

OEC 2011 ABSTRACT LIST

1) Adriany_Vina

Examining Researcher and Young Children Power Relations: Evidence from an Ethnographic Research in Indonesia Pre School

Vina Adriany¹

This paper aims to describe the power relations between the researcher and the participants in 7 months ethnographic study in a pre-school in Indonesia, identifying how young children construct their gender identity. The participants for this study are 30 children and their caretakers, school's administrative and teachers. The children participated in this study are from 2 to 5 years old. While researchers are mostly perceived to have more power than their participant, power in this research is understood as not something centralised but rather as something that continues to be negotiated between the researcher and the participants. Thus, this paper will discuss the extent to which power is exchanged between the researcher and the participants and hence it will also show the extent to which the participants, particularly those among young children are capable of challenging her power in the field. Finally, this paper will also point out negotiation of identities as a result of negotiation of power experienced by the researcher.

Keywords: Pre-school children, power-relations, identities, and ethnography

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Understanding the role of recontextualising agents in the construction and embodiment of pedagogic knowledge within the context of post-16 sports education

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This paper provides an ethnographic account of the embodied experiences of Further and Higher Education recontextualising agents (N=6) who are actively engaged in the production, transmission and recontextualisation of pedagogic knowledge within the context of post-16 sports qualifications. In exploring the experiences and practices of the recontextualising agents, the paper draws upon Stones (2005) evolvment of structuration theory in which pedagogic knowledge is constructed, recontextualised and reproduced in what is termed the Quadripartite Cycle. The use of this particular conceptualisation of structuration theory has been used as a sensitizing device, enabling the researchers to explore and understand the hermeneutical-core of the agents experiences within the context of Further Education (FE) and Higher Education (HE) institutions. This conceptual and methodological approach has informed an understanding of the interwoven connections between sanctioned practices of the FE and HE context, the embodied practices of agents and the power capacities that are derived from these relations. The paper draws its empirical perspective from an ongoing ethnographic case-study exploring relations and experiences of agents within one Further- Higher Education partnership. The data highlights the numerous in-situ practices of the participants, reflecting how their embodied experiences continually produce, challenge and reproduce the habitual discourses of FE and HE post-16 sports education. Furthermore, the data highlights the agents as being knowledgeable agents who acquire, evolve and reproduce pedagogic knowledge socially, intellectually, affectively and corporeally. The paper concludes by illustrating the contrasting experiences of Further and Higher Education practitioners, managers and lecturers, illustrating the complexity of these relations and the outcomes of this for the transmission of pedagogic knowledge. In doing so, the paper highlights the some of the intended and unintended consequences for agents within this contested and complex field of relations and discourses.

Key words: Quadripartite Cycle, Pedagogy, Further Education, Higher Education, Transformative Practice.

3) Arrazola_Begona_Vigo

Abstract for the Oxford Ethnography and Education Conference

The changes in the teacher's perceptions about group creative practices in inclusive rural schools

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The document shows the change in teacher's perceptions on group creative practices of teaching in three small schools from scattered communities. We understand the creative practices (Woods, 1996; Craft, 2002; Jeffrey, 2003; Troman et al., 2007) as a base to improve the attention to diversity, understood from an inclusive perspective (Booth, 2002). Three case studies have been carried out in a research whose finality is to develop the teacher training to answer all pupils' needs. The educational situation investigated has been conducted in the territory of Aragón (Spain). This is a context where the demand of organizational development models in law are in interaction with the culture based on rational organization models in schools.

The research tries to know the creative group practices in a classroom with different educational levels, the teacher's perceptions about these practices, the consistency or dissonances between actions and perceptions and the changes in a process of interaction between involved people. Data has been collected from participant observation in classes during three academic years in two cases and one year in a case, conversations with teachers, analysis of documents and video recordings. The analysis of the information, on one hand, showed greater creative practices during the process. On the other hand, it contained explicit changes in the argument of these practices. Initially, the analysis reflects how teachers develop creative practices in report to improve national standard scores. Throughout the process, the analysis of data shows a greater coherence between speech and action. The argument of the teachers about the creative practices is in report with the attention to needs of children. The collaborative work between practitioners and academics has had the potential power of change to improve the inclusive perceptions and practices. The paper concludes with the implications on creativity of pupil in a heterogeneous class and their challenges on teacher training.

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Working title of paper

The importance of familiarisation

Abstract

Becoming familiar with 'the field' location and its inhabitants is a natural and important part of ethnographic research (Berg, 2009; Le Compte, 1999; Schensul et al., 1999; Emerson et al., 1995). However little has been written about how conceptualising and operationalising a 'familiarisation period' within ethnographic work can lay an important foundation for ethnographic studies. By drawing out key principles from a range of literature and reflecting on my own experience of familiarisation this paper will explore how these key principles may be used to enhance research practice.

The ethnographic study that this paper draws on is an ongoing PhD project exploring young children's understandings of cultural identity and peer friendships. The ethnography is set within the reception class of an inner city school in South Yorkshire where the majority of pupils are from a diverse range of cultural minority 'groups' within the city. Before commencing fieldwork in September 2010 a familiarisation period was undertaken that allowed the study to be set-up and researcher-participant relationships to be built (Frankham & Howes 2006). This period was conducted in the school over a period of six weeks during the second half of the summer term in the academic year 2009-2010. The key aims of this period were to learn the routines and rules of the school, locate and build relationships with staff, negotiate a researcher role within the classroom and learn how to effectively collect and record data within the field location. As well as allowing me to become familiar with the school context and build up relationships with participants and give them the opportunity to become familiar with me this period also revealed a number of ethical issues relating to negotiating a researcher role within the classroom that needed to be further explored within the full ethnography as an ongoing (re)negotiation process.

This paper will draw on this experience to further explore the importance of familiarisation within ethnographic work.

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Changing teacher education in Sweden

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Most definitions of professions connect professional learning to higher scientific knowledge and a higher education degree (Brante 2010). One example is Talcott Parsons' (1968:536) definition of "Formal technical training (for) mastery of a generalized cultural tradition... in a manner giving prominence to an intellectual component... as applied to a particular field." Another is the definition of Eliot Freidson (1986:59), which emphasizes exposure to higher education, for employment in particular positions and describes professions as links between relatively high levels of formal education and various rewards in the social division of labour (also Sarfatti Larsson 1990). These definitions are discussed also in Beach (2005), where teaching and teacher education in seven European countries is compared. Some common elements are suggested such as an officially recognized body of knowledge and skill which is believed to be based on abstract concepts and theories and abstract, theoretical knowledge (also Freidson 1999). Basil Bernstein (2000) discusses similar patterns in relation to specifically teacher education as knowledge-based and achieved following years of higher education training.

Using Hannes Siegrist, Thomas Brante (2010) brings these different definitions and expressions about professions and their professional knowledge needs together in the following way. A profession is characterized by "capabilities and skills... justified scientifically or systematically" based on professional knowledge that is "exclusive" and "more profound" than everyday knowledge. It is "inaccessible to lay persons" and "not easily understandable or communicatable in everyday language". Profession learning requires, it is thus implied, a specific syntax and grammar for communicating the main ideas and values of the profession and this language and the holdings it implies are usually communicated in some form of higher education (Bernstein 1990, 2000, Beach, 2005) in special institutions such as universities.

The recurrent words in these definitions as identified by Brante (2010) are "formal", "higher", "scientific", "systematic", "university knowledge". However, as he says, the relation is often left here with no further attempts to specify what type of (scientific) knowledge is referred to or what qualities this knowledge must have.

In this paper based on a previous analysis policy development in terms of the development of the relationship between the profession and scientific knowledge in teacher education over the course of the past forty to sixty years in Sweden (Beach, 2011) we will examine data from

three separate ethnographic studies of teacher education that examined in some respect what the characteristics of "formal", "higher", "scientific", "systematic", "university" content were in the educational programmes investigated.

Methodology, Methods, Research Instruments or Sources Used

The research has developed from a policy analysis of the past 40 years of policy making in Swedish teacher education and long-term participant observation and an analysis of ethnographic data from three ethnographic projects by the authors. Each project has involved one or more years of field research complimented by extensive individual and group, formal and informal interviews.

Conclusions

Our submission takes developments in teacher education in Sweden as its main focus. However, we feel the developments we have identified may relate and apply even to those in other countries. This has also been suggested by other researchers such as for instance Müller et al (2007), Goodson (2008), Antikainen (2010) and Houtsen (2010).

Although not in a simplistic or linear way the policy changes reflect an interesting trajectory related to a first phase in which an attempt was made to establish a scientific professional knowledge base for teacher education, a second phase in which the enduring problems of the relationship between scientific (know-why) and practical (know-how) were central and a third phase in which firstly, the disciplines informing the scientific discourse of professional knowledge (basically pedagogical studies, including didactics and the sociology, economics, history, psychology and philosophy of education) were rejected and replaced by a regional knowledge concept (educational sciences).

This "new professional knowledge" concept initially had a similar content definition to that of pedagogical studies, but with a stronger emphasis on didactics. However, it was subsequently, in the most recent reforms, emptied of meaning and replaced by content with origins outside of academia (e.g. entrepreneurialism, grading and assessment, bullying, classroom order) and traceable to various lobby groups. The new content is also rather fragmentary and horizontal in nature.

The scientific foundation of professional knowledge has therefore we suggest been undermined. Being a teacher in Sweden now involves an emphasis on subject studies and traditional discipline. The professional knowledge discourse relating to the theory and practice of teaching as a profession has returned to a more horizontal form. The term re-traditionalisation may capture the shifts in question which we, in the presentation, will try to capture and portray with the help of ethnographic data and analyses.

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6) Brockmann_Michaela

Performative identities: retail and motor vehicle maintenance apprentices in England and Germany

Research on school-to-work transition and young people's experiences of work-based learning commonly focuses on the reproduction of social class, stressing the structuring force of organisational and occupational identity. These studies often neglect both, young people's biographical experiences and their agency in negotiating identities, and thus the complexity of the processes of identity construction. The paper is based on a cross-national comparative study of apprentices in retail and motor vehicle maintenance in England and Germany, using a multi-method ethnographic approach combining in-depth biographical interviews with participant observation in different learning sites. The study is designed to explore young people's construction of their (learner) identities over time and within the particular learning sites of apprenticeship – the workplace and the college.

A particular focus is on the relationship between the social identity of occupations, governing ideas of what and how apprentices are expected to learn, and the ways in which young people actively negotiate their identities. The powerful role of the social identity of the *Beruf*, or occupation, in identity formation of young people in Germany is well documented. The paper draws on Judith Butler's work on performativity, which stresses the role of individual agency at the same time as the power of social norms in the discursive production of identities. In addition, the biographical approach, based on writers such as Ricoeur and Alheit, emphasises the need to understand meaning-making within the unique biographical experiences of individuals. As individuals seek to make sense of their lives, they constantly interpret and re-interpret their past and present experience, shaping their anticipation for the future and guiding their action.

The paper draws on fieldwork data from observations in colleges and workplaces to illustrate how actors, including apprentices and tutors, co-construct particular learning 'cultures' in institutionalised and normative environments within which only certain identities are possible. Thus, for example, English vocational educational training (VET) policy constitutes young people as anti-classroom learning, and many of the young people perform identities which centre on practical work, eschewing theoretical knowledge. However, other identities co-exist, as young people interpret learning opportunities according to their particular biographical experiences and social backgrounds. The biographical interviews allow us to explore the ways in which certain learning dispositions are formed over time, in specific experiences of learning, how they are interpreted and actively negotiated by young people as they move through different life stages and social contexts, and how they interact with identities of class, gender, and ethnicity.

Comparing the contrasting vocational educational contexts of England and Germany, the paper illustrates the importance of apprenticeship as a means for identification in the transition to adulthood as apprentices actively perform socially recognised identities. At the same time, it illustrates young people's creative interpretation of learning experiences in the context of their particular biographies. This is a timely paper, particularly in the context of English VET and assumptions underlying VET policy, which so often treat young people as a homogenous group of disaffected learners.

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Abstract Oxford Ethnography and Education Conference September 2011

Karen Borgnakke, Vibeke Røn Noer: Ethnographic studies in professional learning

The ethnographic studies take part in a major project about organizational and pedagogical development and conduct fieldwork and case studies in the scholastic, profession oriented and academic learning context (Borgnakke 2006, 2007 2010b). The project will develop school cases focussing on the practice of innovation and alternative concepts of teaching. In this paper focus will concentrate on studies in the profession oriented learning context. It will be exemplified through research based evaluation of an alternative concept of nursing programmes, to be followed as a teaching and learning practice from 2011-2014. The point of departure will be an ongoing development work at VIA University College, School of Nursing, called The E-class Project.

The aim for the development work is to enhance alternative and experienced based pathways to professional learning, with consequences both in terms of individual, educational and organisational perspectives. The present project will conduct research based evaluation of the alternative concept and on an empirical basis be able to analyse the conditions for profession oriented teaching concepts.

Nursing programmes has over the past 25 years undergone significant changes (Birkelund, 2004, [Spitzer and Perrenoud, 2006](#)). The education and learning context has moved from an apprenticeship education to an academic study in a scholarly learning context. In terms of learning theory you can recognise the same spectra with movements between ideas from apprenticeship, situated learning and intuitive expertise to grasp the professional clinical and practical context (Nielsen & Kvale, 1999, Munk, 2002, Lave & Wenger 1991, Dreyfus & Dreyfus, 1986). At the same time the educational development throughout the 1980th and 1990th tried to benefit from the progressive ideas of project and problem based learning (Illeriis 1981, Oskar Negt 1971, Borgnakke 1983, 2004a).

Regardless of the pedagogical ideas, the question of the relationship between theory and practice is still the basic dilemma and a challenge for the professional learning and trainings. In

this sense, the common focal point, also for the present project is the relationship between theory and practice, both in terms of scholastic and professional clinical learning contexts.

The research design and strategy for the empirical phases will be planned closely related to the ethnographic research strategies developed by Borgnakke et al in former studies (2009, 2010a). The strength is that material/product collections, interviews and methods of observation will cope and cover all the three organizational levels:

- The level of management (organisational materials, profile, strategies and innovation)
- The level of co-workers, teacher/teacher relations (curriculum, plans, projects, in casu: The E-Class Project)
- The level of teaching and learning practice, teacher/student relations, student/student relations (the process of learning)

In terms of theory the project is anchored in a variety of learning theories conceptualizing the spectra from the learning student to the learning organization (Borgnakke 2005). But in the specific case the focus is on the possibility to combine concepts of professional skills from Dreyfus with concepts of experienced based learning from Negt with concepts of organizational learning from Argyris (1992) and Schön (1987). The perspective is to sharpen the theoretical discourse of professional learning in the interplay with the projects empirical investigation of the potentials for 'professional experiences and practice learning' in nursing programmes.

