful insights with vivid descriptions of their impressions’.

13
14
15
16
17 Set against this, AA considers informant reluctance/resistance to be a strength of the research
18
19 method rather than a weakness, insofar as some rebel against the formal rules of
20
21 autoethnographic writing and break free, in effect, from the researcher’s strictures, much as
22
23 the researcher is doing in the scholarly sphere:

24
25
26
27
28 I especially like it when a student goes rogue and rants about the introspective
29
30 exercise I’ve set. One year, Primark was my chosen brand and, oh boy, did that
31
32 decision get a reaction. An informant who loathed the store and had done so since
33
34 childhood, called it ‘Skidmark’ throughout, which is not just irreverently amusing but
35
36 strangely apt. Another took a pop at the reprobate who’d set the assignment, accusing
37
38 the perpetrator of crimes against humanity, cruel and unusual punishment beatings,
39
40 and similar offenses to be taken into consideration when the case comes to court.
41
42
43
44
45
46

47
48 Aside from the difficulties of ‘getting them to engage in the first place’ (JK), an additional
49
50 issue arises when participation is secured, not least the protocols of presenting informants’
51
52 accounts. Whereas the processes and procedures of reporting the findings of, say, depth
53
54 interviews are well established, there’s an ethical dilemma when working from written
55
56 accounts, a dilemma that also applies to netnographies:
57
58
59
60

1
2
3 The convention in qualitative research is to quote the informant verbatim, with their
4 'ums', 'ahs', 'ers', stutters and swear words included. This conveys an air of
5 authenticity and adds that necessary tincture of verisimilitude. But when it comes to
6 grammatical mistakes, poor punctuation and choosing the 'wrong' word in a written
7 document, is it fair to quote the essay as written? It makes the informant look bad and
8 inserting a string of 'sics' – which basically means, 'I know it's wrong, gentle reader,
9 but that's what's on the page' – only adds insult to injury, especially when I'm mining
10 their essays for professional gain. (AA)
11
12
13
14
15
16
17
18
19
20
21
22
23

24 Although workbench issues like the above loom large in all three auto-autoethnographies,
25 there is a notable omission throughout. Namely, the validity of the method itself. The
26 tempestuous history of the introspective approach – Holbrook and Gould on one side and
27 Wallendorf and Brucks on the other – isn't referred to by anyone. Introspection's place in the
28 pantheon has ceased to stir the blood. Nowadays, it's just one well-established, much-used
29 technique among many, with strengths and weaknesses like any other. As a metaphorical
30 police officer in the methodological flying squad might say, 'Move right along folks, there's
31 nothing to see here'.
32
33
34
35
36
37
38
39
40
41
42
43
44

45 Indeed, as a comparative latecomer to the research method, HC is much less exercised by
46 introspection's controversial past than its very existence, which resonates on a personal and
47 professional level. 'When I began my academic career, I was delighted to discover that
48 Subjective Personal Introspection was a recognised research technique within the interpretive
49 school of thought. Reading the work of Stephen Gould, Morris Holbrook and Elizabeth
50 Hirschman inspired me to return to my own creative past when I first discovered the
51 pleasures of creative writing and imaginative literature with an introspective, reflective bent.'
52
53
54
55
56
57
58
59
60

1
2
3
4
5
6 HC is not alone. Both JK and AA refer repeatedly to the sheer pleasure, the deep personal
7
8 satisfaction, they get from pulling their introspective thoughts together and writing them up in
9
10 narrative form. Penning an autoethnography, putting their ideas down on paper, expressing
11
12 themselves. Whatever you want to call it, it's joyful, it's fun, it's therapeutic, it's meditative
13
14 in the Gouldian manner:
15

16
17
18
19 As I think back to all the personal subjective introspections I've undertaken, the
20
21 principal pleasure that springs to mind is the surprise factor, those elements of a
22
23 particular phenomenon [that I'd] never thought about or expected to pop up. There's
24
25 no Foucauldian eye about to weep with despair at what I'm writing. I can have an
26
27 inner dialogue with my multiple selves, that polyphonic chorus in my head: one voice
28
29 saying 'that's crap'; one voice saying 'be bit more poetic, use a thesaurus; and one
30
31 that says, 'just get on with it'. (JK)
32
33
34
35
36

37
38 For me, the act of writing an SPI is like flying a kite – getting it up there, trying to
39
40 keep it aloft and soaring, watching it dip and weave, feeling it responding to its
41
42 wrestling handler who attempts to prevent a premature stall and fall into the trashcan,
43
44 be it icon or actual. For me, it's a form of escape, it's freedom, it's therapy. For me,
45
46 it's when my heart sings. (AA)
47
48
49
50

51
52 Of late, much has been written about 'bibliotherapy' (Cleeves, 2020; Rentzenbrink, 2020;
53
54 Scutts, 2020; Wood, 2020). That is, reading books to raise the spirits, to escape clinical
55
56 depression, to cope with pandemic-precipitated self-isolation by 'rereading the classics' (see
57
58 Miller, 2014). But writing too can be therapeutic. In the third volume of his autobiography,
59
60

1
2
3 Graham Greene (1980) considers it one of the most important ‘ways of escape’.¹⁹ And
4
5 Samuel Beckett, no less, calls it ‘the writing cure’. When he despaired, as he often did,
6
7 during the 1930s – his literary career was going nowhere, he’d been banished by former
8
9 mentor James Joyce, his beloved father died suddenly – Sam found succour in the physical
10
11 act of writing, writing for himself, writing to improve his mental health. He got more from
12
13 autobiographical writing than he did from three-years in psychoanalysis. Publishing came
14
15 second, for a while least, to his personal wellbeing. He was heavily influenced, appropriately
16
17 enough, by the works of André Malraux, whose introspective philosophy provided an
18
19 epigraph for *Murphy*, his first full-force comic novel.²⁰
20
21
22
23
24
25

26 Marketing and consumer researchers, our auto-autoethnographies indicate, don’t need to surf
27
28 (Canniford and Shankar, 2013) or skydive (Celsi, Rose and Leigh, 1993) or tackle a Tough
29
30 Mudder (Scott, Cayla and Cova, 2017) or rave the night away in drugs and dance-induced
31
32 euphoria (Goulding et al., 2009) to cope with and conquer the travails of academic life.
33
34 There’s a cheap and cheerful alternative that’s available to everyone. Introspection can heal
35
36 the soul and help mend the body, which is no bad thing in our current Covid-cursed
37
38 circumstances.
39
40
41
42
43
44

45 And nowhere is this better illustrated than in Andrea Prothero’s (2017) heart-stopping
46
47 autoethnography on the personal and professional consequences of a chronic medical
48
49 condition. Life-changing doesn’t begin to describe it...
50
51
52
53

54 **The AIM of the Game**

55
56
57
58
59
60

1
2
3 So, where do autoethnography, introspection and me-search – the AIM method, as it were –
4 currently stand in the great marketing scheme of things? Thirty years after Gould’s landmark
5 article, it’s still in the dock to a certain degree. Its status remains unsettled, unclear,
6 undecided. And until such times as Science ceases to be the evaluative gold standard its
7 credentials as a creative contribution to the Humanities are unlikely to be appreciated. On a
8 positive note, it has not only survived but thrived. Despite two dramatic attempts to kill it
9 off, aficionados of AIM have refused to take the hint, let alone resign themselves to its fate.
10 On the contrary, such tactless attacks have backfired rather than succeeded, much as the
11 mainstream’s earlier, infuriated reaction to relativist interpretivism makes it more attractive to
12 rising generations of researchers. Just as Shelby Hunt was post-positivism’s best recruiting
13 sergeant, so too Wallendorf and Brucks’ root-and-branch critique plants seeds in newcomers’
14 minds (Tadajewski, 2014).

15
16
17 The simple, irrefutable fact of the matter is that scores of introspections and SPIs, have been
18 published since Steve Gould took one for the team. Two for the team, to be precise. And if
19 autoethnographies are included in the count – as they should be since the terms and
20 techniques are all-but one and the same in our specialism – then the current total, in our
21 estimation, is somewhere around one hundred.²¹ Particularly noteworthy studies include Avi
22 Shankar’s (2000) ruminations on rock music, Markus Wohlfeil’s observations of cinema’s
23 star factory (Wohlfeil, Patterson and Gould, 2019), Hope Schau’s (2003) elegy for her
24 despoiled home town, Pauline Maclaran’s (2003) paeon to the grand piano in a festival mall,
25 Barbara Olsen’s (2016) arresting account of her ad agency’s growing pains, Vikram Kapoor’s
26 desire to come to terms with his sexuality through dance (Kapoor, Patterson and O’Malley,
27 2018), and Hackley’s (2013) book on *mise en scène* mentioned earlier, which is written
28 introspectively in its entirety. There’s gold in them thar Goulds.

