Panel 1A - Thompson 136
Education without Walls: Ethnography of Learning Beyond the Classroom

An Educator Epistemology: Cuban Women Primary School Educators and Social Reproduction beyond the Classroom
Angela Crumdy, University of Pennsylvania, Graduate School of Education
      The late Cuban leader Fidel Castro once referred to the country as "one huge school" (Medin in Blum 2011, 2). In the Cuban context, teachers are embedded in social networks that reach beyond the four walls of the classroom, and any place is appropriate for an ideology-based educational experience, be it a school, factory, or farm. Even though the anthropology of education is expansive both geographically and topically, many studies focus on the school setting, suggesting that the focus is the anthropology of schooling rather than the anthropology of education more broadly (Anderson-Levitt 2012, 371). My research exploring the lived experiences of Cuban women primary school educators using ethnographic methods pushes the geographic bounds of the sub-discipline. Participant observation and open-ended interviews conducted with 21 Cuban women primary school teachers 2017-2020 at school and at home revealed an educator epistemology, which accounts for teachers' lives and identities outside of the classroom. How do we understand teachers' calls for a higher salary when we consider their roles as mothers and caregivers? How do we understand teachers' call for resources comparable to Cuban doctors when we learn that some of them work a second job after the school day ends? I argue that attention to teacher concerns outside of the classroom is useful for implementing meaningful reforms and maintaining educators in a profession that is so crucial to the everyday maintenance of society.

Learning through doing: Street-vending in the New York City neighborhoods of East Elmhurst and Harlem
Erica Yardy, Reid Pierce, Nicolle Salazar, Zhehan Zhang, Teachers College, Anthropology & Education
      This paper examines how street vendors in two boroughs of New York City, Manhattan (Harlem) and Queens (East Elmhurst), began vending and learned how to navigate their work in public spaces in order to find out what street vending can teach us about globalization, education, and mobility. Past research has focused on the complex positionalities of vendors, showing them to be active agents who improvise within and around physical and social constraints while also creating their own support networks. Our aim is to expand on this body of work by highlighting the various ways in which vendors learn. We use oral histories and participant observation to answer the following questions: 1) What brings vendors to their work? and 2) How do vendors learn to do what they do and navigate the spaces where they work? Our research findings add support to arguments that recognize vendors as active, creative agents rather than either passive or powerless while also focusing on learning, specifically; learning through doing the work of vending and learning through networks. Our work complicates notions of "unskilled" or "low-skilled" labor by showing how the vendors we spent time with learned to adapt to the challenges they face while creating new networks to support others across their various communities.

For the kids and the community: Extracurricular leadership of rural teachers in Northern Appalachia
Holly Marcolina, University at Buffalo, Learning and Instruction
      Public high schools and their associated extracurricular organizations are a standard component of life in rural America. Framed by the four elements central to a sense of community (McMillan, 1996; McMillan and Chavis, 1986), this multi-site critical ethnography captures how teacher-led extracurricular activities in rural schools foster a sense of community among teachers, students, and the greater public. Teachers from three rural Northern Appalachian towns were selected for their work as leaders of extracurricular student organizations. By situating teachers at the nexus of the school and local community, this study discovers the extent to which rural teachers perceive their extracurricular work is changing the world (Corbett, 2015; Freire, 2003) by creating a sense of community.
      Primarily informed by interviews with teachers, observations from school and community events are triangulated with press, social media, board of education meeting minutes, policies, and historical documentation, such as school yearbooks (Centilli, 2008; Edmondson, 2001; Quiroz et al., 1996) to provide a contextual landscape of rural schools. This study fills in gaps in the current dearth of qualitative studies depicting teachers' work outside of the traditional classroom and a lack of real-life examples of the culture of collaboration necessary between rural schools and their communities (Khattri et al., 1997; Saldaña & Omasta, 2018). Furthermore, the persistent generational poverty plaguing Northern

Appalachian communities (Ziliak, 2012) is examined through the lens of the natural agents of community development already in place in rural communities: teachers.

Supreme Mathematics Past Anthropological Acrobatics: Bringin da Ruckus to Anthropology of Education, Qualitative Research, and the European-Descended Epistemologies, Dichotomies, and Frames of "Man"
Casey Wong, Georgia State University, College of Education and Human Development

Sylvia Wynter (2003) invites us to disenchant and refuse the overdetermined, monohumanist narratives of "Man," and what has come to be called "humanity." If we were to take up Wynter's (2003) project in relation to "education" and "research," we could think about how the shift of Man1 (i.e. homo politicus) to Man2 (i.e. homo oeconomicus) occurred alongside and in concert with the move from theocratic to biocentric/economic models of education that came to consolidate the macro-origin stories of Horace Mann and John Dewey as pioneers of "education" and "rigorous" modes of doing "research" on education (Wong, 2021). Operating from this epistemic standpoint, following within the lifeways of intellectuals, artists, and scholars like Fanon (1963) and Wynter (2003), I take up the Wu Tang Clan to bring da ruckus to the ontological "fields" of "anthropology of education" and "qualitative research" (RZA, 2009). I offer an analysis of RZA's (2009) enactment of supreme mathematics as he investigated social processes of teaching and learning (i.e., "education") from the "Slums of Shaolin" to "Shaolin." With this analysis, I consider what a serious, intentional, and genuine centering of the epistemologies, ontologies, and axiologies of interconnected and overlapping Communities of Color might mean for the future of gathering, interpreting, and sharing knowledge about education as a social process of teaching and learning.

Panel 1B - Macy 130
Ethnography for the Senses

Cuban women waiting in line for food: Embodying knowledges and learning survival amid the Cuban food shortage
Denni Blum, Oklahoma State University, Social Foundations

This pilot ethnographic case study chronicles food insecurity and Cuban women's participation in acquiring food for their families and the education space of waiting in line. While waiting for hours in line in the hot sun to receive one or more food items, Cuban women share strategies (education) to facilitate survival that include networking, screaming, crying and even laughter, as to be heard, seen, and responded to. Some simply lie down in exhaustion on the sidewalk or or in the trash-filled grass nearby until their ration booklet number is called. Busses pass the street with passengers uploading photos to social media, because at times, the government relents out of embarrassment and provides more. Some organize to storm the municipal government building and have witnessed results. The food distribution area is a vital space for understanding the ways women negotiate and navigate meaning in a political, economic, and cultural context in crisis—educating each other, and acquiring new knowledges of themselves and the environment they live in. Why is this women's work, in a country that boasts gender equity? What knowledges do Cuban women embody in trying to provide food for their families? What are they learning about and from themselves, each other, and the system that they live in? This ethnographic account, based on interviews, observations, and photographs details Cuban women's embodiment of emotional, psychological, and physical fatigue, within an informal education space of waiting for food, while figuring out, or learning ways to feed themselves and their families.

Choosing Shells While Walking Along a Beach: How John Cage Informs Ethnography
Kiran C. Jayaram, USF, Anthropology

Scholars from positivist paradigms have criticized so-called qualitative ethnography for failing to consider quantitative aspects of research design while critical approaches have panned some ethnographies for essentializing heterogeneous populations or ignoring power structures. Though these have merit, the potential insight from proper ethnographic fieldwork within a larger anthropological project cannot be dismissed. This paper advocates for using American composer and musical theorist John Cage's notions about the nature of music and composition as a way to make educators more attuned to the strengths that ethnography brings to a learning environment. Drawing upon fieldwork in departments of anthropology at two South Indian university, I argue that anthropologies in institutionalized learning facilities must go beyond ethnographic description of classrooms to create a broader palette of data to be generated.

More specifically, being systematically improvisational with research design allows for more indeterminacy in data, allowing for the predictable and otherwise.