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Learning through the Silent Period – Pedagogical Implications

Abstract

This ethnographic study explores the learning trajectory of a young bilingual learner's experiences during the initial 'stage of English language acquisition' – *the silent period*.

A multi-method approach to data gathering employs participant observation, personal narratives and Flewitt's (2005) '*gaze following*', through which to 'listen in' on the silent participation.

Building upon historical understandings of sociocultural theory, Vygotsky (1986), Lave and Wenger (1991), Wenger (1998), Rogoff (2003) and Gee (2004) provide the platform upon which the evolution of sociocultural learning theory is unpacked in relation to the interconnectedness of mother tongue, thought, language and learning.

The initial learning trajectory of a silent young bilingual learner is contextualised through legitimate peripheral participation as she/he negotiates participation within, through and beyond the early years community of practice.

Thematic analysis reveals the silent period as a crucial time for learning, distributed through the multiplicity of internalising the mother tongue, close observation, intense listening and copying. The findings not only reinforce the advantages of exploring bilingual learning through a sociocultural lens, but also critique current 'western' misunderstandings of meaning making which may neglect the significance of silence in bilingual learning.

Applying a sociocultural lens to second language acquisition (SLA) models of learning casts doubt on the initial stage of 'sequential' language acquisition (the silent period) as a clearly demarcated and linear process. This unique sociocultural contribution to the silent period reveals that alternative bilingual learning pathways are being built through and within silent participation.

Key words: bilingual; silent period; legitimate peripheral participation; sociocultural; ethnographic; silent participation.

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“They just want them out of school!” Performativity in education and support provision for marginalised and excluded youth in a former coal-mining community.

Context

When I first went into school [the large comprehensive school on his ‘patch’] there were...there was eighty exclusions and there was twenty per cent absenteeism out o’ eight hundred kids and three hundred at some stage in their career were takin’ part in learning support! - Chris Stevenson, Police Community Support Officer

This paper will explore data from an intergenerational ethnography of class, education and youth transitions in a former coalfield area of England (Bright, 2009, 2010a, 2010b). It will focus on the impact of performativity in youth education and support provision that sits beyond the formal boundaries of the schools sector but is increasingly within the reach of performative education cultures.

As a whole, the ethnography has explored the experiences and meaning-making of young people and adult staff within a number of formal and informal educational spaces which commonly aim to support marginalised young people in a cluster of impoverished former pit villages in Derbyshire, England. These sites have included projects designed specifically for those formally excluded from school; those 14-16year olds still in school but identified as ‘at risk’ of permanent exclusion; and those 16 to 19 year olds who are ‘NEET’². The ethnography has also included extended participant observation of ‘detached’ youth work supporting a range of marginalised young people both officially within the youth service age range and, unofficially, beyond it.

² Not in employment, education or training

All these sites might be said to bring together those young people who, in the words of one youth worker research participant, 'either *can't* or *won't*, perform' and those staff – youth support workers, learning support staff, police community support officers for example - who work with them. Consequently, the empirical material explored adds significantly to the grounded discussion of performativity by considering its reach into provision beyond schools and into those professional and para-professional areas (such as that occupied by CPSO Chris Stevens above) to be found in the kinds of multi-agency youth support structures recently developed in Children and Young Adults provision in the UK.

In the main, the paper will consider the following questions:

- What are the effects of performativity on educational and youth support provision for marginalised young people excluded from the schools sector and the staff that work with them?
- How do those in the different educational contexts brought together in multi- agency youth support settings variously manage and cope with performative policies and discourses?
- What changes to subjectivities, professionalism, identities take place in such multi agency contexts?
- How do performative policies and policies impact on the education experiences and educational futures in the particular and singular setting of former coalfield communities?

Drawing on the literature on performativity in the schools sector and beyond (Ball, 1998, 200) and the broadly Foucauldian framework in which it can be set (Jeffrey and Troman, 2009) the paper will look at detailed examples of the ways in which the subjectivities, practices and identities of those involved in the provision mentioned above are shaped by performativity through a disciplinary system of judgements, classifications and targets in new and rapidly developing ways. As new insights/findings, the paper will review extensive examples of staff in informal and formal education provision *outside the school sector* managing, resisting, and sometimes succumbing to performative pressure as they try to cope and maintain their own values as changes to status, career, teaching and learning orientation and professional commitment take place: *'You get pillocks at [county HQ], oh we don't do it like that. You can't do. You've got to do it like this! It's got to be done this way, and this way only ... You know, for their own gratification, they chop people's heads off! You know, chop them down - like they've isolated me, because I stand up and I say things'*.

Further, the paper will note the many ways that young people's accounts of resisting felt but unnamed pressures in school - *I don't know, it were like I 'ad to get away from summat but there were nowt theer. It were like I were tryin' to hide from summat but there were nowt theer to hide from. You know worra mean?* - often also betray a self-blame rooted in governmental constructions of performative culture – *'But I'm a little bastard, me'*. The paper will also argue that performativity functions as one element supporting a framework of discursive derision (another would be 'failure of aspiration') that positions working class youths' refusal of the education project as socially pathological and the singular local histories – of political, trade union and community resistance in

the coalfield case considered (Strangleman, 2001) - as destructive and irrelevant rather than as constituent of a set of other values.

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10) Working class girls write for their future.

A case study of writing assignments, framing and performativity.

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Abstract

In Sweden, the educational reforms of the last decade of the 20th century were launched with the intention of giving equal opportunities to students in upper secondary school as all programs, vocational as well as theoretical, contained courses which were compulsory when applying for university. Thus, all students regardless of interests and future careers were prepared for university. In our paper, one case is studied more closely, in the shape of one teacher balancing on the edge of paradox, preparing her students for the national tests compulsory for all students and for a future of business administration.

This small study is part of a long-term ethnographic study of four study programs: two vocational ones - the Business and Administration program and the Electricity program and two more academic ones - the Social Science program and the Natural Science program.

Material produced during a two year field study contains field notes from writing lessons, observations and ethnographic talks with four Swedish teachers, who were teaching at the four programs, recorded and transcribed semi structured teacher and student interviews, instructions to writing tasks, student texts and teachers' response to student texts. The field study took place during four semesters (autumn 2008 – spring 2010) when the students did their final course in their mother tongue subject, which was concluded with the compulsory national test.

Some preliminary findings illustrate the tensions between the rather weak classification and framing (Bernstein, 1996) of the curriculum of the subject Swedish and the relatively strong framing and demand for performativity (Ball, 2006) of the compulsory national test – and

how this phenomenon affects the teaching affordances. It seems that teachers' notions of their students' background and their expectations of the students' future careers have an impact on the kind of challenges teachers give their students, in this case the kind of writing tasks they present to the class.

The two teachers of the vocational study programs offer a certain resistance to the demands of the national test, arguing that they do not match with the habitus (Bourdieu, 1991) of their students. Still, in spite of her verbally expressed conviction, the teacher in our case affords her students a number of writing tasks that correspond to the demands that the national test calls for. Some preliminary analyses of these students' texts show that they very well answer to the demands made in the syllabuses and national test. The students who are mainly girls with a working class background are thus prepared for a future at university although their teacher personally is more convinced of the advantages of their learning to labour.

11) CONTRIBUTIONS OF THE ETHNOGRAPHIC AUDIOVISUAL MULTICULTURAL SCHOOL: STORYTELLING OF DIVERSE LEARNERS.

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Laura Rayón Rumayor (Universidad de Alcalá)

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ABSTRACT

The aim of this paper is to present some of the data obtained to date in a research project, approved the convening of the National Plan I + D + I (2008-2011) of Ministry of Education and Science of Spain. Is designed at analyzing and understanding the contributions of language storytelling with photography and film to promote and improve intercultural relations in education (Bautista 2007, 2009).

Contributions from anthropology audiovisual techniques, specifically photography, allows students, cultural diversity, building stories and stories from their everyday experience. This mode of action has emerged as a powerful catalyst for concrete ways to make a friendly research to educational practice, teachers and students. Will discuss the implications of photography in school practices and its derivatives on the principles that guide the research process, for discussion and debate. The starting point of this work is the potential that the photograph is for educational research and, more specifically, for research that openly and critically recognizes that knowledge of culture and intercultural relations can be addressed through the stories that the subjects construct their local experiences and daily. Secondly, we present some results obtained, highlighting how photography, as data collection technique itself of Anthropology Studies, has helped uncover and understand the dimensions of our object of study to which access would not be possible by direct observation reality. The photograph, in addition to an illustrative function in the teaching, in addition to the written word, has emerged as a space where meanings are created and discussed to explain the relationships in the classroom, who are the children with whom interact as school subjects and social; while we can understand how to build these relationships. Affective and motivational power of photography and its expressive function, make the story or narrative represented by children a textuality which allows an observation dialogical reality. Issues to be exposed for discussion and debate around the contributions of Audiovisual Anthropology Intercultural Education.

1. Research Project: "Audiovisual and intercultural relations in education," is directed by Professor Antonio Bautista García-Vera (UCM). Other research team members are Nafría Evaristo Lopez (UCM), Laura Rayon Rumayor (UAH), Aurea Cascajero Garcés (UAH) and Ana Maria de las Heras Cuenca (FPI Fellow, Ministry of Science and Innovation, the National Plan I + D + I, 2008-2011; ref. EDU2008-03218)

12) To BE or Not to BE: Not a Simple Question

Barbara Dennis

Indiana University

In almost all educational ethnography, concepts of identity are involved. In a study of new language learners in a Midwestern US high school, negotiated identity formations are particularly salient and palpable to the ethnographic engagements in the school. My paper explores subtle new analytic procedures associated with trying to better understand the identity configurations of both the new language learners and the traditional students in the high school and how these identity negotiations are entangled in the education process. The new analytic procedures are not, as the name suggests, simply a set of techniques, but also represent a knitting together of philosophical ideas (Tugendhat, Heidegger, Habermas, Levinas, and Arendt) that enable us to think of passive and active aspects of identity configurations. For example, some students engaged with their “nationality” in a passive way with respect to their identity claims – that is, as a given, while others engaged with their “nationality” in an active way with respect to their identity claims – that is, as something fluid and malleable and through which they could claim some agency. The findings not only demonstrate a long-held intuition that identity is situated and performed, but they also illustrate substantively how the students’ negotiated identity claims involved taking passive and active relations toward social expectations and how these negotiated claims shifted to more or less empowering modes in direct concert with their schooling experiences. While the findings are still tentative, it was clear that the more open the identity expectations experienced by the youth, the more empowering were their active commitments to the identity claims they enacted. In the end I speculate on the role of power in the analysis of identity. This comes up because the immediate social consequences for assuming a more passive relation to one’s identity claims seems, at least provisionally, more punitive for students with less social capital.

13) THE ROLE OF SITUATED LEARNING IN EXPERIENTIAL EDUCATION:

AN ETHNOGRAPHIC STUDY OF THE KNOWLEDGE CONSTRUCTION PROCESS OF PHARMACY STUDENTS DURING THEIR CLINICAL ROTATIONS

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The purpose of this study was to explore learning through the social construction of new knowledge by pharmacy students engaged in experiential learning. Academic leaders and practitioners are responding to calls for the re-design of experiential education programs that will better prepare future pharmacists for practice. This has broad implications for educational programs and healthcare delivery.

Currently there is agreement that improving our health care system should begin with the way that we educate our health professionals. Recent research shows a disconnection between how medical students learn best vs. how they are taught. Knowledge is most effectively understood and applied when the material is taught, practiced, and assessed in the context in which it will be used. (Carnegie Foundation, 2006).

Situated Learning theory served as the theoretical framework for this study. The previous research of Lave and Wenger (1991), Bailey, Hughes, and Moore (2004), and others guided this research. The theory helped inform the research questions which focused on understanding how students constructed knowledge in a social setting. The main research question is as follows: *What factors in a social practice support the knowledge construction process of pharmacy students during their experiential rotations?*

An ethnographic approach was used to research the learning process in this cultural setting. Four pharmacy students, who were on their clinical rotations, were chosen based on purposeful,

criterion-based sampling. The methods employed for data collection included participant observation, semi-structured interviews, and document analysis.

Ethnography was the specific method used because it generates new theories or builds on existing ones by studying how people behave and think (LeCompte & Schensul, 1999). Specific to this study, it allows one to “construct an adequate account of the workplace cultures (social relations, activities, context, and knowledge-in-use)... and the induction of interns into those cultures” (Bailey, Hughes and Moore, 2004).

As an important part of the study, a narrative was composed as a way to document the experiences of the four students in a culture of learning within a unique social environment and as a way for the data to emerge. By using their voices in this narrative, the story of their learning was told. Further data analysis of the interview transcripts, filed notes, and documents led to the main findings.

The findings show that the knowledge construction process is affected, in large part, by the following factors: the role of the personal identity of the students, the level and type of participation by the students as determined by the clinical instructors, the ability of students to make a genuine contribution to the practice, and the relationship of context and content knowledge.

This new understanding of situated learning has implications for the entire field of experiential education. For the profession of pharmacy, a well-developed experiential program will enable new pharmacists to meet the many challenges of providing high quality patient-centered care and of navigating a complex healthcare delivery system.

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Discourses of inclusion and exclusion: Rural lessons for Muslim students in how to be 'okay'

This paper presents the stories of two Muslim boys at rural secondary state high schools in Australia, exploring the inclusions and exclusions experienced by the boys in everyday moments of schooling. In particular, I examine how ethnic and religious identities are produced in relations of power framed by circulating discourses of rurality, racism and national belonging. Using poststructural ethnography to recognise the dynamic and complex narratives that shape the Muslim boys' possibilities for being and belonging, the paper draws attention to the boys' discursive positioning and the tensions and possibilities that work to enable and constrain the boys' identities within communities marked by ethnic homogeneity. In particular, I highlight how in acts of agency, the Muslim boys deploy discourses of resistance to bolster their sense of belonging and inclusion within their respective school communities.

To explore this politics of schooling, poststructural ethnography is taken up as a tool to recognise discourses in the everyday practices of schools. While traditional practices of ethnography have characterised method purely in terms of techniques like direct observation, immersion in the field, and the researcher as research instrument (Gordon, Holland, & Lahelma, 2001), poststructural accounts of ethnography are infused with "theory and the broader philosophical questions of knowing and being" (Youdell, 2006, p. 59), or as Popoviciu, Haywood & Mac an Ghail (2006) write: "[t]he task of the post-structuralist ethnographer is to recognize the (politically led) narratives that enmesh how we locate and identify those subject to the research (p. 405)". This paper foregrounds a poststructural understanding of identity and agency to highlight how schooling cultures make viable and non-viable raced, nationed and religioned bodies in education. In this way, I explore pedagogical possibilities for educators seeking to disturb everyday injustices in schooling, as well as more far-reaching social inequalities in education.