1
2
3
4
5
6 A second positive outcome is the proliferation of variations on the original, one-story-single
7
8 storyteller approach (Hackley, 2016). That is, where a single author, the researcher, recounts
9
10 their personal experiences of the matter in hand, much like Hirschman (1990), Rook (1991),
11
12 Pollay (1987), et al. End of story. It's an approach, admittedly, that still dominates Ellis-
13
14 esque autoethnographies, where they often serve as vehicles for authors' critical reflections
15
16 on personal or political circumstances. In marketing and consumer research, by contrast, it's
17
18 not unusual to come across co-authored introspections, as well as multi-participant SPIs, to
19
20 say nothing of papers where AIMs are embedded in formal academic articles or excerpted
21
22 from several, sometimes hundreds, of individual accounts (Gaviria and Blumelhuber, 2010;
23
24 Patterson, Hodgson and Shi, 2010). On top of these, there are manifold mixed-method
25
26 manifestations, where introspection forms part of a package of interpretive research
27
28 procedures alongside depth interviews, focus groups, diary records, archival analyses and the
29
30 like (Hamilton and Wagner, 2014; Hart, Kerrigan and vom Lehn, 2016; Hartmann and Brunk,
31
32 2019). Although Gould (2012) distinguishes between *single researcher* introspections, *joint*
33
34 *researcher* introspections and *informant* introspections, there are many hybrid forms in
35
36 addition, not least 'xenoheteroglossic autoethnography' (Minowa, Visconti and Maclaran,
37
38 2012). A typology wouldn't go amiss, if only to show the world that the AIM approach is
39
40 flexible, diversified, open to all.
41
42
43
44
45
46
47
48

49 The third thing in its favour is that, for the most part, introspections are pleasurable to read.
50
51 At a time when reading is losing its former allure, especially among young people, and
52
53 academic articles are becoming increasingly incomprehensible – for the general public and
54
55 businesspeople both – there is much to be said for readable writing. John Sutherland (2011,
56
57 p.713), the leading literary critic cited previously, regards his theory-preoccupied colleagues
58
59
60

1
2
3 as ‘an elite of in-group hierophants speaking a dialect the outside world (including the
4 undergraduate community) cannot understand’. Luke Johnston (2020, p.3) concurs. A
5 prominent management commentator, he contends that academics ‘sit in their ivory towers
6 and peddle theoretical papers in obscure journals that provide almost no practical clues about
7 stimulating business and job creation’. Introspections, as even their harshest critics concede,
8 are ‘fun reading’ (Wallendorf and Brucks, 1993, p.356). Readability may strike some as a
9 trivial thing, yet it’s of paramount importance when conveying our ideas to others, a signifier
10 of interpretive researchers’ repudiation of scientific norms and expectations.
11
12
13
14
15
16
17
18
19
20
21
22
23

24 We are what we write.²²
25
26
27
28

29 Set against this, there is a trio of shortfalls that continue to thwart the aims of the
30 introspectively inclined. The first of these is the air of apology that’s attached to the whole
31 enterprise. Almost everyone who makes use of the method feels obliged to beg the pardon of
32 the reader, the reviewer, the academic community at large. And remind them of SPI’s spotted
33 history, dodgy reputation, inglorious charge sheet, whatever you want to call it. Wallendorf
34 and Brucks’ (1993) ‘hatchet job’ unfailingly gets an honourable mention (e.g. Emile, 2010;
35 Gaviria and Bluemelhuber, 2010; Villegas, 2018), even though it was predicted on a false
36 premise and, even if their accusations were true, most axe-murderers are released from
37 captivity after thirty years. With time off for good behaviour. Then integrated back into
38 society. Ancient allegations are irrelevant. Making unnecessary excuses is counter-
39 productive. Much as the initial attacks increased AIM’s appeal, so too abject apologies
40 undermine its academic credibility. The simple fact of the matter is that autoethnography has
41 been accepted in, and is employed by, academics from every corner, nook and cranny of the
42 social sciences. And let us not forget that question marks are increasingly being raised about
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 allegedly rigorous, purportedly robust, statistically verified, scientifically proven findings, as
4 well as experimental research methods more broadly (Bergstrom and West, 2020; Blauw,
5 2020; Richie, 2020; Poole, 2020). In such unsavoury company, introspectors are the
6 archangels of academia. Once seen as a sinner, Stephen Gould is, if not exactly a saint, a
7 successful, high-profile scholar, someone to admire and emulate.
8
9

10
11
12
13
14
15
16
17 He paid us to say that.
18
19

20
21 A rather more serious matter is that AIM suffers from a severe case of onomastic overkill. It
22 is saddled with, and blighted by, a multiplicity of names for much the same thing:
23 introspection, autoethnography and me-search, for starters. Twenty years ago, Ellis and
24 Boucher (2000) listed more than forty alternative names for autoethnography, and the total
25 hasn't diminished in the interim. The manifold variations-on-a-theme mentioned earlier are
26 likewise lumbered with all manner of monikers. Thus Patterson (2012) and Brown (2012),
27 when discussing introspective exercises involving large numbers of informants, call the
28 variants meta-introspections and multiple SPIs respectively, even though they're referring to
29 the exact same thing. AIM, in short, is beset by nomenclatural issues, similar to those that
30 surround CCT before the rebrand, when 'nebulous epithets' like relativist, naturalistic,
31 humanistic and post-positivist swirl around sewing confusion (Arnould and Thompson, 1995,
32 p.868). Although the article caused offence at the time, not least among European consumer
33 researchers who felt they'd been slighted by the accompanying US-centric literature review
34 (Arnould and Thompson, 2007), there's no doubt that it was a sensible onomastic move.
35
36 Autoethnography, Introspection, and Me-search should aim for something similar.²³ Stephen
37 Gould's CIT also remains an option.
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 The third shortcoming is closely related, since the extant names are politically and
4 rhetorically problematic. They carry unwelcome connotations that hold them back. The word
5 ‘introspection’ is tainted by the practice’s place in the history of psychology. Once dominant,
6 introspection was cast aside by the behaviourist school of thought, which was overthrown in
7 turn by cognitive approaches to psychological understanding. Introspection, in other words,
8 is damaged goods, demonstrably false, a dead end for marketing and consumer research
9 (Wallendorf and Brucks, 1993). However, as Brock’s (2013) genealogy of introspection
10 reveals, the foregoing narrative is a convenient myth peddled by the conquistadors of
11 cognitive psychology. Autoethnography similarly suffers from its attachment to
12 ethnography, since it elevates those trained in that procedure to positions of authority. By
13 nominative default they comprise the supreme court of appeal. However, ethnographers
14 didn’t invent autoethnography as it’s currently understood – and practised – in marketing and
15 consumer research. The word originally meant something quite different in anthropological
16 circles. It was a sociologist, Carolyn Ellis, who released autoethnography from its
17 intradisciplinary shackles. Ethnographers don’t have the final word on any autoethnographic
18 essay’s veracity. Nor should they. In our neck of the woods, the emphasis is very much on
19 the *auto* and *graphy* parts of the compound noun, not the *ethno*.

20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 **Good as Gould?**

46
47
48
49 In such circumstances, there is much to be said for me-search. The new name is untainted by
50 any prehistory of academic infighting and is incontestably catchy, clever and current, thanks
51 to its onomastic association with today’s ‘me’ generation. It was coined by a pair of higher
52 education administrators, Robert J. Nash and Demethra LaSha Bradley (2011), when they
53 rebranded an earlier appellation, ‘Scholarly Personal Narrative’ (Nash, 2004), with something
54
55
56
57
58
59
60

1
2
3 that's easier on the ear. Their neologism, admittedly, appears to have been independently
4 invented by assorted others including Nguyen (2015), Williams (2016) and Wiklund (2017).
5
6
7
8 But it's a cute, arguably corny, catchword that's catching on (Rees, 2015).
9