Dance Ethnography and Expanding the Anthropology of Embodied Knowing

Sasha Dobos-Czarnocha, Teachers College, Anthropology & Education

It is argued that the body is a primary organizing lens through which one can form a sense of self; a physical epistemology of embodied meaning. In Techniques of The Body, anthropologist Marcel Mauss (1934) defines technique as the manner through which people learn and know how to use their body. Where he is generally speaking of mundane daily movement and gesture, I am expanding on his ideas of technical education and physical adaptation. Specifically in dance training and how technique in this context imparts meaning as embodied knowledge to the dancers themselves. Looking at dances affiliated with the Transatlantic Slave Trade, Afro-Cuban folkloric forms in particular, as spaces where dancer's bodies may be building capacity to process uncomfortable truths about racism. Dance anthropologists add enactment of movement practices to the ethnographic tool box in order to expand the intellectual nature of qualitative data. My proposed presentation will discuss an expansion on the anthropological ideas of physical adaptation within dance to incorporate dance training itself. As a dancer-researcher who physically places within these dances' networks of studio classes, virtual platforms, gatherings and performances, I will discuss these physical and rhythmic-based sites as networks of meaning production which move and transform through time, space, and history. Dance ethnography traces this while also analyzing the action of agents in discrete moments of embodiment. I will use preliminary summer research results to interrogate how danced ethnographic practices within Afro Cuban Dance studio classes can help analyze and impart meaning as well as the emergent quality of this type of inquiry.

Sensorial Knowing: Teachers' Embodied Learning in the Autism Classroom

Anna Jaysane-Darr, Massachusetts College of Liberal Arts

All ways of knowing are inherently sensorial. As Donna Haraway (1991) has shown, hegemonic epistemologies privilege the visual over the other senses and visual metaphors dominate our language about knowledge. For many autistic individuals, the sensorial world is far more diverse, intense, painful, and captivating. Senses like touch, smell, taste, and proprioception serve as conduits for perceiving the hidden contours of a sensorial landscape. Is the autism classroom a space where different ways of knowing conflict? Are teachers and learners employing divergent epistemological premises? Drawing on ethnographic research in autism classrooms in the Western Cape, South Africa, I explore how teachers' embodied enmeshment with their learners stimulate them to lead with their senses, responding to their learners' sensorial cues to design pedagogy and respond to needs. I describe how my own situatedness in their spaces helped me to experience the classroom as a sensorium in which teachers and learners are mutually entangled. I posit that multisensory ways of knowing are at the heart of both ethnography and teaching, and that ethnography is a critical method for accessing teachers' embodied learning.

Panel 2A - Thompson 136
Questioning Predominant Language Ideologies

Researching with Black African Immigrant Youth

Lakeya Omogun, The University of Washington College of Education, Teaching Learning & Curriculum/Language, Literacy & Culture Program

As the world's Black African immigrant populations increases, it is important to understand how to support them in school and community spaces. While insights from academic research have helped illuminate Black African immigrant youth needs, they often stem from colonial, Eurocentric knowledges and methodological approaches (Subedi & Daza, 2008). Francophone-Martinican poet, author, and political activist, Aimé Césaire (1972/2000), described such academic insights as rigged, self-serving generalizations that construct marginal, separate characters of non-whites. He further argued that these colonial works are often presented as the "firmest rationalism" and "trustworthy" (p. 56). As a result, Black African immigrant youth's identities, languages, and literacies continue to be portrayed as deficit. While recent educational scholars have taken up critical approaches in their scholarship focused on Black African immigrant youth (Kumi-Yeboah, Brobbey, & Smith, 2020), there remains a need for enhanced methodological approaches.

In this paper, I offer a decolonial methodological approach for research that engages with Black African immigrant youth. This paper draws from a larger 11-month critical ethnographic study (Madison, 2011) where I partnered with six Nigerian immigrant youth and their respective families in Central Texas, United States. Drawing on post-coloniality (Bhabha, 1994) and raciolinguistics (Rosa & Flores, 2017) theories, the study focused on how the youth used their respective language and literacy practices to construct and negotiate their racioethnic, cultural, and linguistic identities across school, community, and digital spaces. Findings include that the youths' language and literacy practices shifted in response to racial and cultural expectations at school. However, the youth employed their preferred language and literacy practices in digital communities and in other non-school spaces. Additionally, because of my shared Nigerian identity, the youth and their families frequently positioned me as a fellow community member. This positioning significantly altered the study's design to reflect a more decolonial approach that integrated the youth and families' cultural practices and values. I conclude with a call for educational research to be done in collaboration with – not on – all African immigrant youth.

Nos ta usa papiamentu/o, ingles, i hulandes: How a Shared Linguistic Repertoire can be Used for Educational Success
Keisha I. Wiel, Temple University, Anthropology

How does translanguaging education research look through the lens of a postcolonial society where the colonial language (Dutch) is still the official language of instruction? On the islands of Aruba and Curaçao, where multilingualism is revered as an asset, the use of the full linguistic repertoire is seen as a deterrent to educational success. Yet, teachers and students constantly subvert the official language daily by translanguaging between the local language Papiamentu/o, the colonial language Dutch, and the globalizing language English. Although it is against official policy to not use Dutch exclusively in the classrooms, many teachers continue to use their full linguistic repertoire to teach since it is the easiest way for their students to comprehend their lessons.

Through linguistic anthropological research conducted during 2019 and 2020, I used ethnographic methods (participant observations, participatory action research, and interviews) to observe how students and teachers interacted with each other through their shared repertoire and what implications it could have for learning and language policy in education. The data suggested that they were able to explain the research that I was doing as well as make conscious decisions on what needed to be recorded. Other findings also suggested that students felt more comfortable to interact and ask questions the classrooms where teachers shared the same linguistic repertoire as their students. This paper will highlight how the use of translanguaging amongst students and teachers in Aruban and Curaçaoan schools allows for the full linguistic repertoire to facilitate an engaging learning environment.

Maestra Boricua in North Carolina: An Autoethnographic Exploration of Journal Entries Using Critical Literacy
María Heysha Carrillo, North Carolina State University, Teacher Education & Learning Sciences / Educational Equity

The experiences of transnational Spanish-speaking educators are an important yet often overlooked aspect of the education landscape, particularly in states like North Carolina, where there is a growing number of diverse and bilingual teachers due to the increasing popularity of Dual Language Immersion programs. This autoethnographic pilot study delves into the narratives and experiences of a first-year transnational teacher who migrated from Puerto Rico to rural North Carolina. By analyzing journal entries written during the initial months of relocation, the study gains insights into the social, cultural, and institutional factors that shaped the teacher's first experiences in the New Latinx South. The author adopts an autoethnographic lens and uses a critical literacy framework to analyze the narratives and enable an exploration of power dynamics, ideologies, and social justice values embedded within the texts. Preliminary findings recognize the impact of migration on the understanding and discussion of race, particularly through the notion of passing and the recognition of the constructed nature of racial categories, and highlight the challenges faced by migrant teachers, including culture shock, logistical issues, and differing understandings of assessments, and calls for targeted support to ensure their success as educators. The study seeks to understand the complexities of transnational teacher identity and shed light on the challenges and opportunities faced by educators from diverse backgrounds aiming to inform the support needed for teachers migrating to the U.S. South from Spanish-speaking nations.

Not modern enough: lexical anxieties over Jordanian Sign Language (LIU)
Timothy Y. Loh, Massachusetts Institute of Technology, History, Anthropology, STS

This paper focuses on a project at a government advocacy body for disabled Jordanians to assess the current state of sign language and deaf education in Jordan, as part of a broader project examining deaf Jordanians' engagements with new assistive technologies, such as cochlear implants and sign language-centered mobile applications, that have emerged there in the last two decades. Even as this government entity insisted that deaf Jordanians should have access to Jordanian Sign Language (LIU, from the Arabic lughat al-'ishara al-'urduniyyah), one of the concerns foregrounded in the project was that LIU did not contain sufficient technical and scientific vocabulary—that is, that it was insufficiently "modern"—to be the language of instruction in Jordanian deaf schools. Some staff even expressed doubts about the language's grammaticality, despite research that has demonstrated to the contrary (Hendriks 2008; Al-Fityani 2010). Such anxieties over the state of LIU—whether, as my interlocutors expressed, it had sufficient capacity to "meet the needs" of the Jordanian deaf community today—reflect a denotational bias: that if there is not a word for a particular concept, it cannot be expressed. Rather, I demonstrate through ethnographic observations in deaf Jordanian classrooms that teachers proficient in LIU in fact draw upon a range of semiotic resources to teach, such as drawing on the board, pointing, and gesturing, to discuss even technical subjects like physics and biology, demonstrating the full communicative capacity of LIU. I draw on this case to demonstrate the importance of ethnography for pushing back against misunderstandings about what language is and how it is used.