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Studying the boundaries of pupil influence in Swedish schools

In agreement with steering documents in Swedish schools pupil influence could be defined both as goal and mean, as well as phenomena. Pupil influence is regarded as a human right, since one goal is to foster democratic citizens, and it is consistent with the idea of participation as a prerequisite for learning (SOU1996:22). At general level boundaries of pupil influence is anchored in the complex relationship between individual and society and could be looked up on as having pedagogical, sociological or ideological consequences. This induces us to methodologically handle the perspective of agency and structure and one important question follows; how can pupil influence be studied, defined and understood in context of school? Understood as methodological question the purpose of this paper is to contribute to a discussion on how ethnography, arguing the importance of descriptions of complex social and cultural practices (Hammersley & Atkinson, 2007) and inspired of what Willis and Trondman describe as theoretical informed ethnography (Willis & Trondman, 2002) a multiple case study design is possible and might be attractive. A situationalized partial ethnography is preferred for more intensive interpretations (Alvesson & Deetz, 2000). Time is managed as what Jeffrey and Troman calls a selective intermittent time mode (2004, p. 540). The study also departs in critical discourse analysis (Fairclough & Wodak, 1997) to look upon texts and events related to social practice and how agency as well as institutional contexts could be visualized (Lund & Sundberg, 2004). The boundaries of pupil influence could not be defined as the actors own experiences since it could in itself be a limited narrative. The methodological approach is used to strengthen reflexivity in reconstructing the pedagogical practice. Methodology will be discussed in relation to empirical material produced with three schools as cases, a still ongoing study that begun 2007 – 2009. The initial study showed that schools took significantly different approaches to their work with pupil influence and that both learning environment and institutional prerequisites are important. This motivates a multiple case study design where the individual cases should be studied to learn about their self-centering, complexity, and situational uniqueness (Stake 2006, p 6). During 2010 and until now new empirical material is produced. At school, two classes with 9 years old and 14 years old pupils are followed. So far the material includes pupils' letters, group interviews, and observational data, interviews with teachers, managements groups as well as different documents. E-mail contact is also used as method, with the group of 14 year old pupils.

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Willis, P., & Trondman, M. (2002). *Manifesto for Ethnography*. *Cultural Studies Critical Methodologies*, 2(3), 394-402.

16) “There was no improvisation with IFESH”.

A reform of education management and teacher training structures in Benin

Sarah Fichtner (Mainz)

The provision of adequate educational services is generally seen as a hallmark of “modern” statehood and as an indicator of the “functioning” state. But who defines what a functioning education system is? And how does it work? In this paper I present the case study of the Primary Education Teacher’s Training Programme (PETTP) carried out by the International Foundation for Education and Self-Help (IFESH) from 1997 to 2008 in the West African country Benin. Based on ethnographic research I describe and analyse this programme as an international non-governmental organisation’s attempt to reform education management and teacher training structures in Benin according to international standards. I show that IFESH staff’s definition of an ideal functioning education management and teacher training structure, and the means and discourses employed to achieve this ideal, reflect key components of the New Public Management philosophy that has become very popular since the 1980s. This management philosophy basically promotes the public sector use of private sector management techniques, and stresses, for example, hands-on professional management and explicit standards and measures of performance.

The PETTP was conceptualised as an in-service training programme for teachers, school principals, inspectors and their assistants to accompany the implementation of the latest Beninese education reform: the New Study Programmes. These programmes relied on a new pedagogical approach, the competence approach, which stood in contrast to traditional teaching methods in the former French colony, and the traditional perception of the child in major parts of Beninese society. IFESH training assistants, 83% of them retired teachers and inspectors, revived and reformed the Educational Unit structure for bimonthly teacher trainings, and paid classroom visits to supervise the teaching staff on this new pedagogical approach, on communication strategies and most importantly: on matters of self-discipline, performance measurement and control.

I argue that the PETTP’s main area of tension between the implementation of a top-down, hierarchical training and control system and the promotion of co-operative, egalitarian relations between the different actors involved, can be seen as characteristic for a certain paradigm in development aid: that of ‘disciplining development partnerships’ that define aid receiving partner countries as owners *and* targets of disciplining development processes. My analysis is based on formal and informal interviews and observations of the day-to-day interactions between IFESH staff and public servants “doing the state” in Cotonou, Nikki, Karimama and Parakou between February 2006 and March 2008.

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Becoming Academic Writers:

Multilingual High School Students' Socialization into Academic Literacy

Taking a language socialization perspective, this yearlong study documents language used in discussing students' writing and identifies feedback practices that lead to development. The study of three high school English and English Language Development (ELD) classrooms seeks to understand what conceptions of academic writing underlie students' and teachers' talk about writing, how novice writers are socialized into an academic discourse community through talk about writing, and how expectations for student writing vary across grade levels. In the spirit of critical ethnography (Carspecken, 1996), I am concerned with identifying inequalities in American schools, with the goal of effecting eventual social change.

Rarely used in interactions outside of school, academic language is especially unfamiliar to students from the culturally and linguistically diverse backgrounds that make up the majority in California schools. As students progress through high school and into university, they must take on new ways of working with texts and expressing their perspectives on the information contained therein. Later language socialization extends the concepts developed by Schieffelin and Ochs (1986) to study adolescents and adults communicating within specific roles in institutions and communities (Ochs, 2002). Academic literacy is one area of language use to which adolescents are socialized in school (Garrett & Baquedano-López, 2002). Depending on their cultural backgrounds, students have differing degrees of similarity between their home literacy socialization and that of the school (Heath, 1986). Little research has considered adolescent second language academic discourse socialization, particularly in the intersections of written and oral discourse (Duff, 2010).

I recruited three teacher informants at Willowdale High School (pseudonym) and attended their classes regularly throughout the year, from August until school ended in June. As a participant observer, I took extensive field notes, focusing on thick description of teacher-student interactions and other classroom behaviour. Once students and teachers were comfortable with my presence in their classrooms, I solicited volunteers from among the bilingual students (three or four per class); focal students and teachers wore lapel microphones attached to individual audio recorders during class sessions in which they worked on writing projects. I collected artefacts (focal students' writing connected to observed classes and other classroom documents and texts) and interviewed all participants at the end of each semester. I also conducted follow-up interviews with graduated senior participants during their first year in college to inquire about their experiences transitioning from high school to college writing.

Analyses draw from Strauss's (1987) constant comparison method to understand how participants made sense of the interactions I observed. Findings document a high degree of written and oral scaffolding in both Advanced ELD and grade 9 English classes, with students completing essays entirely during class time. In contrast, Senior English assignments are minimally scaffolded, and students write most texts as homework. Students in the ELD and ninth grade classes do incorporate language structures from their interactions with teachers into their writing, particularly in the form of sentence starters provided by the teachers.

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Campus *Clubbing*:

Exploring the creative spaces where learning comes to life and the conventional ones where it is dying

This paper discusses the creation of clubs on the campus of a women's university in Saudi Arabia and how the act of "clubbing" embodies the negotiation of educational time and space to cultivate meaningful learning experiences. Classes are held five days a week between the hours of 8:00 and 4:00. Two days a week, the period from 11:00-1:30 is designated as "activity time" when students are supposed to meet with faculty, study in groups, or attend university arranged lectures to earn "value points." Students must earn a set amount of value points each semester toward graduation. Activity time is designed as "structured free time" when students can rack up value points. Multiple lectures and activities are scheduled simultaneously causing frustration but also presenting female students with an uncommon chance to choose where they want to be. This precrafted agentic moment does encourage students to exercise personal choice, however, it has had unintended consequences, as many of the most dedicated and talented students are overwhelmed and experience "paralysis of analysis" or the inability to make a choice. As a result, many of the most capable and creative students skip the lectures to hang out in the café talking with friends about their frustration. Their collective complaining turns to solidarity over shared dissatisfaction with the quality of education in general. The issues and skills they would really like to learn about in their "free time" are not offered to them, so they choose to create a club. However, they do not get "value points" for "clubbing."

Clubs are academic and social groups that spring to life at the point that students' interests converge to a critical mass and highlight an absence of available quality learning opportunities aligned with issues and interests that students believe are relevant to their lives. Clubs are student initiated and operated. There is an application process and administrative approval is required; however, faculty involvement is minimal. Dozens of clubs thrive on this private university campus with a student population of slightly fewer than 300 women between the ages of 17 and 25. The birth of each club further challenges fixed definitions of education and reiterates the paradox of educational space on campus, particularly that classrooms are becoming dead space and teachers are seen as grim reapers.

"Clubbing" articulates female students' struggle for quality teaching and learning opportunities that bridge their university years with the rest of their lives. Why is education in Saudi Arabia failing its young women? How are clubs an assertion of an indigenous awareness of student rights? The adoption of foreign education models, incongruence of transplanted curriculum, and especially the politics and motives of foreign faculty are key issues addressed in this paper. Based on ethnographic research, including participant observation and interviews, this paper delves into the social value of education in contemporary Saudi society and discusses the educational choices and practices that shape the everyday lives of young women coming of age in Saudi Arabia at this particular moment in history.

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19) Bhutan: Inside the Schools of the Thunder Dragon June A. Gordon,
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At the invitation of the Royal Education Council, this research involved visits to schools and communities in several rural areas throughout Bhutan, covering over one thousand miles of primitive roads and rudimentary lodging. The focus, however, was on fifteen "Beacon" schools in the Paro district that had been selected to implement a progressive curriculum designed to preserve national identity while preparing students for life in a global society. In addition to three notebooks of written notes from observations, conversations, and formal interviews, over 1300 photos provide documentation of the study.

In contrast to the constraints placed on the majority of visitors, this researcher was allowed to work independently as the first foreigner to conduct such a study with the overall goal of ascertaining the educational challenges facing Bhutan in these schools. Given that this is the first generation of young people to be presented with free and compulsory mass education, numerous questions arise with regards to the purpose of education in a post-feudal society where most parents of school-age children are illiterate and the nearest school often a two-hours walk away.

While residing in six local communities and joining in meals and community events, approximately 100 informal conversations were held with merchants, laborers, teachers, government officials, former military, monks and lamas. Another sixty semi-structured interviews were conducted with teachers and principals that focused on specific educational reforms and issues. In all cases, the individuals were candid and forthcoming. The research revealed an intriguing portraiture of a country confused as to how education will contribute to the goal of retaining a distinctive cultural identity while providing the skills to not only survive in the modern age but also hold on to its young people by providing them with worthwhile work that contributes to the building of this fascinating society. My findings indicate that a change in societal assumptions that equate formal schooling with liberation from physical work will be necessary as well as contemporary views that hold teaching as one of the least desirable professions. Only with these alternations can a successful transition take place whereby Bhutanese truly are in charge of their education and their destiny.

20) The rationale and relevance of ethnography of an SEBD special secondary school

By

Gwadabe Kurawa

Reflecting from my professional experience as a lecturer and a young researcher, with a recent experience of conducting and analysing educational project in the UK (see, Kurawa, 2007), I gradually realised that I had to abandon much of what I had taught prior to and learned during my MPhil course training in educational research methodology. Many investigators (e.g. Marrisosson, 2007) contended that entry into participants' social and symbolic world was simply far more complex and uncharted for the known theories and methods to suffice. I had to suspend my preconceptions if only to be familiarised with this one school context and attempted to determine what were the most common social formations in, and uncover the meanings conferred to those social forms by the members of the school; ethnography seemed promising.

I am aware that ethnography is a rather contestable term and the definition will, to a great extent, depend on an individual's perception of what is ethnography and be influenced by individual experience. Wolcott (2007) argued that many studies claimed to be ethnographies but are suspect in that regard. He proceeded by arguing that many studies, at the initial stages, conveyed the essence of ethnographies, but failed, at the end, to meet a set of conditions that all ethnographies seem to fill, and, therefore, could only be described as ethnographic. Based on this argument, I do want to forego an opportunity to inform the reader whether my study is ethnography or an ethnographic one. But what ought to be included to warrant the label 'ethnography' or 'ethnographic' study is given in the paper for the reader to judge. The paper also discussed the possibilities ethnography and symbolic interactionism can offer in studying cultural factors and the extent this would prove useful in helping the school to bring about improvement. The methodological paths explored draws on doctoral studies in a special school for young people defined as having social, emotional and behavioural difficulties (SEBD) in the northwest of England.

Keywords: Ethnography, symbolic interactionism, culture, SEBD

21) Peer Group Learning through Public Reflection: A Study of a PhD Peer Group

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Most studies in educational research focus on the supervisory relationship (Kam, 1997; Delamont, Atkinson and Parry, 1997; 2000) and formal PhD student activities (Jackson and Tinkler, 2001), while they tend to ignore the effect of informal relationships on the doctoral student learning experience (Lewis, 1984; Jacobi, 1991; Erickson et al. 2009; Jazvac-Martek, 2009). Peer group relationships within a university setting can be informal at the extent that they are not formally organised by the educational institution itself. Research in the field suggests that informal peer group relationships can be essential sources of learning (Boud and Lee, 2005; Devenish et al. 2009). Little understanding, however, exists as to how these informal peer group relationships help students to improve their learning experience.

I carried out this research study with an aim to explore how peer group relationships among PhD students contribute to their learning while following their PhD process. As a means of achieving this, I focused on literature around group reflection. Research within the organisational context, shows that group learning can become possible through ongoing public reflection (Raelin, 2001; Nicolini et al. 2004). Conducting their reflection publicly within the group, and be willing to challenge and be challenged, members of a particular group (e.g. community) can acquire knowledge that is essential for transforming not only themselves, but also the practices of the group as a whole (Raelin, 2001).

I generated all needed data through a qualitative study and the unit of analysis was a PhD student peer group at a department at the Faculty of Arts and Social Sciences at Lancaster University. The uniqueness of this research study is that it focused on a peer group that was established through the mutual willingness of PhD students without having a third party (e.g. practitioner or researcher) setting up this group. The research was longitudinal in nature conducted by an ethnographic study,

via the use of observation and field notes, and a number of in-depth interviews with peer group members.

The findings of the study indicate that peer group members learn through ongoing reflection. This reflection has a public character (Raelin, 2001; Nicolini et al. 2004) and allows PhD students to reflect in the presence of their peers on a range of issues relevant to their doctoral studies. The presence of public reflection enables PhD students to raise a number of concerns and problems that are common to them and discuss these in the presence of their peers. Often students may have different perspectives on how to cope with these issues and this is the whole essence of their collective reflection. Challenging and being challenged becomes essential in terms of understanding how to cope effectively with these problems. This practice helps the peer group as a whole to acquire learning that is essential in coping with these challenges. Learning therefore, takes a collective character and one that triggers not only transformation on the thinking of students themselves, but on the functioning of the peer group as a whole.

