Methods News

In a climate of hostility to migrants, can research methods create conviviality?

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The concept of 'conviviality' has been widely used in research on race and migration. Following Paul Gilroy[1], it refers to 'the processes of cohabitation and interaction that have made multiculture an ordinary feature of social life in Britain's urban areas and in postcolonial cities elsewhere'. Often racist discourse views cultural difference as an obstacle to equality, that is why understanding conviviality can be important for challenging racist exclusions.

While mostly applied to the peaceful co-habitation of members of dominant and subordinate ethnic groups, in our own research, we explore the complex ways in which conviviality helps understand how differences of age, gender, generation, class, education and others intersect. These differences do not necessarily lead to antagonistic relationships, but can be mobilised for communicating and sharing across differences.

Our research project on Participatory Arts and Social Action Research[2] explores how participatory theatre and walking methods can help us understand how migrant families create belonging and engage with the places in which they live.

In the first phase of the project we worked with a group of 14 mothers and a group of 14 secondary school girls in North London, creating theatre scenes, maps of their everyday lives and undertaking walking interviews in their neighbourhood. We worked with each group separately and then brought them together in a workshop where they showed each other the scenes they had developed. One thing that participants in both groups valued was that our workshops became a space for building new forms of sociality. The participants developed new knowledges within each group across ethnic and other differences, and also across differences of generation.

Our research took place against the wider socio-political backdrop of policy, which expressly aims to create a hostile environment for migration[3]. In this climate,

migrant mothers are blamed for potentially raising children who cannot integrate and share British values or who may even become home-grown terrorists, as articulated in David Cameron's speech in January 2016. Our work with school pupils also took place against the backdrop of the Prevent strategy, which renders especially - though not only - young people of Muslim origin as always in need of surveillance to prevent radicalisation.

These socio-political developments are keenly felt by our participants, for example the girls shared experiences of being seen as trouble makers in shops, buses, on the streets, at school and sometimes by their parents: being black and Muslim made them a target of racism. The mothers on the other hand felt they were being looked down upon both by institutional agents and by their children because they spoke English with an accent and were seen as culturally Other.

The theatre and walking methods allowed participants to 'play' and be listened to; they enabled opportunities to interact in different ways and have control over their creations. The methods allowed them to express and reflect on emotional processes, including anger, fear, pain and hope as everyday interactions in their families, communities and wider society. This contrasted starkly with the non-convivial institutional practices of regulation and exclusion.

Participatory theatre and walking methods have the potential to intervene into wider social relations by introducing and deepening processes of convivial, dialogic knowledge creation.

References

1 Gilroy, P., (2005). Postcolonial Melancholia, Columbia University Press, p. xv.

2 https://www.ncrm.ac.uk/research/PASAR/

3 https://www.theguardian.com/politics/2013/oct/10/immigration-bill-theresa-may-hostile-environment

IN THIS ISSUE

From collections to crowdsourcing at the British Library

Sarah Evans, British Library

A few years ago I wrote an article for the NCRM newsletter describing some of the collections at the British Library (BL) that might be of interest to social scientists. Since then, the collections have of course grown and changed, and developments in technology and the impact of digital research methods have created new opportunities for using, analysing and interpreting British Library collections. Here I want to point to a few of the newer collections we are building at the British Library as well as show some of the interesting approaches researchers have taken to using historical materials, suggesting that these methods could also be used within the social sciences.

Since 2013, the British Library has been archiving websites with a UK domain name under changes to the legal deposit act. These websites may be viewed onsite within one of the six Legal Deposit Libraries which include the British Library. For researchers of the contemporary world, the harvesting of websites on this mass-scale offers protection against the ephemeral nature of the internet, presenting the opportunity to research cultural, social and political change without interference from the originators of the web-material. Although there are limitations as to what we are able to harvest (for example, nothing behind a pay wall or login is captured) we are excited by the possibilities this rapidly growing set of materials offers the research community.