Pursuing a literacy research in precarious times
Suriati Abas, State University of New York (SUNY) Oneonta

Anthropologists of education advocate "using our field's powerful lens to intervene in … persistent problems of policy and practice" (Demerath 2019: 448) and highlight ethnography's potential "to pinpoint the complex ways that people rearticulate and resist education policy" (Convertino, Brown, and Wilson 2017: 137). The role of the policymaker and the relationship between research and policymaking, as a specific case of research utilization, are relatively undertheorized in these discussions. Here, we share insights from three semesters of interdisciplinary graduate seminars that engaged students in "aspirational policymaking" around issues of educational inequity and resulted in actionable policy portfolios (Valenzuela 2021). Aspirational policy relies on imagination as a way of knowing to expand politicians' sense of what is possible.

Drawing on Weiss's (1979) interactive model of policymaking, we invited the participants to consider their positionality as academics in a policy context where social scientists' voices and research evidence are not privileged (Garcia 2022). We focus on the most recent seminar, when students decided to intervene in language-in-education policy for adult English learners in a local community college district. Understanding their positionality and potential contributions as academics involved interacting with a wide range of stakeholders and "unexpected allies" (Garcia 2022), including community college students, faculty, staff, and administrators; state legislators; the president of the Chamber of Commerce; and journalists at the local newspaper of record. In this way, students explored how "research is transferred to and becomes part of a discourse of action" in policy discussions (Albæk 1995: 94).

Panel 2B - Macy 130
Ethnographic Relations: Anthropology for Whom? (Part 1)

Centering Excluded Students: Ethnography and multi-modal teaching methods for research with disabled youth
Kathryn Wright, Wayne State University, Joint program in Social Work and Anthropology

The voices of youth categorized as disabled are underrepresented in research. Moreover, these youth suffer from normative and ableist biases emerging from a cultural logic of incommensurability: disability is perceived as opposed to and outside of ability. Developing research methods that actively engage disabled youth mitigates against this ableist bias. In this presentation, I argue that joining anthropological methods with teaching practices can result in the greater inclusion of disabled youth in research activities and results in more trustworthy data.

In my study of three self-contained classrooms in a racially and ethnically diverse, working-class, suburban middle school, ethnographic methods provided me with a level of familiarity, even intimacy, with disabled student participants. My ethnographic engagement resulted in deep understanding of the students' unique intellectual abilities and communicative preferences. I combined this knowledge with multi-modal teaching techniques to develop an interview protocol on the topics of school, identity, and friendships.

My methods involve a two-stage process in which I first focused ethnographically, letting the daily routines, needs and desires of participants drive my observations and insights. This yielded surprising new areas for inquiry and created a base of knowledge from which I drew when conducting interviews. In the second stage, using teaching principles of multimodality and differentiation, I tailored my interview protocol to individual participants. I present examples of multi-modal methods and differentiation, and I discuss the implications of an interview methodology for vulnerable populations, such as those with intellectual disability and those who use minimal spoken language.

Positionalities and possibilities: Exploring mindful and heart-oriented ways of conducting ethnography
Lu Liu, Sophia L. Ángeles & Marjorie Orellana, Chapman University, Penn State University, and UCLA

This presentation explores mindful, heart-oriented ways (Author, 2020) of doing collaborative ethnographic work that takes seriously the ways our positionalities shaped all stages of the work, from recruitment to data collection to analysis. The project we showcase is an ethnographically-oriented diary study on family life and learning during the pandemic in thirty-five families across the U.S. (Authors, 2022). We refer to our methodological approach as "ethnographically-oriented" because while we were not able to engage in direct, participatory observations, we brought the sensibilities of ethnography to our work. We were intent on eliciting insiders' views of their own lives and experiences during the first year of the pandemic (a time when the familiar was made strange for all of us). For this presentation, we identify the various ways our team of ethnographers with diverse racial/ethnic, gender, and sociocultural identities conducted ethnographic work collectively and collaboratively. For instance, we share examples of how we engaged in mindful ways of inviting a diverse cross section of families to share their voices with us in different ways, and how our diverse backgrounds, knowledge, and experiences informed both data collection and analysis (i.e. how the participants saw us as researchers, shaping what stories were shared and how they were told, and how they were interpreted by the team). Through this study, we suggest how a mindful and heart-oriented approach to ethnography can help us better listen to participants and build compassionately on these insights to inform educational policy and practice.

A dissertation for whom? An exploration of participatory ethnography.
Abbie Cohen, UCLA, Education/Urban Schooling

For my dissertation, I have investigated and collaborated with a youth-serving out-of-school time (OST) non-profit to critically explore the way the organization shapes and is shaped by the systems in which it is embedded. In that vein, I explore: How does a youth-serving (OST) non-profit navigate between an idealized set of social justice values and a system of capitalism?

For this conference and paper, I aim to expand on Geertz's (1973) thickness framework of qualitative research to illuminate the power of a participatory critical ethnography in relationship building and transformation across power dynamics and racial differences. Throughout the research process, I have centered and committed to collaborative research practices that "reinscribes in the roles and relations between researchers and 'the researched.' And deliberately work to disrupt or create new roles and relations to achieve transformative ends" (Bang & Vossoughi, 2016, p. 173). I shed light on the discoveries from this participatory ethnography, focusing on both the answers to the specific research questions underlying the dissertation, but also on the content and transformative power of the relationships that make the research possible.

This paper emphasizes the possibilities of how utilizing participatory and ethnographic methods has to not only makes the data and learnings more meaningful, but also how engaging research collaborators in the research processes enhances practitioners' own understanding of issues and skills and allows them to feel seen, valued, and recognized. This all the more valuable in the study of OST non-profits that is wholly understudied within education.

The Contours of a Chicana/Latina Feminista Critical Ethnography: A Collective Enseñanza from Nepantleras
Bianca N. Haro & Patricia Martín, Cal Poly Pomona, Sociology and UCLA, School of Education & Information Studies

Ethnography can be traced back to late 19th-century anthropologists, who used ethnography to "understand" the culture of people through participant observations (Merriam, 2009). Since then, ethnography has been a widely used approach by many across disciplines. As two Chicana/Latina nepantleras working with Chicane/Latine high school students in our respective work to understand 1) school pushout and 2) college access and recruiting, tensions with the use of conventional ethnography exist as it has historically pathologized, objectified, and harmed our community and other Communities of Color. For this reason, we turned to critical ethnography as a political commitment to rejecting colonial

research practices and recognizing Chicane/Latine people as creators and holders of knowledge (Denzin, 2003; Flores-Carmona, 2014; Villenas, 1996). Yet for us, critical ethnography falls short in that it is not guided by or centers a Chicana feminist epistemology (CFE) (Delgado Bernal, 1998). We offer this piece as an enseñanza (teaching) to what we are conceptualizing as a Chicana/Latina feminista critical ethnography.

The goal of this paper is to, 1) trace the genealogy of critical ethnography and how it has been used by other Chicana/Latina feminist scholars, 2) name the ways our CFE guides our work with Chicane/Latine students, and 3) offer collective guiding contours of a Chicana/Latina feminista critical ethnography. We hope this paper provides an enseñanza, a Chicana/Latina feminista critical ethnographic approach, for other researchers to consider and further challenges Western ways of engaging in ethnographic work across disciplines. "

Weaving Praxis: How Collaborative Auto-ethnography can Solidify Teaching Partnerships
Jadyn Laixely, Sarah Nagle, & Cydni Robertson, Miami University and The Ohio State University

In this study, we use collaborative autoethnography (CAE) to examine our individual and collective experience as co-constructors of a ten-week interdisciplinary project for undergraduate education majors. The project capitalized on our strengths in education, the arts, textiles, and anti-oppressive pedagogy. Here, we examine the effects of incorporating deep self-reflection into our own teaching/learning process as faculty collaborators, as we worked to deepen our practice and sense of connection across disciplines and spaces while supporting our students to do the same.