The study showed that group functioning was initially focusing on basic peer support activities such as reviews of PhD work. Through time, though, the group acquired a more proficient character, moving beyond the mere peer reviewing, towards activities such as training sessions from professors, presentations from PhD students on themes of their expertise, and mentoring from mature PhD students towards younger members. Thus, the study showed that learning in the course of peer group functioning had a dual character. Individual learning of PhD students, which is essential for coping effectively with their PhD obligations and group-level learning, that was helping the group as a whole to continuously improve its functioning to adapt to the changing and more advanced learning needs of the peer members themselves.

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22) Steven Hales

Beyond Data Collection Techniques in Ethnographic Research on Schooling

(working title)

Abstract

This paper draws on the author's comparative ethnographic case study that examined public school curriculum knowledge dynamics in Brazil's Northeast. Informed by a critical theoretical framework, the central research question guiding the investigation was: What are the knowledge dynamics spanning the official and enacted curriculum in two municipal public elementary schools in Salvador, Bahia and Teresina, Piauí? Addressing this question entailed analysis of the curriculum–knowledge–pedagogy nexus over one semester at each school by way of document analyses, classroom and staff meeting observations, and semi-structured interviews with teachers and pedagogic staff. The principal finding was that municipal school curricula knowledge dynamics in the region encompass a multilevel web of contradictions. This web spans incompatible neoliberal and critical ideologies, tensions between autonomy and accountability in decentralization/centralization policies, conflicting pedagogical principles and practices, and a chasm between official rhetoric and municipal school curriculum realities. The focus of this paper is not on these findings or the formal data collection techniques, however. Rather it centers on vignettes that simultaneously portray informal data collection and the complex realm of doing ethnography in schools in foreign national and sub-national contexts. Three overlapping layers discussed are blurred research site and data collection boundaries, multiple researcher roles, and expanded researcher–participant relations. The shifting elements of these layers unsettle preconceived notions of researcher involvement and uncover tensions ethnographers as cultural outsiders confront. Moreover, embedded in these layers are data that, while might not necessarily address research questions, constitute an instrumental aspect of ethnographic inquiry. Indeed such data may yield greater understanding of the object of inquiry—in this case curriculum—than could be derived through formal data collection methods alone. This paper thus calls into question what counts as ethical protocol as well as highlights the degree to which context influences the ethnographic research endeavor. These points are particularly relevant for comparative international educational research, which, due to its cross-national and cross-cultural nature, poses unique challenges.

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23) Professionalizing clinical education

by Karin Højbjerg, ph.d. scholar, University of Aalborg, Institute of Learning and Philosophy.

Educating nurses in Denmark is taking place within a new institutional framework organized in University Colleges where middle range professions such as teachers, physiotherapists, midwives, educators, social workers and nurses are educated. The political aim is to boost these professional bachelors in order to offer a strong alternative to the traditional universities by offering educations to knowledge society within the global market where knowledge is seen as a commodity. In order to underscore the professional aspect a strategy has been to enhance and professionalize the practical part of the educations.

Due to the national policy a change away from the traditional apprenticeship has been inevitable within nurse education. A new clinical teacher education has been established in 2002, and the expectations to more systematized and structured educational offerings were created among both politicians and professionals.

My research has via ethnographic field studies of the clinical teachers educational practices tried to answer the question of

What are the consequences of formalizing and professionalizing clinical educational practice?

In my investigation I examine the nature of the educational practices and the aim is to describe, understand and explain these practices mainly within a Bourdieu-inspired theoretical framework supplemented with professional perspectives from Abbott.

The fieldstudies include mainly observation studies but also interviews and studies of documents and homepages from two different hospital wards and from the educational institution where an education of clinical teachers is conducted.

My findings show that especially the *planning practices* seem to entail contradictions. The students are expected to formulate an individual clinical study plan in which the clinical teacher is supposed to take off from. First: The students find it difficult to translate from the abstract, academic system of knowledge to the practical system of knowledge since they are novices within both systems both when it comes to education and nursing. Second: It is hard to the students to invent something new since both educational institution (school) and clinical education location (hospital) as the experts (nurse teachers and clinical teachers) have described what can be studied in practice. Third: Planning

does not follow the individual study plan but follow specific rules of what matters in a hospital setting (*practice imperatives* such as getting patients through the system and showing the best of the hyper specialist department profile).

When not absorbed by the practice imperatives structuring and systematizing clinical education seem to orient towards the classical school practices using classical school artefacts such as paper, pen, computer, table, chairs, homework, wall sheet, sitting in rooms away from the patients. The patients occur mostly in these educational practices as an opportunity of rehearsal of general abstract knowledge in spite of all intentions to emphasize the partial, unique and personal meeting between the professional and the patient which can be taught only in clinical practice.

24) ***Carly Hutchinson***

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Anthropology PhD Candidate

Abstract: Teaching about food rights in New York City: Creating a radical pedagogy to re-configure the local food system

This paper explores the educational practices of the focal organization—from its popular education model premised on the teachings of a mélange of community organizing, leadership development, and pedagogical concepts including those of Paulo Freire, Robert Chambers, Marshall Ganz and members of the Highlander Research and Education Center in Appalachia. I will describe the education model itself developed by and overseen by Food Rights! partner, Heifer International. Based on ethnographic research collected over 18-months in 2009 and 2010, my paper discusses my experiences as a participant observer at Food Rights!, the name I give to a New York City organization focused on community food education. My data was culled through volunteering nearly full-time at this established, multi-sector non-profit that collaborates with dozens of community-based organizations, local leaders, and activists in order to educate New York City communities about all facets of gaining access to healthy food. Food Rights! efforts include educating community members on how to make use of alternative distribution channels as well as how to grow, raise, cook, and preserve food themselves. It's other educational efforts involve educating communities about food policy, community organizing around food issues and how to start and maintain markets and urban farms. My research involved such activities as a season of work in a neighborhood garden market, engaging in staff-run educational trainings, helping to start a low-income farmer-to-consumer vegetable distribution model, observing urban livestock advisory groups and serving on the executive board of their newly forming farm school. In this paper, I will also uncover the educational process involved in teaching about topics such as: food access and sovereignty, the environmental effects of non-local, commercially-grown food, and the impact of racism on the food system. Ultimately, my paper draws upon ethnographic methods to investigate the historical evolution of the Food Rights! education model as it serves as a vehicle for social change—re-configuring the geographies of

food production and distribution in a city of 8.4 million people. The life-shaping and place-building associated with this educational organization will be explored and discussed in terms of how New Yorkers are learning to shift their notions of the urban, and embrace connections with the rural.

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25) Working as an International Preschool Teacher in Japan:

Trajectories of transnationalism and the organization of gender, ethnicity and class.

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This paper will ethnographically explore the meanings of work, English and "internationalism" for teachers of "international preschools" in Tokyo. International preschools are unaccredited, unregulated institutions that offer education and daycare in the English language medium in the presence of foreign teachers. Despite its recent rapid growth and controversy among the skeptics, there has been little formal documentation of the phenomenon. In particular, little is known about who comes to enter the industry of the international preschool as teachers.

This paper will describe the backgrounds and life stories of these teachers, based on data drawn from participant observation and ethnographic interviews conducted at a number of international preschools in Tokyo, primarily between December 2006 and December 2007. I will present four different types that were identified at my main fieldsite, ACS International Preschool. These types can be named as: the Western sojourners; the female Filipino teachers; the wives of elite expatriates; and the young bilingual Japanese females. Through examining their stories and tracing their trajectories of transnationalism, the paper seeks to answer the question of how teachers of such diverse backgrounds could come together at one preschool. I explain in conclusion that 'English' and 'internationalism' as key symbols function to cover the unequal processes of ethnicity, gender and class that sustain the industry of international preschools in Japan.

The paper will also touch on methodological issues of reflexivity and performativity as I juggled my multiple identities as colleague, friend, and researcher among others during my 10 months of employment as a part-time assistant teacher at ACS. I will further consider what it means to be a 'native' anthropologist in the context of a transnational fieldsite on the peripheries of the Japanese social imagination.

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With a great deal of adaption and a hint of resistance

An ethnographic investigation of the development of institutional identities amongst Swedish upper secondary school pupils

Today nearly all pupils in Sweden continue their studies at upper secondary school. A central point in this paper is to examine how the upper secondary school deals with its now both complex and difficult to interpret task of "one school for all" and to describe and analyse the creation of identity for pupils within this institution. How the creation of identity occurs in different programmes during the pupils' period of education is specifically studied with a theoretical starting point in Anthony Giddens' structuration theory complemented with theories that concern pupil adaption and resistance.

This paper is based on ethnographic research with participant observation, interviews and document analyze and the study was recently conducted at a Swedish municipal upper secondary school. Three upper secondary schools programmes were included in the study, the individual programme, the health care programme and the technical programme. Totally five pupil groups were followed for over three school years.

The results from the study show that the differentiation of pupils within the education system is strengthened in the everyday activities of the upper secondary school. At a general school level, an explicit pupil identity is sought after, but in the different programmes different possibilities for the pupils to achieve this are discerned. The pupils are faced with different demands and expectations depending on which upper secondary school programme they are studying at. This applies to both their performances and the social relations of the positioning processes involved in being a pupil. The creation of pupils' identities is formed and developed in different ways and this can also be related to the prevalence of special support, as well as to gender, social background and ethnicity. During their education most pupils strive towards adapting to the pupil identity that the school, at a general level, seeks. But the students do so with varying degrees of resistance.

In this paper, the results are discussed with focus on adaption and resistance, in relation to the increased marketisation of the education system where individual performance, control and the evaluation of pupils are becoming more and more central.

27) Title: Approaching the schooling experiences of migrants and minority ethnic groups

through cross-national comparative ethnography

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Comparative studies are an important instrument in educational research and have been used extensively to explore the educational situation of migrants and minorities. Most comparative studies in this field are, however, quantitative and often focus exclusively on achievement and attainment. This paper discusses the potential of using a different methodological approach – ethnography - in comparative educational research. It presents my PhD research, which is a comparative and ethnographic study of the schooling experiences of migrants and minority ethnic youth in England and Spain. By linking the main findings of the study to the methods applied, the paper shows how the use of ethnographic methods can contribute to a widening of the traditional research focus and enable a new angle on cross-national studies of migrants and minority ethnic youth in education.

The research project was conducted in the two cities of Birmingham and Madrid in 2007-2009. In both cities, ethnographic fieldwork was carried out in a secondary school and within the schools interviews were conducted with a group of young people, mixed in terms of ethnicity, nationality, and gender. To enhance the control of the young people in the production of data, the interviews included a participatory activity.

The main finding arising from the study was the importance of social relations in influencing young people's schooling experiences. Friends and mates were described as particularly influential and many of the young people explained how they provided both support and socio-emotional well-being within the school context. Their narratives, however, also illustrated that they did not all have the same conditions for engaging in social interactions and creating friendships, and that some groups were particularly vulnerable from a social point of view. The presentation will discuss how the use of ethnographic methods enabled me to approach these differences from the young people's perspective and explore in-depth how they played out in two urban European contexts.

28) What Matters Around Here: When State Reform Encounters a Remote Community

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This paper reports on an ethnographic study of administrators, faculty, parents and community members in one remote Michigan school district. The purpose of the study is to describe and explain how Michigan's educational reform perspective - arguably similar to the education reform perspectives of many states -- encountered the educational perspective of members of one of the state's most remote communities. I described education's reform perspective, noted its conceptual coherence and conformity with calls for an improved -- that is, more demanding, progressive, coordinated and centralized -- system. The goal was to understand how that perspective encounters the educational perspective of a remote community. This four-year rural ethnographic community study was first piloted using snow-ball sampling, accessing the region's hardest-to-reach, marginalized rural poor. Following Erickson's (1992) interpretative ethnographic, where the central research interest is human meaning in social life, I embedded myself in the community and familiarized myself with the people and culture, describing events and actions, recording what was said, searched out answers to questions, and carried on a dialogue about how to give coherence and meaning to the information. A rural narrative ensued, in kind with Stewart's (1996) cultural poetics and Fitchen's (1991) Appalachia ethnographic. This work however, describes ubiquitous policy pressures contributing to the differences of the "dominant" culture (Bordeau, 2003) and the rural "resistant" poor. In the political discourse the world as the dominant culture -- in the form of the state, the schools, the curriculum, the reforms, building codes, down-staters buying the land -- pressure those living on the margin, the rural resistant "other" to collectively acquiesce. In this way, pressures of the world under a generalized heading and school reform as "high modernist" big government (Scott, 1998) take direct aim to ameliorate community "metis." Put simply, the results suggested Michigan's educational reform perspective poses a direct threat to that community.

“I don’t talk to Japs”:

**Construction of Racial, Ethnic and Class Relationships and Identities
among Transnational Japanese High School Students**

Because of generations of transnational mobility of individuals and families, a trend that continues today, schools in the United States serve large numbers of immigrant students. Much literature focuses on linguistic, academic and social issues around immigrant students from working-class families and/or from Latin American countries (e.g. Bettie 2002; Flores-Gonzales 1999); however, it is equally important to shed light on the experiences of generally overlooked population such as the growing numbers of transnational students from Asian countries in order to understand the dynamics of immigrants’ impact on schooling in the global context. Asian students are often generalized to be academically and economically successful based on statistical data (e.g. Census, 2000). Contradicting this belief is the reality that many upper/middle class Asian students are not as academically successful as expected. For example, as a result of their lack of academic success, a great number of transnational Japanese high school students give up on their goal of pursuing higher education in the United States and return to Japan, a result that is rarely examined (e.g. Kanno 2003). Additionally, almost no research has investigated ethnographically the complex politics of social identities, relationships and ideologies among Japanese transnational high school students within and across transnational contexts.

This ethnographic study helps to fill the gap in the literature by exploring the ideologies and practices of race, ethnicity and class among transnational Japanese high school students at Pearl High School (pseudonym) in California through a close analysis of the negotiation of their social identities and relationships within and across transnational contexts. I utilize a two-year ethnography with 25 key participants, and in-depth discourse analysis of face-to-face and online interactions, which I collected in the United States and after they returned to Japan. The analysis shows that participants, who are seemingly homogeneous, form multiple cliques and differentiate each other by using various labels such as “Jap” and “FOB (Fresh-Off-the Boat),” that are linked to factors such as social spaces, English proficiency, friendship with Americans, test scores, and attendance at cramming schools. Through the analysis of their linguistic and spatial practices, I show how they socially structure physical space within the school by carving it into “territorial preserves” (Goffman, 1971) that are patrolled and defended insofar as students treat them as having implications for the construction and management of racial and ethnic relationships and identities and shape their movements accordingly. Yet, upon returning to Japan, these students employ a new label, “kikoku (Returnees),” to position themselves homogeneously away from others in Japan.