As the indexing and curation of this collection continues to develop, researchers might be interested in the opportunity for trend analysis using an older version of the UK web archive (1996 -2013). This version of the UK web archive was collected via the Internet Archive and made available via JISC. When triangulated with other data, this resource can add to evidence about social world. One such data source that offers useful possibilities in data triangulation is the Broadcast News service. In May 2010 the British Library began recording television and radio news from 23 free-to-air channels in the UK. These news broadcasts are available to watch and listen in the British Library's Newsroom (the dedicated News Media Reading Room).

A brilliant feature of this collection for social scientists (especially those who are interested in using methods such as
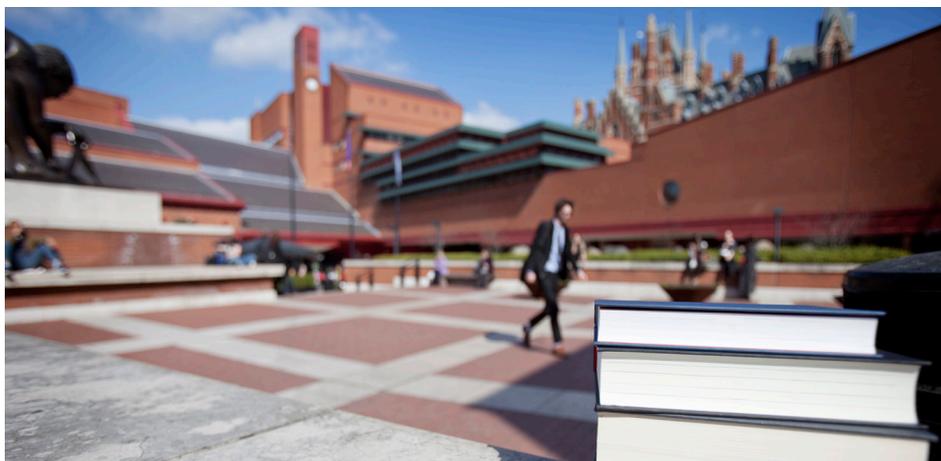
discourse or content analysis) is that a keyword search function is available for those programmes which have subtitles. With the role and democratic function of journalists making news itself, the ability for social researchers to scrutinize what is said by politicians, law-makers and journalists themselves, is as necessary as ever.

Recently, Katrina Navickas (Reader in History, University of Hertfordshire) undertook some innovative research using the British Library's nineteenth century newspaper collections. Although a historical research project, the methods and subject matter may be relevant to social science researchers, especially to those working across disciplines. The project, the 'Political Meetings Mapper' used text-mining and geo-location to find records of where and when Chartist meetings took place using the BL's digitised newspaper collection. The 'Political Meetings Mapper' has mapped over 5000 weekly meetings and lecture tours held by the Chartists between 1841 and 1845 on a resource which shows the spatial and temporal patterns of the movement. This project was one of the two winners of the British Library Labs competition in 2015.

As well as the BL Labs project, the British Library has a team of curators who specialise in applying digital methods and tools to our collections. The Digital Scholarship team has experience of working with academic researchers across the disciplines who are interested in creating new datasets from our collections (as Dr Navickas did) and applying digital research methods to enable new forms of analysis of British Library collections.

With researchers increasingly expecting that content be made available online and

offsite, the BL continues to explore ways to make this possible. Enhancing existing digital collections in partnership with others has been one way to add value to the material we hold. For example, some of the maps collections have benefited from a recent geo-referencing project to enable comparison between historical and contemporary maps. The data for this project was added by members of the general public via a crowdsourcing campaign.

A final resource, which has relevance across the disciplines, is the Electronic Theses Online Service (EThOS). Many readers will know that the BL works with universities across the UK to provide online access to their PhD theses (both historical and contemporary). Currently there are over 400,000 records available with full-text access to over 170,000. As well as being a useful source of unpublished material for literature reviews, EThOS is increasingly being thought of as a dataset in its own right. For example, the Alzheimer's Society appointed RAND Europe to produce a report on the state of dementia research in the UK. RAND was able to work with the British Library to produce a bespoke list of PhD theses related to dementia, showing recent trends in dementia research.