10
11
12 The founders, furthermore, maintain that me-search is blessed with considerable brand
13 extension potential in the form of 'pre-search' and 'we-search' (Nash and Bradley, 2012), to
14 say nothing of you-search, they-search, our-search, he-, she- or it-search and, presumably, IT-
15 search for autonethnographies. See-me-search is also available for visual variants on the
16 introspective theme (Holbrook, 2003). Yet for all that, me-search faces three main
17 impediments. First, getting scholars to buy into the rebrand. Contra the case with corporate
18 name changes, the academic community is under no obligation to change. Inertia is likely to
19 prevail. Second, the 'me' prefix presupposes the original one-story-single-storyteller format.
20 AIM has expanded far beyond that, in marketing and consumer research at any rate. Third,
21 personal pronouns are in a state of flux right now on account of the inclusivity agenda and
22 activists' concerns about gender stereotyping. Me-search might turn out to be more of an
23 onomastic millstone than a welcome release from brand name bondage. It also means
24 revisiting the old is-it-a-science-or-not debate that dogged introspection and autoethnography
25 for decades. But as these kerfuffles furthered rather than finished off both methods, a few
26 rounds of 'Me-search? Search Me!' wouldn't be a bad thing.
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48

49 Regardless of whether me-search is best described by the first or second of our epigraphs,
50 Steve Gould was prescient in one important respect. Thirty years on from his innovative
51 article, it's clear that, whatever else happens in times to come, his introspective method
52 provides an important and necessary corrective to conventional investigative approaches.
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

1
2
3 but wonderfully therapeutic as well (Prothero, 2017). Everyone in academia is a writer and
4 autobiographical writing exercises our literary muscles. It provides a vigorous workout that
5 isn't constrained by standard article structure or customary scholarly clichés like 'tentative
6 steps', 'gaps in the literature' and the 'need for further research', more of which is always
7 necessary.
8
9

10
11
12 Fun reading, in sum, is good for us (we tentatively aver). More marketing me-search is
13 necessary (because there's a yawning gap in the literature).
14
15

16
17
18 Just sayin'.
19
20
21
22
23

24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60

1. This paper is written in the first person, present tense, for the most part, as opposed to the third person, past tense that tends to predominate in works of marketing scholarship. We've also opted, as much as possible, for the active rather than the passive voice. 'Just saying' instead of 'Things were said'.

2. *In media res* is the technical term for beginning in the middle of the story. It's the norm in epic poems like the *Odyssey*, *Iliad*, *Paradise Lost* and so forth. Introspection's battle for acceptance in our field is nothing if not 'epic'.

3. Presumably, they were also talking about the presentation he made at the conference itself, which was entitled 'A model of the scripting of consumer lovemaps: the human sexual behaviour sequence' (Gould, 1992). The words 'red rag' and 'bull' spring to mind.

4. In fairness to Wallendorf and Brucks, Gould doesn't do himself any favours with some of the language in 'Perceived Vital Energy'. Expressions like 'rigorous self-knowledge', 'objective stream of consciousness', 'experiential experiments' and 'theoretical reasoning' pepper his prose, though these were included, no doubt, to keep Steve's reviewers onside. They certainly smack of editorial insistence. That said, the word 'bias' appears sixteen times in W&B's article, which comes pretty close to overkill.

5. Another curiosity is the silence surrounding 'praxis'. Although the word appears in the title of Gould's article, and although he positions his contribution, predicated on eastern philosophies, in relation to the practicalities of introspection, Wallendorf and Brucks make no mention of praxis, much less eastern philosophies. Equally oddly, Gould doesn't use his praxiological objectives to defend himself from their attack. Rhetorically, this must go down as a missed opportunity. Where's Shelby when Steve needs him?

6. Although we are casting Wallendorf and Brucks as the antagonists of our twisty tale about introspection, let us be clear. Given the academic politics of that time, during the fall out from the paradigm wars, it proves necessary to indicate the 'outer limits' of permissible post-positivism. Members of a self-certified 'swat team', Wallendorf and Brucks are the riot cops of interpretive consumer research, with theoretical Tasers to hand (see Tadajewski 2014).

7. Although this quip is often attributed to Mark Twain, there's no record of him making it. Seamus Heaney gets credited with it as well, as no doubt do many others.

8. Everybody knows nobody reads footnotes...

1
2
3 9. Note, we're so not dissing, let alone belittling, the CCT rebrand. It has brought many benefits to a formerly
4 fragmented field, most notably a degree of coherence and greater sense of direction than before. We object to
5 the authors' disparagement of introspection in general and Steve Gould's paper in particular.

6
7 10. We are, of course, ready, willing and able to launch a vociferous attack on the me-search brigade or, come to
8 think of it, any marketing scholar with a publication to promote. We offer a sliding scale of abuse, from minor
9 cavils, through 'serious concerns' to the full Shelby D. For a small consideration. A brochure outlining our
10 range of rage is available on request, as is our gold standard, satisfaction guaranteed Wallendorf and Brucks
11 bespoke service for select subscribers. Check out our website: HateForHire.com.

12
13 11. Wanted poster, that is. For some, Stephen Gould is the Carlo Gambino of consumer research. For others,
14 like we two, he's the Robin Hood, the Dick Turpin, the Jesse James of marketing scholarship.

15
16 12. As he frequently refers to the technique as 'introspective essays' – not least in the subtitle and first chapter
17 of his greatest hits package – the addition of 'personal' and 'subjective' seems excessive. Maybe it's just Morris
18 being Morris, a more, more, more, so-not minimalist kinda guy. Perhaps it an ostentatious display of
19 'literariness' to prove that his work represents a contribution to the humanities, not the social sciences. But then
20 again, it could be a canny strategic move, a stylistic smokescreen, an injection of necessary ambiguity that'll
21 give him semantic wriggle room if and when he's attacked by an anti-introspection-inclined psychologist.

22
23 13. We're thinking in particular of 'Under den Linden, Madison and Mine: Meditation on a Fragment of the
24 Berlin Wall'.

25
26 14. The paradox of this position isn't a problem, by the way, because paradox is a defining feature of PoMo as
27 well...

28
29 15. Martin Amis (2020) has also got into the autofictional spirit, even though he denounced the 'Higher
30 Autobiography' in *Experience* (Amis, 2001, pp.176-7), where he states, 'One of the assumptions behind HA, I
31 think, went as follows: in a world becoming more and more this and more and more that, but above all
32 becoming more and more mediated, the direct line to your own experience was the only thing you could trust.
33 So the focus moved inward, with that slow zoom a writer feels when he switches from the third person to the
34 first.' That said, autofiction isn't a latter-day literary development. The term dates from the 1970s and, not
35 unlike introspection, has been much debated. Some dismiss it as a 'marketing tool', others contend that
36 'autofiction is to the writing self what science fiction is to science' (Jones, 2010, p.179). Most agree, though,
37 that it 'can be defined by one clear thing: everything is written in the present' (ibid.).

38
39 16. Coincidentally, it also curls back to Hayano's (1979) original conception of autoethnography, where the
40 researcher studies the culture they're part of, and apart from. Anyone for 'retroautonetnography'?

41
42 17. The prime mover of TCR is David Glen Mick, an occasional contributor to the introspection conversation,
43 where he vouches for a variant of Gould's researcher-introspection called 'self-observation' (Mick, 2005).

44
45 18. With his Napoleon fixation, Nietzschean inspiration and genius for exaggeration, Malraux is a pioneer of
46 post-truth, the Descartes of dissimulation. He is to Donald Trump what Derrida is to Dilbert.

47
48 19. Specifically, Greene (1980, p.9) remarks as follows: 'Writing is a form of therapy; sometimes I wonder how
49 all those who do not write, compose or paint can manage to escape the madness, the melancholia, the panic fear
50 which is inherent in the human situation'.

51
52 20. Taken from *La Condition Humaine* (Malraux, 1933), '*la possession complete de soi-même*' means 'the
53 complete possession of the self.' Introspection, in other words.

54
55 21. Make that 101, of this piece gets published.

56
57 22. Introspections are also compatible with 'alternative' forms of representation, reporting research findings in
58 unconventional ways such as poetry, videography, artworks, drama, dance, music, photo-essays, short stories,
59 creative non-fiction and full-on fiction alike (Sherry, 1991). Full-on is introspection's default setting.
60

1
2
3 23. If Me-search doesn't catch on, our AIM acronym is of no use to anyone. We could always revert to
4 ASPIRE, where the acronym stands for an Autoethnographic Subjective Personal Introspective Research
5 Exercise. Just sayin'.

References

10
11 Archer, J. and Jockers, M.L. (2016), *The Bestseller Code*, London: Allen Lane.

12
13 Agarwal, S. and Dutta, T. (2015), 'Neuromarketing and Consumer Neuroscience: Current
14 Understanding and the Way Forward', *Decision*, 42 (4), 457-462.

15
16
17 Amis, M. (2001), *Experience*, London: Vintage.

18
19
20 Amis, M. (2020), *Inside Story*, London: Jonathan Cape.

21
22
23 Arnould, E.J. and Thompson, C.J. (2005), 'Consumer Culture Theory (CCT): Twenty Years
24 of Research', *Journal of Consumer Research*, 31 (March), 868-882.

