Constructing narratives of continuity and change

Saturday 12 May 2012 | 8.45am – 5.45pm | £25 per delegate

The Old Sessions House | Canterbury Christ Church University | North Holmes Road
Canterbury | Kent CT1 1QU

Auto/biography and Narrative Research Theme Group

Faculty of Education
www.canterbury.ac.uk/education/conferences
An interdisciplinary conference

A one day conference to be held in Canterbury which will explore narratives of continuity and change in the context of a difficult and unpredictable world. Aimed at post graduate students, tutors and researchers, it will include presentations and workshops that embrace auto/biography and narrative research within education, and across a range of disciplines and professional sectors.

Auto/biography and Narrative Research Theme Group

Canterbury Christ Church University is home to an extensive body of research in the broad field of auto/biographical narrative studies and life history. There is a thematic group that brings together academics from different disciplines, with particular strengths in education, health and social care studies. The thematic group has provided a base for major funded research, which includes a recent EU Lifelong Learning financed study of non-traditional learners in universities, in 8 countries (RANLHE). There is also extensive work on narrative and careers counselling, as well as on life writing, life stories and community development. The group contains a substantial cluster of doctoral students, who are using these methods to chronicle and theorise change processes in diverse contexts.

Contents

Conference Programme and Booking Information .........................1
Key Note Presentations........................................................................2
Overview of the Presentation of Papers...........................................5
Presentation of Papers 11am to 12.30pm ...............................6
  Room 1................................................................................................6
  Room 2................................................................................................9
  Room 3...............................................................................................11
  Room 4...............................................................................................13
  Room 5...............................................................................................16
  Room 6...............................................................................................19
Presentation of Papers 2.10pm to 3.40pm ................................22
  Room 1................................................................................................22
  Room 2................................................................................................24
  Room 3...............................................................................................27
  Room 4...............................................................................................29
  Room 5...............................................................................................31
Presentation of Papers 4.00pm to 5.30pm ..................................34
  Room 1................................................................................................34
  Room 2................................................................................................36
  Room 3...............................................................................................38
  Room 4...............................................................................................41
  Room 5...............................................................................................43
Travel Information ........................................................................46
Conference Programme

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.45am</td>
<td>Registration and refreshments</td>
</tr>
<tr>
<td>9.10am</td>
<td>Welcome – Professor Linden West and Dr Hazel Reid</td>
</tr>
<tr>
<td>9.20am</td>
<td>Key Note Presentation – Professor Molly Andrews</td>
</tr>
<tr>
<td>10am</td>
<td>Key Note Presentation – Professor Laura Formenti</td>
</tr>
<tr>
<td>10.40am</td>
<td>Refreshments</td>
</tr>
<tr>
<td>11am</td>
<td>Presentation of Papers 1</td>
</tr>
<tr>
<td>12.30pm</td>
<td>Lunch</td>
</tr>
<tr>
<td>1.30pm</td>
<td>Key Note Presentation – Professor Linden West</td>
</tr>
<tr>
<td>2.10pm</td>
<td>Presentation of Papers 2</td>
</tr>
<tr>
<td>3.40pm</td>
<td>Refreshments</td>
</tr>
<tr>
<td>4pm</td>
<td>Presentation of Papers 3</td>
</tr>
<tr>
<td>5.30pm</td>
<td>Closing remarks</td>
</tr>
<tr>
<td>5.45pm</td>
<td>Depart</td>
</tr>
</tbody>
</table>

Booking Information

To book your place online, please visit:

www.canterbury.ac.uk/education/conferences

For more information please contact Barry Maughan.

Email: barry.maughan@canterbury.ac.uk

Phone: 01892 507500
Key Note Presentations

Professor Molly Andrews
Professor of Sociology, University of East London

Social transformation and political narratives

Hannah Arendt has argued that storytelling is the bridge by which we transform that which is private and individual into that which is public, and in this capacity, it is one of the key components of social life (Arendt 1958: 50). Stories - both personal and communal - are pivotal to the way in which politics operates, both in people’s minds (i.e. how they understand politics, and their place within and outside of the formal political sphere) as well as to how politics is practiced. These stories, as it were, are not just within the domain of the individual, but are built upon the collective memory of a group, just as they help to create how that memory is mobilised and for what purposes. The key note presentation and paper will explore the relationship between micro and macro political narratives, in other words the dynamic interplay between the stories of individuals (both told and untold) and the contested stories of the communities in which they live. The paper will be framed around a case study of one East German dissident’s challenge to emotionally negotiate the opening of the Berlin Wall.

Professor Laura Formenti
Associate Professor, Department of Human Sciences for Education “Riccardo Massa”

A relational journey

This presentation will address the theme of relationships in auto/biographic research and auto/biographically oriented educational work. Within a systemic frame, the essence of auto/biography – it is claimed - is not its contents, but the processes that are triggered and sustained by it. Processes of understanding, self-acceptance, recognition, learning and change. All these are relational processes. They do not only happen inside a single individual, but in concrete ongoing communication. The author is involved in research and teaching in the field of adult and family education, and has been working with auto/biographic methods in different contexts: with professionals in education, health, social work, with parents and children, with adults at risk of marginalization (migrants, women, non-traditional students in HE). The experience of telling or writing life (along with listening and reading, reciprocally) can be understood as a journey that is triggered by a “contact between cultures” (Bateson), as the people involved are different in age, gender, status, culture, and so on. All the individuals involved in the auto/biographic journey (researchers too) experience this difference. If this experience is “authentic”, they are challenged to re-think their own ideas, about oneself, life, culture and so on, and they may be moved towards “oriented changes”. Does it mean that autobiographic work is always a learning experience? Following Bateson’s ideas, there are some systematic distortions in contacts between cultures: simplification, purposefulness, de-contextualisation, quantification. These same distortions are very common in auto/biographic work. We apply them not only on others’ stories, but even on our own. They risk undermining reciprocal
understanding of the people involved, as the story is reduced to simple ideas. We need to develop views and actions, in education, that are able to celebrate human complexity. Stories have this power, but we also need a good process to achieve this.

Autobiographic work (i.e., not only the telling itself, but the whole disposal of research) shapes our minds in a very interesting way. It can become, under certain conditions, an experience of transformation. This word can help us to become reflexive about our own ideas about change and learning: words have cultural and historical connotations. In our historical circumstances, such words as “change” and “learning” do not (always) celebrate human dignity and self-respect, or reciprocal respect. In the 1940s, Bateson claimed the need for models of communication that sustain the reciprocal respect of cultures, of human differences. We are ready, by now, for a (new) model of research, education and communication that brings a change of perspective (and not only a change of action). A model where good relationships can work towards self-acceptance and a better reciprocal understanding. Autobiography can be a part of this model. A new way to make our journey into human life.

Professor Linden West
Director of Research Development, CCCU

The interdisciplinary imperative: or when Bourdieu met Winnicott and Honneth

Connecting intimate and cultural worlds in narratives of change among non-traditional learners at university.

In this paper, I draw on non-traditional learner narratives from the European RANLHE study. In-depth narrative interviews were held, among samples of learners, in different types of universities, at the beginning, middle and end of the process. I use two case studies - when thinking about change processes – connecting the work of Pierre Bourdieu – in particular his notions of habitus, disposition and capital - with more psychosocial understanding of recognition in human interaction and transformation. In Bourdieu’s terms, if we think of students as either ‘fish in or out of water’, I want to understand more of how subjective experiences of objective phenomena may develop. The main research question was what enabled particular students to keep on keeping on.

It can be argued that Bourdieu fails sufficiently to engage with how some students, with apparently limited educational and social capital, nonetheless survive and prosper. They become fish in water, in effect, even in what might be the culturally exclusive habitus of elite institutions. Of course Bourdieu was aware of this phenomenon and argued that such learners serve to mask systemic inequalities yet he failed to engage, in these terms, with ‘the subjective experience of objective possibilities’. Donald Winnicott (1971) suggested the concept of transitional space, when thinking, for instance, about developmental processes in adulthood. We can think of university, as a space where the self is in negotiation, and where a process of, or struggle around, separation and individuation - letting go of past ideas and relationships – may take place. A renegotiation of self may be more or less legitimised in the eyes and responses of significant others; and via recognition within a particular sub-culture or habitus. Axel Honneth, a critical
theorist, argued that such recognition is a simultaneously individual and social need. It requires love in the interpersonal sphere to develop self-confidence. Recognition of the autonomous person, bearing rights in law, is the basis for self-respect. And the formation of a co-operative member of society whose efforts are socially valued leads to self-esteem (Honneth, 2007).

In the paper, I illustrate, in depth, the importance of feeling recognised in difficult transitional processes. ‘Mathew’, for instance, was an asylum seeker initially entering an elite university but then dropping out. He entered another university later. Supportive relationships were central to his narrative, of feeling seen and understood. Such processes work at an unconscious and emotionally primitive level. He gained self-esteem, respect, perhaps, too, by becoming an activist. The narrative of a second student, ‘Sue’, indicates how problematic an ‘elite’ habitus can be for a working class student: there are feelings of rejection but then of emerging self-respect by becoming more accepted as part of a community of rights. Success in practical rituals, such as advocacy in legal training, was important. It is suggested that we need to think of recognition at the social as well as intersubjective level. In doing so, learning can be seen to have a personal development and social solidarity dimension.
## Overview of the Presentation of Papers

<table>
<thead>
<tr>
<th>Time of Presentation</th>
<th>Room 1 Presenters</th>
<th>Room 2 Presenters</th>
<th>Room 3 Presenters</th>
<th>Room 4 Presenters</th>
<th>Room 5 Presenters</th>
<th>Room 6 Presenters</th>
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<tbody>
<tr>
<td>11am to 12.30pm</td>
<td>Denise Cormack</td>
<td>Wilma Fraser</td>
<td>Barbara Bassot</td>
<td>Catherine Buckley</td>
<td>Karen Henwood</td>
<td>Lesley Wheway</td>
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<tr>
<td></td>
<td>Hanna van Parys</td>
<td>Laura Graham-Matheson</td>
<td>Kimberley Horton</td>
<td>Sinead O’Toole</td>
<td>Josephine McSkimming</td>
<td>James Trewby</td>
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<td>Pirkko Järvenpää</td>
<td>Lou Harvey</td>
<td>Hazel Reid</td>
<td>Colin Meneely</td>
<td>Hannah McClure</td>
<td>Tanya Halldórsdóttir</td>
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<td>Chair: Denise Cormack</td>
<td>Chair: Wilma Fraser</td>
<td>Chair: Barbara Bassot</td>
<td>Chair: Ian Jasper</td>
<td>Chair: Jacki Cartlidge</td>
<td>Chair: Lesley Wheway</td>
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<td>2.10pm to 3.40pm</td>
<td>Jo Oliver</td>
<td>Martin Havlik</td>
<td>Rebecca Tee</td>
<td>Laura Mazzoli Smith</td>
<td>Rita Kristin Klausen</td>
<td>Anne Salvage</td>
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<td>Alison Ekins</td>
<td>Eduardo Giordanelli</td>
<td>Janice Smith</td>
<td>Jacki Cartlidge</td>
<td>Ann Salvage</td>
<td>Jane Westergaard</td>
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<td>Alan Bainbridge</td>
<td>Kirsti Kuosa</td>
<td>Mengle Zhang</td>
<td>Bodil Hansen Blix</td>
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<td>Judy Durrant</td>
<td>Paul Skinner</td>
<td>Ephrat Huss</td>
<td>Martin Hájek</td>
<td>Eljee Javier</td>
<td>Ursula Edgington</td>
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<td>Kitty Clark-McGhee</td>
<td>Tanja Kovacic</td>
<td>Jana Gavrilii</td>
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<td>Ursula Edgington</td>
<td>Alison Fielding</td>
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<td>Trine Kvitberg</td>
<td>Shivaun Woolfson</td>
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<td>Chair: Ian Jasper</td>
<td>Chair: Ursula Edgington</td>
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Denise Cormack  
PhD Student, Canterbury Christ Church University  
Who is it ‘interviewing’ my mother?

Nod Miller sees autobiography as ‘a continuous process of conducting a dialogue with different selves over time’ (Miller 2007:3). When we write ourselves or others, we construct versions of ourselves or others (Miller 2007, Stanley 1992). Stanley argues that we can only interpret the past from the vantage point of the present, that we remember through a lens coloured by our immediate situation (1992). The self in autobiography articulates closely with the lives of others (Stanley 1992). I am writing my autobiography through a Winnicottian psychoanalytic framework. The most significant other for Winnicott is the (m)other (my brackets) (Winnicott 1957). I can remember aspects of her mothering and if I am to analyse her mothering of me, I need to try to understand why she mothered in the way she did, so I ask my mother to tell me about her childhood. The process of this interview and the process of interpretation throw up some interesting issues around self/other, immediacy/memory.  