For more information about our contemporary collections and projects mentioned here, please do visit our home page[1] and blogs[2]. And of course, visit the Library itself, to find ways to add value to your own research.

References
1 www.bl.uk
2 www.bl.uk/blogs

A poet, a social scientist and a participant walk into a bar…

Helen Johnson, University of Brighton

**'In six weeks we write ourselves,
with interview, analysis and poetry,
story the silence.
It is like sand through a microscope.
Each lived experience,
a slither of cerith,
a paring of periwinkle.
No longer lost in beige drifts,
we hold piece by piece up to the light,
sift rainbows through fingers.
We are conchologists,
collecting cantles of discrimination,
a poetic inquiry
to splinter the softness of sands.'**

This poem describes the development of an arts-based research (ABR) method, in which academics collaborate with poets to produce engaging, creative texts, underpinned by social scientific research and theory. The pilot study within which this 'collaborative poetics' method was developed was funded by the NCRM International Visitor Exchange Scheme and by the University of Brighton. This funding enabled me to spend two months working with the facilities and staff at the University of McGill's Participatory Cultures Lab. Here, I consider both the method and pilot, arguing that collaborative ABR has much to offer researchers, participants and audiences.

ABR describes a spectrum of approaches that use the arts for data collection, analysis and/or dissemination. Much of the work in this area is transformative in some way, seeking to push the boundaries of social scientific knowledge and methods. Recent years have seen growing interest in such work. There is increasing awareness of the potential it has to highlight new narratives, voices and agendas, and to connect with new audiences. ABR also answers to the 'impact' agenda in higher education, offering both texts and ways of working which are accessible/meaningful to the vast majority of the population who reside outside of academia's ivory towers.

There are many ways of conducting ABR. Approaches like (evocative) autoethnography, for example, use creative writing to elucidate researchers' experiences, making links between these and broader social contexts/issues. This relies on the introspective, academic and artistic abilities of researchers to create persuasive, informative accounts. Other methods separate scholarly and artistic processes, recruiting artists to creatively render research outputs in visual art, film or other media. Approaches in which academics collaborate with artists remain under-developed. Yet, truly collaborative ABR is full of transformative and communicative potential, utilising the specialist skills and knowledge of artists (rather than relying on researchers to possess these), and providing an opportunity for dialogue between (and thus development) of these disciplines. In 'collaborative poetics,' collaboration is both with poets and with 'participants' whose stories are being researched/narrated. Collaborative research in this latter sense has a long tradition, aimed at dissolving power inequalities between researcher and researched, and at pursuing research which is meaningful, empowering and impactful for the communities within which it is embedded. Such collaboration also has the potential to enrich methods like autoethnography by broadening the lens from individual to multiple subjectivities (and inter-subjectivitities).

The 'collaborative poetics' pilot was carried out with a 'research collective' comprising myself and seven young spoken word poets. Over six intense weeks, we pooled our diverse expertise to explore and elucidate our lived experiences of discrimination. We honed our skills and knowledge in (critical and mainstream) psychological theories of discrimination, social scientific research methods, creative writing and spoken word performance. We analysed texts on discrimination, designed, conducted and analysed interviews with each other, wrote poetry individually and in groups, shared our experiences and emerging writing, and edited our work together. We also wrote and performed in a poetry show ('The Struggle is Real'), and produced a chapbook ('You Kind of Have to Listen to Me').

Researching/writing creatively and collaboratively like this was a thought-provoking experience, which deepened and clarified our thinking. It made us want to stand up to discrimination more in the future, through our writing and our everyday interactions. It was also a surprisingly emotional experience for us and our audiences. 'Collaborative poetics' both exposed and empowered us. We demonstrated that collaborative ABR can have a very real impact on research(ed) communities, and on the disciplines involved. This work also challenges the status of academics as the sole creators of authoritative knowledge, however, interrogating established ideas and values around academic objectivity, distance and precision.