25
26
27 Arnould, E.J. and Thompson, C.J (2007), 'Consumer Culture Theory (and We Really Mean
28 Theoretics): Dilemmas and Opportunities Posed by an Academic Branding Strategy', in R.W.
29 Belk and J.F. Sherry, eds, *Consumer Culture Theory: Research in Consumer Behaviour*, Vol.
30 11, Oxford: Elsevier, 3-32.

31
32
33
34
35
36 Ashman, R., Patterson, A. and Brown, S. (2018), 'Don't Forget to Like, Share and Subscribe:
37 Digital Autopreneurs in a Neoliberal World', *Journal of Business Research*, 92 (November),
38 474-483.

39
40
41
42
43 Bagozzi, R.P. (1992), 'Acrimony in the Ivory Tower: Stagnation or Evolution?', *Journal of*
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
the Academy of Marketing Science, 20 (4), 335-359.

51
52
53
54
55
56
57
58
59
60
Belk, R.W. (2014), 'The Labours of the Odysseans and the Legacy of the Odyssey', *Journal*
of Historical Research in Marketing, 6 (3), 379-404.

Bergstrom, C. and West, J. (2020), *Calling Bullshit: The Art of Scepticism in a Data-Driven*
World, London: Allen Lane.

- 1
2
3 Bettany, S. and Woodruffe-Burton, H. (2009), 'Working the Limits of Method: The
4 Possibilities of Critical Reflexive Practice in Marketing and Consumer Research', *Journal of*
5
6 *Marketing Management*, 25 (7-8), 697-712.
7
8
9
10 Blauw, S. (2020), *The Number Bias: How Numbers Lead and Mislead Us*, London: Sceptre.
11
12 Bouraoui, N. (2020), 'Top Ten Books of Autofiction', *The Guardian*, September 16,
13
14 www.theguardian.com, [accessed 18/09/20].
15
16
17 Bristol, J.M. (1992), 'The Chilly Climate at a North American Business School: Personal
18 Experiences and Reflections', in J.F. Sherry and B. Sternthal, eds, *Advances in Consumer*
19
20 *Research*, Vol. 19, Provo: Association for Consumer Research, 843-849.
21
22
23 Brock, A.C. (2013), 'The History of Introspection Revisited', in J.W. Clegg, ed., *Self-*
24
25 *Observation in the Social Sciences*, London: Routledge, 25-43.
26
27
28 Brown, S. (1991), 'Variations on a Marketing Enigma: The Wheel of Retailing Theory',
29
30 *Journal of Marketing Management*, 7 (2), 131-155.
31
32
33 Brown, S. (2005), *Writing Marketing: Literary Lessons from Academic Authorities*, London:
34
35 Sage.
36
37
38 Brown, S. (2012), 'Wake Up and Smell the Coffin: An Introspective Obituary', *Journal of*
39
40 *Business Research*, 65 (4), 461-466.
41
42
43 Brown, S. (2016), *Brands and Branding*, London: Sage.
44
45
46 Brown, S. (2019), 'Begin as You Mean to Go On: Reflections on the Rhetoric of Research',
47
48 in J.F. Sherry and E. Fischer, eds, *Contemporary Consumer Culture Theory*, London:
49
50 Routledge, 175-194.
51
52
53 Calder, B.J. and Tybout, A.M. (1987), 'What Consumer Research Is', *Journal of Consumer*
54
55 *Research*, 14 (June), 136-140.
56
57
58 Canniford, R. and Shankar, A. (2013), 'Purifying Practices: How Consumers Assemble
59
60 Romantic Experiences of Nature', *Journal of Consumer Research*, 39 (5), 1051-1069.

- 1
2
3 Celsi, R.L., Rose, C.L. and Leigh, T.W. (1993), 'An Exploration of High-Risk Leisure
4 Consumption Through Skydiving', *Journal of Consumer Research*, 20 (1), 1-23.
5
6
7 Chin, E. (2016), *My Life With Things: The Consumer Diaries*, Durham: Duke University
8 Press.
9
10
11
12 Clark, A. (2018), 'Keeping it Real', *The Guardian Review*, June 23, 6-11.
13
14 Cleeves, A. (2020), 'Stories Have Always Been Healing, So I'm Funding Bibliotherapists',
15 *The Guardian*, September 2, www.theguardian.com [accessed 08/09/20].
16
17
18 Clifford, J. and Marcus, G. (1986), *Writing Culture: The Poetics and Politics of*
19 *Ethnography*, Berkeley: University of California Press.
20
21
22
23 Cottington, D. (2013), *The Avant-Garde: A Very Short Introduction*, Oxford: Oxford
24 University Press.
25
26
27
28 Cova, B., Maclaran, P. and Bradshaw, A. (2013), Rethinking Consumer Culture Theory from
29 the Postmodern to the Communist Horizon', *Marketing Theory*, 13 (2), 213-225
30
31
32
33 Custer, D. (2014), 'Autoethnography as a Transformative Research Method', *The Qualitative*
34 *Report*, 37 (3), 1-13.
35
36
37
38 Deer, B. (2020), *The Doctor Who Fooled the World: Andrew Wakefield's War on Vaccines*,
39 London: Scribe.
40
41
42
43 Denzin, N.K. (2013), *Interpretive Autoethnography*, London: Sage.
44
45
46
47 Eastham, B. (2020), *The Imaginary Museum*, TLS: London.
48
49
50
51
52 Ellis, C. (1991), 'Sociological Introspection and Emotional Experience', *Symbolic*
53 *Interaction*, 14 (1), 23-50.
54
55
56
57 Ellis, C. (1995), *Final Negotiations: A Story of Love and Chronic Illness*, Philadelphia:
58 Temple University Press.
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852
853
854
855
856
857
858
859
860
861
862
863
864
865
866
867
868
869
870
871
872
873
874
875
876
877
878
879
880
881
882
883
884
885
886
887
888
889
890
891
892
893
894
895
896
897
898
899
900
901
902
903
904
905
906
907
908
909
910
911
912
913
914
915
916
917
918
919
920
921
922
923
924
925
926
927
928
929
930
931
932
933
934
935
936
937
938
939
940
941
942
943
944
945
946
947
948
949
950
951
952
953
954
955
956
957
958
959
960
961
962
963
964
965
966
967
968
969
970
971
972
973
974
975
976
977
978
979
980
981
982
983
984
985
986
987
988
989
990
991
992
993
994
995
996
997
998
999
1000

- 1
2
3 Ellis, C. (2007), 'Telling Secrets, Revealing Lives: Relational Ethics in Research With
4 Intimate Others', *Qualitative Inquiry*, 13 (1), 3-29.
5
6
7 Ellis, C. (2008), *Revision: Autoethnographic Reflections on Life and Work*, London:
8 Routledge.
9
10
11 Ellis, E. and Bochner, A.P. (2000), 'Autoethnography, Personal Narrative, Reflexivity', in
12 N.K. Denzin and Y.S. Lincoln, eds, *Handbook of Qualitative Research*, Thousand Oaks:
13 Sage, 733-768.
14
15
16 Ellis, E. and Bochner, A.P. (2006), 'Analysing Analytic Autoethnography', *Journal of*
17 *Contemporary Ethnography*, 35 (4), 429-449.
18
19
20 Ellis, C., Adams, T.E., and Bochner, A.P. (2011), 'Autoethnography: An Overview',
21 *Historical Social Research*, 36 (4), 273-290.
22
23
24 Emile, R. (2011), 'Retrospection on the Impact of Wallendorf and Brucks' "Introspection in
25 Consumer Research: Implementations and Implications"', *Journal of Business Research*, 64
26 (2), 194-198.
27
28
29 Frank, T. (1997), *The Conquest of Cool: Counterculture, Business Culture and the Rise of*
30 *Hip Consumerism*, Chicago: University of Chicago Press.
31
32
33 Freeman, L. (2018), 'Is There a Great Brexit Novel?', *The Sunday Times*, November 4, 8-11.
34
35
36 Gallarza, M.G. (2015), 'The experience of consuming Morris B. Holbrook', in E.C.
37 Hirschman, ed. *Legends in Consumer Behaviour: Morris B. Holbrook, Vol.2*, London: Sage,
38 525-534.
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Gould, S.J. (1991), 'The Self-manipulation of my Pervasive, Perceived Vital Energy Through
4 Product Use: An Introspective-Praxis Perspective', *Journal of Consumer Research*, 18 (2),
5
6 194-207.
7