Postmodernist theory suggests that knowing can only ever be partial, that knowing is always situated, and that the ways we know, what we can know, depend on the particular situation of knowing, the perspective from which we know. According to postmodernist theory, the self not coherent, but in a state of dissociated unity. (Richardson 2005). Richardson theorises knowledge and ‘truth’ as refracted like light through a prism (ibid), a myriad ways of knowing, multiple perspectives. According to object relations psychoanalytic theory, we have within our ego multiple ego identifications which form aspects of our selves (Freud 1923; Winnicott 1987). During the interview, the transcribing and the interpreting, I play a number of conflicting roles. I am both the researcher and the researched, the self and the other. I am the researcher and I am the daughter. I experience a sense of being split into different selves, or aspects of self, each coming to the fore at different moments as I listen, speak, think and write. As the responsible researcher I must be aware of the emotional quality of the interview, respect my (m)other and her story and remember that my work could inadvertently harm her (Merrill and West 2009, Andrews 2007). I am the theorist who has researched the psychological harm this interview could do to her. I am concerned about the dangers any challenges to her denial about issues in her past might cause (Anna Freud 1936). When she tells me shocking things about her father and then says, ‘he was a good dad,’ I just agree with her. As the daughter I have a multiplicity of responses, not just those relating to my roles in that moment. I am the daughter protecting her aged parent; I am the resentful daughter whose role I feel it has been to care for my mother emotionally since early adolescence; I am the daughter who is grateful that my mother held our home together against difficult odds; I am the daughter who is resentful of my mother’s concentration on cleanliness and tidiness rather than cuddles and the impact this had on my childhood self.
I am the feminist postructuralist self who critiques that very discourse in which Winnicott’s representation of the mother is located (Winnicott ibid), a feminist seeing ‘I (Stanley 1992:37)). I have conflicting responses to my mother’s narrative. As I listen to the transcript, I can hear a tired voice…why am I tired? I hear my mother describe the bleakness of her childhood home, the coldness of her mother, the lack of responsibility taken by her father, but the daughter who might have exclaimed in shock and pity is absent from the tape, although I remember her being there in the ‘interview.’ I regret that she was not there for my mother in that moment. I hear my mother’s voice describing how she struggled at school; I do not hear my voice commiserating. I hear my mother’s voice telling me what a good final school report she got and how well she did to get a tailoring apprenticeship. Again, no response. Where was the caring daughter self then? Why was she not exclaiming ‘Yes, you did so well?’ Is it because my researcher self felt it was inappropriate to respond subjectively, or might there have been unconscious processes happening. Is the daughter self who resents her mother at the forefront in those moments? Who is that self who is withholding what my/ her mother seems to be seeking? Who is this self that looks critically at the self on the tape? They are all aspects/versions of me. Versions who respond differently, versions who are in a different relationship to this (m)other who describes her own experience of being a daughter. How can I write all these versions of myself into my interpretation of this ‘interview?’

Hanna van Parys
University of Leuven, Belgium

Workshop: Growing up with a depressed parent: the child’s changing perspective

Growing up with a depressed parent is considered to have a big impact on a child’s development. This impact is evidenced in developmental psychology studies highlighting significant correlations between parental depression and various child outcomes. However, in this research literature little attention is paid to the way children actually experience parental depression and how they make sense of their parent’s mental health problems. The present research project is aimed to contribute to filling this gap in the literature. Assuming that people at different points in their lives have different perspectives on their childhood experiences, a compound research design addressing three different age groups was constructed. For the first study, parents who were currently hospitalized for depression, and their minor children, were invited for a family conversation focused on the child’s experiences in the family. The second and third study respectively addressed young adults’ perspectives (18 to 29 years old) and adults’ (39 to 47 years old) perspectives on their growing up with a depressed parent.

This research offered us a deeper understanding of a child’s experiences of growing up with a depressed parent. It pointed at the complexity and multiplicity of the experience, in that aspects of sensitivity and caring, as well as feelings of desolation and indignation were addressed in a developmental perspective. However, retrospectively, participants conveyed that they as a child were relatively unaware of these feelings and that they did not dwell on their experiences. A
growing understanding of the parental mental illness seemed to go along with the emerging of these reflections over the years. In addition to this deeper understanding, our research made us reflect on some narrative and discursive issues concerning the combination of the different perspectives in the three parts of the study. First of all, the context in which the participants constructed their narratives has to be taken into account. A child’s narrative in the context of a family conversation is very different from a focus group or from one-on-one interviews. Furthermore, apart from the context in which the narratives were constructed, the function of the narratives should be considered as well. It is clear that in the first study the family members’ narratives served a ‘coping’ function in the first place, while in the other studies meaning making and identity construction seemed to be more central. In line with Josselson (2009), it seems that the meaning of past memories changes over time in line with current self-constructions.

Pirkko Järvenpää
University of Helsinki
*Telling the story of my life – twice*

**Background**
In narrative research it is often held that the meanings of life events are not fixed but can change and be deliberately changed during the course of life. However, surprisingly few studies have addressed the question of whether or how the interpretations actually change using a longitudinal design.

**Aims**
This study poses the question of how events are incorporated in a person’s life story and how the meaning of events changes over time. How does one see one’s earlier life story, from the perspective of the present moment?

**Method**
We examine these questions by comparing biographical interviews conducted at two points in time, ten years apart. The data comes from the “The self meets working life. A narrative ten-year follow-up study on well-being at work” research project. The participants of the study were 20 middle-aged individuals who had suffered from serious work-related problems. They were interviewed in 1999 and in 2009. At both stages of data collection, the participants were asked to speak freely about their work history; its meaningful events and well-being at work. The participants almost invariably also recounted the twists and turns of their private life. In both interviews, the interviewees were asked to draw life-lines describing their working-life experiences and how they coped at work. At the end of the second interview, a comprehensive summary of the first interview and also their life-lines were presented to the interviewees, and they were asked to comment on them.

**Results**
Earlier analysis of the data (Järvenpää & Hänninen) has shown that the life stories told in different times are by and large similar: the interviewees recount the same events and ascribe similar meanings to them. There are, however, often differences
in the way in which the events that were recent at the time of the first interview are emphasized in the second. In one case, the problems that were urgent at the time of the first interview were not told about until in the second. In several cases, the events close to the first interview were depicted (also in the drawn life-lines) as more significant than in the second interview ten years later.

Interpretation
It seems that the incorporation of events in a life story can be seen as similar to digestion: while the change is still in progress or its meaning is worked upon it is seen as bigger than later on, when new challenges are faced. There is surprisingly little evidence of profound changes in the meanings attached to the events.

11am to 12.30pm – Room 2

Wilma Fraser
Principal Lecturer, Canterbury Christ Church University

Moments of Being and the Search for Meaning: Epistemological and Methodological Challenges for the Autoethnographic Researcher

This paper will begin with an examination of an autobiographical ‘moment of being’ and situate this experience within both aesthetic and philosophical contexts by drawing upon a range of literary sources including Virginia Woolf, T.S. Eliot and C.S Lewis. These ‘epiphanic’ moments will then form the basis of a series of questions concerning their status as potential sources of knowledge, ‘truth’ and meaning-making.

The impetus for the paper stems from this particular researcher’s struggles to find an appropriate epistemological framing for the unfolding of her PhD and, thence, a methodology with which to articulate those struggles. The paper will continue by exploring the reasons for my choosing ‘autoethnography’ whilst highlighting the various challenges that such a choice has brought about. These challenges include questions of legitimacy and of the kinds of criteria with which such a methodological choice might be adjudicated.

Such criteria, in turn, pose further questions regarding the permeability of disciplinary boundaries, and I shall argue that certain Western discourses have privileged particular ways of knowing and thereby have limited the ways in which different kinds of meaning-making might be articulated. I shall briefly relate these concerns to certain pedagogical practices within the fields of adult learning and teaching which, I suggest, have served to reduce the educative experience and have run counter to our professional responsibility to try and enhance both the spirit and the intellect.

In relation to the theme of the conference that I have chosen to apply, I shall argue that despite many arguments to the contrary, the researcher is not only implicated but is both embedded and embodied in the story told. Questions of legitimacy must therefore include the extent to which the researcher highlights the reflexive relationship she has to her pursuit, and to the ‘researchees’ with whom she constructs her text. The paper will conclude with an appeal for the pursuit of more expansive and inclusive ways of knowing, and of articulating that knowing, as a matter of pedagogic and political urgency.
Laura Graham-Matheson  
PhD Student, York St John University  
*Stories and voices: multiple narratives in a PhD research project*

My research looks at primary teachers’ experiences, understandings and perceptions of art and how these impact what happens in their classrooms and shape their teaching, particularly of art. This paper will consider multiple narratives – of being a PhD student and listening to the stories told by the participants in my research. It will look at issues and ideas around finding a place for the voice of all those involved in a PhD research project and within the conventions of institutional and/or disciplinary boundaries – meeting the conventions of the academy while carrying out research in a way that ‘feels right’ – and to try to discuss the multiple narratives of being a PhD student.

As a PhD student I am learning the conventions of the academy and my discipline, as well as finding out who I am as a researcher. I have multiple identities. As a researcher I feel strongly that I have a responsibility to the participants who agree to take part: a responsibility not only to listen to, but to hear participants’ stories, to reflect on them sensitively, and to make sure that my reporting of them is accurate and sympathetic. In the planning of my research I am trying hard to avoid the researcher stance described by Fine (1992) as ‘ventriloquy’, in which the power and views of the researcher are privileged over those of the participants, so I am looking to find ways of doing and writing research that ensure that all the voices in the research can be heard.

At the same time I recognise that my values shape who I am as a researcher, as do my background and previous experiences, and together they help shape the story of my research. So I want to make sure that my voice is also heard.

Lou Harvey  
University of Manchester  
*The role of the researcher in constructing narratives of language learning motivation: A dialogic approach*

This paper will describe my methodological approach to my doctoral work, a narrative study of six UK-based university students’ motivation for learning English, and will explore my role as a researcher in the construction of these students’ narratives. Research into motivation for learning English as a second language continues to support the perception that learners may be motivated by imagining their participation in the opportunities offered by the globalisation movement, and that they may wish to remain fully integrated into their own culture while simultaneously participating in the global sociocultural context they are helping to create. Whereas previous quantitative approaches to L2 motivation research have aimed to uncover generalisable rules to explain how context affects motivation, a narrative approach can illuminate ways in which motivation may be socially negotiated and constructed, and the personal, emotional fundamentals of language learning motivation. My research, then, aims to foreground the experience of learners, whose voices have rarely been heard in past second-language motivation research, through their stories. I wish also to explicitly acknowledge learners’ agency and their power to accept or resist the pressures
and influences they face, and the identities they are negotiating, as English speakers.

My interest in learners’ voices and my wish to understand and render their experience has led to a concern with representing their narratives in such a way that they recognise and feel ownership of their stories, at the same time as my treatment of these stories is sufficiently interpretive and academic to satisfy doctoral criteria. In search of something to help me directly reflect this concern in my methodology, I discovered Mikhail Bakhtin’s dialogism (1981, 1986), which conceptualises dialogue as the essence of language in its relation between utterance and response. I found that Bakhtin’s philosophy offers grounds for a theorisation of agency as both individual and co-constructed, a constant and creative process of self-authoring. Bakhtin’s conception of the author is of a narrative consciousness, entering into active dialogue with the specific others of whom and with whom they speak, creating narrative in a multi-voiced process of meaning-making. Thus in the narrative interview, storytellers analyse and interpret their contexts through their stories, and both participants listen and respond in a dialogical and creative process of responsive understanding, actively participating in the construction of the stories they bring to each other – the listener is always an active respondent, a ‘link in the chain’. Through sharing my emergent research design, I will illustrate my attempt to explicitly apply a dialogic approach to my research practice, methodologically positioning myself as co-producer of the stories.

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11am to 12.30pm – Room 3

Dr Barbara Bassot  
Senior Lecturer, Canterbury Christ Church University

*Plus ça change, plus c’est la même chose: a story of continuity and change*

In 2011 a pilot study was undertaken focusing on the ‘Career Thinking Session’ as a means of providing a reflective space for clients to elaborate their stories when constructing their future life/career plans. This was done as part of the Erasmus ‘NICE’ University network for educators of career counsellors; one aspect of the aim of this work is to design and test innovative methods for career counselling practice. During the pilot study, four participants were interviewed and the transcripts were analysed. This paper builds on the pilot study; one of the four participants will be interviewed for a second time in order to begin to evaluate the usefulness (or otherwise) of the Career Thinking Session. The paper will start with an introduction to the structure of the Career Thinking Session, emphasising its origins and theoretical underpinnings. The first session with the participant will then be discussed and evaluated, including the identification of the ‘Incisive Question’ and the participant’s thoughts on their possible future. Data will then be presented on the second interview with the participant, who tells the story of their development following the Career Thinking Session, particularly in relation to issues of continuity and change. The paper will conclude with an exploration of some of the issues and challenges in seeking to put the Career Thinking Session into practice, as well the benefits of the approach.
Kimberley Horton
PhD Student, Cardiff University

Dyslexia as a disadvantage: The different narrative journeys of Ellie and Rose

Dyslexia is a contested and controversial condition. Recently, traditional psychological research on its cognitive impacts and neurological causes has been supplemented by sociological and social psychological research. However, very little research has been done on how adults with dyslexia construct their identities. In addition, there is a dearth of research that uses visual methods to investigate the construction of dyslexic identities. The present study aims to redress this gap, as well as investigating how non-dyslexic adults who have literacy difficulties construct their identities. The participants identify as dyslexic, either because they have a formal identification of dyslexia, or because they think they might have dyslexia. Each participant has been interviewed twice. The first interview was a space in which the participants were encouraged to tell me their stories. The second interview encompassed a photo-elicitation interview, followed by follow-up questions related to the first interview. The stories were analysed using thematic and narrative analytic principals. This paper presents some data from two of the participants, Rose and Ellie, who have come to view their dyslexia as something that means they are somewhat disadvantaged. However, Rose and Ellie reached this point in different ways. Through focusing on the plots of their stories and the ways in which they tell their stories, I attempt to show how the institutional and material structures that Rose and Ellie experience influenced how they construct their dyslexia and their identities.