So, what does happen when a poet, a social scientist and a participant walk into a bar? Well, we found that they can silence that room or make it buzz with energetic debate, that they can use their combined voices, skills and knowledge to validate, empower and challenge, through stories which inform and entertain in equal measure. By working together, they can change the very nature of the mediums with which they work, and, in a myriad small ways (and some large), they can ultimately change the world.

Resources

1 'You Kind of Have to Listen to Me,' poetry chapbook, available for £7 (plus postage and packaging) by emailing: h.f.johnson@brighton.ac.uk

2 Workshop on collaborative poetics, Thurs 13th April 13.30-17.00 at the University of Brighton (free): https://www.brighton.ac.uk/enterprise-and-partnerships/community-events/community-events-2017/poetic-autoethnographies-workshop-2.aspx

3 NCRMUK YouTube channel – "Poetic Autoethnographies" playlist

Further information

1 Helen Johnson: www.hgregory.co.uk

2 NCRM International Visitor Exchange Scheme: http://www.ncrm.ac.uk/research/IVES/

3 Participatory Cultures Lab: https://participatorycultureslab.com/

4 The pilot study: https://www.mcgill.ca/ihdw/projects/poeticautoethnographies

Oral History in the twenty first century

Joanna Bornat, Open University

Revising The Voice of the Past[1] for a fourth edition provides an opportunity to review and evaluate where oral history is positioned as an academic and community pursuit now almost forty years since Paul Thompson published the first edition in 1978. At that time he was building on origins in the UK which were distinctively unique because he was a historian teaching and researching in a sociology department. That the sociology department was at Essex University and led by Peter Townsend meant that UK oral history's interdisciplinarity and commitment to social solidarity were foundational.

The first edition was always more than a textbook. It was pitted against a traditionally rooted history discipline with a disdain for oral sources. UK Oral history from the start developed in tandem with women's history and labour history, challenging an established practice of doing history and the understanding of what and who constitutes the past. Recording voices of experience and positioning as authorities people previously minoritised and marginalised attracted a generation of social and radical historians in the 1970s and 1980s.

But the other significant aspect to the development of oral history in the UK is its embedding in the social sciences, specifically sociology. An early funding success resulted in a large scale oral history project, 'The Edwardians', which provided the basis for a research methodology focusing on the life history interview and its interpretation in terms of historical context, memory, subjectivity and as a social relationship. This was taken up and explored in a range of discipline areas, geography, psychology, anthropology, drama and folklore. At the same time, projects in communities of place, identity and interest led to vibrant and sophisticated practice at local levels which was popular and empowering.

Now with the fourth edition of what is debate, textbook and manual of good practice, what can be said about the changes that oral history has stimulated and itself undergone? Early on there were criticisms that UK oral history in its desire to secure status as

a reliable source, disregarded reflection and a critical subjectivity allowing contestation and myth creation. While these criticisms have been rejected, it is true to say that in the twenty-first century oral historians are now more mindful of fabulation and the inconsistencies of memory and that, in the words of Italian oral historian Alessandro Portelli, oral history's uniqueness is not 'its adherence to fact but rather (in) its departure from it, as imagination, symbolism, and desire… There are no "false" oral sources'[2]. A recent example, Stacey Zembrzycki's interviews with her Ukrainian grandmother, produced an account differing from her own understanding of community life. Ultimately she recognised that both had their own truths[3].

While revising the Voice of the Past for the twenty-first century it became obvious that dealing with traumatic memories had become increasingly important. Traumatic memory has its own oral history literature and this latest edition includes discussions about dealing with distress in an interview, the imperative to tell, empathic listening skills and whether there are benefits in telling. Much of what was developed in terms of awareness and sensitivity emerged from listening to stories from Holocaust survivors and the Partition of India. The twenty-first century's short history includes further examples of disasters, both human and natural, which have been followed by oral history projects, situating sudden and disastrous events within historical and biographical trajectories.