This study not only adds to our understanding of transnational Japanese high school students beyond the model minority stereotype but also provides a way to understand various academic and social issues that many immigrant students encounter. These participants’ situation may not earn sympathy, but it definitely illuminates globalizing processes that have not received

sufficient attention: the effects of perpetuating a cycle of asymmetrical opportunities under globalization. A better understanding of these processes is crucial to improving the lives and educational opportunities for all immigrant students. (499 words)

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**30) EQUITY, ETHICS AND INCAPABILITY OF A CAPABLE RESEARCHER IN AN ETHNIC DIFFERENTIATED
FIELD-SITE: SNAPSHOTS FROM ENCOUNTER AND EXPERIENCES IN A TRIBAL VILLAGE OF INDIA**

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Abstract: India is plural country having wide homogeneity and heterogeneity reflected in its culture, economy, languages and religious practices. In addition, the country has ethnically diverse population spread across the states and localities. While India has formulated special policies and programmes for advocating the issues of tribal ethnic groups, there has also been wide variance among tribes. No doubt, planners and policy-makers encounter number of difficulties in policy formulation and implementation but it has also been challenge for the researchers to address this issue in research and field setting as well. Under these perspective the current paper explores author's discursive encounter and experiences in the field site in the process of approaching the research problem both in the home and school as well. Such encounter and experiences include number of issues such as field selection, gaining and maintaining access, rapport building with the respondents, time and resource constraint and ethical issues. Among these, conflicting interest and conflict of expectation among the groups arising out of perception of different groups towards state and state sponsored programmes was found as a major challenge in authors' completion of research work in the field setting, as some of them perceive the researcher as the agents of state and government.

The author describes how it was challenging to be engaged in ethnographic practices to study the educational realities more particularly in the ethnic differentiated settings, where the culture and political-economy of each groups and communities widely vary

from other. Despite of the fact that they dependent on each other for their livelihood, conflict of interest, conflict of expectation and over all the dominance and exploitation of one group by other since generation was also very challenging for the researcher to build rapport in the field settings. On the other hand, lack of adequate skill and knowledge and lack of confidence of the teacher to handle the classroom in the presence of researcher was also one of challenges before researcher in classroom observation. The paper also highlights how the researcher was posed with ethical dilemma while undergoing with processes of observation among the poor and struggling tribal groups in the field-site and also in the classroom observation. Along with, this paper also includes suggestions for studying the educational realities in ethnic differentiated field settings both in home and school.

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Comparative and cross cultural ethnography in multiple sites

In this methodological paper we will discuss the possibilities for collaborative analysis that draws from ethnographic studies conducted in multiple educational settings, multiple localities and multiple decades. We will reflect our experiences about this kind of work with the ideas of multi sited ethnography, in which, as George Marcus (1995) has suggested, ethnography moves from its conventional single-site location, contextualized by macro-constructions of a larger social order, to multiple sites of observation and participation that cross-cut dichotomies such as the 'local' and the 'global'.

The paper draws from various ethnographic studies we have been involved in different educational and cultural contexts, starting from a comparative, cross cultural, contextualized and collective ethnography in two lower secondary schools in Helsinki, two in London in the 1990s (e.g. Gordon, Holland & Lahelma 2000; Gordon & al. 2006; Lahelma & Gordon 2010). In this project, the planning of the field work in all locations, as well as the theoretical and methodological principles that we drew on, were conducted jointly and joint publications draw on what we called 'analysis through discussion'.

The methodological principles elaborated in this project have then been adapted in later work in the context of our research groups within the unit of Cultural and Feminist Studies in Education. But the situation is different; cross cultural and comparative analysis is now conducted drawing from individual PhD or Post Doc studies that do not have similar lay out and joint planning.

Giving some examples from our work we will suggest that it is possible, however, to find interesting results with this kind of lay out. In the first example we suggest how we used Lahelma's and Palmu's data that draw from the first of the studies into an analysis on sexualisation of teachers (Lahelma, Palmu & Gordon 2000). In the second example we use the data of Lappalainen, Mietola and Lahelma (2010) into an analysis on young people's post compulsory educational transitions.

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32) THE POWER OF NORMS IN EDUCATION

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The **purpose** of this research was to investigate the power of school norms – how easy it is to change the old routines. The main task of general education is to teach children; the concept of ‘innovative school’ should improve this process. But: do students’ really need some innovations? (Here I’ll try to find the answer to this question.)

In 2005 in the middle of Estonia a new basic school was opened. There were 24 students in three classes: the 1st to 3rd years were together, 4th to 6th and the 7th year were separately. Part of pupils (12) were local “normal” children, and the rest were from other schools over Estonia with learning and/or behaviour difficulties (mostly based on the social background of their homes). They lived in the school buildings 5 days a week (local children lived at home).

The school building was situated in an old countryseat in middle of a nice park and near a forest. Children with learning and/or behavioural difficulties got extra social inputs after school: there were no TVs or computers, but a lot of time for walking, talking and thinking; for art and other activities. In the beginning the school staff had no clear idea about the pedagogical methods, only the aim was fixed: the principal of school wanted to improve children’s behaviour through love and peaceful study environment. The hypothesis was: if the ordinary school caused problems for some students, the solution must have come from a different (opposite) school type. The observed school was the very last possibility to get the obligatory general education in an ordinary school system for these children with learning and/or behavioural difficulties. The next (last) step would be the hospital of mental illnesses or the special school with very strict rules.

The **research method** was educational ethnography, which is, according to Walford (2009, 273), sometimes disparagingly characterised as ‘hanging around’ and writing about what is seen and heard. But, the ethnographer does much more than this. Observation does not occur just once, but activities are observed at different times of the day, week and year. (Walford 2009, 273). I collected rich data through participant observation and interviews. I observed from the back desk classes, and social life in students’ home (located in the same building), participated in after school activities, conversed with the students, teachers and principal. I took original notes in notebooks, and later analyzed them in context of research questions. All together I spent 102 hours during the first school year with students and teachers of this school.

Result: the strict rules and 'old' norms sometimes seem bad, but life is safer with them. It was interesting to recognize the importance of routines from ordinary schools. Children with learning and/or behavioural difficulties need even more discipline than others, because this can be one part of the therapy.

Keywords: general education, learning and behavioural difficulties, rules and norms.

20110212 paper proposal Bekkum Education and Vocation of Young Men in The Nation State

33) School Socialization of Middle-Class Children

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Interest of the article

One of the main focuses of anthropology of education has been to foster equality of opportunities through education. That is why a number of papers focus on the characteristics of teachers and children that prevent working-class or “minority” children from doing well at school.

It has been explained in a number of ways how these children have difficulties due to their families’ cultural capital, different to their teachers’ expectations (Bourdieu, Passeron, Lareau, Lahire, Franzé, etc.). Also that because of their social connectedness they don’t have the same possibilities of getting scholarships or other relevant information that would make them successful at a schooling system designed according to the middle class interests (Stanton-Salazar).

However, there is hardly any work done about the kind of education and socialization that middle-class children receive at school, so we do not really have much information about why it excludes other students. Lareau does provide some valuable information about their socialization, although focused on the family, and Power, Edwards, Whitty and Wigfall made a mayor contribution to document the children’s experiences.

My **aim** was to shed some light upon the socialization process at a middle-class school. To get a grasp on the way teachers understand their tasks and how it influences the students experience of school as a social space and the way they establish personal bonds (with peers or adults).

Methodology

I carried out ethnographic research for a school year in a middle class, mixed funded school in a central quarter of Madrid. Every week I shared the school routines of one teacher for three days a week. I did observations at three classes, (two of them with 17-18 year old students, and the other with 13-14 year old students) as well as at staff meetings and evaluation sessions. Moreover, I did participant observations in different times and places of the school (staffroom, school parties, etc.), and I also interviewed teachers and students to get a better understanding of their experiences and thoughts about the role of people and school in their lives.

My **findings** shed light on two fundamental issues:

The teachers’ concern was to provide their pupils with useful knowledge, and they considered that it could be done best if the students had good relationships with one another.

The students were quite active people, and their friends or colleges changed according to their interests and activities. Moreover, they consciously avoided peers if they felt that they were being harmed by their behaviour. This kind of social behaviour seems to be encouraged both by their families and by the way teachers deal with the class climate, since relations seem to be considered important insofar as they fulfil clear purposes.

34) Modiba Maropeng and Stewart Sandra

Title: Understanding a text from the 1980s unrest in South Africa: a teacher-led reading of a novel at a rural school.

Abstract

In contemporary South Africa there are 11 official languages. All pupils are expected to learn their home language and one other additional official language. In many instances this additional or second language is English which is viewed as a status language that provides access to educational, social and economic opportunities. An important shift that occurs in the languages learning area after Grade 3 is that instead of *learning to read*, pupils are *reading to learn* in a second language. By the end of Grade 9, it is expected that students should be able to use both languages effectively for learning across the curriculum.

In this paper we explore the approach followed by a second language English-speaking teacher to teach English as an additional language to Grade 9 students whose home language is not English. We provide a descriptive account of how this teacher taught a novel in a literature lesson. We pay special attention to the manner in which she engaged with challenges students seemed to experience with the text. Being unfamiliar with the context of the novel herself she reconceptualised this novel in ways that foregrounded events to which students could relate and make sense of what they had to read. She did this in a conversational manner. As a result she and her students could reinstate themselves in the text. Finally, the paper outlines how the teacher tried to promote linguistic fluency and an ability to communicate the contents of the novel. On the basis of Cummins' (1988), amongst others, ideas on second language teaching the conclusion in the paper is that students' views about the contents of the novel were expressed as stemming from, and informed by, what they had heard about the strife-torn 1980s in South Africa.

Key words

Literature lesson

English second language

Rural school

35) Children's voices about neighbourhoods. Something more on school and politics

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Abstract

This paper arises from two ethnographic research studies in Argentina. The former was conducted from 2004 to 2006 in a popular neighbourhood located in Greater Buenos Aires. The latter is being conducted since 2010, in a popular neighbourhood of the city of Neuquén, in the north of the Patagonian region. Both studies inquire into the unprecedented politicization processes that have arisen in State primary schools during the last two decades. This period is signalled by the socio, economic and political breakdown of the National Government and the provincial Governments in Argentina.

These research studies involved not only the application of usual ethnographic strategies but also the incorporation of children as co-researchers. We together conducted observation with participation, interviews, and analysis of field material. We also wrote texts as co-authors. Our experiences from shared fieldwork and, especially, as co-authors enabled us to find other ways to understand, interpret and narrate some aspects of urban life in these areas. These aspects included activities and webs of social relations relating to what both adults and children call “working in politics”, most often in return for a government subsidy. These unprecedented ways by which politics is present in everyday life comprise various scenarios. One of those scenarios is State primary school. Fieldwork and the texts written by children gave us access to certain manners of arrangement, classification and assessment of places in the local community, according to social groups and institutions, giving rise to what De Certeau referred as “place-making”. Frequently, these manners were far from the classifications made by state-run institutions. Thus, a rich categorization arose which showed how social groups interweave, how they relate with local institutions and how they get aware of one another. And we could also realize that it was possible to narrate the social everyday life of those neighbourhoods without using categories with negative connotations such as the so widespread “periphery” or “suburb”, “marginality” or “exclusion”. In fact, children's voice dispelled all suspicions about such features and encouraged us to rethink, under other categories, the urban life of popular neighbourhoods and their schools.

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March 24th, 2011

Oxford Ethnography and Education Conference

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Title of Paper:

Multivoiced Ethnography:

Exploring methodological issues in children's documentation of school projects

Format: Methodological paper

Abstract:

Critical developments in ethnography (Rist, 1980; Angrosino & Mays de Pérez, 2003) and classroom ethnography in particular (Watson-Gegeo, 1997; Eisenhart, 2001) claim participatory frameworks of ethnographic research projects. The legitimization of the research subjects' voices through their own data collection not only corresponds to ethical demands of democratic, dialogical, multivoiced research, reciprocity and mutual responsibility, but also allows for dynamic approaches to space, context, time, culture, reality and identity (Marcus, 1995). In educational sciences, the gathering of video diaries as a form of "student standpoint research" (Thomson & Gunter, 2007) has become increasingly important.

This paper combines perspectives gathered from two different research projects in primary schools in Luxembourg to shed light on the methodological and practical underpinnings and challenges of the exploitation of collectively gathered audio-visual ethnographic data. Utilizing visual methods of children's representations (e.g. Ewald & Lightfoot, 2001), and drawing on video data collected by children in schools, we consider ways in which children document their experiences in schools.

This paper analyses the coherence between this kind of multiperspective 'second-hand data' and the demands of ethnographic research. It analyses the particularity of the data collected by primary school children, and draws on the methodologies of "visual ethnography" (Pink, 2007) and "performativity" (Wulf & Zirfas, 2007) for interpretation. It demonstrates the extents to which these methods allow for an interpretation of this kind of institutionally embedded, highly performative and individualised data authored by the children themselves.

The primary intention of this paper is to approach the questions of authoring and multivoicedness (Bakhtin, in Holquist, 1981) of research, in particular in working with children in schools. In approaching data gathering through polyvocal lenses, a goal is to work towards polysemicity. Such polysemicity is not necessarily inherent in institutionally-framed classroom interactions between children and adults, and herein we seek to contextualize both this inherent challenge as well as the possibilities of such work with primary aged children. We incorporate empirical data to ground our theoretical discussions and methodological considerations and the comparison of data gives insights into the appropriateness of this kind of ethnographic approach for educational research, and into the remaining methodological challenges.

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37) Where do you teach?: School-Neighborhood articulations and the Shaping of Teaching

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This paper draws from an on-going ethnographic study that includes observation of the meetings and activities of community organizations and city agencies, participant observation in public spaces of neighborhoods, analysis of media coverage, and interviews with teachers and community organization members. It examines how the ‘neighborhoods’ of elementary school teaching are produced – how teachers and others locate particular schools and students in urban (or national, or transnational) landscapes. We focus on ‘neighborhood’ in part because most US public primary schools continue (with significant exceptions) to draw their students from surrounding residential areas. We examine how the ways teachers teach and think about their students are tied to their understandings and engagements with those neighborhoods. We also situate those conceptualizations and pedagogies in larger political and educational discourses: “neighborhoods” have become key political actors in US educational politics. As actors “the neighborhood” plays a proxy role for race and class. Poor neighborhoods are seen by both Left and Right as sources of contagion. In reactionary accounts schools must be detached from them (privatized, “chartered”), in liberal accounts the neighborhood becomes the primary constraint on student performance (e.g., “attempting to fix inner city schools without fixing the city in which they are embedded is like trying to clean the air on one side of a screen door” (Anyon, 1997, pp. 168) or “neighborhoods that perpetuate the culture of poverty, cannot help but have that culture spill over into the schools their children attend” (Berliner, 2006, p. 980)).

Yet research on the articulations of neighborhoods with schools remains scattered in the US (see e.g., Butler & Hamnett, 2007, for recent work in England), the concept of “neighborhood” remains conceptually ambiguous (e.g., Lupton, 2003; Galster, 2010; Bates, 2006), and the role of the “neighborhood” in educational ethnography is still much debated (e.g., Erickson, 1973; Bourgeois, 1996). One of our key ultimate aims is thus to contribute theoretically and methodologically to studies of community-school connections as well as make an empirical contribution.