Dr Hazel Reid
Reader, Canterbury Christ Church University

‘Telling tales’ in career counselling

Research paper, conference themes of: narrative and auto/biography; creating spaces for learning and knowing; the role of narrative in managing change. Making career choices can often be set, within a wider ideological climate in which people have been increasingly held personally responsible for their actions, choices and predicaments in highly individualised and increasingly economically fragile societies. Many career counsellors are deeply concerned, in such contexts, about the inadequacy of ‘quick fix’, superficial or overly directional responses to the complex requirements of clients. The aim of the research was to examine the power of narrative approaches to help clients to construct and experiment with ideas about self and career futures, and to think about them imaginatively as well as realistically. However, whilst acknowledging that innovation can be important it is also difficult in practice for career counsellors, and other practitioners within ‘helping services’; given the often highly constrained working cultures coupled with an uncertain labour market.

The paper draws upon research and publication undertaken by the author and Professor Linden West. The work reports on in-depth research that explored the use of narrative career counselling derived from the work of Mark Savickas (1997, 2005, 2009). The first phase of the research adapted the Savickas model and was
used by practitioners working with clients, which was then systematically evaluated (Reid & West, 2011a). The second phase of the study focused on the perceptions of the practitioners who used the model and on the auto/biographical resonances that such an approach may have evoked (Reid & West, 2011b). Biographical narrative methods (Merrill & West, 2009) were applied to explore the impact, meaning and constraints experienced by eight practitioners who collaborated with us in the work. We wanted to examine the effects of engaging (or trying to engage) with a new approach. We were interested in the potential of narrative career counselling, but wanted to consider how useful – how telling – it might be when working in diverse communities in a context of work pressures and ‘efficiency’ expectations.

The aim has been to consider the potential of narrative career counselling to provide interventions that are biographically meaningful in the complicated contemporary ‘world of work’. Such issues are not restricted to the practice of career counselling - for either clients or their counsellors - but are also relevant for many professionals where the desire to innovate is constrained by contextual pressures. For most people, managing a career biography has become more unpredictable and uncertain as well as a more individualistic exercise. These issues will be discussed in the presentation.

11am to 12.30pm – Room 4

Catherine Buckley
Reader, University of Ulster

The development and evaluation of a narrative based approach to practice development in an older adult residential care setting, utilizing residents’ stories to inform practice change.

Aim: The aim of the study is to develop and evaluate a methodological framework for a narrative based approach to practice development and person-centred care in residential aged care settings.

Background: In the period 2007 to 2009 a research group led by nurse researchers from the University of Ulster (Professor Brendan McCormack) and Canterbury Christchurch University (Professor Jan Dewing) conducted a collaborative practice development programme exploring the processes involved in establishing person-centred care, outcome measurement and evaluation processes in residential services for older people (McCormack et al. 2010). Key findings to emerge from this study were: privacy and dignity, choice and power, hope and hopelessness, I’m just a task, environment, communication and interaction, staffing and teamwork. During this project it became evident that there was a lack of understanding among staff regarding the importance of life history and no suitable framework was available to enable nurses to obtain this information when planning care.

Theoretical Framework: This study is underpinned by theories of narrative inquiry, person-centred care, practice development and action research. It is also guided by the philosophical perspectives of Heidegger. According to Heidegger “human existence is hermeneutically meaningful” and narrative is the primary schema
Constructing narratives of continuity and change through which hermeneutic meaningfulness is manifest. Human beings have and are shaped by their experiences and narrative is the expression of that experience in terms of time or temporality. Both Ricoeur and Polkinghorne expanded on Heidegger’s ideas. Ricoeur describes temporality as the articulated unity of coming towards having been and making present and Polkinghorne believes that narratives are spontaneous acts of meaning making.

**Methodology:** Narratives collected as part of the National Practice Development Programme were secondary data analysed by Clinical Nurse Mangers (CNMs) in a focus group, using questions adapted from a narrative interviewing framework developed by Hsu and McCormack (2010) and the creative hermeneutic data analysis process of Boomer & McCormack (2007). A similar process was used by older people who were residents in the participating site and with 2 gerontological nurse experts. The CNMs identified 10 themes, the residents identified 12 themes, the experts identified 11 themes and the researcher identified 12 themes. An agreement focus group was then held in order to discuss the different themes. They merged all the identified themes and 10 agreed themes were identified. These themes were mapped onto the Person-centred Nursing Framework (McCormack and McCance 2006, 2010) and a Framework of Narrative Practice was developed. This framework comprises four pillars which are its underpinning foundations. Three of the pillars, prerequisites, care processes and care environment, from the Person-centred Nursing Framework remain, with a fourth pillar, narrative aspects of care being added. In order to operationalise the pillars of this framework three elements of narrative; narrative doing, narrative being and narrative knowing, need to be considered. This framework is currently being tested in practice as part of a larger action research practice development study.

In this paper I will present an overview of the original research that informs this study and the data collected from which the narrative framework was developed. I will outline the key components of the framework and discuss issues for its implementation that are currently being addressed through an action research approach.

Dr Sinead O’Toole
Lecturer, University College Dublin

**Narratives of dying with Motor Neurone Disease/ Amyotrophic Lateral Sclerosis MND/ALS**

MND/ALS, although rare, is the most common fatal neurodegenerative disease of midlife. It is rapidly and relentlessly progressive with no curative treatment. Death usually occurs within two to five years. There are diverse and conflicting discourses on dying with MND/ALS. The dominant discourses are those of the media – a terrible death involving choking and starvation and medical discourses – a peaceful death. To date constructions of dying with MND/ALS from the perspective of relatives has received little attention. The objective of this study was to document the constructions of dying with MND/ALS provided by individuals who had witnessed the death of a relative with MND/ALS to address the research question: “What are the constructions of dying with MND/ALS provided by family members who witnessed the death of a relative with MND/ALS?” Narrative interview was the primary method of collecting data; data were derived from the
narratives of twenty-one bereaved individuals. A combined thematic, structural and performative analysis of these stories was conducted. Narrative inquiry provided a means to develop situation specific understandings and to explore individual constructions of dying with MND/ALS as meaningful, nuanced and socially embedded events. These narratives, characterised by plurality and diversity, revealed no accounts of choking or suffocation at the time of death, although one participant recounted a narrative of a painful death. While almost all of the narratives related accounts of dying quickly, peacefully and without pain, they were interwoven with experiences of suffering that occurred during the long trajectories of dying related by these research participants. The narratives of dying with MND/ALS related by bereaved relatives were stories of suffering. This suffering was theorised as being both physical and iatrogenic in origin and was related to the intermeshed components of the physical manifestations of MND, and to the systems of health care, and the individuals within this system, upon which the dying person and his or her family were dependent. This study contributed to existing knowledge by focusing on relatives’ narratives of dying which revealed detailed constructions in which dying with MND/ALS was considered to encompass the entire disease trajectory. The purpose of this paper is to present the findings of the study. Brief extracts from the stories from this data set are used to illustrate different constructions of dying with MND/ALS. They highlight the diversity of experiences recounted by the narrators. These constructions of dying called direct attention to the suffering of the individuals with MND/ALS and illuminated the suffering of the narrators during this time of change in their lives. Analysis of these narratives also elucidated the effects on the researcher of listening to these stories of suffering.

Rev Dr. Colin Meneely

*Transformative Learning, Christian Spirituality and Biographical Methods: Inter-connected and Inter-dependent Spaces for Learning and Knowing?*

In view of the various transitions and bifurcations of adult life paths and adult lifelong learning it is important to explore how new opportunities of thinking, being and doing can be created, supported and sustained. This paper will suggest that an important pedagogical site for creating and exploring spaces for learning and knowing may be found in the interconnected and interdependent dynamic relationships of three key areas of adult learning. Firstly, transformative learning: ‘a deep structural shift in the basic premises of thought, feelings and actions…a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race, gender; our body awareness; our visions of alternative approaches to living; and our sense of the possibilities for social justice and peace and personal joy’ (O’Sullivan, 2002 p11); secondly, Christian spirituality and experiences of transformation where we ‘have to be part of other people’s stories if we are to be firmly anchored in God’s story…the critical impact of God’s story and the breaking in of the strange new world of the Bible when our own story and God’s
story become entwined’ (Stuckey, 2007 p11); and thirdly, biographical methods for learning: ‘the dynamic inter-relationship between the constructions of our lives through autobiography and the construction of the life of others through biography’ (Merrill & West, 2009 p181). By presenting the theological and methodological integration and application of these elements through the use of spatial metaphors the focus of this paper is centered on the ideas of critical, connected, consolidated, committed and consecrated spaces of learning that emerged. Based on recent and ongoing church based research findings it will demonstrate how authentic movement towards embracing a new identity and a new sense of thinking can develop as the past, present and future are given new meaning. Particular emphasis is given to the potential resources that become available to transform the lives of adults that help shape destiny and give purpose, fulfillment, and a more meaningfully integrated life path with spirituality, viewed from a Christian perspective, as a major contributing and organizing principle at the centre. The paper will further suggest that engaging in this approach to learning and knowing as a complimentary combination may help expand the knowledge base of adult learning as a whole as well as providing further coherence to what is sometimes fragmentary and incomplete knowledge about transformative learning, Christian spirituality and biographical methods of learning.

11am to 12.30pm – Room 5

Karen Henwood
Cardiff University

Investigating community led energy demand reduction initiatives through the lens of ‘energy biographies’

Discussions focussed on narrative methodology have become increasingly prominent within the interdisciplinary field of qualitative/interpretive social science in recent years. They raise the prospect of innovative research approaches and methods that can help to elucidate intractable problems high in relevance to science, policy, society and individuals. The presentation will report on one such development in the fields of sustainability science and energy transitions research. The background to the study is the widespread recognition among policy makers, environmental organisations and academics alike that innovative ways need to be found to foster transitions to low carbon living – not only through low carbon forms of energy production but through the efficient consumption of energy and reductions in its everyday use. Yet we know that achieving significant reductions in energy consumption will not be easy as our habitual ways of modern living lock us in to energy intensive lifestyles and unsustainable systems of energy practice. Recognising such difficulties, innovative ways need to be found to enable people to engage with transformations towards more sustainable futures.

The study is part of the ESRC/EPSRC “energy and communities” collaborative venture (2010-2015), and is investigating three local community level initiatives that are developing as catalysts to pathways to change. Thus part of our study methodology involves building up strong research-community partnerships as the basis for carrying out the comparative case studies. At its core the study is taking a bespoke “energy biographies” approach to understanding the dynamics of
energy use for demand reduction. Very little is known about how life transitions are interpreted by individuals in terms of their impacts on energy use, and how they are bound up with the different community contexts they inhabit. Our inquiries will create the empirical and conceptual space for making visible people’s everyday energy use, how their energy practices are maintained, and their ways of interacting with demand reduction interventions at the local community level. Our analytical work will foreground questions of time and temporality. Everything people do is embedded and extended in time across the modalities of past, present and future, making time an inescapable aspect of our existence, yet one that often remains invisible. Equally, our practices operate in particular spaces which are interrelated in ways that connect us to others (e.g. people, places, times) and hold implications for justice issues. Such connectivity and relationality is, however, often obfuscated in the everyday. This presentation will bring to light people’s connections or disconnections to other times and spaces and explore the implications of this for understanding their perspectives on equity, justice and ethical issues related to energy production and consumption. In particular it will explore how people’s temporal extensions through younger generations of their families (i.e. children and grandchildren) influence their views and practices around energy use in both the present and anticipated future. In this way we will show how research on families, generations and the lifecourse, and a concern with ‘the everyday’, can be brought together with efforts to achieve transitions towards more sustainable ways of living.

Josephine McSkimming
University of New South Wales, Sydney, Australia


An under researched area within the area of the sociology and psychology of religion is the process of ‘apostasy’ or disaffiliation, whereby people leave mainstream or more orthodox religious communities and experience changes in identity as a result of the process. Existing investigations tend to focus on personal or intra-psychic change and disruption, rather than a consideration of identity reformation, or re-storying, as negotiated within certain regimes of power. My paper will focus on research I am undertaking on the process of ‘identity migration’ (White, 1995, White, 2004) of a number of people who have left Christian Fundamentalism (CF) and moved to more heterodox or diverse positions of belief, employing a social constructionist perspective. The research has its significance in aiming to situate the ‘journey’ within a constructionist and relational framework of power, using the theory of Foucault and other post-Foucauldian scholars. In this sense the research aims to consider the individuals’ stories as responses to relationships of power and influence, even perhaps as acts of resistance, refusal and resilience. The concept of ‘freedom’ is potentially rescued, following Rose’s suggestion, using Foucault, that freedom may be about the capacity to judge, accept or transform the practices that subjectify you (1999). My research includes a consideration of how the ‘Christian identity’ as a regime of the self is socially constructed, put together and negotiated, under what conditions it forms, and in relation to what demands and forms of authority.
Further, people’s stories and responses to ‘apparatuses’ of power within church organisations are considered, particularly how gender differences and heterosexual dominance are storied, negotiated and maintained within the Christian panopticon.