Designed for a social studies course, the project encouraged pre-service teachers to make personal connections to social studies concepts through artistic/maker practice. With our guidance, xx students (xx female, xx white, etc.) - were challenged to explore intersectionality through textiles to discover the complexity in their own identities and historical narrative. (These are current students; data will be updated after grades are released mid-May.) Each student created a textile piece that reflected this internal grappling.

The project and resulting reflection counters the isolating effect that often results from single-subject teaching, in which practicing educators frequently work alone and are rarely given time or space to reflect on their practice or needs. Initial findings show that this collaborative experience infused empathy and cultural responsivity throughout our planning and implementation process, and the modeling of this was mirrored in our students as they in turn worked together and shared their finished pieces. These findings support a call for more collaborative and interdisciplinary practice across educational spaces, which support both teachers and learners.

Panel 3A - Thompson 136
Anthropology for Policy Challenges and Challenging Policies (Part 1)

Making Minzu through Anthropological Works
Skylar Hou, Teachers College, Anthropology & Education

This paper critically examines the epistemological foundation of the 56 minzu, the official ethnic classification system in China (PRC). To accomplish this, the paper analyzes the Minzu Shibie Project, an anthropological project that shaped the classification, as well as subsequent anthropological works operating within this system.

The paper explores the state-commissioned ethnographic research in the 1950s, where anthropologists visited ethnic regions and provided recommendations for classifying minority populations. It engages in comparative readings of involved anthropologist's account (Fei 1980), which asserts the research was a presentation of objective realities, alongside secondary historical research on the research process (Mullaney 2011). This paper critically evaluates the employed research methods and questions the notion of truth as derived from anthropological research.

This paper investigates anthropological research conducted after the establishment of 56 minzu and highlights the potential dangers with perpetuating a state-centered narrative when unquestioningly accepting this ethnic classification system. It notes that much ethnographic research adheres to the official classifications and considers official dialects as the shared languages of ethnic minority groups. Such practices not only reinforce the 56 minzu classification system but also lend the state-narrative a sense of factual legitimacy.

This paper opens the blackbox of the 56 minzu by reviewing the associated anthropological research. It illuminates the profound influence of anthropology on shaping the socialization of the official ethnic classifications and the

state narrative. It underscores the significance of considering alternative perspectives that question the dominant narrative in describing and understanding minzu minority peoples in the PRC.

Disciplining Virtually in Washington DC

Miranda Hansen-Hunt, Independent Researcher

I propose to present on a section pulled from my dissertation work. It will focus on my chapter regarding the interplay between the traditional public school system in Washington DC and the charter school sector. It will include updated research from 2022-2023 regarding the tension and performances of the two sectors. Using the critical lens of power and performance created by Foucault, I hope to begin to untangle the complex relationship between the sectors. This tension highlights the neoliberal reimagining of education as a private sector and the tensions that exist between traditional public and charter schools.

My ethnographic fieldwork on the charter school sector of Washington DC presents an interesting methodological case study. The bulk of the research conducted took place during the COVID 19 public health emergency, and thus was conducted virtually. It raises questions around how people teach each other to interact when the rules regarding the social order have suddenly shifted. One challenge of ethnography is how to identify the dimensions of the community being studied; in my fieldwork it became possible to discern connections between people that would not have existed in the physical rather than digital realm. My presentation will highlight how my method of ethnographic research allowed for a different kind of insight into how the two public school sectors, the traditional public and charter school sector, interact and are shaped by each other.

Cutting Grassroots: Systemic Denial of Nevada Community Charters

Alana Walls & Ben Contine, University of Nevada, Reno, Anthropology

This study focuses on a group of community members and educators in Nevada who came together to develop an application for a grassroots charter high school designed to share and expand social and cultural capital. I incorporate community-based participatory research (CBPR) with traditional ethnographic methods and policy review to investigate if, how, and to what extent the governing body that regulates charter schools in Nevada fulfills its stated commitment to provide "Equitable access to diverse, innovative, and high-quality public schools." Findings reveal tension between the state's codified commitment to innovative and diverse schools and the values expressed by the state implicitly and explicitly throughout the application process. CBPR, combined with ethnographic methods, including participant observation and interviews, illuminate the barriers to successful charter approval for grassroots organizers. As part of the CBPR process, I participated in community-outreach efforts and assisted with application writing. Collaborating with the grassroots team as they managed the application process exposed the systemic ways in which state policies regarding charter school approval favor resource-heavy CMOs/EMOs over locally-administered organizations. This perpetuates a narrow definition of successful schooling and relegates control of schools to those outside the local community. These findings demonstrate how and why profit-driven EMOs and national CMOs continue to dominate the educational landscape in Nevada, and several other states, despite lacking the support of local communities.

Disrupting neoliberalism: Reimagining critical ethnography and critical policy analysis as a participatory tool for collective agency

Bryan J Duarte, Purdue University, Educational Studies, Educational Leadership & Policy Studies and Érica Fernández, Miami University, Educational Leadership

We leverage the epistemological roots of critical ethnography (CE) as tools within critical policy analysis (CPA) to reimagine participatory action research (PAR) as an activist and liberatory strategy. By focusing on elements of CE and CPA, which couple theory and methodology together, and by further extending it to intentionally center collaborative action with and alongside communities, we are able to imagine the possibilities and utility of CE for influencing, challenging, and potentially disrupting policy. We consider this work as it relates to how educational policies further marginalize and oppress underrepresented groups. Specifically, we draw on our work as scholar-activists concerned with the proliferation of school choice within our local context. By putting into practice this liberatory and activist tool which is constructed by braiding elements of CE, CPA, and PAR, we engage with and alongside community members in a critical community-based ethnographic project. Through this collaborative work, we focus on what the educational experiment of school choice means for equity and access to education for historically underserved and marginalized students – allowing

for community members to reposition their locally situated context within a larger national and sociopolitical landscape. Thus, CE provides a point of reflection on how the minutiae of everyday life within the schooling market relates to the larger neoliberal agenda to privatize schools. As such, we leverage the power of CE and collective agency to push back on systems of oppression while also subverting the neoliberal policy agenda – transforming CE as a tactic and means to resist neoliberalism.

Panel 3B - Macy 130
Ethnographic Relations: Anthropology with Whom? (Part 2)

When Participants Become Family and the Research Site Becomes Home
Shena Sanchez, The University of Alabama, Department of Educational Studies, Research Methods Program
        Navigating relational ethics–our "interpersonal bonds" to participants (Ellis, 2007, p. 4)–is one of the most important elements in considering the translation of ethnography into qualitative research. In this paper, I reflect on deep and lifelong friendships with two women, Janet and Denise*, who were former administrators at a school in which I was a researcher for a longitudinal study that engaged ethnographic methods. Thinking about our experiences over the years, as research partners and friends, I ask "What are the elements that contribute to a successful transition into friendship with former research participants, particularly in educational research?" I focus on this question because I am invested in conducting research as a way to authentically build and strengthen learning communities. I also aim to consider how my research paradigm and identity as a woman of color have been shaped (and continues to be) by former participants who have become friends and chosen family.
        Using a womanist framework, Janet, Denise, and I engage in kitchen table reflexivity (Kohl & McCutcheon, 2015) to discuss the development of our relationship from researcher-participants to sister-friends. Our conversations center their experiences and perspectives on forming a friendship with someone (me) who once conducted research in their school and about them. Through these sessions, we co-examine and analyze what happens when lines between professional (i.e., research and school) and personal (i.e., interior) lives are blurred as well as the possibilities and considerations when striving to ethically build and sustain relationships long after the research study has concluded.
*pseudonyms

The Figured World of Fieldwork Under Surveillance in the Islamic Republic of Iran
Amina Tawasil, Teachers College, Programs in Anthropology
        The 1979 Iranian Revolution enabled religiously conservative women to partake in building a Shi'i revolutionary state by creating unparalleled access to the women's seminaries. I lived in Iran for 15 months to explore what being loyal to this project looked like for them. Of the eight women, five were students of the Supreme Leader, and over twenty were involved with the Basij, a volunteer paramilitary organization. While my ethnography entitled, "Paths Made by Walking," which is currently under press review, tells stories about what I have learned from these women, it does not detail my challenges of doing fieldwork with a difficult-to-access group of people associated with a government now responsible for issuing death sentences to protestors. In this paper, I describe being interrogated five days before my departure and the precarity of moments I chose to set aside in order to accomplish a year of participant-observation with women close to the workings of the Iranian government. These moments include women openly documenting my actions, conversations with neighbors, encounters with the Islamic Revolutionary Guards and members of the Basij, and the violence I had witnessed. Situated in my relationship with women who continue to be at the forefront of maintaining the Islamic Republic, I explore the concept of Holland's figured worlds for what we might learn about a particular kind of surveillance, the nature of ethnographic fieldwork, and the indeterminacy of anthropology's humanizing endeavor.