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38) Anne Mette W. Nielsen

Practice-led research in education

– a case sensitive investigation into the meta-transformations of education

The paper will present a practice-led research study of the school development project between eight Danish secondary schools (www.globalegymnasier.dk). The project was initiated in 2008 as a response to the 2005 secondary school reform and the 2007 institutional reform, which in a number of ways marked the biggest change in the Danish secondary school system since 1903. The research method combines action research (Nielsen and Svensson, 2006) ethnographic methodology and analytical approaches from art and cultural studies in order to trace and document practice sensitive cases, analyse connections and investigate emerging contrasts (Benjamin, 2007) focusing on conceptual development.

In terms of empirical material the research design provides access to photos and audiovisual material, course descriptions, e-mail correspondences, workshop notes, interviews, observations, agendas and minutes, milestone discussions, design of teacher's development courses, student essays, strategy papers and evaluations covering multiple relations and communications between students, teachers, headmaster, external partners and between them and researcher.

In this sense both the research method and the empirical data are appearing within the frame of the changing landscape of education easily detected not only in the number of educational reforms and restructuring programs since the 1980's, but also through the everyday practice. Nevertheless the complexity of analysing and understanding the contradicting logics, the new openings, the struggles and fragmentations using current distinctions and levels in educational research traditions calls for strategies to address the much needed conceptual development (Latour, 2005, Enders, 2004). The paper will address how the recombination of ethnographic approaches building on long-term case studies and data collection can offer important insights if we want to ask the very basic questions of how to recognize present education: What are the characteristic features of education and where is it localized?

In the paper I'll discuss a triad case focusing on relations between education and shifts in reference from the imagined community of the nation (Anderson, 1983) presenting itself corresponding to a measurable spatial representation on the map to what anthropologist Arjun Appadurai identify as transnational *scapes* related to the meta-transformations of culture, policy, economy and society marked by globalization and technology (Appadurai, 1996).

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Creative interactions in pupils' interstitial zones - an anthropological perspective on everyday creativity

The paper presents an empirical approach to creativity forming a perspective on creative expressions and processes related to different 'ways of knowing' (Barth 1995) in social time and space in a school context.

The empirical approach is based on 4 months ethnographic fieldwork in final year (9th Grade) at 'the Project School'. Being a participant observer of the pupils both in "classroom zones" and "interstitial zones" it struck me that their creative expression and processes of recognition adapted according to the social environment and relations in time and space. 'Interstitial zones' is a term borrowed from anthropologist Victor Turner who describes his most remarkable academically creation taking place "*in the jocular give-and-take of conversation in a pub*" (Lavie et al. 1993).

In this paper the term 'interstitial zones' refers to 'in-betweens' as social spaces in the school context. I focus on interactions between pupils when teachers were absent or when pupils seemed to ignore or challenge these teachers. These interactional expressions and processes appeared as improvisations in accordance with a shared repertoire unspoken and valued as 'something other' than school subjects. In some communities of practice (Wenger 1998) the shared repertoire was related to music and stand-up comedy as expressions and ways of knowing. Interstitial zones in this school-context are pupils 'own' spaces in time and place. Some pupils are legitimate peripheral participants; others are acting as full members and gatekeepers in recognising creativity. Creativity is recognised by being both novel and of value (Csikszentmihalyi 1997) in these communities.

In my analysis I argue that there are two different types of creativity in 'the Project school'; "institutionalized creativity" and "interstitial creativity". These two types emerge from and are related to 'social spaces', situated expressions and positions. The pupils interacting in these interstitial zones relate and refer to diverse 'traditions of knowledge' (Barth 1993) which differs from traditions of knowledge recognised by teachers in classroom zones.

In the paper I analyse examples of 'other ways of knowing' expressed and recognised in communities of pupils' in interstitial zones. The creative processes emerge in interactions and expressions in social contexts and thus creativity transcends a solely elitist phenomenon related to explicit creative domains and persons.

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40) Author: Anneke NEWMAN

Preliminary Title: Using Participatory Audio-Visual Ethnography (PAVE) in Educational Research

The Toukoupleur are a Muslim ethnic group living along the Senegal River. In the past decade, among Toukoupleur families in northern Senegal, particularly the traditionally noble caste, many girls have been reaching high levels in formal French-language schooling, even continuing to *baccalauréat* level. Boys, however, are much more likely to drop out after completion of primary schooling to specialise within the nonformal Qur'anic system. This situation is of significant research interest within the field of development and education because it differs strongly from most of rural West Africa: rather than being marginalised from formal schooling, girls are outstripping boys. The high valuation of religious schooling in the community also contrasts with largely secularist development policies of the state and INGOs.

This unusual context provides the setting for my doctoral research. My aims are to explore the explanations, motivations, and implications of this gendered division of knowledge and education. I am interested in how families make decisions around young people's schooling, and particularly adolescents' own views and agency in this process. Anthropologists argue that constructions of identity play a significant role in influencing these decisions, a reality as yet under-acknowledged within the field of comparative education. Therefore, I wish to explore to what extent Toukoupleur definitions of valuable knowledge and worthwhile schooling are influenced by constructions of ethnic, caste, religious, age and gendered identities. I am particularly interested in how such identity constructions intersect with people's ideas about what it means to be 'modern', educated, and informed in a context characterised by increasing dialogue between local and global, through growing national and international migration.

The focus of this paper is to present my methodology, designed to capture this novel and enriching dimension of local people's valuations of knowledge and educational utility, amidst increasingly contested gender, religious and youth identities in contemporary postcolonial Africa. I contend that in order to understand these complex processes, a participatory audio-visual ethnographic (PAVE) methodology is ideal. Identity performance, and its connection to educational aspiration, entails micro-level changes in behaviour with different settings and people. These everyday details are only apparent to someone with repeated exposure to social situations and familiarity with people and places, justifying an ethnographic method and long-term presence in the field. However, such processes are difficult to articulate orally or describe textually, but are salient and easy to grasp visually – justifying the use of audio-visual media to capture them.

Nonetheless, such media raise problematic ethical issues of representation and knowledge production unless an environment exists wherein people are enabled to guide and give their own interpretations of their behaviour. I therefore intend to use participatory *photo novella* and film, where informants are encouraged to record and then comment on visual images for insights into what forms of knowledge and education they value, and how this is linked to identity performance in different contexts. Theoretically, I contend that such a collaborative relationship, which recognises people as experts of their own lives will help balance researcher-informant hierarchies and facilitate co-production of knowledge.

41) ETHNOGRAPHIC ANALYSIS OF THE USES OF A STANDARD EVALUATIVE TOOL BY PROFESSIONALS IN CHILDREN'S HOMES: SCIENTIFIC OBJECTIVISM AND HUMAN SUBJECTIVITY IN AN EDUCATIONAL AND DEVELOPMENTAL CONTEXT

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In this paper, I analyse how residential child care workers made different non-standard uses of standardised evaluative tools (SET) in their everyday professional practice in children's homes. This analysis is embedded in an eight-month ethnographic study of the educational and socializing practices in the everyday life of one Spanish children's home. Fieldnotes from participant observation, informal interviews to residential workers, managers and young people and audio recordings of five handovers and two young's people meetings were analysed to identify discourses, rules, uses, spaces and interactions where the SET played a role. The main findings refer, first, to the transformation and adaptation of the SET made by the professionals to be applied in the children's home and according their own goals. Second, they point out the dramatic differences in features, functions and procedures between the standardised version of the tool and the adapted one. Thirdly, it was found an extensive variety of uses of the adapted version of the SET in most of the social practices, times and spaces of the everyday life within the home. Finally, even when the theoretical design of the SET and its practical use have very little to do in this context, the professionals seemed to achieve their own goals with the children through the "adapted" uses of the SET. In this paper, I try to explain the processes of adaptation of the SET as a process of constant de-contextualization/re-contextualization carried out by human subjectivity to compensate the inadequacies of scientific objectivism applied to highly unpredictable social contexts.

This paper contributes to discussions at different levels. Firstly, it sheds light into the understanding of the processes that take place in residential child care work. There are very few studies like this one in Europe and virtually none with a focus on children's homes as educational and developmental contexts. Secondly, it discusses the role, relevance and usefulness of standardised tools in highly unpredictable social contexts. Theoretically, this debate discusses the concepts of scientific objectivity and human subjectivity in the social world. Politically, it opens a critical debate about the tendency towards the standardization in children's services. Finally, it discusses how studies focused on social practices and interaction as the building bricks of child development and socialization need to set a research and theoretical agenda specific to residential child care.

42) Processes of Discrimination in Mainstream Primary Schools: The case of Cyprus

Pieridou, Myria and Phtiaka, Helen

Keywords: education, inclusion, special units

Inclusive education aims to establish conditions which allow effective education for all (Armstrong, 2003) and create cultures, policies and practices responsive to diversity and equality (Booth et al, 1998). Within this context in 1999 Cyprus passed the 113(I)/99 Law, giving all disabled children the right to be integrated in mainstream settings. One of its main provisions refers to the existence of special units (known as resource rooms) established in mainstream primary schools, where designated disabled children receive individual support and tutoring (Phtiaka, 2006). Even though special units in mainstream educational settings is a common practice for educating children categorized in the existing Law as having 'special educational needs' (SEN), it demonstrates how inclusive education policies can inscribe exclusive provisions (Allan and Slee, 2001), which enable the mainstream school to remain unaltered in terms of culture and pedagogy.

Within the framework of a study entitled *"The social and educational inclusion of disabled children in mainstream schools: The case of Cyprus"*, the matter of critically viewing the functioning of the special unit was a main research question. This paper shows the way special units operate within mainstream settings and reveals differences amongst stakeholders' views regarding the role and function of the unit. Research methodology involved a critical analysis of the legislation in force, non-participant observation of seven disabled children attending the special unit and mainstream classrooms for three months and semi-structured interviews with the children's parents and special, mainstream and assistant teachers. Fieldwork data was recorded in the researcher's diary, daily observation sheets and interview transcripts. The analysis of the research findings revealed differences amongst stakeholders' attitudes towards the function of the special unit, particularly as far as its autonomy is concerned, the absence of a specific curriculum and the implementation of children's timetable. What is more, views differed regarding the funding by the Ministry of Education and Culture and the organisation of an annual event for the financial support of the special unit. Finally, the analysis of the data collected via observation suggested that the constant

shifting of disabled children from the mainstream classroom into the special units and back had serious implications in relation to their educational and social development, since mainstream teachers shifted accordingly the responsibility of inclusion towards the special unit and its personnel.

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43) GOING TO SCHOOL TO FEED THE FAMILY: The case of the Family Grant Program in the Northeast Brazil

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This ethnographic paper based on fieldwork research focused on children in the semi-arid region of the Northeast Brazil is part of a larger ethnographic research project which addresses the impact of a massive federal government public policy the Family Grant Programme (Programa Bolsa Família) for children and their families, a monthly cash transfer which covers 12.9 million poor Brazilian families.

The mother has the right to receive a certain amount of money which is generally used to cover family food supplies. However, we observe that a small part of the benefit received is given to the child, as part of this internal family dynamics which focus on the child as the main person responsible for that financial support, given some conditions the child has to fulfil (mainly school attendance) to guarantee the family have continued access to the programme.

When the child does not want to go school a negotiation between the child and the mother takes place. The argument of the mother is: *if you don't go, there will be a shortage of food for you*. If this argument does not convince the child to go to school, the mother would then say: *If you don't go, there will be a lack of food for everybody*. This is often enough to convince the child of the importance of attending school. Unfortunately, although children go to school, the precarious state of public schools in the region and in Brazil, in general, does not allow for a good level of education.

What we see is children bearing the responsibility for feeding the family, usually a male duty, through school attendance. The child is now freed from the child labour in most common meaning of the concept. However, one may argue that the child is now tied to another commitment; that of attending school regularly, seen and undertaken as a full time "job". Moreover, although they are given some compensations by the mother (money or treats: a yogurt; a bigger piece of meat; an egg; a pair of shoes; etc) , even in the case of complete disappointment with school and schooling, the child continues attending school in order to guarantee the family's survival. Whether the learning process is occurring is not an issue which is been given much consideration by the policy markers or the families.

The paper addresses these conflicting family dynamics, where traditionally the child has a lower status within the family and whereas there is a need - introduced by this public policy - of children acts of will to guarantee the family wellbeing. In this context, I argue whether children are "empowered" within the family through the State in a process whereby they are called to play a crucial family role. However, to "provide" by her/himself and the whole family seems to be a heavy burn for the child, which question the nature of this empowering.

44) **Technology-supported distance learning in a prison environment**

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There are up to 4000 distance learning inmates in English prisons for whom learning may be transformational but access to technology is severely restricted. Unlike the non-prison community in England, there has been very little research into patterns of access and cultural attitudes towards use of technology for learning in a prison. This paper discusses findings from a small PhD pilot study which employs a partial ethnographic approach to obtain multiple perspectives of how technology supports distance learning in three English prisons with security categories ranging from B (fairly high) to D (open prison). Building on a larger-scale exploratory study in 2007, this research involves in-depth, semi-structured, face-to-face interviews with 10 adult male distance-learning student-inmates and 6 staff. Additional data is generated from participant observation and informal conversations with staff and student-inmates; providing direct situational information and ideas to bring meaning to the data collected through the interviews. Government, Prison Service, Ofsted and Third Sector documents are also examined where appropriate to provide background information and aid selection criteria. The mostly socio-economically disadvantaged student-inmates provide rich descriptions of learning journeys through starkly contrasting closed social worlds. A grounded theory style analysis which captures the social complexity of the prison environment leads to the emergence of three themes: physical environment, institutional visions and student identity. The harsh *physical environment* and conflicting *institutional visions* of the numerous education stakeholders, appear to influence a spectrum of cultures which are not directly related to security category. At one end of the spectrum is the 'progressive' prison with an open learning culture using high-quality networked computers with uploaded online material which encourages formal and informal learning. At the other end of the spectrum is the highly regimented 'working' prison in which isolated student-inmates study alone in cells or in libraries with outdated and 'temperamental' equipment. The Virtual Campus, a new resettlement tool being rolled out across English prisons, provides the potential for improved facilities through secure web access and e-communication with distant tutors but its effectiveness will be dependent upon these prison cultures. Despite the challenges, the student-inmates maintain an apparently essential *student identity*, which may be a key to successful resettlement on release, and is being further investigated through the current longitudinal PhD study.