The methodology of the study is one of narrative inquiry and analysis (Riessman, 2008, Lieblich et al., 1998, Riessman, 1993, Langellier, 1989), and is thus congruent with a study focusing on issues of subjectivity and identity formation.

Hannah McClure Chalut
The University of East London

**Continuity and Change in the training and practice of Whirling Dervishes**

In this paper the particularities of transmission processes among Mevlevi dervish orders in the West will be discussed. A particular view toward narratives of transmission will be the foci, using both interview and auto-biography to illustrate both changes and continuity within training methods. Personal stories from trainees in the Mevlevi Order of West London and the Mevlevi Order of America will form narratives which encompass and expand the historicity and culture of the many Mevlevi Orders in Turkey. Issues of authenticity, breakage, hybridity, and the western mind emerge as relevant to the discussion. Methodologies of practice based research and auto-biography situate the paper in an interdisciplinary context. By viewing the spiritual practice as the research, and the body of the investigator as one of the research fields, traditional participant observation models are challenged and expanded. Auto-ethnography/auto-biography functions as a central compass point which ethnographic interviews both point toward and reference from.

Avanthi Meduri (2004), in her study of classical Indian dance and its re-invention/modernisation, speaks of the inevitability of hybridity incumbent upon any antiquarian art form, especially those embedded in movement. The challenges and issues which arise from the necessity of claiming an unbroken lineage apply well to the study of Mevlevi transmission. Without a lineage, and a sisila which records and transmits that lineage for the observer, the practice may be taken less seriously and diluted in exchanges which cross both time and space. Theresa Buckland (2001), in her study of Morris dancing in the UK, speaks of the authenticity of ownership, and the rights of inner circles of members to own and transmit the practice as they enact it, whether that enactment is coded as authentic by outside forces or not. Who can claim authentic ownership of the Mevlevi ceremony? Is it the touristic folkloric ensemble which has a direct link to transmission of the ceremony across 700 years, or the orders of the West, who enact the practice with a spiritual authenticity possibly lacking in the commercialised orders of Turkey?

As a practitioner-researcher within the Mevlevi Order of West London, issues surrounding reflexivity and the etic/emic debate are paramount. Following Deidre Sklar (2001), I as researcher utilise all of my sense perception to know the field of transmission. This includes understanding the field as both interactions between seasoned members of the order and myself, and interactions within myself as both a practitioner undergoing transformative changes and a researcher with
dutiful reflexive awarenesses. Recent research in the fields of dance studies and anthropology suggest that the body as primary research site is the only viable site for alternate ways of knowing (Hahn, 2007; Farnell, 1994). Estella Barret and Barbara Bolt (2007), in their seminal work on practice based research, speak of alternate ways of knowing as necessary to academic inquiry which is situated in realms of processes, specifically processes surrounding artist production and presentation through the body. Soyini Madison (2011), a practitioner-researcher also located in the field of dance studies, writes at length of the ethical dilemma involved in valuing ones own perception/knowing over the perceptions of other initiates and/or practitioners. By positioning the auto-biography of the researcher as ‘a’ primary narrative, rather than ‘the’ primary narrative, perspectives of the researcher are allowed to function more as parameters and focus points for the narratives of others who have gone through or are undergoing similar training processes. In situating personal subjective accounts within a historical debate surrounding continuity and change, issues of authenticity, reflexivity, and the value of practical subjective knowledge to the academy are theorised toward expansion of the auto-ethnographic point of view.

11am to 12.30pm – Room 6

Lesley Wheway
PhD Student, Canterbury Christ Church University

Adult immigrants’ needs for writing in English as a second language: Insights from life history narratives

My personal experience of beginning to write in Japanese, when I lived in Japan, drew my attention to the social needs attached to writing. This was recognised many years ago by research which led to the exploration of the influence of social practices for writing in the context of everyday lives, when activities involve texts to make sense of experiences (Barton 2009).

In turbulent times, especially for immigrants who are at a low level of proficiency and studying English as a second language, writing may be the most feared skill to tackle with implications for identity and agency to build a new life in a new country. During periods of social change the investigation of situated literacy practices, in the immigrant context, may become especially important for deeper insights (Barton 2009). The context may become a point of departure for analysis in that:-
‘the time, place and occasion at which data are being gathered have an effect on the data: they are what they are because they occurred in that shape in that context’. (Blommaert 2001: 26)

My research is a qualitative study that takes an ethnographic case study approach to methodology and as such is very context sensitive which may open possibilities for narrative analysis. My primary methods of data collection have been observation, field notes and audio recorded interviews with four case study participants.

During 2011 I collected data over a period of 9 months during interviews with four male immigrants from Afghanistan, Liberia, Kurdistan and Pakistan. I am now
transcribing the digital audio-recordings using a word processor and re-listening to participant stories to identify suitable extracts for deeper analysis. I am also investigating how narrative analysis may interpret and capture the stories told by the four participant immigrants when they are emerging writers of English as a second language.

My presentation will focus on how narrative analysis may provide a powerful link between methodology and theory in the context of my research, especially when the stories are being told by immigrants who are at a low level of English proficiency. Narrative analysis appears to be capable of yielding insights into how life histories may assist or reduce opportunities for learning writing in English which in turn may lead to empowering or reducing agency. Prior (2011), for example, found that second language participant interview narratives went beyond telling the immigrant experience towards the participant working with the interviewer to interpret life stories and show how individual agency had potential to overcome life problems.

Adult immigrants to England, who are studying English for Speakers of Other Languages (ESOL) at a college of further education, may rely heavily on opportunities for writing that are developed both inside and outside the classroom. In turn, this may lead to agency which could provide essential building blocks for access to wider communities and services. The challenge for pedagogy may be to maximise student opportunities for writing by harnessing life history narratives for learning.

James Trewby
Doctoral Student, University of London

Stories of resistance and resilience; journeys to engagement with the UK Global Justice Movement

This paper presents initial analysis of research exploring respondents’ life stories with respect to engagement with the UK Global Justice Movement. By beginning with people in this country who see activities such as fundraising, campaigning and educating others as important to their identity(s), and using narrative research techniques to investigate the experiences which brought them to this point, it raises and investigates questions concerning the nature of development education, the role of experience, and concepts and practice related to engagement and global citizenship. It compares the respondents’ journeys to a ‘route map’ to engagement, constructed from relevant literature.

There appears to have been a change in the ways in which people in Britain ‘engage’ with development issues, a move from charitable giving to a desire to ‘take action’ (Rugendyke, 2007a, p. 232). This is reflected in a range of literature, including surveys on perceptions of poverty (for example, Darton, 2009), the evaluations of the Make Poverty History campaigns (Martin, 2006) and work on social movements (for example Della Porta and Diani, 1999; McDonald, 2006). Other influences serve as barriers to individuals engaging with issues such as poverty or injustice, leading to a decrease in the percentage of the public engaged (Darton and Kirk, 2011). One of the fascinating aspects of my respondents is their ability to live counter-culturally. How have they avoided compassion fatigue, apathy, contracting “affluenza” (James, 2007) and resisting at least some of the
temptations presented in the ubiquitous “lifelong consumer education” (Bauman and Vecchi, 2004, p. 67)?

This research uses narrative research techniques to explore identity, allowing one “to see different and sometimes contradictory layers of meaning, to bring them into useful dialogue with each other, and to understand more about individual and social change” (Andrews, Squire and Tamboukou, 2008, p. 1). Following Somers’s model of four different dimensions of narrative (Somers, 1994, p. 617), this research attempts to explore the identity(s) of a number of individuals through their ontological narratives, the public narratives they use (or oppose) in their creation and the underlying metanarratives. This paper therefore makes use of relevant literature and discourses in exploring these levels of narrative, in order to contribute towards conceptual narrativity - “the challenge of conceptual narrativity is to devise a vocabulary that we can use to reconstruct and plot over time and space the ontological narratives and relationships of historical actors, the public and cultural narratives that inform their lives, and the crucial intersection of these narratives with the other relevant social forces” (Somers, 1994, p. 620).

Tanya Halldórsdóttir
The University of Manchester

So you think you know Scheherazad?

Scholars may argue over the exact provenance of the Arabian Nights (Kitáb alf laylah wa-laylah) and its original content, but children the world over have been captivated by the tales of Sinbad, Aladdin and Ali Baba, for many the first glimpse of the mysterious, magical Orient and the ultimate exotic Other. Inspiration for great literature and music through the centuries, and providing much of the story grammar for European fairytales, Scheherazad’s stories saved her life and those of women who would otherwise have been sacrificed to her husband’s bloodlust. In addition to the iconic characters immortalised in cartoons and on the silver screen, Scheherazad conjures up a host of strong female characters; beautiful and erudite queens, clever and quick witted slave girls, and resourceful if impoverished widows. But where are those heroines now? In much the same way as the cuckolded King Shahryah saw only treachery and infidelity in his brides, so the Western media perpetuates stereotypes of veiled women as ‘domesticated, subjugated and unenlightened’ (Abdelrazek 2007) portraying them not only as oppressed, but also as colluding in that oppression. In this paper I will contrast contemporary media portraits of Arabic women with the stories such women tell of themselves, drawing on life history research I have conducted in Yemen and the work of Arab American poet Mohja Kahf, and her Emails from Scheherazad (2003) to illustrate how women struggle against the patriarchal nature of Arab society and the dis-empowering and dis-abling attitudes of the West.
2.10pm to 3.40pm – Room 1

Jo Oliver
Senior Lecturer, Canterbury Christ Church University

*What am I creating?*

*Voices from the inside of third sector working with children, young people and families*

This paper narrates a research journey towards the completion of an auto/biographical doctoral study about collaborative working in service provision for children, young people and families. It sets out to explore the interplay of voices expressing stories of resilience, creativity and responsive resistance, in a climate of austerity measures that predicate change. The voices belong to people who work within the so-called ‘third sector’ and the paper explores the stories that ‘connect the big and intimate pictures’ of contemporary service provision. The research methodology promotes collaborativity and the dialogical approach created spaces for reflection and deliberation that is often lacking in the target driven, outcome focussed, funding starved contexts that my collaborators find themselves working within. Thus, the function of research interviews as transformative spaces, influenced by place and relationship as crucial for learning, knowing and managing change, is reflexively explored in this paper.

As auto/biographical research, the study asserts the voice of the researcher, which has evolved through the research and is rooted in ‘shackles of silence’ formed in childhood, thus notions of vocality and silence are interchangeable concepts. Echoes of the voice of the researcher alongside the voices of research collaborators are conveyed in this paper, ‘illuminating corners’ (Stainton-Rogers, 2003) and talking from the inside.

Dr Alison Ekins
Canterbury Christ Church University

*‘It’s all about me.....?’ Complex understandings of the positioning of the researcher within the research process*

This research paper examines that complex relationship between the research self and the research process (Fine, 1994) through two different perspectives. The first perspective examines completed doctoral research, where the complex issue of the inter-relationship between researcher and research area and participants involved was finally resolved in the submission of the thesis. The other perspective focuses on the tensions experienced in the initial planning stages of the research process, and how fundamentally the initial decision making processes relating to methodology and process are linked to deep reflective questioning of the researcher themselves.

It is in the discussion of the tensions experienced through the research process relating to the role and positioning of self that the two researchers have reached understanding of the deep impact of this upon all aspects of the research process:
from the initial selection of a research area, to significant choices about the research methodology and research tools used, to the eventual interpretation of the data, with connected issues around the ‘ownership’ of the data: whose meaning is it?

The first researcher, therefore, provides an overview, achieved through hindsight, of the decision-making processes that were undergone as a result of the complex positioning of ‘self’ within the research process. As an experienced practitioner in the field being researched (inclusion) the researcher will discuss the conscious decisions that were taken to ensure that the participants were placed as the ‘experts’, why this was important for the overall research methodology, and how that led to a rejection of more traditional forms of Action Research or evaluative research methodologies, into the development of a more reflexive and responsive ethnographic case study approach.

The impact of this for the development of different data gathering techniques and the formulation of different research phases to enable an approach to the interpretation and analysis of the data which fully involved the participants, ensuring that it really was their story, will be critically discussed.

The second researcher, currently at the initial stages of the PhD process, will illuminate the immediate tensions that are experienced when reflecting deeply on the positioning of the researcher within the research process. As an academic making enquiry about academic endeavour “Why some practicing teachers choose to engage in Masters level academic professional development” this researcher examines concerns that she is experiencing related to the ‘insiderness’ (Morse, 1994) within her research approach, and an awareness that this may be an underlying assumption of imperialism (Fine, 1994) made by her and of her. This perspective will therefore critically explore the deep questioning of self, including embedded assumptions that may come from personal background and experiences, and how this will impact upon the research to be undertaken. Again, the fundamental issue is: whose story is it? Is it about the participants, or is it actually about the researcher?