"Recording Everything I say": Ethnographic Engagement Between Children and Researcher
Ariana Mangual Figueroa (with Ruby Bonilla, Yazmin Montes Jennifer Portillo, and Lumari Sosa), Graduate Center, CUNY, Ph.D. Programs in Urban Education and Latin American, Iberian, and Latino Cultures
        This paper draws from a ten-year ethnographic project with six Latina girls growing up in mixed-status families in New York City. The paper focuses on the methodological principles of language socialization as they relate to ethnographic research with children in middle childhood (Ochs & Schieffelin, 2008). By exploring the ways in which

students in the project became co-researchers over time, this paper seeks to account for the ways in which one researcher (and her research participants) balance the promises and challenges of ethnographic research. By recounting the process of creating lifemaps (García-Sánchez, 2014; Orellana, 2001) at the beginning and end of the study—once in 2013 and again in 2023—the presenters will theorize the ways in which expert/novice roles evolved throughout the project as both the researcher and researched assumed and relinquished these positions in dynamic ways over time. As an intergenerational group of co-presenters including a university professor and college undergraduates, the speakers will simultaneously discuss and model possibilities for ethnographic engagement that are mutually engaging and beneficial.

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A Note on Ethnographic Arrivals and Departures in Research With Youth of Color
Gabriel Rodriguez, University of Illinois at Urbana-Champaign, Department of Education Policy, Organization & Leadership

This project resides at the nexus of ethnographic arrival and departure to explore the possibilities, tensions, and responsibilities researchers have to do right by those they seek to learn from. Building upon humanizing research scholarship, I center youth voice to reflect upon the methodological importance of departure throughout the arc of the research process (Paris, 2011; Paris & Winn, 2014; San Pedro & Kinloch, 2017). Mangual Figueroa (2014) points out that while researchers' reflections on how they enter the field are critical, little is known about how they exit. In this paper, I couple the theoretical frame of thick solidarity (Liu & Shange, 2018; Shange, 2022) alongside Mangual Figueroa's (2014) call to center questions of departure. I bring together two sets of critical ethnographic data – one with Latinx youth in Illinois (2014-2016) and the other with youth of color in Iowa (2021-2023) to argue that researchers need to foster an orientation that is thinking about departure in relation to questions of thick solidarity in order to divest from approaches that are transactional and extractive. Rather than seeing relationships and reciprocity with youth as a means to an end, thinking about departure in relationship to arrival forces researchers to confront what it means to exit the field in ways that work toward meeting the needs and desires of youth of color in and out of schools. "

Panel 4A - Thompson 136
Ethnography in the Classroom:
Teaching, Using, and Learning from Ethnography as a Method

Enhancing Diversity: Anthropologically Inspired New Directions in Education
Alix Williams II, CSU Fullerton, Anthropology / Cultural Anthropology

My research explores the ways in which anthropology has been taught in the past as well how it can be taught in the future; so as to be pertinent in today's global world. Based on my analysis and findings it is evident that introduction to cultural anthropology courses, highlighting the work of BIPOC scholars, and with a globalization framework, are not only feasible but necessary. As for their necessity, the world is becoming more interconnected and diverse by the day. The classroom of the present and the future is a global classroom, hosting students of various ethnicities, gender identities, religions, and life experiences. To engage such a diverse student body will require syllabi featuring diverse scholars, as well as readings and assignments that are relevant and relatable to their daily lives. These kind of courses are essential if we as anthropology educators hope to have an impact on future generations of scholars. My findings speak to the value of diversity and inclusion to all forms of education, not just to anthropology pedagogy.

Engaging with Purpose: Service-Work as Ethnographic Practice in Higher Education
Corinne Kentor, Presidents' Alliance on Higher Education and Immigration

This paper examines the role of service in ethnographic research. Drawing on three years of engagement with college-intending students in the greater Los Angeles area, the paper considers both the theoretical and the ethical dimensions of intentionally joining (and, at times, disrupting) educational environments in the course of fieldwork. As part of my research, I worked closely with participating students and families on a variety of tasks related to the college application and matriculation process. This role extended into later fieldwork periods, when I once again provided guidance to first and second year college students. Through three temporally distinct vignettes, I reflect on how my role as a researcher, mentor, friend, and educator changed as I gathered data over an extended period of time, and how I grappled with various institutional commitments in the course of completing an ethnographically-minded research project with a core commitment to service. This consideration of engaging with purpose highlights both the challenges and the potential embedded in ethnography, providing insights relevant to scholars committed to practicing effective reciprocity in the course of their research. In reflecting on my varied positionalities, I also demonstrate the unique ways in which disruptive ethnographic research can generate insights that speak to the interests of scholars, practitioners, policymakers, and institutional leaders across numerous spaces of learning. "

Exploring Adolescence through Anthropology and the 24-Hour Play: A Case Study on Incorporating Performance Ethnography into Coursework with Preservice Teaching Students in an Online Course
Jennifer Lee O'Donnell, Texas State University

This talk will highlight the innovative use of performance ethnography in teacher education, specifically focusing on its potential to enhance preservice teachers' understanding of adolescent development and promote culturally responsive teaching. Performance ethnography, an approach that combines artistic expressions, collaborative ethnographic work and anthropological knowledge, has gained increasing recognition in the field of teacher education due to its transformative potential in bridging the gap between schools and communities. I will discuss a project that incorporated performance ethnography in an online teacher education course where students were guided through the process of documenting observations, conducting interviews, developing an understanding of the cultural, linguistic and historical contexts that shape adolescent experiences, and analyzing data to create performance pieces based on their findings. The performances were inspired by the 24-Hour Monologues, which provided a dynamic and time-sensitive framework for the creation and presentation of their ethnographies.

I will also address the challenges faced during the project, such as overcoming the potential vulnerability of preservice teachers engaging in ethnographic methods and performance, the need for careful facilitation and support, and the possibility for reinforcing existing power dynamics or perpetuating harmful stereotypes. Strategies to navigate these challenges will be explored, including the creation of safe and supportive spaces, focusing on empathy, collaboration and understanding, and encouraging critical reflection.

By sharing experiences and insights from this project, I hope to encourage other teacher educators to consider incorporating performance ethnography and the 24-Hour Monologues in their teacher education programs. I believe that this dynamic approach can effectively develop culturally responsive teachers, foster social change, and ultimately create more inclusive and supportive educational environments for all students.