Mapping teacher agency: an ecological approach to understanding teachers' work

A recent tendency in curriculum policy is to position teachers as agents of change and professional developers of curriculum. And yet existing change theory and curriculum change policy tend to underplay and misconstrue the ways in which teachers mediate policy to fit local contexts. Taking as its starting point an ecological view of agency, the *Teacher Agency and Curriculum Change* project is undertaking ethnographic research in schools to explore teacher agency in the context of a major national curriculum reform, Scotland's Curriculum for Excellence.

The study takes place in three schools, two secondary and one primary, divided into three phases over a period of a school year. The research is ethnographic in nature. Methods include observations, interviews and event mapping. Feedback from participating teachers in each phase of the research will inform the design of each subsequent phase.

The project has two key aims:

- to trial a set of methodologies for identifying the factors that impact upon teacher agency;
- and to develop an understanding of key factors that impact upon such agency in contexts of educational change.

A central problem in this type of research lies in working out how we map/track agency – in other words, how do we get to the underpinning factors that influence and shape the conditions under which agency is achieved, given that many of these are not immediately apparent. Agency can be understood as the repertoire for manoeuvre experienced by individuals in given situations. There is a strong temporal aspect to agency, which is achieved through a combination of the iterative (past experience), the projective (future aspirations) and the practical/evaluative (the possibilities afforded by present circumstances). Agency is thus contingent upon the configuration of individual, structural and cultural factors, which comprise the ecology within which agency is achieved.

The challenge for our research lies in the mapping of these multifarious factors, allowing us to understand how agency is achieved by teachers in particular situations. For this purpose we have developed an approach to event mapping as one of the battery of ethnographic methods employed in the project. This will allow us to:

- identify instances of agency in teachers' work.
- map backwards to identify the factors that comprise the ecology for each instance of agency.
- map forwards showing how the projected action by the teacher is achieved, modified or inhibited.

This research method will utilise teacher reflective journals to identify and map agency in this way, and interviews to further explore issues raised by the teachers.

The proposed paper will outline this method, drawing upon the empirical findings from the first phase of the project, showing how it may be used to 'get under the surface' of agency. In the paper, we will explore the advantages offered by this approach to event mapping, as well as the challenges encountered by the research team.

46) Creative Teaching and Learning in Small Rural Primary Schools in Austria

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In the research project “Schools in Alpine Regions” research is undertaken in three Suisse cantons (Grisons, St. Gallen, Valais) and in Vorarlberg, the most Western part of Austria. The meaning of small schools in rural areas for the village, the challenges and the opportunities for creative teaching and learning practices are in the focus of this comparative research.

Rural education is still in many ways a neglected area of educational research. However, in alpine and/or rural areas there are a lot of small rural schools. In Vorarlberg, where this research is carried out, 64 of the 165 primary schools in total are small schools with less than 50 pupils. 23 of these 64 schools are very small schools with less than 20 pupils. Due to the low number of pupils these 64 schools work with age-mixed classes. In rural areas age-mixed classes are mainly a structural imperative, not a pedagogical interest. Nevertheless the data shows that certain teachers and headteachers (who often see themselves mainly as teachers) involved in the study are aware of the pedagogical chances of age-mixed classes and place an emphasis on child-centered learning practices. They see the opportunities of a small school and appreciate their autonomous working conditions. At the same time they face certain challenges which differ to those of their colleagues in larger urban/suburban schools. For example, it can be harder in small villages to draw a line between the private and the occupational self of the teacher. Especially teachers in very small “one-teacher-schools” have to cope with the isolated and lonesome working conditions. The study aims to unpack romanticized myths of the idyllic rural primary school. At the same time it aims to explore the specific opportunities for creative teaching and learning practices of small rural schools.

The main research questions are:

- What is it like being a primary (head)teacher in small rural schools?
- What are the possibilities and constraints for creative teaching and learning?
- What are the specific challenges for teachers in small schools? What are the coping strategies of (head)teachers?

The methodological approach is qualitative and ethnographic. First interviews with eight headteachers of small and very small rural schools were carried out. The data gave insights into the creative teaching and learning practices of these teachers and finally two schools were chosen for carrying out fieldwork. Next to participant observation, interviews with headteachers, teachers and students the study includes document analysis (homepage of the school, school brochures, etc.).

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47) Bridge Building for Educational Mobility

An ethnographic evaluation of the attempted bridging between two educational cultures by means of a joint programme

Annette Rasmussen, Aalborg University, Denmark

The paper will provide an analysis of an ethnographic study aimed at evaluating a programme of 'bridge building' between comprehensive school and general upper-secondary school in a rural area in Denmark. The reason for this programme is that the frequency of young people attending 'the gymnasium' (general upper-secondary school) is relatively lower in this area than in the rest of the country, which also goes for the general level of qualifications of its adult population. The local gymnasium is therefore interested in attracting a higher percentage of the pupil population of the surrounding comprehensive schools – and in a wider perspective to have more pupils move on to continued education and in this way contribute to educational mobility. For this purpose the gymnasium has initiated a programme of bridge building activities that are meant to enhance the comprehensive pupils' and teachers' acquaintance and cultural knowledge of the gymnasium.

An important part of this local bridge building programme is to carry out short term education projects in cooperation between a selected comprehensive school class and a gymnasium class. In 2010 I followed such a project cooperation between a year eight school class, pupils aged 14 to 15 years-old, and a first year gymnasium class, pupils aged 16 to 18, during its planning, completion, and follow-up activities, as an extended form of evaluation aimed at questioning *what happens when two such educational cultures meet, and what aspects contribute to the acquaintance and increased knowledge of the gymnasium culture among the comprehensive school pupils.*

My fieldwork included participation in preparatory meetings between the organisers and teachers from the two educational settings, observations in the comprehensive school prior to the project programme, participation in the programme itself that beside a few joint lessons at the gymnasium included trips to local culture and business organisations, and subsequent group interviews with the pupils and teachers in the comprehensive school and in the gymnasium class.

As opposed to what was expected the pupils did not attach to the trips as much importance as to the joint lessons at the gymnasium. During the field trips to museums and companies the pupils kept very much to their usual groups and own school classes, whereas during the lessons they were brought together by the special tasks they were given. The opposite was due for the teachers who devoted most of their *joint energy* into developing the project and planning the trips. In addition to these findings my analysis will deal with the conditions of the compressed time mode *in situ*, which regards both the educational programme as such, the empirical fieldwork, and the programme's aim of educational mobility.

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48) **The ethics of classroom ethnography.**

Alan Hutchison & Tony Rea, University of Winchester, UK.

Practitioner research is a firmly established approach to the professional development (CPD) of UK teachers. It is firmly embedded into government funded approaches to CPD in England - such as the Master of Teaching and Learning degree and PPD funded MA Education programmes, and is part of the Scottish Chartered Teacher scheme. Many teachers engaged in practitioner investigation adopt what might be termed an ethnographic approach which includes participant observation, reflective journaling and interviews with adults and children. This ethnographic work may be compromised, however, by ethics guidance that insists upon informed parental consent for research with children.

In this paper we problematise the ethics protocols set by ethics committees and ask 'is the guidance provided by ethics committees always in the best interests of research informed practice in education?' in. We foreground issues surrounding the limiting effect of the requirement for 'opt in' written consent, especially in communities where gaining parental engagement with the school is already a weakness. We suggest that an over-cautious and dis-proportionate approach to the ethics of consent may make practitioner investigation of an ethnographic nature impossible in some communities – often the most disadvantaged in society – and may lead to the situation where teachers cannot undertake research with the children they teach .

In the paper we ask questions about:-

- Respecting the wishes of the child,
- Making decisions when the wishes of the child and her parents conflict,
- Proportionality: what level of consent is necessary for a teacher to observe his classroom practice?
- What to do when a single parent, or small group of parents, fails to respond to letter requesting consent?

The paper will present a number of vignettes foregrounding these issues, and discussion of these scenarios will direct the conference session.

49) **The reflexive ethnographer and analysis of subjectivities using the ‘voice centred relational model’.**

Abstract:

Ethnography is much more than a cerebral process; it is personal, intimate and consequently ethically challenging. As a result educational ethnographers have long recognised the need to consider the lens that the researcher brings to the field and hence the relationship between the researcher’s self and the research process. Miller and Russell (2005, p.58), for example, foreground the ‘personal, professional and political standpoints’ of the researcher recognising that these and ‘the broader institutional and societal climate are of particular importance in ethnography’ acknowledging that ‘they influence what topic, where and who is researched; how the subject matter is researched and how, where and what findings are presented’.

This alludes to the possibility of subjectivity and the need for the researcher to understand the relationship between positionality, involving both social and cultural influences, and agency. The researcher’s subjectivity, or sense of self, includes the influence of explicit personal, institutional or societal norms and mores and also the implicit emotions, prejudices, personal biases and distortions that impact upon the research through the researcher’s engagement, thinking and acting. Not only can these factors influence the particular approach adopted by the educational ethnographer but also the experience and outcomes of the research.

The subjectivities and complex relationships highlighted in this paper include; the researcher as a first time educational ethnographer, previous employment and continuing professional registration as a social worker, and the context of the field - specifically a small primary school in the North of England with a ‘notice to improve’ from OFSTED. Focus consequently turns to positionality as an ethical concern and the adaption of the ‘voice centred relational model’ (Mauthner and Doucet 1998, 2003) as a reflexive tool. This model enables explicit analysis of the researcher’s subjectivities through a series of ‘readings’ of the data so that the:

production of knowledge contain[s] a systematic examination and explication of [researcher] beliefs, biases and social location. This reflexivity ensures that

the politics underlying the methods, topics, and governing assumptions of [researcher] scholarship are analyzed directly and self-consciously, rather than remaining unacknowledged (Mauthner and Doucet 1998, p5).

The aim ultimately is the systematic analysis of data, the foregrounding of the participants' voice as a result of this analysis and the integrity of the research.

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50) Sarah Robinson

Abstract

Reflections on writing up 'studying-up': doing ethnographic research inside a Ministry of Education

In 1972 Laura Nader challenged anthropologists to turn their gaze upward away from the marginalised and focus instead on those who were in positions of power. In 2008 I began ten months of research inside an Australian Ministry of Education. I was curious about how bureaucracy actually works and was particularly interested in the working lives of the anonymous people in what is called a public system. I was given a desk and computer and allowed access to the curriculum support section. Here there were over 200 people from the senior executives at the top of the hierarchy to the people at the bottom who had daily contact with schools. I was included in the routines of meetings to plan and strategise, in evaluation and assessment, in the restructuring of the organisation when decentralisation was the topic. I attended workshops presented by the teams from the organisation, talked to teachers and principals and visited schools under the guise of being the researcher who wanted to know 'how bureaucracy works'. Carrying out ethnographic research among the people who manage and administer policy initiatives and educational reforms was challenging, yet what was most challenging was writing about it afterwards. Drawing on arguments presented by Barbour (2010:170) this paper examines 'the unexpected ethical dilemmas' that challenged the analysis and writing about people whose working lives are held in balance between the public and the confidential. I reflect on how my understanding of the field evolved from past experiences and the establishment of trusting relationships and shaped my identity as a researcher. However, when it came to writing up I was challenged to think about my experiences in ways that I had not considered; being concerned about what and how much to reveal about the people who participated in the study.

51) **Researching NEET young people**

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NEET (Not in Employment, Education or Training) young people form a diverse and constantly changing group (Bynner and Parsons, 2002; Furlong, 2006; Finlay et al. 2010). Although most young people do not spend long periods NEET (DCSF/ONS, 2009), the proportion of 'long-term' NEET is growing. This paper explores how the precarious logic of the NEET category, together with the problematic nature of current post-16 provision (Wolf, 2011) and the effects of youth policy - such as the re-structuring of the careers service and the withdrawal of EMA - shape the way young NEET people can be identified, accessed and enabled to participate in ethnographic field work. Data drawn from a Leverhulme Trust funded project which aims to explore the long-term experiences of being NEET (2010-2013) is used to investigate the complexities involved when doing ethnography with NEET young people.

24 young people (males and females aged 15 to 20 years old) based in one Local Authority in the North of England provide the corpus of case study data. To date, the ethnography has included 80 hours of participant observation data, collected between September 2010 and March 2011 in young people's homes, training courses, schools, colleges, local connexion centres, Local Authority NEET Strategy Meetings, charity events, benefit offices, car journeys, McDonald's restaurants and 'around town'. 26 semi-structured and unstructured interviews have been recorded and transcribed, including 14 professional/practitioner interviews, 11 young people and 1 employer interview. Photographs taken by the researcher and the researched, together with documents including minutes of NEET Strategy meetings, local statistical data, post-16 education provision pamphlets and connexions service information have been collected and analysed.

The practicalities of gaining and maintaining access, the need to conduct the ethnography over multi-social sites and be particularly aware of the socio-political environment surrounding the young people and practitioners involved are explored together with a consideration of ethical issues around consent and emotion experienced by the ethnographer and the young people (Blackman, 2007). Previous authors have endeavoured to expose 'hidden ethnographic accounts' to advance understandings about how studies with young people are

carried out (Blackman, 2007, Valentine et al, 2010) but none have specifically looked at the particular issues involved when researching NEET young people.

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52) Teaching by doing: On the silent transfer of embodied knowledge

(Abstract for the Oxford Ethnography and Education Conference, Larissa Schindler)

Educational interactions usually rely on explicit and implicit communication in order to transfer knowledge. With good reasons the first one is often the focus of pedagogical and sociological interest. The latter however may also give important insights into the processes and dynamics of educational settings. Based on empirical data of an ethnographic investigation in a martial arts club, I will describe how embodied knowledge is transferred mainly by visual and somatic communication.

The embodied knowledge of the martial arts in the martial arts club of my study is imparted in two steps: At first the instructor demonstrates a (short) sequence of movements, subsequently the students try to repeat in pairs what they have seen in the demonstration. Therefore demonstrations are mainly based on visual communication between the instructor and the pupils. This communication requires – as the study showed – that first of all the students develop a specific ‘vis-ability’, that is the ability to see what is displayed to them. While students practice however, we additionally find what can be understood as ‘somatic communication’: The students learn from the feedback they get from their partner’s body as they experience how it reacts to their own body’s movements. We can therefore say that in this step it is not mainly the educational interaction that imparts knowledge to the students, but rather it is – as Barnes suggests - the enactment of a practice (here: martial arts movements) that implicitly transfers the necessary knowledge.

The embodied knowledge of the martial arts is therefore taught by the instructor as he does observably what is considered to be a proper movement (in the sense of the practiced martial art), he teaches by doing. Looking closer however we notice that while students practice in pairs they display to the teacher what they have learned from his demonstration. As he observes and corrects them he will also get new insights into the very practice he is enacting, that is teaching. He learns teaching – as any other practice – by doing. Hence without any intention the students too are in a way teaching by doing.