Alan Bainbridge
Canterbury Christ Church University

*Why Did Lucy Resign? A personal and professional narrative on becoming an education professional.*

The process of becoming a professional in an educational setting is, arguably, unique and may be distinguished from all other professions, as those who decide to take up this role have had substantial previous experience during their own schooling. It is the impact of this earlier experience that forms the basis of this paper. In particular it explores how individual subjectivities interact with the objective reality of professional practice in educational settings. Previous research has identified the tensions and complexities within this process and this exploration is expanded here by using a synthesis of psychoanalytic group theory and the role of social defences, a sociological understanding of the social construction of reality and a recent adaptation of critical theory that emphasises the role of recognition in forming relations to the self.

Participants in the research provided Life Story and Professional Development...
Narratives that lead to the development of an education biography. Two main findings emerged: The first confirmed that patterns of relating to educational settings as a pupil were replicated later in the context of developing a professional role. Secondly it was found that themes of agentic behaviour and responses to the reality of educational settings provided a commonality between the education biographies of all the participants. Ultimately this research seeks to move the present standards and competency focused approach to developing a professional practice to a more nuanced and realistic one that considers how individuals encounter and respond to an objectified professional world.

2.10pm to 3.40pm – Room 2

Martin Havlik
Charles University and Czech Language Institute of the Academy of Sciences of the Czech Republic

Narrative truth: talking about past according to known History

This paper is a part of a larger project in which biographical interviews are analysed. The interviews were recorded by researchers from the Oral History Centre, Czech Academy of Sciences. Their aim was to capture evidence of life in Czechoslovakia under Socialism. Three groups of informants (“storytellers”) were recorded for the project: a) former dissidents, b) former communist officials, and c) “ordinary citizens” (i.e. people who were not politically active under the communist regime). The shift in the political situation after 1989 has meant that perspectives for evaluating the past activities of these informants have also changed: whereas former dissidents, persecuted under the old regime, began to be highly appraised, communist officials who were in power faced criticism and disregard. Knowing that their narratives about the past would be exploited by historians for the future concept of history, the informants had to cope with this new reversed moral position. While the former communist officials tried to maintain face (cf. Goffman 1967), they could not deny their past. Their stories had to be credible; that is, they needed to conform to the general shared knowledge about the history of Czechoslovakia. The so-called “ordinary citizens” faced a similar problem, as they did not actively fight against the regime. The former dissidents, on the contrary, were not under the new circumstances morally burdened and could feel in their narratives free. Nevertheless, all narrators are constrained by the necessity to be credible, and the credibility of the narrative does not reside in the factual truth but rather in the narrative truth.

In my paper I will present the narrative devices by which the factuality of narratives has been done, and also how the narrators designed their narratives to the interviewer, and to future readers, too. With regard to methodology, I use Ricoeur’s integrative model of narrative which differentiates a threefold mimetic figuration. Mimesis 2 representing the emplotment is conceived in the model as “the mediating role (…) between a stage of practical experience that precedes it and a stage that succeeds it.” (Ricoeur 1984: 53). Mimesis 2 mediates in a way between the past (mimesis 1, “prefiguration of the practical field”) and the present (mimesis 3 “refiguration through the reception of the work”). The biographical narratives, therefore, must somehow resonate with shared knowledge about...
Czechoslovakia in order to be accepted by the recipients as true stories. Therefore, the narrators are significantly constrained by the need to keep face and the necessity to maintain the narrative truth.

Eduardo Giordanelli
Resource Development International Italia

Externalising organisational problems and scaffolding organisational conversations in order to facilitate change

I have increasingly found myself asking how narrative considerations might inform an area that is concerned with large-scale betterment: organizational change. How might narrative writings, which tend to take a non-utilitarian, postmodernist slant, be used to inform organizational change, which is often enacted in distinctly utilitarian and modernist ways? (D. Barry, 1997)

In 1997, Daved Barry found an answer to his questions by applying White and Epston’s (1990) narrative family therapy approach to facilitate organizational change and development in a small organisation of three osteopathy clinics. Even if the improvement results were quite impressive, further research has been limited, or in Barry’s words, “I can safely say that it hasn’t made much/any progress since that article of mine.” (personal communication on January 10th 2012)

The approach used by Barry (1997) started with influence mapping: a narrative analysis of the influence that organisational problems had on people, and of the influence that people had on organisational problems. This was essential to achieving problem externalisation: enabling organisational storytellers to stop identifying themselves with the problems, and find more room to maneuver in order to deconstruct dominant stories of repetitive failure. Doing so allows them to find unique outcomes in their organisation’s history, in order to find more constructive and hopeful organisational narratives. Such facilitation of the change programme was informed by Derrida’s theory of deconstruction and Foucault’s ideas of power/knowledge and the urge to find more constructive local alternative stories to dominant stories.

Most consultants and facilitators promote specific organisational methods or models such as project management, lean, continuous improvement, six sigma. As narrative practices in this 1997 version were apparently closed to externally generated solutions, the majority of consultants/facilitators were not even tempted to use such a narrative approach. But in 2007, White clarified that his practice could be explained both in terms of Derrida and Foucault’s theories and of Vigotsky’s ideas about learning and the zone of proximal development. This being the case, narrative practices could be used in organisations as an approach to unblock change via the use of such tools as influence mapping, problem externalization and unique outcomes analysis. It could also be used to facilitate the contextualisation of specific organisational models via scaffolding conversations, the tool designed by White (2007) to facilitate learning and practice in the zone of proximal development.

In this paper, I will discuss the application of such methods in an organisation of seven dentistry clinics in Italy. The organisation, afflicted by problems of punctuality with appointments and quality in its service, began to react only after the externalisation of the problem, and is now introducing a kanban system in order
Constructing narratives of continuity and change
to become more lean via the use of scaffolding conversations.

Kirsti Kuosa
University of Tromsø, Norway

The Significance of Narratives Told by Relatives about Engagement in Life of Persons with Advanced Dementia Disease

The purpose of this article is to explore the significance of narratives, told by close relatives of engagement in life in the care of old people with advanced dementia disease. The study is conducted as a part of a larger project “Life stories, Engagement and Health Problems of Elderly Persons in Northern Areas, with Consequences for Care Services” in Northern Norway.
The eleven participants in the study were recruited using a purposive sampling (Thorne 2008), and qualitative research interviews (Kvale & Brinkmann 2009) were conducted by the first author. The participants were asked to tell freely (cf. Riessman 2008, Czarniawska 2004) about the engagement of life of their nearest (a person over 67 years old) with dementia disease over the life span. These stories are hereafter referred to as life-stories. The purpose was to get rich data on engagement in life in a life-course perspective and knowledge about changes in the engagement caused by dementia disease.
The interviews were analysed using a dialogical narrative analysis (Frank 2010, Riessman 1993, 2008). The interview texts were read and the tapes were listened to several times to get a preliminary understanding of how the relatives create a life-course narrative of engagement in life in persons with dementia disease. The interviews were then searched for narratives of engagement in life by looking for detailed narrative patterns inside the overall life-span narrative.
The participants relate on changes in engagement. They tell about the patients becoming more and more passive in being physically active or taking part in everyday activities. There are two different ways into a passive life. For patients living at home, the reduction in activities comes little by little. The everyday space becomes smaller and smaller, and the activities the diseased take part in become fewer and fewer, or happen more and more seldom, as the disease advances. For patients who move into a nursing home, changes in activities may come quickly, some of them over night.
The relatives tell stories about the patients moving in and out of “the inner world” and “the outer world”. The relatives work quite hard to get contact with the diseased. They relate on “awakenings” of the patients which happen when the patients see or experience something familiar, for example meet near relatives or visit familiar places.
There are stories about how new places and surroundings (physical, linguistic, or cultural) influence on habits. The relatives describe how new surroundings cause a breakdown in earlier habits in patients.
The conclusion is that life-stories are necessary for understanding the meaning and the changes of engagement in life of persons with advanced dementia disease. Life-stories bring forth the contextuality of activities. Life-stories indicate the continuity in life by connecting the activities with experiences and habits in earlier life. Activities are always a part of social life. As Leont’ev (1978, p. 50) puts it, activities belong to “the totality, the system of activities”. The writers claim that by
listening to life-stories told by near relatives, it is possible to get situated knowledge on the changes in engagement in life of patients suffering from dementia disease. This is important in helping these people in living meaningful life when ill with an advancing disease.

2.10pm to 3.40pm – Room 3

Rebecca Tee  
Senior Lecturer, Canterbury Christ Church University  
‘Acting Up’: Moving beyond metaphor in narrative research

My current research involves narrative biographical interviews with people who act as school governors. By getting participants to share their life histories and to place this voluntary role at the centre of their stories, I hope to elicit the key motivators that prompt their involvement and activity in this specific life role. Their contribution as governors is both shaped by how they perceive themselves and in turn, shapes them beyond their involvement as governors, through their experience of being a governor.

In a fast-changing world, finding connections between bigger and more intimate pictures can be a challenge. Looking for meaning can feel bewildering particularly when working in complex settings with rich data. All narrative research has to consider in-depth issues about whose story is being explored. There will be much, whether explicit or latent, that the researcher brings to the stories being told. Indeed, the joint nature of the process of eliciting and describing life histories means that these two participants’ stories become interwoven and inextricably linked.

To facilitate the reflexivity essential for establishing the desirable research trustworthiness and to effectively delineate its boundaries, we may make use of theoretical models to help us describe and understand the power relationships at work. These could be in the detail of the narrative or between the researcher and the participants of the research, through conscious and unconscious processes. One set of ideas that may provide illumination is dramaturgy. Arising from the work of Kenneth Burks and Erving Goffman in the 1950s, this theoretical framework looks at interactions as examples of theatrical performance. If theatre can be defined as a collaborative piece of art with live performers presenting the experience of a real or imagined event before a live audience in a specific place, then our narrative research can be seen to be a type of theatrical happening, with the interviewer as director and the narrator as the actor. We select locations and choose settings for our research in order that participants are put at ease and so that we can elicit free-flowing and unconstrained recollections and thoughts. This calls to mind the example of the single presence on the stage of Alan Bennett’s “Talking Heads” series of monologues.

The stories we hear through our research will be dramas with tragic or comedic elements and emotional undertones. There will be a cast of characters appearing through the telling/re-telling of the stories. The researcher acts as the primary audience and can also get involved in the story itself: This can provoke images of collaborative and improvisational work. These ideas about the theatrical nature of the interaction between the researcher and the researched could be a fruitful
way of seeing the elements comprising the relationship. This paper will consider aspects of the historical theoretical model of dramaturgy and its relevance to today’s narrative enquiry, exploring the significance of the central issues and their utility to current research.

Dr Janice Smith
Senior Lecturer, University of East London

How do female career guidance practitioners talk about their social identities?

As a qualified Careers Adviser, my strong interest in biographies led to a PhD on the working-lives of female careers guidance professionals. I have always been interested in the ways that people define themselves according to class, gender and ‘race’, or how they are similarly positioned by others. Auto/biographical research give researchers the tools to understand the self, and the construction of self, which are often told through narratives. Narratives or stories can capture key incidents from an autobiography that highlight how the telling of one’s story is an act of creating one’s self (Hatch and Wisniewski, 1995; McMahon, Watson and Bimrose, 2010). Therefore, this paper highlights the benefits of using auto/biographical narrative research collected from empirical data. At this conference, I am keen to share the benefits of this auto/biographical narrative research on how female careers guidance professionals talk about their social identities. Understandably, biographies are pivotal to this research; recognising this I make reference to my biography to give context to the research respondents’ narratives. I show how my respondents make sense of their biographical experiences of being classed, racialised and gendered through their narratives. In so doing, these narratives give expression to the social and subjective realm of individuals’ career-life experiences. Seven female careers guidance professionals participated in this research. Using empirical data collected over a period of eight years, by face-to-face in-depth interviews, in conjunction with feminist literature, I seek to respond to an under-researched area within careers based narrative literature concerning the social identities of careers guidance practitioners and the construction of selfhood. This research has been underpinned by an analysis of auto/biographical narratives and its relationship with feminist structuralist and poststructuralist frameworks. As relevant, I can also show the ways that interdisciplinary approaches can inform career researchers and practitioners about the construction of selfhood, which can be utilised in an associated paper.

Mengle Zhang
PhD Student, Cardiff University

Risk, imagined futures and the management of identities amongst recent graduates

The expansion of Higher Education (HE) in the UK has changed the face of the graduate labour market profoundly, disrupting traditional graduate transitions from HE to the labour market. For the current generation of graduates a degree is no longer a guarantee of graduate-level work after university but rather simply
a ticket to allow one to compete for such work (Brown and Hesketh 2004). As the competition for graduate-level work grows year on year, the risks of unemployment and underemployment have become increasingly salient for each successive graduate cohort (a risk further compounded by the 08/09 global financial crisis). This presentation looks at graduate’s perceptions of risk and their imagined future(s) in such an uncertain period of their lives; a life that is itself nested in uncertain times. It explores notions of an invested graduate identity in relation to work, education and personal biography as well as the repudiation of other futures in graduates’ narratives (e.g. being underemployed, disappointment after leaving HE). In particular it adopts the use of psycho-social sensibilities towards people’s biographies and narratives, giving researchers a holistic understanding of graduates’ lives after HE and their actions within the labour market that stand in contrast to the “risk-neutral” and disinterested individual found within classic economic theory (Fevre et al. 1999). As a result it also aims to better elucidate our understanding of graduates’ experiences and expectations of change in a ‘runaway world’.