Ethnography to uncover the haunted curriculum in therapeutic apprenticeship
David Ansari, University of Illinois College of Medicine, Department of Medical Education

In France, graduate students in clinical psychology and residents in psychiatry undertake apprenticeships in mental health clinics for immigrant and refugee patients. These budding therapists were developing clinical and caring skills to support people whose mental health has been impacted by discrimination and displacement, as well as people whose speak languages other than French. The apprenticeship model in these clinics resembled a family structure where many of the supervising therapists came to France as immigrants themselves and many of the apprentice therapists were the descendants of immigrants. Drawing on ethnographic research in four mental health clinics, I examined how therapists intergenerationally negotiated the therapeutic importance of belonging among patients as well as themselves. My ethnographic analysis demonstrated the tensions between therapists—and at times, patients—were generative in understanding how race, religion, and language were aligned with and distinct from Frenchness. I argue ethnographically that these clinics revealed the haunted curriculum of therapeutic apprenticeship. A play on the hidden curriculum, or the subtle and informal ways of learning to become a clinician or therapist, the haunted curriculum is a way of understanding how contexts of learning are infused with colonial remnants of violence and contemporary trauma. The haunted

curriculum was activated in the present context when therapists produced or countered racialized stereotypes, and it was also manifest when therapists were expected to enact certain forms of diversity that did not correspond to the ways they wished to present themselves.

Class in College: Exploring Class Inequalities Among College Studies Via Qualitative Interviews

Miriam Shakow, The College of New Jersey, Sociology & Anthropology

In this presentation, I analyze the multiple types of knowledge and ways of knowing generated by my qualitative interview-based study on undergraduate students' experiences of class inequality. Based on hour-long, open-ended interviews with 137 students, the project focuses on class identities, classed aspects of friendships, and desires around working and spending money. I aim to generate anthropological insights on students' subjectivities relating to class inequality and U.S. mass-consumption culture. I also aim to inform higher education policies to facilitate cross-class college friendships and to reduce the need for low-income students to work for pay. On the one hand, the "qualitative," rather than "ethnographic" nature of this project has allowed me to count phenomena (e.g., cross-class versus same-class friendships), which gives me a feeling of newfound legitimacy in speaking to policy debates dominated by quantitative analysis. On the other hand, I have frequently chafed at my inability to observe social interactions unfolding. Interview-based anthropological research presents particular challenges for social phenomena, like socioeconomic class, that emerge in everyday life differently from the ways that people conceptualize consciously. The individualistic middle class U.S. ideal means that interviewees frequently use euphemisms (e.g., "lucky,"), classed hierarchies and dynamics are often subconscious for middle- and high-income students, and many participants actively mask class markers out of shame. Yet, qualitative interviews provide interviewees the opportunity to reflect and share their theories about their lives and I have found ethnographic vantage-points via class discussions, one-on-one interactions with students, and the insights offered by undergraduate research assistants.

Panel 4B - Macy 130
Expanding Ethnographic Approaches

From American Schooling to International Forestry Decision making

Carol J. Pierce Colfer, Cornell University Southeast Asia Program / Center for International Forestry Research

I did three years of ethnographic research in a rural school and community in the State of Washington between 1973 and 1976. It was part of a nationwide rural education 'experimental schools project' from the National Institute of education. I have a manuscript I produced at that time that looks at the situation there from an intersectional perspective, considering gender, age, social category, and certification status. I am using this information – on what we used to call the 'hidden curriculum' – with the intent to examine how such taken-for-granted patterns might have affected the subsequent international forestry policy decisions of adults who had undergone this common kind of American enculturation. After my education studies of the 1970s, I turned to using anthropology in international work for the remainder of my professional life. Presenting such findings to a group of anthropology and education experts will be an excellent way to continue much needed upgrading of my knowledge of the current education/anthro field – something I have been working on since this past January when I conceived this book.

Mind the Sky: Bird Cams in the Anthropocene

Leigh Llewellyn Graham, Penn GSE, Education, Culture & Society Program

This paper makes novel contributions to our understanding of falconry in the Anthropocene. It engages critical interdisciplinary scholarship at the confluence of cultural anthropology, eco-pedagogy, and climate action. For millennia, humans and falcons (genus Falco) have developed unique relationships through the enduring practice of falconry for both survival and sport. Evidence of human interactions with falcons and other birds of prey exists in art, ritual, lifestyles, and environmental conservation.

In the 21st century, this unique human/ bird relationship continues to evolve and adapt to the digital age– specifically within global communities of birders who follow bird cams on the Internet. The popularity and allegiance of the global bird cam community attest to the power of visual narrative and storytelling to bridge the so-called nature/culture

divide. It also provided rich data on the intersection of science and storytelling as well as technology's capacity to stir within the human heart and imagination a fierce love and respect for other than human life.

Ultimately, this paper posits that the human mind is a driver of the climate crisis stemming from our inability to see and feel the connections in our world and a lack of understanding of interdependency and access to multispecies relationships. By highlighting the role of affect in academic scholarship and power of qualitative data to provide serious tools that explore the intersection of lived experience and knowledge production, this paper proposes that mindfulness and multispecies relations are key to scientific research, cultural transformation, and effective climate action.

Ethnographic Approaches to Historical Consciousness in Education: Exploring Opportunities and Limitations
Rodrigo Mayorga, Pontificia Universidad Católica de Chile

The study of historical consciousness, i.e., how individuals relate to and position themselves in relation to the past to guide their lives in the present, witnessed significant advancements in recent decades, driven by the recognition of the crucial role historical narratives play in shaping collective memory and identity. Moreover, the rise of extreme political movements, which exploit selective historical discourses, has underscored the importance of understanding historical consciousness as a means to safeguard democracy.

However, the study of historical consciousness presents a fundamental challenge: how can we study something as intangible as individuals' consciousness of time? While qualitative research has addressed this challenge through psychological methodologies that explore historical consciousness through performance-based tests, ethnography has posed a critical question: Can we truly access historical consciousness without examining its tangible expressions in the concrete ways humans engage with history?

This paper explores the tensions surrounding the study of historical consciousness by drawing on two ethnographic research projects of the author, conducted with Chilean secondary school students in 2017 and 2021. Both projects examined the relations between citizenship education and historical consciousness, and employed ethnographic methodologies, delving into the lived experiences and everyday practices of students in order to understand how historical consciousness was manifested in their interactions with history. The paper discusses these studies in order to reflect on the value (and limitations) of ethnographic methods in capturing the nuanced and contextually embedded nature of historical consciousness, shedding light on the complex interplay between individual subjectivities, societal discourses, and educational practices.

Panel 5A - Thompson 136
Complicating schools: where and how does learning happen?

Cultural Mapping of STEM Practices: The Clash Between Privilege and Equity in STEM Informal Environments
Kareem Edouard, Drexel University

This study aims to address the issue of Black and Brown youth being excluded from participating in the design of student-centered STEM learning environments. We propose using cultural STEM mapping (CSM) to prioritize learners' cognitive development and sociocultural connections, allowing for more meaningful engagement in informal STEM spaces. We focus on ethnographic methods such as video interviews, input journals, and artifacts, as they are the most effective tools to capture the ""voice"" of the underserved participants. The research intends to unpack power and privilege issues in informal STEM design that affect the participation of minoritized young people in STEM learning environments."

Ethnography of Marginality as an Instrument of Learning
Marina Mikhaylova, Temple University, Anthropology

In my paper, I bring together my ethnographic research and research on learning strategies. I aim to show how an undergraduate course can benefit from ethnographic insights from a disparate socio-cultural setting. My own research focused on "at-risk" children and young people in Lithuania who are targets of various initiatives that seek to make them into modern, European citizens. My research showed that these projects shape subjectivities and model expectations in such a way as to contribute to perpetuation of socio-economic inequalities and a neoliberal economic model. I draw on

Foucault, Althusser, and Bourdieu, as well as on scholarship in linguistic anthropology, in order to show the ways in which socio-economic inequality is perpetuated in educational contexts. While my research focused on non-profit organizations that worked with children and young people in Lithuania, the findings parallel some the scholarship on the effects of social class on learning outcomes. I will discuss how ethnographic research can be used to stimulate students to consider how broader social context affects their own learning processes. I will discuss the ways in which I incorporate theoretical insights and epistemic frameworks from my fieldwork to illustrate key topics covered in my courses, while at the same time prompting students to consider parallels with their own experiences. I specifically engage with ethnographic epistemologies that focus on the intersection of affect, subjectivity, and broad social forces. I show that such methods can be used analyze and disrupt patterns of vulnerability and socio-economic marginality outside and within the classroom.