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53) Institutional Ethnography, Literacy and the Materialities of Learning and Teaching

(Jonathan sent in abstract)

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Institutional ethnography (IE), initially developed by Canadian sociologist Dorothy Smith (2005), is a framework for inquiry that has much to offer to broader methodological debates around ethnographic research. In particular, IE addressed a key ethnographic challenge of finding strategies firstly for investigating those translocal relations that are present in the local, and secondly, for extending fieldwork beyond a local site.

IE (which tends to have a broadly emancipatory aim that rests on Smith's feminist sociology) possesses two key features that are of particular relevance to our research. Firstly, IE posits the concept of a social world that is *mediated through texts*, focusing on discursively organised social contexts and the social relations that are at work within them. IE goes on to focus on the coordinating and aligning power of such texts, which in turn enables an analysis of the *ruling relations* that coordinate peoples' work (where 'work' is defined as being anything done by people

that requires both effort and some degree of acquired competence, rather than being defined more narrowly as, for example, paid employment). In this paper, we will describe how IE fits with other attempts in ethnography (specifically, *multi-site ethnography*) to extend fieldwork beyond the local.

We will also argue that IE has a particular affinity with the study of literacy in everyday settings, inside and out of formal education, and show how IE can extend the field of *literacy studies* which offers close linguistic and ethnographic analysis of situated interactions, but has been less successful in elaborating transcontextual links. A literacy studies perspective offers further methodological and analytic tools to the institutional ethnographer through its link with social semiotics. This approach encompasses the whole range of cultural artefacts, not just linguistic texts, elaborates on the different qualities of each and provides a vocabulary for detailed analysis of the properties of texts that are visual or multi-modal.

Having outlined these conceptual and methodological frameworks, we will illustrate their use through examples from our own work in assessment and policy in post-compulsory education. Specifically, we will look at examples relating firstly to the implementation of policy in adult basic skills (Hamilton, 2009), and secondly to the establishment of assessment systems within teacher education (Tummons, 2010). Through this discussion, we shall demonstrate some of the ways in which institutional ethnography and literacy studies work not only together, but also within a broader ethnographic tradition.

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A Bernsteinian analysis of textbook culture in science classrooms

By: Indira Vijaysimha

Abstract:

Ethnography was conducted in different types of schools in Bangalore city: two government schools and one private unaided school under the Karnataka state board and one international school. Within these 4 schools, the work of 24 science teachers who taught science/math in standards VI, VII, VIII and IX were observed periodically for eighteen months. In addition to classroom observations, time was spent in the staffroom and lunch areas, interacting informally with teachers and also recording the events and incidents as they occurred in the course of the school day. Semi-structured interviews with teachers were conducted. Informal interactions with parents and students within the school premises and on some occasions en route to the school were also recorded. Conversations were held in English or Kannada but all recording was done in English in the form of handwritten notes.

Basil Bernstein's (2000) notion of education as a field, in which knowledge is recontextualised, formed the theoretical framework for analysis. Bernstein draws attention to the process of pedagogic recontextualization and points out to two interacting fields within it – the Official Recontextualization Field (ORF) and the Pedagogic Recontextualization Field (PRF). While referring to the autonomy of the PRF Bernstein mentions teachers as agents within this field without going into their culture of pedagogy. Commonalities in teacher practice across different schools made the textbook culture (Kumar, 1988; Sarangapani, 2003, Clarke, 2001) of pedagogy visible. Textbooks were used as the primary resource for instruction, and 'Textbook culture' entailed strong framing of the curriculum and a conception of knowledge as received rather than constructed. Pacing of instruction in all the schools was controlled by teachers and was determined by the imperative to complete a fixed number of lessons in a given period of time. Questions within the classroom were predominantly asked by the teacher and not students.

The ORF of the international school differed from the other schools. Although the teachers in this school also used textbooks for teaching, they did not give notes and drill students in recalling answers. They did not read and paraphrase information from the textbooks as teachers in the government schools did. Thus the ORF led to different classroom processes in the international school as its evaluative rules did not emphasize students' ability to recall knowledge. However, the ORFs in all the schools legitimated knowledge that had been formally validated and encoded in textbooks. Consequentially the knowledge available with the working class communities to which students in the government schools belonged, did not find a place in the pedagogic discourse within their classrooms.

Control over students was highest in government schools, present to a lesser extent in the private school, and least visible in the international school, indicating that poor children were perceived as requiring more disciplining. Poor children were also constructed as passive and

probably unwilling/undeserving recipients of worthwhile knowledge whereas affluent children were seen as capable of discursively constructing this knowledge. The knowledge to be transmitted within the government schools was kept distinct from everyday knowledge, thus indicating strong classification between knowledge to be learnt within the school and knowledge outside school. Parents did not participate in the pedagogic discourse. The classification of knowledge was weaker in the international school and teachers encouraged students to bring knowledge from their everyday world into the classroom discussions. Many parents of these students were positioned closer to the sites of discursive knowledge production and thus had considerable influence on the pedagogic discourse in the classroom and were even able to participate in it. The knowledge of the upper class was thus valued and privileged both in society and within the school, whereas the reverse was true of the knowledge of the labour class.

***badnekai means brinjal. The sentence was spoken by a government school teacher to indicate her dependence on the textbooks.**

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55) How knowledge is imparted and acquired in social science classes

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Research aims

Conceptualisations of teaching have been criticised because they “render the complexity of educational reality not only largely unreflective, but even difficult to perceive as sites of reflection” (Jörg, Davis & Nickmans 2007, 148). Revised conceptualisations emphasise that teaching and learning is framed by double contingency (Scheunpflug 2000) and takes place as situated and performative action and interaction (Breidenstein 2008, 207; Wiesemann 2008, 165) in respect to a specific phenomenon (Gruschka 2009). This revision is taken up in the project presented.

Consequently, it aims to reconstruct how knowledge is imparted and acquired when teaching and learning social science in secondary education. This specification is made due to the argument that teaching and learning is always related to specific domains of phenomena (Terhart 2002, 83). The first case study covers a lesson series on the European debt crisis and was carried out in an 11th grade class a Vienna.

Methodology: Fieldwork and analysis

Fieldwork included three strands: (1) *Recording of classroom interaction*: Video cameras were set up unobtrusively to record teacher and student interaction. (2) *Teacher interviews*: Before lessons, the teacher was interviewed concerning preparation and lesson plan. After lessons, the teacher was interviewed to explore perceptions of events in class. (3) *Student interviews*: Similarly, students were interviewed after lessons to find out how they perceived the lesson, how the topic became relevant to them and how they acquired knowledge about the phenomenon. Recordings have been transcribed verbatim for sequential analysis. Analysis is framed by Straussian Grounded Theory (Corbin/Strauss 2008; Strübing 2008). Some strategies used in objective hermeneutics (Wernet 2006) were adopted to enhance fine analysis.

Findings

Analysis shows how the teacher operates as an agent between students and the phenomenon and acts as a negotiator of knowledge in the structural context of school, operating between conflicting imperatives of schooling and teaching. The teacher uses the classroom to elicit and negotiate concepts of the debt crisis with students. Negotiation is initiated in the first lesson through a discussion of everyday representations of the debt crisis. Assuming that students developed their everyday concepts from knowledge presented in the media, the teacher starts a discussion on representations of the debt crisis in media. Through discussion, representations in the media are evaluated. Evaluation penetrates the closedness of the representation in the media, thus challenging the students' subjective concepts. By challenging their own concepts, students might experience a personal crisis in understanding the phenomenon. This crisis can be overcome by acquiring new knowledge. The case study identifies how the teacher tries to provoke such a crisis and seeks to become an agent working on the debt crisis. Teacher actions are reconstructed as practices of imparting knowledge in a social science subject.

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56) Developing mutuality, reciprocity and collaboration in mentoring relationships: Strengths, challenges and ethical tensions

Joan Parker Webster, Sabine Siekmann, Patrick Marlow and Marilee Coles-Ritchie
with contributions from Walkie Charles, April Counselor, Theresa John and Kathy Sikorski

In many university graduate programs, mentoring is conceived of as a dyadic relationship that involves ongoing interaction between faculty and protégé/students. These relationships are often framed by the academic and organizational rules, norms, conventions and practices of the institution (Chan 2008; Mullen 2005). However, they are also framed by the cultural beliefs, values, norms, communication protocols and identities of each participant. While the academic focus often predominates, increasingly these relationships are becoming more reciprocal, mutual and personal (Mullen, et al. 2000). Transformational (Johnson, 2008), collaborative (Mullen, 2005) or relationally-oriented (Walker, 2006) types of mentorships emphasize these elements of mutuality and reciprocity in learning and also challenge assumptions about institutional hierarchy, academic rank and status (Johnson 2008). Further, these elements have been identified as highly important for women and students of color (Walker 2006). Yet, while positive and desirable, there exists ethical tension between these elements of “good mentorship” and the institutional, academic gatekeeping requirement for evaluation of a protégé’s competence and performance. Tensions related to multiplicity of roles and duties can pose concerns that include issues of power, inappropriate relationships, boundary problems, and competence of the mentor. While ethical issues can emerge in all mentorships, these issues can become intensified in relationships between mentors and protégés from disenfranchised, cultural groups (Foley, 2008).

In this paper we draw on an ethnographic study of our approach to mentoring and the practices and relationships that have evolved over a period of four years between Indigenous, Alaska Native doctoral students and their non-Native faculty, occurring in the context of a graduate program focused on goals of developing more Indigenous, Alaska Native scholars and fostering completion of

terminal degrees for those already in the university system. Our approach to mentoring is situated in Habermas's (1987) theory of communicative action, particularly the concept of *communicative action oriented toward understanding* (1987), because it privileges a notion of understanding that can only occur in a negotiated manner on the terms of the people involved in the communicative act. We also draw on the notion of intersubjectivity in terms of Carspecken (1996), where actors recognize cultural typifications in communicative acts and actors take positions based on similar communicative interactions; and in terms of Vygotsky's (1978, 1987) Zone of Proximal Development (ZPD) and Rogoff's (1990) notion of joint activity in which participants, engaged in a learning activity or event, initiate a task with different understandings and arrive at a shared understanding as they collaborate on the task.

This notion of collaborative joint activity underscores much of the data collection in this study. Specifically, the processes of taking fieldnotes, taping and transcribing sessions, and individual and dyadic writing and journaling were often carried out as collaborative activities that occurred within mentoring sessions. We also rely on mentors' reflective journals and field notes from mentor debriefing sessions. As such, production and analysis of data has been from multiple sources and reflects multiple perspectives.

After an initial analysis of data, two broad topic areas have emerged (a) types of mentoring relationships defined by mentoring roles and functions, and (b) issues related to age, experience/expertise levels, culture/cultural identities of mentors and mentees, and institutional requirements and constraints. A discussion of these two broad themes examines the complexities of building a framework for mentoring, and developing practices within mentoring relationships, which are influenced by the cultural contexts and identities of the participants involved in the mentorship.

57) What next for ethnography 2.0?

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In 2007, part way through my doctoral research project, I presented a paper at OEC exploring the use of digital technology as a research methodology and the implications of digital production, presentation and dissemination of educational ethnographic research. The research focussed on ethnographic research at Educational Video Center (EVC), a non-profit media education centre in New York City. Travelling to New York I had a number of questions:

What is ethnography? What identifies learning? How is formal and informal education defined? Where does digital video production take place? What is the relationship between the texts produced by young people and their audiences? What pedagogies emerge when digital technology becomes part of teaching and learning? What role does digital video technology play in teaching and learning? In research? In ethnography?
(Research journal extract).

To answer these and other research questions and to investigate how digital technology might be used in educational ethnographic research I set out a framework that brought together three parts of a story³. The first part of that story was focussed on understanding how meaning is made through a complex series of pedagogical processes between youth producer⁴ and adult teacher (EVC staff), text (the documentaries produced as part of the EVC curriculum and the methodological digital video production process), and the technology used and the audience who view the work. The second part of the story investigated how young people who took part in the Documentary Workshop (a credit bearing programme as EVC) engage with new digital technologies, the creative and educational potential of these forms and how technology is adopted to frame a narrative of transformation. In the research through their words, images and digital video, recorded as part of the research process and the EVC curriculum, I explored how young people represented themselves and their experiences of digital video production in a third space (Bhabha, 1994). The third and final part of the story addressed being a digital video ethnographer in a community of enquiry.

³ Stories have a long history as a research method (Connelly & Clandinin, 1990), and are important in an educational context because they bring together multiple perspectives of an experience and offer a range of voices (Dyson and Genishi, 1994). Stories shape how we think about the world (Guiner and Torres, 2002), and their use helps establish a research dialogue (Laurillard, 1993).

⁴ I am using *youth producer* to refer to the young people who attend EVC and produce a documentary as part of their internship. The terms young person, youth producer and student are used interchangeably in the research.

Through the practice of research I came to understand the pedagogical process and the digital video production practices that enabled young people at EVC to communicate in meaningful ways about their culture and communities, their identities and their educational experiences. Offering digital video examples and ways of analysis I went on to describe this practice as ethnography 2.0 (White, 2009).

O'Reilly (2000), pioneered the use of the suffix 2.0 when he used the term 'Web 2.0' to refer to the collaborative nature of the Internet. Since then 2.0 has been used to refer to all that is new (and digital) and 1.0 relegated to the binary position of old (and analogue).

I use the term ethnography 2.0 because I believe that the development and availability of digital technology and its collaborative affordances has changed ethnographic research practices. While in the past anthropologists and ethnographic researchers have utilised analogue technologies (Coffey, Holbrook and Atkinson, 1996), today digital technology changes the materiality of texts, transforming communication practices (Kress, 2003; Kress and Van Leeuwen, 2001), and offering new possibilities for research practice.

Digital technology has been seen by many commentators to require new paradigms – in scholarship, in pedagogy and in research practice. In this paper I reflect on the stories of the research to present possibilities for re-imagining our understanding of ethnographic research practice in the twenty first century. I begin by describing the research method that I used and revisit some key theoretical issues in the practice of methodology to consider the question: what next ethnography 2.0?

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On becoming someone else, or the experience of schooling.

This paper will draw on a recent ethnographic study of the experiences of boys in a State secondary school in Melbourne, Australia, over a period of two years. It was undertaken by the author when he was a teacher in the school. In framing and undertaking the study the human ethics demands imposed on the author challenged a conventional understanding of ethnographic inquiry, especially as it might relate to a study of experience. Against a background not merely of competing discourses but of disturbingly adversarial debate between those favouring essentialist understandings of boys and those favouring a more nuanced approach drawing on social and discursive constructions of experience, this study reveals that the subjectification of students as students of particular kinds, and the challenges this poses to their sense of selfhood, raises questions about the ethical basis of the contemporary neo-liberal educational environment. The experiential cost of demands that some boys change not merely their behaviour but who they take themselves to be is shown to entail considerable pain. Furthermore, this study suggests that gender equity policies as recently conceived in Australia will continue to fail in classrooms and schools so long as a critical understanding of the discursive and performative environment of schooling is ignored.