

Welcome

...to the conference ‘The doors of perception: Viewing anthropology through the eyes of children’

This conference brings together anthropologists who work with children as well as researchers from other disciplines to provide a platform for intellectual discussion, exchange of ideas, networking, and to offer opportunities for collaboration.

The primary goal of this two-day conference is to examine current developments in the study of children and to develop perspectives on how research with children can contribute to anthropological epistemology and theory.

Central questions to such a reflection are:

- What can child-oriented research offer to current epistemological debates and theory in anthropology?
- How can anthropological research with children benefit from insights from other disciplines?
- How can an anthropological, child-oriented approach contribute to the research of children in other disciplines?

As organisers, we hope this conference offers the chance to share your knowledge and excitement about the anthropology of children, thus contributing to a more central place for the voices of children in the academic world and beyond.

Warm regards,

The Conference Organising Committee

Sandra J.T.M. Evers

Mienke van der Brug

Erik van Ommering

Simone Roerig

Anne Schouten

Dept. of Social and Cultural Anthropology

Faculty of Social Sciences

VU University Amsterdam

The Conference’s Scientific Committee

Sandra J.T.M. Evers (VU University)

Edien Bartels (VU University)

Erik van Ommering (VU University)

Shanti George (independent researcher)

Elodie Razy (University of Liège)

*Spyros Spyrou (Centre for the Study of
Childhood and Adolescence, Cyprus)*

*Charles Édouard de Suremain (Institute of
Research for Development, Paris)*

30 September & 1 October 2010

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CONFERENCE PROGRAMME

Thursday 30 September 2010

08.30 – 12.30 Morning Session (plenary)

Venue: Tuinzaal (WN Building). Chair: Sandra J.T.M. Evers (Department of Social and Cultural Anthropology, VU University Amsterdam)

08.30 – 09.00 Registration, payment, coffee / tea

09.00 – 09.15 Opening by conference organizers

09.15 – 09.45 **Keynote lecture by Prof. Robert A. LeVine** (Harvard Graduate School of Education) *'From Piaget to Video: Constructivist Ethnographies of Childhood'*

09.45 – 10.00 Questions and debate

10.00 – 10.30 Break: Coffee / Tea. Venue: Tuinzaal (WN Building)

10.30 – 12.15 Panel 1 "Conceptualisation and Representation of Children"

Venue: Tuinzaal (WN Building). Chair: Ian J. Grand (California Institute of Integral Studies)

10.30 – 10.50 Spyros Spyrou (European University Cyprus) *'Power, Representation, and Disciplinary Anxieties: From Studying Children to a Critical Anthropology of Childhood'*

10.50 – 11.10 Shanti George (independent researcher) *'Wasted Childhoods? Beyond the Pathologization of Poor Children and Their Families'*

11.10 – 11.30 Jan Newberry (University of Lethbridge) *'Interiority and Risk in the Government of Childhood'*

11.30 – 11.50 Deborah Johnson-Simon (Center for the Study of African and African Diaspora Museums and Communities, USA) *'Anthropological Perspectives on African Diasporic Children and Museums: Acculturation, Enculturation, and the ABC's of Maryland Black Museums and Historic Sites'*

11.50 – 12.15 Questions and debate

12.15 – 13.30 Lunch break. Venue: Tuinzaal (WN Building)

13.30 – 15.45 First Afternoon Session (three parallel panels)

13.30 – 15.45 Panel 2 “Intergenerational Transmission: Children’s Contributions to Constructing Social Groups”

Venue: C629 (WN Building). Chair: Edien Bartels (VU University Amsterdam)