8
9
10 Gould, S.J. (1992), 'A Model of the Scripting of Consumer Lovemaps: The Human Sexual
11 Behaviour Experience', in J.F. Sherry and B. Sternthal, eds, *Advances in Consumer*
12
13 *Research*, Vol. 19, Provo: Association for Consumer Research, 304-310.
14

15
16
17 Gould, S.J. (1995), 'Researcher Introspection as a Method in Consumer Research:
18 Applications, Method, and Implications', *Journal of Consumer Research*, 21 (March), 719-
19
20 722.
21

22
23
24 Gould, S.J. (2006a), 'Unpacking the Many Faces of Introspective Consciousness: A
25 Metacognitive-Poststructuralist Exercise', in R.W. Belk, ed., *Handbook of Qualitative*
26
27 *Research Methods in Marketing*, Edward Elgar: Cheltenham, 186-197.
28

29
30
31 Gould, S.J. (2006b), 'Comparing, not Confirming Personal Introspection: A Comment on
32 Woodside (2004)', *Psychology & Marketing*, 23 (3), 253-256.
33

34
35
36 Gould, S.J. (2008), 'An Introspective Genealogy of My Introspective Genealogy', *Marketing*
37
38 *Theory*, 8 (4), 407-424.
39

40
41
42 Gould, S.J. (2012), 'The Emergence of Consumer Introspection Theory: Introduction to a
43 JBR Special Issue', *Journal of Business Research*, 65 (4), 453-460.
44

45
46
47 Goulding, C., Shankar, A. Elliott, R. and Canniford, R. (2009), 'The Marketplace
48 Management of Illicit Pleasure', *Journal of Consumer Research*, 35 (5), 759-771.
49

50
51
52 Greene, G. (1980), *Ways of Escape*, London: Bodley Head.

53
54
55 Gutkind, L. (1997), *The Art of Creative Nonfiction: Writing and Selling the Literature of*
56
57 *Reality*, Cheltenham: John Wiley.

58
59
60 Hackley, C. (2013), *Marketing in Context: Setting the Scene*, Basingstoke: Macmillan.

- 1
2
3 Hackley, C. (2016), 'Autoethnography in Consumer Research', in P.M.W. Hackett, ed.
4
5 *Qualitative Research Methods in Consumer Psychology*, London: Routledge, 105-117.
6
7 Hackley, C. (2020), *Qualitative Research in Marketing and Management: Doing Interpretive*
8
9 *Research Projects*, London: Routledge.
10
11
12 Hamilton, K. and Wagner, B.A. (2014), 'Commercialised Nostalgia: Staging Consumer
13
14 Experiences in Small Businesses', *European Journal of Marketing*, 48 (5/6), 813-832.
15
16
17 Hart, A., Kerrigan, F. and vom Lehn, D. (2016), 'Experiencing Film: Subjective Personal
18
19 Introspection and Popular Film Consumption', *International Journal of Research in*
20
21 *Marketing*, 33 (2), 375-391.
22
23
24 Hartmann, B.J. and Brunk, K.H. (2019), 'Nostalgia Marketing and Re-enchantment',
25
26 *International Journal of Research in Marketing*, 669-686.
27
28
29 Hazareesingh, S. (2016), *How the French Think: An Affectionate Portrait of an Intellectual*
30
31 *People*, London: Penguin.
32
33
34 Hayano, D. (1979), 'Auto-Ethnography: Paradigms, Problems, and Prospects', *Human*
35
36 *Organization*, 38 (1), 99-104.
37
38
39 Heath, J. and Potter, A. (2004), *Nation of Rebels: Why Counterculture Became Consumer*
40
41 *Culture*, London: Harpercollins.
42
43
44 Hirschman, E.C. (1990), 'The Day I Almost Died: A Consumer Researcher Learns Some
45
46 Lessons from a Traumatic Experience', in E.C. Hirschman, ed, *Research in Consumer*
47
48 *Behaviour*, Vol. 4, Greenwich: JAI, 109-123.
49
50
51 Hirschman, E.C. and Holbrook, M.B. (1992), *Postmodern Consumer Research: The Study of*
52
53 *Consumption as Text*, Newbury Park: Sage.
54
55
56 Holbrook, M.B. (1984), 'Theory Development is a Jazz Solo: Bird Lives', in P.F. Anderson,
57
58 and M.J. Ryan, eds, *Proceedings of the 1984 AMA Winter Educators' Conference*, Chicago:
59
60 American Marketing Association, 48-52.

1
2
3 Holbrook, M.B. (1985a), 'The Consumer Researcher Visits Radio City: Dancing in the
4 Dark', in E.C. Hirschman and M.B. Holbrook, eds, *Advances in Consumer Research*, Vol.
5 12, Provo: Association for Consumer Research, 28-31.
6
7

8
9
10 Holbrook, M.B. (1985b), 'Why Business is Bad for Consumer Research: The Three Bears
11 Revisited', in E.C. Hirschman and M.B. Holbrook, eds., *Advances in Consumer Research*,
12 Vol. 12, Provo: Association for Consumer Research, 145-56.
13
14

15
16
17 Holbrook, M.B. (1986a), 'A Note on Sadomasochism in the Review Process: I Hate When
18 That Happens', *Journal of Marketing*, 30 (3), 104-108.
19

20
21
22 Holbrook, M.B. (1986b), 'I'm Hip: An Autobiographical Account of Some Musical
23 Consumption Experiences', in R.J. Lutz, ed., *Advances in Consumer Research*, Vol. 13,
24 Provo: Association for Consumer Research, 614-8.
25
26

27
28
29 Holbrook, M.B. (1986c), 'Whither ACR? Some Pastoral Reflections on Bears, Baltimore
30 Baseball and Resurrecting Consumer Research', in R.J. Lutz, ed, *Advances in Consumer
31 Research*, Vol. 14, Provo: Association for Consumer Research, 436-441.
32
33

34
35
36 Holbrook, M.B. (1987a), 'An Audiovisual Inventory of Some Fanatic Consumer Behaviour:
37 The 25-cent Tour of a Jazz Collector's Home', in M. Wallendorf and P.F. Anderson, eds,
38 *Advances in Consumer Research*, Vol. 14, Provo: Association for Consumer Research, 144-9.
39
40

41
42
43 Holbrook, M.B. (1987b), 'From the Log of a Consumer Researcher: Reflections on the
44 Odyssey', in M. Wallendorf and P.F. Anderson, eds, *Advances in Consumer Research*, Vol.
45 14, Provo: Association for Consumer Research, 365-369.
46
47

48
49
50 Holbrook, M.B. (1988a), 'Steps Toward a Psychoanalytical Interpretation of Consumption: A
51 Meta-Meta-Meta-Analysis of Some Issues Raised by the Consumer Behaviour Odyssey, in
52 M.J. Houston, ed., *Advances in Consumer Research*, Vol. 15, Provo: Association for
53 Consumer Research, 537-42.
54
55
56
57
58
59
60

1
2
3 Holbrook, M.B. (1988b), 'The psychoanalytic interpretation of Consumer Research: I am an
4 Animal', in E.C. Hirschman and J.N. Sheth, eds, *Research in Consumer Behaviour*, Vol. 3,
5
6 Greenwich: JAI Press, 149-178.
7

8
9
10 Holbrook, M.B. (1993), *Daytime Television Game Shows and the Celebration of*
11
12 *Merchandise: The Price is Right*, Bowling Green: Ohio State University Press.
13

14 Holbrook, M.B. (1994), 'Loving and Hating New York: Some Reflections on the Big Apple',
15
16 *International Journal of Research in Marketing*, 11 (September), 381-385.
17

18
19 Holbrook, M.B. (1995), *Consumer Research: Interpretive Essays on the Study of*
20
21 *Consumption*, Thousand Oaks, CA: Sage.
22

23
24 Holbrook, M.B. (1997), 'Three-Dimensional Stereographic Visual Displays in Marketing and
25
26 Consumer Research', *Academy of Marketing Science Review*, 1997, 1, www.amsreview.org/,
27
28 [accessed 22/09/20]
29

30
31 Holbrook, M.B. (2002), 'The Millennial Consumer Enters the Age of Exhibitionism – A
32
33 Book Review Essay, Part 2' *Consumption Markets and Culture*, 5 (2), 113-151.
34

35
36 Holbrook, M.B. (2003), 'Time Travels in Retrospace: Unpacking My Grandfather's Trunk –
37
38 Some Introspective Reflections of Life on the Brule' in S. Brown and J.F. Sherry, eds, *Time,*
39
40 *Space and the Market: Retrosapes Rising*, Armonk: M.E. Sharpe.
41