The twenty-first century oral historian has an interest in oral history's own history and archived legacy. As with other areas of qualitative research, the necessity to include archived interviews is now generally accepted as good practice. Paul Thompson's 'The Edwardians' collection is digitised and available at UKData Archive, while the British Library's extensive National Life Stories collection as well as interviews from other oral history projects are attractive to subsequent researchers as primary data sources in these under-funded times. Mindful of future use means focusing on ethics and access,

researcher habitus and accepting that researchers coming later will draw out their own interpretations.

Last of all, but by no means least, the twenty-first century oral historian is working with an approach which is truly international. Practised worldwide, each environment brings its own unique set of insights and theorising into debates. Thus Nordic-Baltic oral historians' emphasis on folklore and story-telling draws attention to cultural traditions, Palestinian oral historians document lost human landscapes, in Latin America the *testimonio* tradition celebrates individual lives against backdrops of hardship and political struggle, in South Africa oral historians help to represent a violent past and build partnerships across divides, while in societies where silence was the norm, as for example in Soviet Russia, oral historians are developing ways to talk and remember in the context of forced public forgetting.

To engage with oral history in the twenty-first century is to acknowledge the significance of individual testimony and its production in a social relationship, the interview, within the context of the past and to listen and to be challenged by the telling. Perhaps that is why its reach has never been greater amongst teachers and researchers seeking understandings of ourselves, of others and the emergence of the times we live in today.

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1 Thompson, P., Bornat, J., (2017) The Voice of the Past, fourth edition. New York: Oxford University Press

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Do we teach enough secondary data analysis?

John MacInnes, NCRM, University of Edinburgh

Research needs good data, whatever form it comes in. For quantitative data, that almost always means using data that has been collected by someone else, usually a government agency or professional social survey organisation. Only they have the resources to keep good sampling frames, develop robust survey instruments and carry out high quality fieldwork. While there will always be some scope for smaller scale bespoke surveys undertaken by an individual or group of academics, especially in developing new fields of research, testing unproven theoretical ideas or responding quickly to some event, the economics of data collection mean that such surveys will be the exception rather than the rule.

Given this, it is surprising how little attention we have paid to the mechanics of secondary data analysis when teaching research methods, compared to the statistical theory and techniques used in data analysis itself. Yet, when using secondary data, the bulk of the work comprises getting it into a form that allows such analysis to be undertaken in the first place. By the 'mechanics' I mean such tasks as locating and accessing suitable datasets, going through the data documentation to identify relevant variables, checking on the target population, understanding any weights used, examining the question routing in survey instruments, reorganising data files, dealing with missing values or recoding variables and so on. Researchers also need to learn the difference between 'data exploration' (examining the data without many specific hypotheses to see what some of the main patterns or associations seem to be: good!) and 'data snooping' or 'data dredging' (post hoc Texan sharpshooting that seizes on any 'statistically significant' association as 'proof' of a hypothesis devised to be consistent with it: bad!).

Part of the blame for this lies in university teachers' failure to keep their model of the statistical 'problem solving cycle' up to date. Most readers will be familiar with the idea of 'formulating a problem, collecting data, analysing it, drawing a conclusion and then refining or reforming the original problem'. If we imagine 'collecting data' to comprise designing

and fielding a survey instrument we are living in the past. It now means finding appropriate data that has been collected by others, and judging how far it suits our purposes. Teaching ought to reflect this. I'm unconvinced of the pedagogical benefits of having students design a questionnaire. While it potentially introduces them to issues of validity and reliability, ensuring mutually exclusive and comprehensive categories, to questing wording and the whole business of trying to ensure some correspondence of meaning between data producer and respondent, how often is this realised in practice? Would we not be on firmer ground looking at good examples of survey instruments and asking 'why these questions?', and often 'why so many?', 'why this order?', and so on. Amongst other benefits, this helps open students' eyes to the real difficulties of good measurement, and the need for some appropriate caution about the quality of even the best data. I doubt that many of our graduates ever end up designing a questionnaire, but I'm confident that most will be faced with using data produced by someone else.