- 13.30 – 13.50 Christine Murphy (Emory University) *‘Children, Consensus, and the Emergence of Cultural Meaning’*
- 13.50 – 14.10 Sandra J.T.M. Evers (VU University, Amsterdam) *‘Children as Archaeologists of the Imagination: How Migrant Children in Mauritius Piece Together Their Past’*
- 14.10 – 14.30 K.H. (Ina) ter Avest (VU University, Amsterdam) *‘The Child and the Other’ in Research’*
- 14.30 – 14.50 Aude Michelet (London School of Economics) *‘Intergenerational Interactions: The Everyday Production of Family Hierarchy and Kin Obligation in Southern Mongolia’*
- 14.50 – 15.10 Ian J. Grand, Alexis Day & Brooke Benhamou (California Institute of Integral Studies) *‘Following Children’s Voice in Child & Family Yoga’*
- 15.10 – 15.45 Questions and debate

13.30 – 15.45 Panel 3 “Peer Relations and Research with Young Children”

Venue: B034 (Medical Faculty). Chair: Charles-Édouard de Suremain (Institute of Research for Development, Paris)

- 13.30 – 13.50 Elly Singer (Utrecht University and University of Amsterdam) *‘Very Young Children’s Peer Relationships in Day Care Centres’*
- 13.50 – 14.10 Veronique. Pache Huber (University of Fribourg, Switzerland) *‘Children’s Centrality in Interethnic Relations’*
- 14.10 – 14.30 Ana Maria Levy Aires (FSCH/Universidade Nova de Lisboa) *‘Field Experiences with Children – A Qualified Source of Knowledge on Childhood’*
- 14.30 – 14.50 Kitty Jurrius and Adimka Uzozie (Stichting Alexander, The Netherlands) *‘Perspectives of Children Aged 4-8 as a Source of Knowledge: Critical Reflection on the Development of Kids Expert Clubs as a Way to generate Knowledge on the Perspective of Children in the Age of 4-8’*
- 14.50 – 15.45 Questions and debate

13.30 – 15.45 **Panel 4 “Stereotypes and Livelihood Realities of Street Children”**

Venue: G076 (WN Building). Chair: Prof. Maria Claudia Duque-Paramo (Universidad Javeriana, Colombia)

13.30 – 13.50 Roy Gigengack (Wageningen University) *‘Vicio and Nasha. Towards an Engaged and Cross-cultural Anthropology of Street Children and Inhalant Use’*

13.50 – 14.10 Roy Huijsmans (University of Amsterdam) *‘Human Trafficking, Visions of Development, and the Challenges Posed by Migrating Youth’*

14.10 – 14.30 Talinay Strehl (IREWOC) *‘Closing the Gap Between Policy Design and Street Children’s Wishes in Lima and Cusco’*

14.30 – 14.50 Minushree Sharma (National University of Singapore) *‘Listening to Children: Understanding the Life of Street Children in Kolkata, India’*

14.50 – 15.45 Questions and debate

15.45 – 16.15 Break: Coffee / Tea. Venue: Tuinzaal (WN Building)

16.15 – 18.00 Second Afternoon Session (two parallel panels)

16.15 – 18.00 **Panel 5 “Identity Construction: The Self and the Other”**

Venue: C629 (WN Building). Chair: Spyros Spyrou (Centre for Childhood and Adolescence, Cyprus)

16.15 – 16.35 Livia Jiménez Sedano (UNED Madrid, University of Granada, and Leiden University) *‘Performing Childhood and Ethnicity in the Body’*

16.35 – 16.55 Paul Flanagan (University of Waikato, New Zealand) *‘Exploring New Zealand Children’s Perceptions of Sexuality’*

16.55 – 17.15 Jennifer J. Manthei (University of Illinois at Springfield) *‘Brazilian Girls’ Perspectives on Race, Beauty, Sex, and Guys’*

17.15 – 17.35 Cornelia Roux (North West University, South Africa) and K.H. (Ina) ter Avest (VU University, Amsterdam) *‘Girls’ Perception of Discriminatory Practices Related to Cultural and Religious Worldviews’*