2.10pm to 3.40pm – Room 4

Dr. Laura Mazzoli Smith
Visiting Fellow, University of Warwick
Family Beliefs and Practices around Academic Ability and Social Mobility; narratives of contradiction, continuity and resistance

The emphasis on the family as the unit of study is unusual in research on giftedness, where there is a prevalence of psychological studies of the individual. This paper presents some research which uses a narrative approach to explore perceptions of giftedness and wider educational values in families where a child has been labelled as gifted and talented at school. A composite narrative method has been used to analyse educational life histories from four families in the North-east of England, where parents of the labelled students have had no experience of higher education. This research provides descriptions of family beliefs and practices around giftedness and educational achievement more broadly, particularly in relation to social mobility and intergenerational educational transmission. The paper discusses themes of contradiction, continuity and resistance in three main areas of evidence;

• A pattern emerges from these case studies of individuals whose personal response and relationship to their child’s gifted label and to academic achievement is mediated by their own educational experiences, complicating the transmission of cultural capital. Contradictions appear in that narratives of innate, individual ability attest to the resilience of the historical legacy of research on intelligence, deflecting focus away from the importance of cultural capital, while narratives around wider family values simultaneously stress this and parental support as vital to a child’s development. These families therefore appear to grapple in their narratives with exactly the ambivalent conceptions of giftedness that characterised national policy (1999-2009), resisting attempts to shift the focus from innate ability to the multi-dimensionality of giftedness.
The paper provides examples from the narratives of continuity with respect to how individualistic thinking is transmitted inter-generationally, and how wider family values help situate and contextualise a desire for upwards social mobility. Narratives of resilience in the face of poor schooling and changing economic forces describe upwards mobility through education less as an aspiration and more as a necessity in the face of shifting labour markets in particular. Resilience is construed as individuality, for instance through ‘breaking the mould’ beyond expected working-class parameters, and narratives describe precedents for this across generations, with participants appearing untroubled by class transgression.

The paper describes how participants resist having to engage emotionally with families they construe as failing, through considerable boundary work and recourse to cultural stereotypes, which can be seen as an example of Craib’s bad faith narratives (2000). The narratives contain evidence of powerful projection of values in the identification and rejection of the educational biographies of others, but in the case of one family narrative there is less boundary work in evidence and the family engages more fully with educational failures as well as successes.

The paper examines these patterns and argues that educational values and practices are best explored within the context of wider family values and beliefs, as the latter are found to complicate or contradict the former. The paper also argues for the importance of innovative narrative methodologies with respect to research on giftedness.

Jacki Cartlidge
Senior Lecturer, Canterbury Christ Church University

A tale of three women: generations of resistance and resilience

This paper considers the life histories of three women in the South East Kent coastal port of Dover and traces the influence that two women have had on a third, a teacher. The three women are related and span four generations, a great grandmother, a mother and a daughter. The paper celebrates the strength of the women and demonstrates that qualities of resistance and resilience may be passed down in a familial setting via matriarchal influence; but because the women are not the main breadwinners nor have they acquired statistically measurable educational capital their influence is often only captured and recorded via autobiographical and biographical narrative.

The life of the youngest, Liz, has been discussed in an article and publication, but during the process of biographical research and interviews for an auto/biographical project it became apparent that the influence of women members of the family needed acknowledgement and further research. This paper focusses, therefore, on Great Gran, named Lizzie, who lived within the household with her great granddaughter, Liz and her mother, until the girl was 16 years old. The paper suggests that for Liz, the great granddaughter, the successful journey to becoming a teacher and the resilience to overcome obstacles and obstructions can be traced back in part to the matriarchal influence of the women in her family. It will be argued that they all share similar qualities in terms of promotion of education and knowing in a broader sense, and above all they share the resistance and resilience to prevailing cultural discourses and influences that impinge on their lives. It will
be also be suggested that change in the form of educational capital, i.e. knowing that is measurable, may require several generations to become established, even though learning and knowing in an non measurable form has been taking place in a family for several generations. The paper, therefore, will address the conference themes of resistance and resilience and the overall theme of continuity and change.

Bodil Hansen Blix  
University of Tromsø, Norway  
Life stories of elderly Sami – narratives of health and resistance. A dialogical narrative analysis

The Sami are an indigenous people living in Norway, Sweden, Finland and Russia who have historically been exposed to severe assimilation processes from the national states. The objective of this study was to explore elderly Sami persons' experiences of health. Nineteen Sami individuals were interviewed. The participants were over 67 years old, were experiencing health problems, and lived in the two northernmost counties of Norway. The present paper is a dialogical narrative analysis of the life stories of three Sami women. The life stories are perceived as narratives of health and resistance. Postcolonial theory provides a framework for understanding the impact of socioeconomic and historical factors in people’s lives and health is considered to be more than a condition of subjectivity. Narratives of resistance demonstrate that people are not passive victims of the legacy of colonialism. Resistance is not a passive state but an active process, and so is health.

2.10pm to 3.40pm – Room 5

Rita Kristin Klausen  
University of Tromsø, Norway  
The threatening closure. Narrative intertextuality within the walls of a district psychiatric ward in Northern Norway.

Intertextuality of a personal narrative means that one’s story is strongly shaped by the stories of the communities of which one is a member. This paper presents several psychiatric patients experience of the dominant story within the walls of a psychiatric ward in Northern Norway. The ward is threatened by the authorities who want to close them down. The small village, in a sami area, far from the politics in the main capital, are now looking at themselves as a sinking boat in a landscape of no hope. How do the patients narrate their story about the closure? Is it a story where their health and needs have a place? The objective of this study was to explore psychiatric patient experience of insight in their own health and treatment, user participation and the meaning of the place where they are getting their treatment. 30 patients were interviewed, and most of them were inside the district psychiatry clinic while the interviews took place. They have all experienced major changes in their life as a result of their disease. Sosiolinguistic theory provides a framework for understanding how stories work within the walls of this ward, and how the patients relate to the place where they are getting their treatment. The place is more than anything relational, and the dominant stories
Constructing narratives of continuity and change

get their own version in the experience of the relational district psychiatric ward. It is stories of multilayered resistance.

Ann Salvage
Honorary Research Fellow, Roehampton University

Being the nurse I always wanted to be: Hospice nursing as ‘ideal’ nursing

Introduction
Drawing on the results of recent doctoral research, this paper presents evidence of the way in which some nurses seek to maintain their ideals of nursing care by moving from NHS environments into hospice work. In the face of conflicts between management discourses of effectiveness and efficiency and nursing discourses of holistic, individualised care, these nurses had deliberately sought out working environments in which they could put their nursing ideals into practice. By drawing contrasts between NHS nursing care on the one hand and hospice care on the other, and by describing what they defined as distinctive features of hospice care, the nurses were able to create and affirm their identities as hospice nurses and express the ways in which they remained true to their nursing ideals.

Research aims
The main aim of the research was to explore individuals’ understandings of the factors which influenced them to become and to continue to work as hospice nurses in English hospices.

Methodology
Adopting a hermeneutic phenomenological approach, the research involved in-depth, semi-structured interviews with a purposive sample of 30 qualified nurses working in three English hospices.

Results
Drawing on the nurses’ narratives, nursing ideals identified by the nurses (including the provision of high-quality, hands-on, holistic, individualised nursing care) are illustrated and the ways in which the nurses drew contrasts between nursing in NHS and in hospice environments discussed. Through a process of developing clear nursing ideals and attempting to put these into practice in working environments, the nurses had reached a point of equilibrium in their working lives. This point of balance, however, was seen to be under threat as hospices were perceived to be becoming subject to greater financial restrictions and to be displaying tendencies to become “more like the NHS”.

The results of the research are discussed in the light of recent UK research on nurses’ development of ideals and the ways in which they manage conflict between the ideals and realities of nursing in today’s NHS.

Conclusions
The research has important implications for current debates on the quality of nursing care in NHS hospitals and claims that nurses “no longer care”. The
evidence presented demonstrates that, for some nurses, barriers to working in a way which fulfils their ideals in NHS environments lead them to seek working environments in which they can put their nursing ideals into practice and maximise their job-satisfaction.

Jane Westergaard  
Senior Lecturer, Canterbury Christ Church University

The experience of supervision in the helping professions at a time of organisational change: Stories of resistance and resilience

Supervision in the helping professions is an activity intended to support practitioners to reflect on and develop their professional practice. In spite of the supportive nature of the activity, supervisors may, on occasion, encounter resistance to the process from their supervisees. Resilience is therefore required on the part of the supervisor, when engaging in and developing an effective supervisory relationship. Resilience is also a key attribute that supervision seeks to develop in supervisees, in order that practitioners in the helping professions can work effectively with clients.

This paper (and presentation) focuses on a research project undertaken with five qualified, practicing supervisors. The participants in the study work for School Home Support; a charitable organisation whose staff engage with children, young people and families who need support in order to engage and succeed in schools and educational settings.

Historically, this organisation has provided regular external supervision to practitioners based in schools and other educational contexts. In the last year there has been a shift in both policy and practice within School Home Support, resulting in a line manager system of supervision being implemented. The result of this change has been that line managers within School Home Support have taken on the role of supervisor to colleagues who they currently line manage. These colleagues have already experienced on-going, regular supervisory relationships with supervisors who were external to the organisation and had no line management responsibility. This change has proved challenging; not only for the practitioners whose relationships with their external supervisors were terminated, but also for the new line manager supervisors who were asked to build trusting and supportive supervisory relationships with those for whom they also have line management responsibility.

This research project used narrative methods (Ellis, 2008) to enable 5 line manager supervisors within the organisation to share their stories and experiences. A loosely structured approach was taken to interviewing each participant in an interaction lasting for 50 minutes. Participants were asked about their own ‘journey’s’ into the role of supervisor. They were provided with an opportunity to share their experiences of taking over responsibility for supervision of colleagues whom they line manage. They were also asked to explore the impact on the formative, normative and restorative functions of supervision (Inskipp and Proctor, 1993) where the supervisor is also the line manager. The interviews were taped and then transcribed, before using biographical methods (Merrill and West, 2009) to analyse the data.

This paper examines both the research process and the outcomes; exploring the
experiences of the participants, the stories they tell and the impact of the change in their role and relationships with the colleagues whom they both manage and supervise. The recurring themes of resistance and resilience are significant. Furthermore, my role as researcher, educator (I taught the 5 participants on the Certificate in Supervision course before they became supervisors) and counselling supervisee is considered.

Judy Durrant
Canterbury Christ Church University
Portraits of teachers in landscapes of schools: exploring the role of teachers in school improvement through a portraiture methodology.

This paper draws on doctoral research that examines the role of teachers in school improvement, involving their contributions and responses to organisational change, including their views of the nature of professionalism and how it is expressed and interpreted through their professionalism (Evans, 2008). The study explores the extent to which teachers feel they have moral purpose, their professional priorities, their concepts of improvement and whether they consider themselves to be agents of school change.

The paper explores the value of using a portraiture methodology, adapted from the work of Lawrence-Lightfoot and Hoffmann Davies (1997), to capture narratives of three teachers in each of two contrasting school landscapes. Evidence for teacher portraits was gathered from interviews with teachers, incorporating elicitation techniques to explore professional identity and priorities. School landscapes were constructed using a set of ten ‘indicators’ of school context, representing a range of perspectives.

The paper reports briefly on the focus and findings of the research. The study links teacher professionalism and school improvement, in particular through the concepts of agency and structuration. A continuum of school improvement perspectives is suggested, from epistemological to ontological to agential. The evidence supports Bandura’s (2001) assertion that there are concentric spheres of influence in the focus and scope of teachers’ agency within ‘imposed’, ‘selected’ and ‘constructed’ environments, leading to the proposal of an ‘agentic model’ of school improvement. Teachers’ narratives demonstrate that they are able to self-direct and self-adjust within changing organisational environments, as mediators of policy implementation implementation, responding and act according to complex ethical codes (Lunt, 2008) in order to achieve their desired outcomes.

The paper concludes with a consideration of the value of narrative approaches and holistic interpretations of the social world (Bruner, 1991) to enable practitioners to reflect upon, problematise and make meaning of their individual professional situations, values and purposes, within unique and complex school contexts. This includes the expression of intentionality, encompassing the hopes, desires,
ambitions and intentions that drive human action and interaction. Narrative approaches can be used not only in research but also in professional development and school self-evaluation, to support the central and potentially powerful role of teachers and other practitioners in school improvement.

Kitty Clark-McGhee
University of East London

A narrative analysis of poetry written from the words of people with dementia

Through narrative analysis of a selection of ‘dementia poems’, this study explores the experiences of people with dementia in relation to their Self-constructs and to their wider social world. Social constructionist epistemology underpins this study, which opposes a positivist approach to research, focusing instead on how we experience (socially construct) our worlds and how we are in turn made by our worlds. This study uncovered a wide range of themes; some narratives evidenced a lack of control or agency over the speakers’ own experiences, appearing to coincide with feelings of low self-esteem and worthlessness. Some narratives evidenced instances in which speakers were positioned by others into a stance that was contradictory to their Self-construct. Other narratives demonstrated that, through acknowledgement and support of their personhood, speakers had retained a sense of control and purpose in their social worlds. The study provides insight into the experiential world of some individuals with dementia which may contribute to our understanding of dementia, and assist in facilitating person-centred care. Also, this study indicates that analysis of the narratives of those with a dementia diagnosis is an effective research method, which ensures that the person with the diagnosis plays a central role in informing dementia-related research and practice.