I suspect that a corresponding weakness in our university teaching, especially at undergraduate level, is that we do not do enough to show students just how much useful data there is out there, and how accessible it is. Thirty years ago secondary data analysis was a tiresome business of ordering data on physical media (remember computer tapes, punch cards!) and arranging to get it onto a

university mainframe. Today tens of thousands of high quality surveys are a couple of mouse clicks away. Online tools like Nesstar mean anyone can explore data. The social sciences are about evidence (unless you are Michael Gove or Donald Trump). Now that it is so much easier to access and explore, why do we not insist that students use it directly in their work, rather than always relying on its analysis and interpretation by others?

Students often find research methods boring. Yet secondary data analysis can be so exciting. I can think of few datasets that do not contain results that contradict students' often dearly held misconceptions about the world, or offer opportunities for students to argue about what the data shows. And best of all (with apologies to the stronger variants of social constructionism) it is real. If anything good comes out of the events of 2016 it will be the rehabilitation of facts (without scare quotes) as something precious, as subversive and radical. Secondary data analysis gives students the skills to get their hands on some and do something with them. We should teach a lot more of it.

John MacInnes is the author of a recent textbook that aims to give students the skills they need to do in or offline secondary data analysis.

An Introduction to Secondary Data Analysis with IBM SPSS Statistics. Sage 2017.

Constructing a metric of wellbeing among older people in the UK

Asghar Zaidi, University of Southampton

Age UK's Index of Wellbeing in Later Life ('WILL') provides new and substantive information about what matters most for a good later life. The evidence offers a first step towards helping all of us get closer to achieving it, whoever we are and whatever our circumstances may be.

So, what is it we are trying to measure when we use the term wellbeing in later life? Wellbeing is a term that is commonly used to refer to happiness and life satisfaction. It is in fact a wider, more versatile concept pointing to a state in which an individual is financially comfortable, healthy and engaged in meaningful activities. It points to a stock of personal, familial and community resources that help individuals cope well when things go wrong.

The WILL Index identifies five broadly defined areas of life of the UK's population aged 60 and over, namely: Personal; Social; Health; Financial and Local. And emerging among the most important factors is participation in social, creative, cultural and civic activities. These include going to a cinema, museum, historical site, taking part in arts activities, events or play, being member of a social or sports club, or being active in a community or voluntary group. A common feature across these activities is that they have a social element which prevents isolation and loneliness.

Personal circumstances, such as who we live with, whether we connect with younger generations, and whether or not we have good cognitive skills are also strong determinants of wellbeing in later life.

Factors such as being in good health and having enough money are also shown to be important but not to the same level as social engagement. Altogether, we identify approximately 40 indicators of wellbeing in later life, as can be seen in figure 2[1].

There are also older people in poor health and finances who are experiencing higher wellbeing. It appears that these individuals have built and protected their social networks and benefit from the support of their family, friends and community and participate in social, civic and cultural activities. These individuals hold the key to understanding how wellbeing can be maximised so that as many older people as possible can lead a fulfilling later life.

And many of these individuals are in their 80s and 90s emphasising that age is not a barrier to wellbeing. So, the more likely

explanation is their experience across the life course. The individuals with low wellbeing may have lived in areas of deprivation with a lack of employment opportunities, poor facilities, environmental hazards such as air pollution, and some poor lifestyle choices. It is a vicious circle as individuals in this group lack the personal, social and financial resources to mitigate the effects of poor health and inadequate pension on their everyday life and wellbeing.

Five steps were required in constructing the WILL Index. They can be broadly termed as: (1) developing a conceptual model by undertaking a literature review of existing studies; (2) Deciding on the best data source, the Understanding Society survey, mainly for the number of people included in the sample, its representativeness, range of questions asked, its UK-wide focus and longitudinal nature; (3) Identifying a list of significant factors and their relative importance for wellbeing of British older population (using Structural Equation modelling); 4) Grouping the significant factors from the previous step into five domains (using the method of principal component analysis) and 5) Developing an Index of Wellbeing in Later Life (using appropriate aggregation methods, as used in the Active Ageing Index 'AAI').

Each of these steps methods involved research activities as well as consultations with the experts (see table in[2]).