Following the inquiry: If, when and how?
Jonathan Marino, University of Wisconsin-Madison

Defining one's field, or 'bounding the case', is one of the most difficult challenges ethnographers encounter. Multi-sited approaches give ethnographers more freedom to 'follow the inquiry' to new stakeholders and spaces as the research unfolds. But such flexibility brings its own challenges. My dissertation explores a series of early grade reading interventions implemented in Uganda from 2012 to 2022. Drawing on Lesley Bartlett's framing of educational projects as "durable (but not permanent) constellations of institutions, financial resources, social actors, ideologies, discourses, pedagogies and theories of knowledge and learning that shape the way people think about schooling and its purpose" (2007, p. 152), I ask how early grade reading emerged as an educational project, what ideologies about literacy and education drive the work, and how different stakeholders implemented interventions and navigated challenges. I focus particularly on variations across language settings and the way linguistic and cultural factors complicate top-down efforts to induce pedagogical change. My original research design combined stakeholder interviews with multi-sited ethnography in four primary schools. During my fieldwork, a new player, Local Language Boards, emerged as a critical stakeholder. These boards standardize orthographies that drive the design of curricular materials, teacher trainings and assessments. "Following the inquiry' towards these LLBs opened a critical new field in my research, but also forced me to navigate scarcities of time and capacity and wade into new areas of literature and theory. In my presentation I will reflect on my experience with multi-sited ethnography and the affordances and challenges it presents."

Panel 5B - Macy 130
Anthropology for Policy Challenges and Challenging Policies (Part 2)

Local Youth, Social Justice, and the University: Examining Discrepancies Between Institutional Claims and Student Experiences through Ethnographic Methods
Christopher Hu, University of Virginia, Department of Education Leadership, Foundations & Policy/Social Foundations of Education

This presentation examines the value of ethnographic methods in interrogating the relationship between stated institutional goals, claims, and policy intentions and the actual experiences of students and youth. This in-progress research focuses on a predominately white university's highly acclaimed social justice-oriented youth intervention program that serves local middle-school youth from surrounding minoritized communities. Positioning myself as a peer and confidant experiencing the program alongside them, I conducted a year of ethnographic participant observation, specifically following a small group of boys. Despite a pronounced discourse of social justice and equity on official documents, I find that the students interpret the program as an extension of formal schooling—a context characterized by boredom, pain, and torture. In response, the students find creative and playful ways to subvert traditional authority figures and to temporarily escape the prison of menial assigned work. Furthermore, the program also provides a social context in which minoritized youth make their own claims and contest others' claims to particular ethnoracial identities. Using this research as an example, I highlight the weaknesses of other methods such as formal interviewing and surveys in ascertaining student perspectives, demonstrating the ways that ethnographic methods—built upon relationship, trust, and rapport—can cut beneath the surface of social desirability bias and the façade of institutional claims in order to understand the ways that students themselves make meaning of their experiences. I conclude by also discussing some of

the methodological challenges and conflicts that arose while engaging in ethnographic participant observation of the university program.

Engaging the Epistemologies and Positionalities of Students: How Course-Based Undergraduate Research Experiences Can Inform Higher Education Policy

Jessica Sierk, St. Lawrence University

This presentation will share how a course-based undergraduate research experience (URE) was used to engage students in learning about epistemology with an end goal of informing higher education policy. The course associated with this URE is an education course that fulfills the general education diversity requirement at a small, private, liberal arts college; thus, it attracts students from a range of major fields of study who generally take on the epistemological stance of their major discipline. The course sought to answer the question, "Why does identity matter in higher education?" For this inquiry, students engaged in a semester-long research project, conducting interviews and doing artifact analysis, to explore how stakeholders (students, faculty, and staff) experienced a particular facet of higher education (e.g., study abroad, dining services, financial aid) based on their various social identities. Since students participating in this URE were also stakeholders within their research topics, this involved contending with the insider-outsider tension (Gelir, 2021; Headland, Pike & Harris, 1992; Spradley, 1980). This required special attention be paid to students' epistemological assumptions and positionalities. Students presented their findings to the campus community in an end-of-semester event open to all campus constituencies. This presentation draws on findings from these projects and student reflections on their learning (e.g., what they learned about identity in higher education settings, how they plan to engage with identity in their future on and beyond campus) to explain how course-based UREs can balance some of the promises and challenges of ethnographic methods.

Aspirational policymaking for aspiring academics

David Garcia, Brendan H. O'Connor, Arizona State University, School of Transborder Studies and Mary Lou Fulton Teachers College

Anthropologists of education advocate "using our field's powerful lens to intervene in … persistent problems of policy and practice" (Demerath 2019: 448) and highlight ethnography's potential "to pinpoint the complex ways that people rearticulate and resist education policy" (Convertino, Brown, and Wilson 2017: 137). The role of the policymaker and the relationship between research and policymaking, as a specific case of research utilization, are relatively undertheorized in these discussions. Here, we share insights from three semesters of interdisciplinary graduate seminars that engaged students in "aspirational policymaking" around issues of educational inequity and resulted in actionable policy portfolios (Valenzuela 2021). Aspirational policy relies on imagination as a way of knowing to expand politicians' sense of what is possible.

Drawing on Weiss's (1979) interactive model of policymaking, we invited the participants to consider their positionality as academics in a policy context where social scientists' voices and research evidence are not privileged (Garcia 2022). We focus on the most recent seminar, when students decided to intervene in language-in-education policy for adult English learners in a local community college district. Understanding their positionality and potential contributions as academics involved interacting with a wide range of stakeholders and "unexpected allies" (Garcia 2022), including community college students, faculty, staff, and administrators; state legislators; the president of the Chamber of Commerce; and journalists at the local newspaper of record. In this way, students explored how "research is transferred to and becomes part of a discourse of action" in policy discussions (Albæk 1995: 94).

Panel 6A - Thompson 136
Complicating Schools: What are schools for?

The Heirs To Their Formulations: Historical Legacies and an Anthropology for Education

Alyssa Mountain, Teachers College, Anthropology & Education

This paper provides a closer investigation into schools of education in the United States through the lens of two prominent educational scholars—John Dewey and Lawrence Cremin. In examining their scholarship that engaged with progressivism and their academic efforts to both outline and define what education in America is, and what it could be, I

seek to trace the formulations professional educators find themselves in that may limit or constrain the work these educators are looking to accomplish. On the one hand, I explore Dewey's definition of the term experience, as a benchmark for the way education, learning, and schooling is viewed within a professional academic context. This demonstrates how Dewey's notions of growth, control, and quality fundamentally influenced the trajectory of educational thought and research in the United States. On the other hand, I ground this assertion in the history of progressivism and Lawrence Cremin's works involving Dewey and his theories. I argue the process of defining "education" could be partially responsible for the construction and structuring of educational research around an intense dichotomy of the school and the social. Therefore, I attempt to outline how present-day schools of education, their rhetoric, and research efforts are tethered to these inheritances and perhaps how looking to anthropology may offer ways to screw around amongst these constraints.

How Families Utilize Social Networks in School Choice Decisions
Eunice Kang, Teachers College, Anthropology & Education

My paper will overlay social network analysis and ethnography to contextualize the role of social networks of families in urban education settings, such as New York City, in school choice and related social decisions. Through my research, I have acquired significant ""data"" about the social networks of families and other decision-makers and their school enrollment choices for the youth in their care. My work demonstrates the use of mixed quantitative and qualitative methods and technical analyses that extend from the combination of ethnographic work and social network analysis.

Reluctance and frustration at vocational school
Zuzana Terry, Charles University, Faculty of Humanities

I conducted a secondary vocational school ethnography in Czechia, the paper describes students with low academic achievements and their teachers' approach towards them. I aim to show how ethnography can translate how the VAT students are trying to communicate but are misunderstood.
In modern democratic societies, school is perceived as a tool to promote social mobility (Keller, 2012; da Conceição, 2019). Although the number of people with higher education has grown in the past thirty years, the reproduction of social inequalities remained almost unchanged in the Czech Republic (OECD, 2019). Many scholars (Willis, 1977; Bettie, 2003; Katrňák, 2004) studied the family background role in children's school achievements to show the effect of family on social mobility. I studied the school environment and its impact on students with low academic achievement at one vocational secondary school class (15/16-17/18 year-olds) during their three years at secondary school.