42
43 Holbrook, M.B. (2011), *Music, Movies, Meanings and Markets: Cinemajazzamatazz,*
44
45 London: Routledge.
46

47
48 Holbrook, M.B. (2017), 'Morris B. Holbrook: An Historical Autoethnographic Subjective
49
50 Personal Introspection', *Journal of Historical Research in Marketing*, 9 (2), 144-190.
51

52
53 Holbrook, M.B. and Hirschman, E.C. (1982), 'The Experiential Aspects of Consumption:
54
55 Consumer Fantasies, Feelings and Fun', *Journal of Consumer Research*, 9 (September), 132-
56
57 140.
58
59
60

- 1
2
3 Hooper, G. (2019), 'Introduction' in G. Hooper, ed, *Dark Tourism: Practice and*
4
5
6 *Interpretation*', London: Routledge, 1-11.
- 7
8 Hunt, S.D. (1976), 'The Nature and Scope of Marketing', *Journal of Marketing*, 40 (July),
9
10 17-28.
- 11
12 Iqani, M. and Schroeder, J.E. (2016), '#Selfie: Digital Self-Portraits as Commodity Form and
13
14
15 Consumption Practice', *Consumption Markets and Culture*, 19 (5), 405-515.
- 16
17 Jones, S.H., Adams, T.E. and Ellis, C. (2016), *Handbook of Autoethnography*, London:
18
19
20 Routledge.
- 21
22 Johnson, L. (2020), 'Economists Don't Create, Entrepreneurs Do', *The Sunday Times*
23
24 *Business*, July 26, 3.
- 25
26 Jones, E.H. (2010), 'Autofiction: A Brief History of a Neologism' in R. Bradford, ed., *Life*
27
28 *Writing: Essays on Autobiography, Biography and Literature*, Basingstoke: Palgrave, 174-
29
30 184.
- 31
32 Kapoor, V., Patterson, M. and O'Malley (2020), 'Liminal Consumption of "the Cosmic
33
34
35 Ballet": An Autoethnography', *Consumption Markets and Culture*, 23 (1), 61-80.
- 36
37 Kedizor, R., Allen, D.E. and Schroeder, J.E. (2016), 'The Selfie Phenomenon – Consumer
38
39
40 Identities in the Social Media Marketplace', *European Journal of Marketing*, 50 (9/10),
41
42 1767-1772.
- 43
44 Kozinets, R.V. (2002), 'The Field Behind the Screen: Using Netnography for Marketing
45
46
47 Research in Online Communities', *Journal of Marketing Research*, 39 (1), 61-72.
- 48
49 Kozinets, R.V. (2015), *Netnography: Redefined*, London: Sage.
- 50
51 Kozinets, R.V. and Kedizor, R. (2009), 'I, Avatar: Auto-netnographic Research in Virtual
52
53
54 Worlds' in M. Solomon and N. Woods, eds, *Virtual Social Identity and Consumer Behaviour*,
55
56 Armonk: M.E. Sharpe, 3-19.
- 57
58
59
60

- 1
2
3 Kozinets, R.V., Scaraboto, D. and Parmentier, A-M. (2018), 'Evolving Netnography: How
4 Brand Autonetnography, a Netnographic Sensibility, and More-Than-Human Netnography
5 Can Transform Your Research', *Journal of Marketing Management*, 34 (3-4), 231-242.
6
7
8 Kress, T.M. (2011), *Critical Praxis Research: Breathing New Life into Research Methods for*
9
10
11
12 *Teachers*, Springer: New York.
13
14
15 Lebovics, H. (1999), *Mona Lisa's Escort: André Malraux and the Reinvention of French*
16
17 *Culture*, Ithaca: Cornell University Press.
18
19
20 Lee, H. (1997), *Virginia Woolf*, London: Vintage.
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
- Lehmann, D.R. (1987), 'Pumping Iron III: An Examination of Compulsive Lifting', in M. Wallendorf and P. Anderson, eds, *Advances in Consumer Research*, Vol. 14, Provo: Association for Consumer Research, 129-135.
- Levitt, T. (1992), *Levitt on Marketing*, Boston: Harvard Business School Press.
- Lowdon, C. (2018), 'It's All About Me, Me, Me', *The Sunday Times*, August 26, 20-21.
- Lunceford, B. (2015), 'Rhetorical Autoethnography', *Journal of Contemporary Rhetoric*, 5 (1-2), 1-20.
- Maclaran, P. (2003), 'Allegorizing the Demise of a Utopian Retroscape: Every Piano Tells a Story', in S. Brown and J.F. Sherry, *Time, Space and the Market: Retrosapes Rising*, Armonk: M.E. Sharpe.
- Malraux, A. (1933), *La condition humaine*, Paris: Gallimard.
- Marriott, J. (2020), 'Are We Stuck in a Time Loop Reliving the 60s and 70s?', *The Times*, August 8, 32-33.
- McAuliffe, M. (2018), *Paris on the Brink*, New York: Bowman & Littlefield.
- Merritt, S. (2018), 'Desperate for Nuance, No Wonder We are Turning to the Nonfiction Shelves', *The Observer*, November 11, 57.
- Mick, D.G. (2005), 'I Like to Watch', *ACR Newsletter*, Spring, 1-13.

- 1
2
3 Miller, A. (2014), *The Year of Reading Dangerously*, London: Fourth Estate.
- 4
5 Minowa, Y., Visconti, L.M. and Maclaran, P. (2012), 'Researchers' Introspection for Multi-
6
7 Sited Ethnographers: A Xenoheteroglossic Autoethnography', *Journal of Business Research*,
8
9 65 (4), 483-489.
- 10
11
12 Moretti, F. (2013), *Distant Reading*, London: Verso.
- 13
14
15 Morgan, N. (2020), *A Long Stride*, Edinburgh: Canongate.
- 16
17 Morrison, B. (2019), 'Pen Portraits', *The Guardian Review*, December 14, 6-10.
- 18
19
20 Murray, H. (1943), *Thematic Apperception Test Manual*, Cambridge: Harvard University
21
22 Press.
- 23
24
25 Murray, D.C. (2020), 'Selfie Consumerism in a Narcissistic Age', *Consumption Markets and*
26
27 *Culture*, 23 (1), 21-43.
- 28
29
30 Nash, R.J. (2004), *Liberating Scholarly Writing: The Power of Personal Narrative*, New
31
32 York: Teachers College Press.
- 33
34
35 Nash, R.J. and Bradley, D.L. (2011), *Me-search and Research: A Guide to Writing Scholarly*
36
37 *Personal Narrative Manuscripts*, Charlotte: Information Age Publishing.
- 38
39
40 Nash, R.J. and Bradley, D.L. (2012), 'The Writer is at the Centre of the Scholarship:
41
42 Partnering Me-search and Research', *About Campus*, March-April, 1-11.
- 43
44
45 Nguyen, V. (2015), 'Me-search, Hauntings and Critical Distance', *Life Writing*, 12 (4), 467-
46
47 477.
- 48
49
50 Olsen, B. (2016), 'Agency Growing Pains: Ethnography in the 1980s', *Journal of Business*
51
52 *Anthropology*, 5 (1), 89-104.
- 53
54
55 Ormerod, P. (2006), *Why Most Things Fail...And How to Avoid It*, London: Faber & Faber.
- 56
57
58 Parks, T. (2019), *Out of My Head: On the Trail of Consciousness*, London: Vintage.
- 59
60 Patai, D. and Corral, W.H. (2005), *Theory's Empire: An Anthology of Dissent*, New York:
Columbia University Press.