One of the novelties of the modelling work in steps 2 and 3 is that it is performed on individual level data. This enables us to determine wellbeing scores for each individual in the dataset. This in turn makes it possible to analyse unequal experiences of wellbeing among older people. This offers improvement over other similar work hitherto, such as the AAI[3] and the Global AgeWatch Index 'GAWI'[4].

The WILL Index calculated in the final step allows us to account for multiple indicators of wellbeing in one single but easy to understand aggregated summary measure. It includes tiers such as domains and indicators, which are drawn from all the previous steps. The Index calculated is much more comprehensive – covering all aspects of older people's lives – than what a single indicator can capture. The Index summarises differences across subgroups of older population and will help us monitor changes in overall wellbeing over time and between subgroups of British older people.

The standout feature of the methods used is that it involved consultation with experts, older people and key stakeholders at every stage of its work. An iterative process was followed, as we went back to experts several times to present our findings and check on interpretations, re-analysed the data and models based on input from experts (including older people), and further examined the literature. These consultations helped us benefit from the knowledge of other gerontologists and interpret the key findings of our statistical modelling in relation to policies and programmes for older people.

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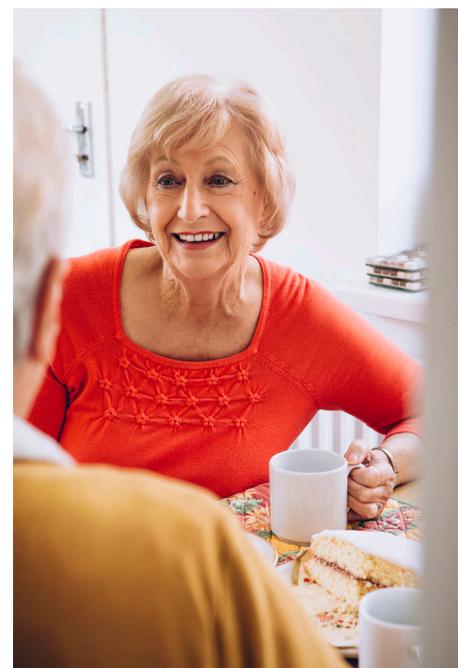
Transformative and inclusive social and educational research

José Ignacio Rivas-Flores, University of Málaga; Juana M. Sancho, and Fernando Hernández-Hernández, University of Barcelona

In Spain, we are looking forward to the Third Annual Summer Workshop, in part inspired by the UK ESRC NCRM Research Methods Festivals. The focus is on transformative research. In times of alliances between neo-liberalism and neo-conservatism, research, especially in the social sciences and humanities, is turning towards more instrumental positions. However, there is increasing need for research shift to move from existing, deeply segregated and commodified models to research centred in the people it concerns[1] and in the social processes of change that allows personal and societal transformation. Such research would be based on collaborative strategies that are more horizontal and at the service of the communities[2].

In the field of Education, the situation is particularly dramatic, as educational policies seem to be in a technocratic and market-oriented loop, which paradoxically cancels any debate on the educational meaning of pedagogical practices, or turns education exclusively into a problem of training towards the professional market. The loss of, or even worst, the taking for granted of ontological, epistemological, axiological and methodological foundations is a constant.

Faced with this scenario, there are different onto-epistemological and methodological proposals acting in complex socio-educational scenarios, supporting and developing transformative projects. These represent a different orientation against hegemonic practices and models based on different assumptions on such essential questions as: (i) the vision, the representation and the value of knowledge; (ii) the methodological procedures; (iii) the consideration of the subjects involved; and (iv) the institutional and academic practices of doing research. Creating another educational model, another kind of educational institution and type of educational relations needs another way of investigating that contributes to this transformation.

We understand knowledge as a social and collective construction, against the standardized and protocolized knowledge that characterizes the technicalist and the neoliberal proposal. From this perspective, an onto-epistemological turn to re-situate the human as an articulating axis of educational and social thought, understood as a historical and collective process to place us in the world seems necessary.