Anne Chant
Senior Lecturer, Canterbury Christ Church University

A study into the potential impact of life story telling on the career guidance interview

Personal reflections and anecdotal evidence suggests that the choices we make throughout our lives are strongly influenced by our earlier years, the values and ‘truths’ we grow up with and the experiences and influences of those close to us. To some extent this could be explained by cultural capital (Bourdieu 2001), the ‘inherited career’ (Inkson, 2000), the structure of opportunities presented to us (Roberts, 1977) parental and social expectations and influences, and perhaps also the impact of broader issues such as the media.

At a time when access to impartial career guidance, although now framed in law (Education Act 2011) is in danger of becoming isolated from learning, could the creation of a learning space for reflection prior to guidance interventions enhance the effectiveness of the interview and enable the client to be aware of and possibly challenge the influences around them? However the potential for the use of narrative techniques to explore the possible foundations for our ideas, goals and beliefs may go beyond that of career guidance. For young people who are
constructing narratives of continuity and change struggle to engage with education, resist offending behaviours and reach their potentials, this reflective learning space could provide them with the preparation they need to change direction.

I will build upon understanding gained of parental influence from my own narrative research with three young people to explore ways in which the use of such approaches could enhance a client’s ‘horizons for action’ (Hodkinson, 1997).

I will look in detail at the possible impact of life story exploration preceding one particular guidance interview and at ways in which this could be incorporated into guidance programmes and models of working.

Looking forward I will consider the potential for future research into the life stories of adults. Will the exploration of these life stories enable us to better understand the meaning of the influences and drivers of the choices they have made?

4pm to 5.30pm – Room 2

Paul Skinner
Canterbury Christ Church University

The Hero’s Journey: Cinematic Representations of Transformation in Classroom Narratives.

Utilising Phil Cousineau’s adaptations of Joseph Campbell’s seminal work, The Hero with a Thousand Faces, itself borrowing from Jungian perspectives on individuation and archetypal stages the psyche follows through life, this paper will explore cinematic representations of transformation in the classroom. I intend to deconstruct the codes and conventions of the subgenre of the ‘Teacher Film’, familiar to British and American audiences, from Goodbye Mr Chips (1939) to Kes (1969) to the present, examining archetypal roles pupils and teachers play in the transformative liminal zone the classroom can represent, focussing on teacher stories of resistance to conformity, and of resilience, both in the face of challenging pupils, and to oppositional educational hierarchies.

In particular, essential questions of pedagogic principle; societal power; and the nature of the curriculum will be discussed in reference to the ‘Heror’s Journey’ at large (and the ‘Road of Trials’ in particular) that key protagonists pursue in the narratives of continuity and change cinema constructs, through such films as Peter Weir’s Dead Poets’ Society (1989); Richard Linklater’s School of Rock (2003) and Nicolas Hytner’s History Boys (2006).

Aiming to appeal to an interdisciplinary audience, the paper will survey educational, media and psychological aspects of such narratives, looking at both the rite of passage school can represent for pupils, and, specifically, at stages on the ‘Hero’s Journey’ with which teachers in such films are challenged. The ‘Teacher-as-Hero’ narrative accessibly illustrates personal transformation through innovations often resisted by an autocratic and unreflective educational establishment, breaking the equilibrium of stasis for pupils and the teacher personae portrayed alike. These fictional narratives echo many of the tensions with which educationalists currently battle, characteristically concluding in the central protagonist’s successful or failed attempt to become a ‘Master of the Two Worlds’, of the inner and outer, of the establishment school to which they belong and
the innovatory classroom they have sought to initiate - of the past and of future therefore; of continuity and change.

Tanja Kovacic  
National University of Ireland, Galway  

The concept of resilience has gained popularity mostly in relation to human psychopathologies. From this perspective one’s ability to cope with adversities depends on inherited characteristics - i.e. traits that individuals possess or lack. Other research argues that the phenomenon can be approached in relation to broader social systems, for example family, neighbourhood and community. Coping mechanisms depend also on cultural understandings of risk and resilience. Furthermore, different social groups of the same cultural background (for example children) might perceive risk and resilience differently and most importantly in a way that does not correspond to normative social responses (Ungar, 2004). I propose to discuss resilience in the context of soldiers’ epistolary experiences of war. The context of war is considered risky as such in which danger becomes a “normality of every day life”. However, the studies from the sphere of military sociology and history have shown that soldiers applied different coping strategies to overcome adversities. Diaries, letters and biographies displayed that soldiers applied some universal responses to life in war, such as humour, superstition and sarcasm to overcome adversity. However, Watson (2009) claims that soldiers’ morale depends also on external mechanisms, such as the structure of army units and relations between army leaders and soldiers. The impact of social support and social networking needs to be considered to understand resilience and war. Based on the analysis of letters from two Second World War soldiers I argue that people are not passive but active agents in responding to risky situations. The discourse of being at risk can be replaced with the idea of “taking a risk” (Furedi, 2004, p. 131). The papers focuses on how these soldiers access and write about the available social, emotional and material resources that activate resilience in the instances of preparation for war. Two models of resilience are evident. Narrative epistolary experiences of two II World War soldiers provide an insight into a broader aspect of resilience which moves beyond psychopathological understanding of the concept. They underpin the importance of broader social ecology when researching risks and resilience.

Trinie Kvitberg  
University of Tromsø, Norway  
Arctic food stories; Indigenous women tells about lived life and local food changes in the circumpolar north

The research question in this project is how indigenous women tell about lived life and local food changes in the circumpolar north. I invited elderly indigenous women to tell their personal biography, and to describe their experience of change in the local food, to tell stories about food and the effects of these changes on their lives. I am exploring how narratives are structured in cultural terms, and how
these reflect or give form to distinctive mode of lived experience. I take a critical medical anthropological perspective (Good, 1994; Das, 2007; Kleinman, 1988). “Reader response theory” (Iser; 1978), literary critical theories of narrative and its interpretation are used for analysis of the stories women tells about their experiences.

The story of Maria was a life story, and the temporal structure was organized around events of importance to her, her family and the Sami people at Kola Peninsula. Maria starts her story in the past, in her early childhood when she was living in a Sami community at Kola Peninsula. She tells about the healing in traditional Sami food, the old Sami practices, and her close relation to the reindeer. Maria tells very vivid how she learned to trust the reindeer and to be in oneness with the reindeer. The reindeer is both food and friend. The food is the symbol of incorporation, to take in the other (Skårderud; 1991) but also a gift. In the gift is person and thing connected, mingled together, and to receive a gift is to receive some of the others substances. The food is therefore a metaphor; “This is my body which I give you to eat” (Solheim; 1998; 107).

The violent displacement from the Sami community at Kola Peninsula in the 1960s is in Maria’s story represented as a nutritional and pollutive threat producing episodes of unhappiness, illness and hunger, which then have led to a lifelong strive and suffering in body and soul. Maria is telling about this violent event as if it happen close in time, in the present time.

A well known cultural myth, the Kola Sami creation myth of Myandash is structuring this narrative. The home of Myandash, the reindeer-man is the tundra, the world of earth. He marries a Sami girl. Myandash wants the home to be clean. The reindeer-man’s wishes and needs are to be met, and the Sami are the people who are able to meet his needs. The narrative structure operating in the myth is formulated by Robinson and Kassam (1998); “What is good for the reindeer is good for the Sami”.

Overlapping the narrative of displacement, a second unfolds. Maria tells about a dream, about hopes and desires for the future. Koselleck (2004) calls it “salvation dreams”.

4pm to 5.30pm – Room 3

Dr Ephrat Huss
Ben-Gurion University of the Negev, Israel

Art as a ‘Speech Act’ from the Margins: Arts based research as a trigger for a narrative of resistance among impoverished Bedouin women in Israel.

This presentation will show how art as self expression used with a group of impoverished Bedouin women in Israel undergoing rapid cultural transition and urbanization from a position of marginality, enables the women to express their indirect resistance and struggle against their multiple oppressors, including Arab men and Jewish male and female policy makers. The model utilizes drawing as a trigger for clarification and reflection upon contents raised by, and interpreted by, the women themselves, rather than by an external construct or ideology. The assumption of this presentation is that images, as a multifaceted form of
expression, can provide an indirect and symbolic space within which to express resistance that does not endanger the women in direct confrontation against those they are dependent upon.

The theoretical base of this presentation combines third world feminism with arts based research, and thus challenges the romantic assumption that images are more universal or ‘deep’ than words. The contribution however is methodological, pointing to a method for interviewing traditional marginalized women that may be more appropriate than a confessional interview format.

Jana Gavriliu
University of Bucharest, Romania

The Picture Speaks: Autobiographical Memory in Nicolae Grigorescu’s Painting

I submit this paper referring to the conference theme entitled Beyond words: other ways of representing lives. Starting from Astrid Erll’s book Cultural Memory Studies. An International and Interdisciplinary Handbook I think that cultural memory studies are not restricted only to the study of those ways of making sense of the past which are intentional and performed in narrative texts. The field also remains open to the exploration of unintentional and implicit ways of cultural remembering, inherently non-narrative, like visual forms of memory.

Starting from these ideas, my contribution to this conference aims to discuss the ways in which Nicolae Grigorescu, an early modern Romanian painter, has represented some pictorial histories of his life, not only as mirror-likeness of portraiture, but as past personal experiences, not only as physical appearance, but as personal memories as well. I intend to demonstrate that personal experiences and personal memories from Grigorescu’s life, scattered in different paintings, expressing different emotional or physical states, different relationships with objects, persons or places from his life, may be considered not as a given autobiographical past, but as pasts that must be continually re-constructed and re-presented.

I think that these different pictorial life-sequences - not only self-portraits, but also still-lifes and landscapes - from Grigorescu’s painting are autobiographical in that they illustrate the selective nature of the painter’s memory (Joan Gibbons, Contemporary Art and Memory. Images of Recollection and Remembrance) and in that they present personal outlooks in order to memorialize his personal life. This destabilizing of pictorial genres (Max Sanders, Writing Cultural memory and Literar Studies) which connects life-picturing with painter’s individual memory, relates in some way to autobiographical contract between the painter and the viewer which guarantees that at least some of the painter’s pictorial traces are personal experiences or personal memories and suggest that, as Paul de Man would say, (Autobiography as De-facement) autobiography is not a genre at all but a manner of looking at a painting.
Shivaun Woolfson  
PhD Student, University of Sussex  
*Beyond Words: A Spiritual Approach to Researching Lithuania’s Jewish Past*

In 2008 I travelled to Vilnius to uncover the traces of its once thriving Jewish presence, to explore ‘what might’ have been for my own ancestors, had they not managed to find their way out. Because the research was cited within a specifically Jewish context, and because my own personal inclination was to build on Plummer’s call for research practices that encourage the creative, expressive and interpretive storytelling of lives (2001: 1), with the inclusion of a spiritual dimension, the approach that I developed was heavily influenced by the Hasidic teachings of Rabbi Nachum of Bratslav and his belief that through story, both teller and listener can ‘grow a soul.’ Hasidic teachings further suggest that everything in the material world – a song, a sunset, a stone, a flower – speaks with its own unique melody and meaning.

This belief in the potential to locate the sacred in the material has particular relevance when researching post-Holocaust experiences in Lithuania, which recorded among the highest proportion of Jews murdered: ninety-five percent. Today, there are less than two hundred survivors residing there. Its former shtetls, synagogues and cemeteries stand as silent monuments to the perished. Even in the Museum of Genocide Victims in the centre of Vilnius, there is little acknowledgement to specifically Jewish suffering.

Vilnius today is a city which has mislaid its narratives and memories and has become a “vacuous place, not unlike a museum except without any acknowledgement of its recent past” (Briedis 2008: 228). How then to uncover its once rich, but now vanishing Jewish heritage? Walter Benjamin advocated that the person seeking a buried past must conduct himself like “a man digging” returning again and again to the same matter, to “scatter it as one scatters earth” (2007: 1). Leora Auslander (2005: 1016) suggests that life historians have much to gain from the disciplines of archaeology and anthropology in the quest to understand individuals’ experiences and argues eloquently for the expansion of the range of sources beyond words. Likewise Dilthey regarded ‘testimony’ as a series of multi-layered ‘expressions’, that is articulations of “sensible objects that convey a spiritual meaning” (1992: 9). With these intellectual debts in tow, I travelled to Lithuania and met with ten narrators. I asked them to share their stories and memories with me, to take me to their special places and to show me their ‘special’ biographical objects.

In the proposed session, I will offer examples of three such interactions. The exchanges that I engaged in, reveal not only a spiritual dimension to research, but also how the deployment of what Plummer (2001: 48) refers to as “accessories to the life story” can be more telling, or differently telling, than words alone, whether spoken or written. The lives of these individuals formed around an absence; their attachment to what had been left behind - whether a memory, a stretch of land, or an actual document - spoke, at times, far more powerfully, more evocatively than their words alone could.