The school ethnography allowed me to see the actors on both sides of the educating process: the students and the teachers. I spoke to them in an informal environment and translated their miscommunication and misinterpretation of each other's behaviour. Students do not meet the expectation of the teachers' 'good student' study approach and behaviour, which makes teachers feel disrespected and frustrated. When the teachers are frustrated, they are reluctant to find out the problem and start instead of teaching discipline to the students and treating them with no respect. The students cannot follow some of the taught subject matter and show frustration and disrespect.

Toward an Understanding of the Practice(s) of Unschooling in Communities of Color
Caprice Corona, Teachers College, Anthropology & Education

Once a practice concentrated in predominantly white middle- and upper-middle-class families, homeschooling in America is diversifying rapidly across race and income. Contextualized inside the overarching neoliberalist shift toward school choice and individual freedoms, I am curious about the repercussions for society at large as increasing numbers of families of color depart from traditional modes of education in order to homeschool their children. I am especially interested in learning about the practice(s) of unschooling (or eschewing formal curricula and standards in favor of child-directed learning) among Black, Latinx, and Indigenous families, many of whom are choosing the "unschooling lifestyle" as a conscious effort to decolonize education (Richards, 2020; Romero and Yellowhorse, 2021; Fields-Smith and Williams, 2008; Balingit and Rabinowitz, 2021; Mazama and Lundy, 2012). I believe an ethnographic examination of the practice(s) of unschooling may afford meaningful insights about the educational and social experiences of American families in historically underserved, educationally disenfranchised communities.

In this proposal, I historically situate American homeschooling – and specifically, unschooling – as an outgrowth of the debate around school choice. My research, descriptive in nature, may be useful to education policymakers by eliciting

insights about the potential long-term social, educational, and civic outcomes that exist not only for unschoolers, but for society as a whole. To explore my interest in the ramifications of unschooling in communities of color, I ask: how, when, and in what contexts do unschooling families of color in the New York City area engage with other families, community members and institutions?

Panel 6B - Macy 130
Civic and Community Educational Practices

Engaging Ethnographic Research to Reveal Indigenous Knowledge Systems Useful for Educational Practive and Policy Making

Serah Shani, Mercy College, Department of Social and Behavioral Sciences

This paper examines the ways in which ethnographic research is being used to reveal Maasai indigenous knowledge systems considered useful for education and economic mobility of their children. From an anthropological view, this ethnographic research examines the moral values and virtues college educated Maasai parents instill in their children, thus enabling them to flourish in the global market economy. While literature problematize and focus on some traditional practices performed during youth formative years, such as circumcision and early marriage, as a caveat to educational attainment, and while these arguments hold some important findings, this paper argues that the approach fails to acknowledge other forms of knowledge found in the same culture that are important for use in contemporary Maasai youth upbringing. This is probably because of luck of enough time and failure to engage a holistic view with research participants in the field.

However, in this ethnographic research, parents demonstrated that when confronted with youth behavioral challenges, they tapped into their indigenous knowledge, for use in youth upbringing. While schooling was seen as the most viable means of social-economic mobility, these parents indicated that educational credentials were insufficient without morals. This research demonstrates that even when parents have come from privileged backgrounds, they understood that their economic status and the resources they provided for their children, though very necessary, were not enough to make them flourish within the contemporary market economy. Children needed certain Maasai cultural moral values and virtues to excel as parents launched them to adulthood and to global competitive job markets.

Ogapeguaicha: Community participation and multigenerational learning in a Paraguayan heritage school in New York city

Alicia R. Elias-Caballero, Teachers College, Sociology & Education

La Escuela Paraguaya de Nueva York is a weekend heritage school located in Queens, New York City, and its mission is to transmit Paraguayan culture to children of Paraguayan heritage. This project is guided by the question, how do community members participate and understand their participation at the Escuela Paraguaya? To approach this question, formal and informal school practices and intergenerational interactions that take place among the community members at the school were examined, as well as community support strategies shared among immigrant families from this small co-ethnic and co-linguistic group, and the meanings that the participants give to these. For data collection, eight weeks of participant observation and nine semi-structured interviews were conducted. The analysis was guided by Cultural Historical Activity Theory. The study identifies that community members participate in the school by sharing their knowledge and learning from each other in a multigenerational configuration; by generating support for the school and its members; and by engaging in collective childcare practices. The configurations lived at the Escuela Paraguaya are characterized by its collectivist and hybrid forms, contrasting with the individualistic values privileged by their host society. Finally, at the Escuela Paraguaya, translanguaging mediates formal and informal language learning in the school setting and among its members. This project reflects on how immigrant communities adapt and transform their host societies and signals ways that schools in general can enhance a positive parental involvement, a sense of belonging for its students and their caregivers, and the collective growing of its community.

Ethnography in Public Schools: Unsettling and Understanding Civic Lives of Urban Native American Youth

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This paper explores ethnographic research as a tool for studying complicated political and historical issues in the education of Native American students in urban public schools. Critical ethnography offered the best chance for a full research narrative that captured the subtext of people and places, allowing for an "unfolding and evolving" (Punch & Oancea, 2014, p. 161) study. Ethnographic methods provided flexibility within the study when there were opportunities for deeper understandings to emerge or when time was needed to trouble static concepts of history, curriculum, and schooling that Native students possessed from their experiences within the public school system. Kirkland (2013) defends the rigor of ethnographic methods, noting they are derived from "the form of the researcher herself who always listens to the echoes of possible discontent, who anticipates and then reimagines the voices of her critics and of her participants in ways that demand a textured transaction between expectations and ethics, representation, responsibility and respect" (p. 181). Within this critical ethnography a commitment to ethical processes, robust fieldwork and participant narratives allowed stories of Native students to be represented in urban public school spaces. McCarty, et al., (2013) highlight the importance of engaging in ethnography with Indigenous youth to gain understanding through listening to their narratives and "approaching youth as members of communities engaged in ongoing, generational decolonization struggles" (p. 99). This study found that allowing participants to engage with ethnographic narratives, as part of a critical ethnographic approach; supported participant and researcher relationship building. These relationships led to a richer understanding of the layered identities of Native students in public schools as well as an understanding of curriculum and policy supports in and outside of schools that support sovereignty, self-determination and survivance.

Dalit Feminist Epistemologies: Mediations and Negotiations
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Dalit feminist standpoint is derived from standpoint theory, observable through ethnographic immersion in Dalit women's lives. Dalit women were historically socially ostracized from seeking education due to their erstwhile 'lower' caste position. This paper critiques the anthropological tradition in India by centering Dalit feminist mediations and negotiations within classrooms and learning as entry points to locate how their voices are lost in the translation of ethnographic experiences into the colonizer's language. The translation of Dalit feminist epistemologies into qualitative research runs the risk of losing the interpretation of Dalit women's perceptions and notions. Qualitative research is built on a paradigm of previous research, but when past research doesn't figure Dalit feminist mediations and negotiations within the classroom, where does one begin to base them? I offer three kinds of epistemologies Dalit Feminist practice on the field, starting from i) talking back to invoke Dalit feminist experience within the classroom and learning institutes ii) insistence on talking differently through engagement in their everyday lived experiences to explore their enthusiasm for refashioning frameworks of morality, politics, pedagogy, and social justice. Every day becomes a sight through which the most epistemologically located and transparent testimonies of Dalit women can be pursued, and finally, iii) Dalit feminist mediations and negotiations within the classroom as a method of re-shaping anthropological tradition and ethnography itself. I arrive at Dalit feminist trust by staying grounded, which is the core of my methodology. I refer to Dalit feminist grounding as 'zameeniyat,"" basing Dalit feminist epistemologies.