From this positioning, we feel compelled to re-think research methodologies more as a way of constructing the world together rather than as a set of established procedures and techniques. This means exploring strategies from inside of the communities in which to investigate, and on horizontal processes based on cooperation and shared reflexivity. In this way, the methodological becomes a part of the process of political resistance to the instrumental position it currently exercises. The subject and the community become two necessary props to think about other research. Thus, research questions, problems to be investigated, objectives and ways to explore them take on a different dimension.

These premises are what move us to prepare the Third Annual Summer Workshop on Transformative and Inclusive Social and Educational Research[3]. The workshops is organized by REUNI+D, as part of its activity as a network of educational research groups. In this case, under the responsibility of the research group Procie of the University of Malaga, with the support of the ESRC National Centre for Research Methods. It is a step in the line initiated by the First Annual Summer Workshop in 2015, on Alternative Methods in Social Research, organised by the research group ESBRINA, of the University de Barcelona. In addition, the Second Annual Summer Workshop in 2016, on Alternative Methods in Social Research: Visual Methods, arranged by ELKARRIKERTUZ of the University of the Basque Country.

The workshop is especially oriented for doctoral students and faculty involved in research oriented towards change and social and educational transformation, as well as postgraduate students in Education, Social Sciences and Humanities. It is intended to generate a space for presentation, debate and collective construction around social and educational issues, in order to advance in our commitment with another way of understanding not only research but also society. We propose to talk about shared construction, authorship and authority in research processes, of relationships between subjects (researchers, researched), of recipients of results, of processes of dissemination. Thinking of transformative and inclusive research modifies our gazes, focuses, problems, scenarios, hierarchies, objectives and roles, among other factors. The event will have a practical orientation in which participants will be able to bring in their research as part of the debate. It will last three days and in the mornings, invited speakers will share their research implemented from this perspective. Afternoons will be dedicated to workshops around research experiences focussed on transformation, community, collaboration and horizontality.

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2 Dardot, P., & Laval, C., (2014). The New Way of The World: On Neoliberal Society. London: Verso.

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NCRM training and events

The ESRC National Centre for Research Methods (NCRM) is a network of research groups, each conducting research and training in an area of social science research methods.

NCRM brings together researchers from across the UK with a wide range of research methods expertise, at the frontiers of developments in research methodology.

NCRM disseminates innovations and developments in research methods through training courses and events and through other direct engagement with researchers, but also by cooperating with other organisations and initiatives with an interest in social science research methods.

NCRM was established in 2004 as part of the Economic and Social Research Council's (ESRC) strategy to improve the standards of research methods across the UK social science community. NCRM acts as a strategic focal point for developments in research, training and capacity building related to research methods, both at the national level and cutting across social science disciplines.

For more information about the NCRM and its activities please see our website www.ncrm.ac.uk

Doing Collaborative Research, Amelie Lee and Niamh Moore, 10 - 11 May 2017, Edinburgh

Advances in Diary Method for Qualitative Researchers, Ruth Bartlett, 11 May 2017, Cardiff

Power Relations and Participatory Research, Tom Wakeford, 16 - 18 May 2017, London

Critical Urban Ethnography: Place, People and Power, Michaela Benson, Suzanne Hall, Emma Jackson, 18 May 2017, London

Train the Trainers Workshop: Writing about Research and Methodology, Patrick Brindle, 24 - 25 May 2017, London

Making and Measuring Impact, Sarah Morton, Lesley Kelly, 30 May 2017, London

Gathering and Analysing Social Media Data from Twitter and YouTube, Mike Thewall, 14 June 2017, Manchester

Methodological Considerations in Biosocial Research Using Understanding Society data, Tarani Chandola, 16 June 2017, Southampton

Time Series Analysis for Political and Social Data, Will Jennings, 20 - 21 June 2017, Southampton

Applied GIS for Social Science Applications, Andy Newing, 27 - 28 June 2017, Edinburgh

Longitudinal Data Analysis, Peter Smith, Ann Berrington and Marcel Vieira, 3 - 5 July 2017, Southampton

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