Most studies of collective memory have focused on the way in which collective memory is intentionally and strategically produced, i.e. on the formation of a group’s collective memory in relation to their past, their current identity, and their political legitimacy. On the other hand, the process of reception of documents of memory is rarely investigated. Therefore we decided to investigate the little-known process of how documents of memory, in this case biographical narratives of life under the communist regime in Czechoslovakia, are received by members of the community of memory.

The research was based on an experiment in which three generations of family members (two generations of eye-witnesses of communism and one post-communist generation) were asked to infer the political identity of narrators from short fragments of biographical texts concerning life in the communist era. Upon completion of the task, we asked the respondents to explain the reasons underlying their selection of narrator identity and their understanding of the segments of the narratives in the context of their memory/knowledge of the communist era. The transcripts of the interviews constituted the data for the subsequent analysis.

Methodologically, the analysis was based on Paul Ricoeur’s hypothesis of threefold mimesis and Umberto Eco’s stratification of reader’s cooperation with the narrative texts (into lexicon, encyclopedia, and possible worlds levels). Using this semiotic approach, we analyzed the interviews, aiming to uncover differences in respondents’ cooperation with the excerpts.

Contrary to our expectations we found no pronounced overall intergenerational differences in cooperation, even though certain specific differences between the young post-communist generation and the generations of their parents and grandparents could be identified. On the level of the lexicon, with the exception of the youngest generation, readers occasionally constructed the image of the narrator from certain words that respondents deemed to be characteristic of the speech of a particular social group existing during the communist era. Furthermore, by referring to particular words used in the political jargon typical for the period, older respondents asserted expert status on “the past”, enabling them to take an evaluative stance. As pertains to the encyclopedic level of cooperation, it is worth mentioning one interesting difference in findings between the younger and the older generations: although the younger respondent’s knowledge of the actors resembled typological images of the figures that inhabited the previous regime (dissident, communist) they did not err more in their guesses at the identity of the narrator and at what the excerpt was about than did the older generation having access to direct experience of the past.

To conclude this summary, we suggest that although biographical narratives are often - and rightly so - considered the privileged medium of human subjectivity and a reflection of the narrator’s personal experience, the texts that arise are
nonetheless at the same time widely open to reader interpretation. Readers use their knowledge of the past, be it direct or mediated, to interpret them as documents of memory and to ipso facto identify themselves as members of the community of memory.

Rebecca Adami
Stockholm University

**Cosmopolitan Learning of Human Rights through Narratives**

A cosmopolitan perspective of human rights learning is used in this paper in negotiating the relational aspects of learning involving ethical challenges. The learning opportunities with a narrative approach to human rights learning will be explored, with a special focus on cultural narrative, as developed by Horsdal (2011) and counter narratives, as derived from feminist research. The relational aspects in a learning situation is emphasized and explored through the concepts of “trust” and “discord”. The question of how human rights learning can take place in relations characterized by “trust” or “discord” is studied from a cosmopolitan outlook on subjectivity. According to Arendt (1968) and Cavarrero (2000) subjectivity is a relational process including narrativity as sharing who we are in an openness to the Other. Todd (2009) raises a critique against sameness and common standards in cosmopolitan perspectives on learning and human rights. I continue this critique by combining the thoughts of Arendt (1968) on an openness towards others, with thoughts on subjectivity as a process of narration (Cavarrero (2000). I seek to explore universal values such as human rights by discussing ethical challenges in cosmopolitan learning through narratives. In drawing on thoughts by Horsdal (2011) and Gibson and Somers (1994) I discuss how the learner is confronted with dominant narratives in a learning situation, about the self, the collective Other and about the subject at hand, through ontological, cultural/public and conceptual narratives. How the learner deals with these dominant narratives influences the process of subjectification in relation to human rights. Within feminist research, creating counter narratives is seen as to be a political act, using dominant stories to create counter narratives by bringing out alternative sequences, experiences and trajectories. I intend to theoretically explore how ethical values such as human rights are negotiated in particular contexts, in relations characterized by either “trust” or “discord”. I use the analytical concept of “trust” as visualizing a learning situation where the ontological narrative of the learner is acknowledged. I use the concept of “discord” to visualize a learning situation where there is a discord between the dominant narrative held by the teacher and the unique life story of the learner, where strategies of creating counter narratives can be used.

Ian Jasper
Senior Lecturer, Canterbury Christ Church University

**Lives on the Left: intimate accounts of trying to change the world**

Compared to its counterparts in many other European countries The Communist Party of Great Britain (CPGB) was never a major electoral force though for many years it exercised an important influence on left, not least among trade unionists and intellectuals. The influence of the CPGB had declined for many years before
the collapse of the Soviet Union and the ‘Socialist’ countries of the Warsaw Treaty. For decades CPGB members were to the forefront in the struggle against Apartheid in South Africa, against Fascism in Europe and worldwide, and for women’s rights in the United Kingdom. In Britain today it is often forgotten that official government policy during these decades was supportive of Apartheid, colonialism, fascism and ‘patriarchy’. Those deemed to be on the ‘communist left’ were often victimised, ostracised or found themselves suffering in other ways for their convictions and activity. This paper is based around interviews with a number of lifelong communists. Some are still members of Communist organisations, others have long since stopped working in political parties but all have maintained their convictions, although in a variety of different forms, and all remain active on the left despite their advanced years. The interviews reveal the ways in which each of these communists has individually dealt with the problems of sustaining their own commitment and ideology. There is something of a myth surrounding ‘communist uniformity’ and ‘monoliths’ the life stories collected and examined in this paper show remarkable complexity and resourcefulness among these people who have maintained a lifetime of campaigning and hard work in a cause that has in many ways been ebbing for the last forty years. The paper is not interested in left wing ‘sectariana’ or in attributing blame. The fundamental question it sets out to address is ‘On what resources have these socialists been able to draw in order to sustain a lifetime’s activity?’ The paper especially sets out to measure these life stories against the semi official history of the communist party as set out in the Lawrence and Wishart publications.

4pm to 5.30pm – Room 5

Eljee Javier
PhD Student, University of Manchester

You, Me and Us: Researching the racial and linguistic aspects of visible ethnic minority, native speaker teacher identities in TESOL.

In the professional world of TESOL, the native speaker (NS) / non-native speaker (NNS) dichotomy is a firmly entrenched hierarchy that affects how teachers are perceived and valued (see Medgyes, 1992; Nemtchinova, 2005). The view that native English speakers are preferred English language teachers remains the dominant storyline, which is made available to those that fit the racial and linguistic criteria. Furthermore, within the international English language education business, the native speaker status is often associated with a particular racial profile. As a native English speaker of Filipino ethnic origins, I am visibly not part of this profile and, as I have experienced, visible ethnic minorities can find that their native English speaker identity is not acknowledged by those who value the Anglo-profile (see Kubota & Lin, 2006; Holliday, 2009). My experiences as a visible ethnic minority, native English speaking teacher (VEM-NEST) were the starting point of my PhD research (see Javier, 2010) and this paper presents the methodological considerations of choosing to use my narrative as an
opening gambit in a multi-stage, narrative based study. I am both the researcher and an active participant and I have deliberately incorporated my story as part of the methodological design. The stories generated in response to my narrative have been influenced by my identity as a VEM-NEST in addition to the content of my story. In order to illustrate the co-constructive nature of the interaction I will present instances where my story has influenced the written narratives of the participants as a way of revealing how they have subverted the dominant native speaker storyline. Through this subversive stance, their written narratives reconstruct their racial and linguistic identity in response to the resistance they have encountered when striving to be recognized as a ‘legitimate’ English language professional. In turn, their stories have influenced how I view my position as a participant/researcher and the narratives I share with my participants during the ongoing data generation stages of this study.

Ursula Edgington
Lecturer, Canterbury Christ Church University

‘Talking Head’ or Emotional Wreck? Affectivity and Lesson Observations in England’s Further Education Colleges

Teaching and learning observations (TLOs) are used in educational environments worldwide to measure and improve quality and support professional development. However, their intrinsic evaluative nature means emotions surrounding TLOs run deep – inside and outside the classroom. TLOs can be positive, if teachers enjoy the opportunity to ‘perform’ their craft with the constructive support of a mentor. However, for some, affective reactions to the perceived intrusion by management into their professional space can have a negative impact on them, and in turn, their students’ learning. Using Denzin’s (1989) Interpretive Interactionism as a framework, I present some initial findings of the different expectations, relationships and identities of teachers and the (mis)conceptions of authenticity in TLOs. I link these topics to my own educational life-history and teaching experiences. In conclusion, I suggest improving the effectiveness of TLOs may involve being explicit about the emotions of the process.

International research on TLOs has focused on schools or universities, or centred on government bodies such as Ofsted. My research centres specifically on management strategies in England’s Further Education colleges (FE). Because of the fundamental reflexivity involved in TLOs, it is crucial that my research incorporates and values FE lecturers views and also includes my own personal experiences as an FE teacher. Like many doctoral studies, these form a central part of my motivations. I was encouraged to ‘write the I’ into my writing for the first time for my MA dissertation. It brought me feelings of both surprise and relief. This was because my resilience throughout the six years I had spent as a mature, part-time undergraduate student at the University of Warwick, had drilled into my psyche the importance of ‘validity’ and ‘academic rigour’; words which, only now, I feel brave enough to include within italics. As many educationalists have noted (e.g. Merrill, 1999; West, 1998) because of my age, experience and working-class background, assimilating these methodological concepts was a hard battle and so subsequently deconstructing them and giving them new, more relevant meanings presented personal challenges. However, this approach has opened-up a positive,
new, creative world. Its reflexive nature promotes a refreshing consolidation of research, instinct and emotions - all aspects integral to effective teaching. As C. Wright Mills (1959) has written: “Scholarship is a choice of how to live as well as a choice of career” (p196). The teachers’ narratives collected so far supports existing research that suggests the genuine and authentic nature of teaching, together with personal values and beliefs (or personal ideology), forms a central motivation for many teachers (e.g. Sutton, 2003). In contrast, to use Hochschild’s model, TLOs arguably promotes ‘surface acting’ that rejects emotional ‘genuineness’, in favour of becoming a ‘talking head’. It is interesting that some teachers appear to resist this pressure to ‘perform’, whilst others have a resilience that allows them to overcome the innate conflict with their personal ideology. What contexts and life-experiences contribute to these different approaches and why? What insights can this provide to allow a better understanding of the emotions involved in the TLO process?

**Alison Fielding**  
Senior Lecturer, Canterbury Christ Church University

*Unheard Voices, Untold Stories: 10 Years On*

This research paper will report on a study to follow up the experiences of young people in their engagement with education and the labour market in the intervening decade since the original research, which explored young people’s experiences of dropping out of post-compulsory education. These young people were not recognised in official statistics, so their voices were unheard and their stories untold. In this follow up study the narratives of two members of the original focus groups will be presented and analysed. The use of a biographical research approach is appropriate as a means to work with the participants’ own perspectives and to embrace interdisciplinarity (Merrill and West, 2009).

In the first study, the notions of pragmatic rationality and horizons for action (Hodkinson et al. 1996) were found to be significant in the young people’s experiences of education and work. Is this still relevant to their lives in 2012? A key issue to emerge from the research was a lack of career guidance prior to leaving school, which led to inappropriate Post 16 choices, which in turn led to the young people dropping out. What has been the impact of this on their lives in the intervening years? There is a growing body of evidence that effective guidance can have an impact on an individual’s career trajectory (Bimrose et al, 2006). Has the lack of effective guidance affected the career trajectories of the participants? In the original study, the young people’s engagement with the labour market was characterised by short term and temporary jobs, expediency rather than preference being a determining factor in their choices.

The decade since the original research has been characterised by significant social and political change. I am particularly interested in the interface between the personal and political, and hope to explore this. As Andrews (2007:8) asks: ….how do people place themselves within the political world that they identify? I am, then, interested in what kinds of stories people tell about how the world works....

Though it is not intended to draw generalisations from this follow up research, it is hoped that the narratives of the participants will provide a background for future debate about the nature of continuity and change in the context of a difficult and unpredictable world, an opportunity for voices to be heard and stories told.
Getting here

The North Holmes Campus of Canterbury Christ Church University is the University’s largest site. This Campus is five minutes’ walk from Canterbury city centre and the Cathedral. Pedestrian access to the campus is through the St Augustine’s entrance, just off Lady Wootton’s Green, or the University’s main reception at Old Sessions House on Longport.

By car
From London (M2/A2): Leave the A2 at the first Canterbury exit. Go straight ahead at the roundabout along the dual carriageway. At the next roundabout follow the ring-road around to the right
Go straight on to the ring road anti-clockwise, keeping to the outside lane, prepare to turn right at the third roundabout into New Dover Road. At the traffic lights take the left filter into Lower Chantry Lane taking the second exit at the next roundabout into Longport. The University visitors entrance is situated on the left in the Old Sessions House.
There is limited parking available on site, however on a Saturday you should be able to park on the campus.

Travelling by train
Canterbury can be reached from London Victoria, Charing Cross and Waterloo East stations. There are two railway stations in Canterbury – East and West. Both are approximately 20 minutes’ walk from the North Holmes Campus.

Accommodation
Should you require accommodation at Canterbury, the following website may be of assistance:
www.canterbury.co.uk/accommodation