- 1
2
3 Patterson, A. (2010), 'Art, Ideology, and Introspection', *International Journal of Culture,*
4
5
6 *Tourism and Hospitality Research*, 4 (1), 57-69.
7
8 Patterson, A., Hodgson, J. and Shi, J. (2008), 'Chronicles of "Customer Experience": The
9
10 Downfall of Lewis's Foretold', *Journal of Marketing Management*, 24 (1-2), 29-45.
11
12 Peter, J.P. (1991), 'Philosophical Tensions in Consumer Inquiry', in T.S. Robertson and H.H.
13
14 Kassirjian, eds, *Handbook of Consumer Behaviour*, Englewood Cliffs: Prentice-Hall, 533-
15
16 547.
17
18 Pickles, M. (2017), 'Me-search – When Study Really is All About Me', May 10, bbc.co.uk
19
20 [accessed 17/08/2020]
21
22
23 Poirier, A. (2018), *Left Bank: Art, Passion and the Rebirth of Paris, 1940-1950*, London:
24
25 Bloomsbury.
26
27
28 Pollay, R.W. (1987), 'The History of Advertising Archives: Confessions of a Professional
29
30 Pak-Rat', in M. Wallendorf and P. Anderson, eds, *Advances in Consumer Research*, Vol. 14,
31
32 Provo: Association for Consumer Research, 136-139.
33
34
35 Poole, S. (2016), *Rethink: The Surprising History of New Ideas*, London: Random House.
36
37
38 Poole, S. (2020), 'It's all Gone Viral', *The Guardian Review*, August 15, 20-23.
39
40 Prothero, A. (2017), "'We're Sorry to Hear You've Been Unwell": Personal Reflections on
41
42 Health and Wellbeing in the Workplace', *Journal of Management Studies*, 54 (1), 118-124.
43
44
45 Rees, E. (2015), 'Self-reflective Study: The Rise of Me-search', *Times Higher Education*
46
47 *Supplement*, March 19 [accessed 01/09/2020]
48
49
50 Rentzenbrink, C. (2020), *Dear Reader: The Comfort and Joy of Books*, London: Picador.
51
52
53
54
55
56
57
58
59
60
60

- 1
2
3 Rook, D. (1991), 'I was Observed (In Absentia) and Autodriven by the Consumer Behaviour
4 Odyssey, in R.W. Belk, ed., *Highways and Buyways: Naturalistic Research from the*
5
6 *Consumer Behaviour Odyssey*, Provo: Association for Consumer Research, 48-58.
7
8
9
10 Rose, D. (1995), 'Active Ingredients', in J.F. Sherry, ed, *Contemporary Marketing and*
11
12 *Consumer Behaviour*, Thousand Oaks: Sage, 51-85.
13
14
15 Scammon, D.L. (1987), 'Breeding, Training, and Riding: The Serious Side of Horsing
16
17 Around', in M. Wallendorf and P. Anderson, eds, *Advances in Consumer Research*, Vol. 14,
18
19 Provo: Association for Consumer Research, 125-128.
20
21
22 Schau, H. (2003), 'Huntington Beach: The (Re) Making of Surf City', in S. Brown and J.F.
23
24 Sherry, eds, *Time Space and the Market: Retrosapes Rising*, Armonk: M.E. Sharpe.
25
26 Schroeder, J.E. (2000), 'Édouard Manet, Calvin Klein and the Strategic Use of Scandal', in S.
27
28 Brown and A. Patterson, eds, *Romancing the Market: Art, Aesthetics and the Avant-Garde*,
29
30 London: Routledge, 36-51.
31
32
33 Scott, R., Cayla, J. and Cova, B. (2017), 'Selling Pain to the Saturated Self', *Journal of*
34
35 *Consumer Research*, 44 (1), 22-43.
36
37
38 Scutts, J. (2020), 'Novel Cures: How Reading About Self-Help Can Change Your Life',
39
40 *Times Literary Supplement*, December 11, 20-21.
41
42
43 Shankar, A. (2000), 'Lost in Music: Subjective Personal Introspection and Popular Music
44
45 Consumption', *Qualitative Market Research*, 3 (1), 27-37.
46
47
48 Sherry, J.F., Jr. (1987), 'Keeping the Monkeys Away from the Typewriters: An
49
50 Anthropologist's View of the Consumer Behaviour Odyssey', in M. Wallendorf and P.
51
52 Anderson, eds, *Advances in Consumer Research*, Vol. 14, Provo: Association for Consumer
53
54 Research, 370-373.
55
56
57
58
59
60

- 1
2
3 Sherry, J.F., Jr. (1991), 'Postmodern Alternatives: The Interpretive Turn in Consumer
4 Research' in T.S. Robertson and H.H. Kassarian, eds, *Handbook of Consumer Behaviour*,
5 Englewood Cliffs: Prentice-Hall, 548-591.
6
7
8
9
10 Sherry, J.F., Jr. (1995), 'Marketing and Consumer Behaviour: Into the Field' in J.F. Sherry,
11 Jr. ed, *Contemporary Marketing and Consumer Behaviour*, Thousand Oaks: Sage, 3-44.
12
13
14 Sherry, J.F., Jr. (2014), 'What did you do in the Great Paradigm War? Notes From the Other
15 Side', *Journal of Historical Research in Marketing*, 6 (3), 405-413.
16
17
18
19 Sparkes, A.C. (2000), 'Autoethnography and Narratives of Self: Reflections on Criteria in
20 Action', *Sociology of Sport Journal*, 17, 21-43.
21
22
23
24 Stern, B.B. (1995), 'Consumer Myths: Frye's Taxonomy and the Structural Analysis of
25 Consumption Text', *Journal of Consumer Research*, 22 (2), 165-185.
26
27
28
29 Sutherland, J. (2010), *Fifty Literature Ideas You Really Need to Know*, London: Quercus.
30
31 Sutherland, J. (2011), *Lives of the Novelists; A History of Fiction in 294 Lives*, London:
32 Profile.
33
34
35 Sutherland, J. (2014), *A Little History of Literature*, New Haven: Yale University Press.
36
37
38 Tadjewski, M. (2010), 'Ernest Dichter and Consumer Behaviour: Intellectual Primacy and
39 Interpretive Consumer Research', in S. Schwarzkopf and R. Gries, eds, *Ernest Dichter and*
40 *Motivation Research: New Perspectives on the Making of Post-War Consumer Culture*,
41 Basingstoke: Palgrave, 91-106.
42
43
44
45
46
47 Tadjewski, M. (2014), 'Paradigm Debates and Marketing Theory, Thought and Practice:
48 From the 1900s to the Present Day', *Journal of Historical Research in Marketing*, 6 (3), 303-
49 330.
50
51
52
53
54 Ten Elshof, G. (2005), *Introspection Vindicated: An Essay in Defence of the Perceptual*
55 *Model of Self Knowledge*, Aldershot: Ashgate Publishing.
56
57
58
59
60

1
2
3 Villegas, D. (2018), 'From the Self to the Screen: A Journey Guide for Auto-Netnography in
4 Online Communities', *Journal of Marketing Management*, 34 (3-4), 243-262.

5
6
7 Wall, S. (2006), 'An Autoethnography on Learning About Autoethnography', *International
8 Journal of Qualitative Methods*, 5 (2), 1-12.

9
10
11
12 Wallendorf, M. and Brucks, M. (1993), 'Introspection in Consumer Research:
13 Implementation and Implications', *Journal of Consumer Research*, 20 (December), 339-359.

14
15
16 Waterstone, T. (2019), *The Face Pressed Against a Window: The Bookseller Who Built
17 Waterstones*, London: Atlantic.

18
19
20
21 Wiklund, J. (2017), 'Re-search = Me-search', in D.B. Audretsch and E.K. Lehmann, eds, *The
22 Routledge Companion to the Makers of Modern Entrepreneurship*, London: Routledge, 233-
23 245.

24
25
26
27
28 Williams, J.D. (1992), 'Reflections of a Black Middle-Class Consumer: Caught Between
29 Two World or Getting the Best of Both', J.F. Sherry and B. Sternthal, eds, *Advances in
30 Consumer Research*, Vol. 19, Provo: Association for Consumer Research, 850-856.

31
32
33
34
35 Williams, J. (2016), *Academic Freedom in an Age of Conformity: Confronting the Fear of
36 Uniformity*, Basingstoke: Palgrave.

37
38
39
40 Wohlfeil, M. (2018), *Celebrity Fans and Their Consumer Behaviour: Autoethnographic
41 Insights into the Life of a Fan*, London: Routledge.

42
43
44
45 Wohlfeil, M., Patterson, A. and Gould, S. (2019), 'The Allure of Celebrities: Unpacking their
46 Polysemic Consumer Appeal', *European Journal of Marketing*, 53 (10), 2025-2053.

47
48
49 Wood, M. (2020), *Write Your Way: Therapy for the Soul*, London: Write Your Way.

1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60

For Peer Review Only

RJMM-2020-0490

Authors' Response to the Reviewing Team's Comments

Many thanks indeed for your supportive response to our manuscript. We are truly grateful for your insights, suggestions, comments and, not least, for taking the time to read our lengthy submission. We're well aware that stylistically and structurally it's a little bit different from the norm. Less enlightened reviewers – and a more dogmatic AE – would have insisted on wholesale changes. But your positivity is testament to the open-mindedness that does exist in our discipline. This is something Reviewer One makes clear, the AE endorses, and whose wise advice we have done our best to accommodate. The response of Reviewer Two is not only commendably perspicacious but brilliantly written. We bow before the entire reviewing team's sagacity and generosity of spirit. Thank you one and all.

Before setting out our specific responses to the team's observations, a few general points are worth making. We have changed the title of our paper, removing 'mesearch', which Reviewer Two understandably misread, while including 'introspection', as Reviewer One recommends. It's a more arresting title, we trust.

We've also addressed the 'structural issues' highlighted by the AE in their 'second concern'. Our response, however, does not involve reorganisation, as such, but making clear that we're not trying to write a conventional linear narrative. It's a non-linear piece that flouts the rules, to some extent, of academic article organisation. We point this out early on.

In addition, we have adjusted/modified our stance on the principal players, both protagonists (Gould, Holbrook) and antagonists (Wallendorf, Brucks), as well as the mise en scène (Paradigm Wars, Consumer Odyssey). However, we have done so as succinctly as possible, in order to keep the length of the paper within reasonable bounds.

Turning, then, to the reviewers' detailed remarks and the AE's synthesis/suggestions:

1
2
3 Reviewer One
4

5 We're very grateful that you're 'fine with the paper as it is' (first paragraph). However, we've taken all of
6 your astute comments on board, albeit with a tweak or two. In the great scholarly scheme of things, the
7 kerfuffle over introspection may well be 'a tempest in a teacup' (second para. of your review). Those
8 attracted to interpretive research methods, though, may find introspection's evolution from pariah to
9 messiah (as it were) of interest, irrespective of citation counts. It's a great yarn, we believe, and given the
10 ever-growing significance of 'storytelling' in marketing and consumer research, we feel it is a story worth
11 retelling. Hence the 'tale' in our title.

12 That said, we have endeavoured to connect all of the 'historical dots' you mention (para. three). We are
13 conscious of course that the Consumer Odyssey and preceding paradigm wars are routinely taught on
14 doctoral level modules in marketing theory, as well as some master's degrees. They are discussed in great
15 detail by Sherry (1991), whose work we mention, and within a wider historical context by Tadajewski
16 (2014). As the latter scholar observes, they've attained 'almost iconic status (p.312). So we've tried not to
17 belabour things.

18
19 Indeed, we suspect that a Tadajewski-type genealogy, which places the paradigm war within macro-scale
20 societal developments – Reaganomics, glasnost, the Berlin Wall and what have you – would be well worth
21 undertaking. The macro-ish material about Malraux and selfie culture notwithstanding, that is not what our
22 manuscript strives to do. It's less of an historical treatise than a work of literature. Hence our interest in
23 anecdotes and 'water-cooler conversation' (para. two), which we firmly believe are no less significant than
24 the 'official line'. We've no desire to write a definitive account. Quite the opposite.

25
26 As for Steve Gould 'knowing' what he was doing (paras three and six), we are inclined to agree with you.
27 Although he plays the martyr in conversation – we've exchanged war stories on several occasions – he
28 wasn't exactly an innocent. The second paper he presented at that fateful ACR was equally provocative,
29 presumably with personal profile raising in mind. Thank you for drawing our attention to the strategic use of
30 scandal for self-branding, career-building purposes. Although we mentioned this issue in our earlier
31 iteration, we've taken your advice by giving it a bit more emphasis than before. Risk taking can indeed pay
32 academic dividends, as you rightly observe in paragraph six. We also 'big this up', so to speak, in the
33 revised manuscript.

34
35 In paragraph four, you note that phenomenology doesn't get a mention. Our sense is that just as the
36 paradigm wars between Anderson and Hunt predated the kerfuffle, so too phenomenology came later,
37 largely on account of Thompson's energetic evangelism. The revision, therefore, highlights how the row
38 paved the way for a range of hitherto 'heretical' research methods. We have also toned down the 'cruel
39 hatchet job' portrayal of Wallendorf and Brucks (same para), though the mild mockery of Gould remains
40 (para. five). We are equal opportunity mickey-takers. It's part of the tone we seek to strike throughout.

41
42 We've changed the title per your recommendation in paragraph six. We came up with several alternatives
43 that included 'autoethnography', as you advise. But, to our mind, the title became a little unwieldy and less
44 poetic as a result. We've tried to strike a balance between comprehension and compelling.

45
46 All the 'points and fact checks' have been fixed. Many thanks again for everything. It's very greatly
47 appreciated.
48
49
50
51
52
53
54
55
56
57
58
59
60

1
2
3 Reviewer Two
4

5 Reviews are rarely a joy to read. But this one is so brilliantly written that even the criticisms are pleasurable.
6 Up to a point! We are enormously grateful for your guidance and not only apologise for imposing upon you
7 during a 'frantic term' but agree, on reflection, that our title is easily misread (as you mention in paragraph
8 one of your comments). So we've taken the hint. Thank you for raising this issue.

9
10 Similarly, we recognise your concern about 'clunky segues' and the need for 'amended organisation' (para.
11 two). As mentioned in our introductory remarks above, we're attempting to get away from the 'standard
12 structure', much as introspective essays do in relation to writing 'regular' research. Accordingly, we've made
13 the difference clear at the outset of our study, which will at least forewarn readers of the forthcoming 'jump
14 cuts'.

15 Your observations in paragraph three remind us of that famous article by Donncha Kavanagh (1994), 'Hunt
16 versus Anderson Round 16'. A fisticuffs framework would indeed work very well in the case of marketing's
17 reaction to the arrival of alternative methodologies, as well as relativist philosophies of science more
18 generally. Tag-team wrestling springs to mind. Or an all-in brawl of the ice hockey kidney. But overarching
19 frameworks can become a bit of a distraction – sometimes an end in themselves, we find – and our sense is
20 that there's 'enough going on already' in the paper as it stands.

21
22 We concur with your comments about Holbrook (para. four). The fact that his Subjective Personal
23 Introspection articles are buried in the bowels of Sage's greatest hits set (Legends in Consumer Behaviour,
24 volume ten of fifteen) is somehow symbolic of their perceived scholarly status. As for the Consumer
25 Odyssey, we imagine that most doctoral students (and many master's students taking Marketing Theory
26 modules) will be aware of the paradigm wars and their methodological aftermath. However we have
27 incorporated some more contextual material, as you recommend.

28 We likewise agree that there are manifold variants of autoethnography etc. (para. five) and more than a
29 little bit of ambiguity/overlap. Hence our call for a typology of some kind, where what's what can be
30 considered in detail. We considered developing one for this paper but feared we could only give it cursory
31 attention in a manuscript that's already fairly lengthy. The topic is well worth exploring, as your remarks
32 rightly indicate.

33
34 You're quite right too when you mention (in para. six) that it's 'not only about who is talking but what they
35 are talking about'. There's no doubt that the content of Gould's initial articles, not just their methodology,
36 contributed to the 'mixed' reaction to (and negative comments on) his research. We've emphasised this by
37 mentioning the 'sex, drugs and rock 'n' roll' aspects of Steve's professional persona (raised by Reviewer One
38 in para. three of their review).

39
40 As your seventh paragraph points out, there is a big 'jump cut' to the empirical material. We hope it will
41 'wake people up' and, having earlier flagged our 'literary' approach, trust it won't be unduly off-putting.

42
43 Finally, we've elaborated a little on the readability question (para. eight), arguing that when all is said and
44 done, the need for more readable research is perhaps the principal takeaway of this paper. Thank you ever
45 so much. Your review was a 'fun read'. Just sayin'.

1
2
3 AE
4

5 We greatly appreciate your judicious, five-point summary of the reviewers' remarks, as well as your
6 sagacious recommendations. The phenomenological/relativist issues have been alluded to; the differences
7 between autoethnography and introspection are mentioned briefly; the readability issue has been raised and
8 reinforced; the cautionary tale aspect is addressed, with a more positive spin than before; and we've
9 signposted our paper's structure in a more explicit manner. Your positivity is inspirational.

10 In summary, we're very deeply in the reviewing team's debt. We're enormously grateful for your efforts on
11 our behalf. The manuscript, we believe, is better than before. Here's hoping you agree. You are, as they
12 say, true scholars: generous, supportive, wise beyond words.
13
14
15
16
17

18 References

19
20 Kavanagh, D. (1994), 'Hunt vs. Anderson: Round 16', *European Journal of Marketing*, 28 (3), 229-244.

21 Sherry, J.F. Jr. (1991), 'Postmodern Alternatives: The Interpretive Turn in Consumer Research' in T.S.
22 Robertson and H.H. Kassarian, eds, *Handbook of Consumer Behaviour*, Englewood Cliffs: Prentice-Hall, 548-
23 591.
24

25 Tadajewski, M. (2014), 'Paradigm Debates and Marketing Theory, Thought and Practice: From the 1900s to
26 the Present Day', *Journal of Historical Research in Marketing*, 6 (3), 303-330.
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60