17.35 – 18.00 Questions and debate

16.15 – 18.00 **Panel 6 “Health, Illness and Agency”**

Venue: G076 (WN Building). Chair: Prof. Ria Reis (University of Amsterdam & Leiden University)

16.15 – 16.35 Kristen Cheney (International Institute for Social Studies in The Hague, Netherlands) *‘Children as Ethnographers of Childhood: The Benefits of Participatory Research with African AIDS Orphans’*

16.35 – 16.55 Mienke van der Brug (VU University, Amsterdam) *‘Losing parents to AIDS: Follow-up Study on Orphaned Children in Northern Namibia’*

16.55 – 17.15 Nuria Rossell (University of Amsterdam) *‘Listening with Psycho-oncology and Anthropology’*

17.15 – 17.35 Julia Challinor (University of California) *‘Anthropology as a Resource for Pediatric Nurses and Early Childhood Educators: Studying Children’s Friendships’*

17.35 – 18.00 Questions and debate

18.00 End of first conference day

Friday 1 October 2010

08.30 – 12.15 Morning Session (plenary)

Venue: Tuinzaal (WN Building). Chair: Sandra J.T.M. Evers (VU Univesity Amsterdam)

08.30 – 09.15 Registration, coffee/tea

09.15 – 09.45 **Keynote lecture by Prof. Zvi Bekerman** (Hebrew University of Jerusalem)
'Reaching Beyond the Boundaries of Identity: Palestinian and Jewish Children's Work at the Bilingual Integrated Schools in Israel'

09.45 – 10.00 Questions and debate

10.00 – 10.30 Break: Coffee/Tea. Venue: Tuinzaal (WN Building)

10.30 – 12.15 Panel 7: "Interdisciplinary Methodology"

Venue: Tuinzaal (WN Building). Chair: Lydia Krabbendam (VU University Amsterdam)

10.30 – 10.50 *Invited speaker* Prof. Maria Claudia Duque-Paramo (Universidad Javeriana, Colombia) *'Understanding Experiences and Health Problems of Children Living Parental Migration. The Value of Cross-pollination of Disciplinary Approaches'*

10.50 – 11.10 Cliona Barnes, Eimear Enright and MayBeth Gallagher (University of Limerick) *'Methodological Attitude: Opening the Door to Interdisciplinary Dialogue in an Irish Youth Research Context'*

11.10 – 11.30 Pierrine Robin and David Piolo (l'Observatoire National de l'Enfance en Danger, France) *'A Necessary Interdisciplinary Dialog for Research Centred on the Perspective of the Child'*

11.30 – 11.50 Manuela Ferreira and Ângela Nunes (Oporto University, Portugal) *'Ethnography: Potential, Challenges and Dilemmas of Its Practice With Children'*

11.50 – 12.15 Questions and debate

12.15 – 13.45 Lunch break. Venue: Tuinzaal (WN Building)

13.45 – 15.30 Afternoon Session (three parallel panels)

13.45 – 15.30 Panel 8 “Inter-ethnic Relations in Schools: Perceptions of Difference, Unity, War and Peace”

Venue: C629 (WN Building). Chair: Shanti George (independent researcher)

- 13.45 – 14.05 Chris Coughlin, Jesse Dizard, Judy Bordin (California State University, Chico), Gloydis Mayers, and Saroj Thapa (Zayed University, United Arab Emirates) *‘Children’s Perceptions of War, Peace, and Enemy’*
- 14.05 – 14.25 Erik van Ommering (VU University, Amsterdam) *‘Children’s Engagement with Political Violence in Primary Schools in Lebanon’*
- 14.25 – 14.45 Eleni Theodorou and Loizos Symeou (European University Cyprus) *‘Seeing the Other Through the Other’s Eyes: Children’s Experiences of Being a Minority in the Greek-Cypriot Educational System’*
- 14.45 – 15.05 Eliza Pitri (University of Nicosia, Cyprus) *‘Socioconstructivist Research in Art Education and Viewing Children from the Reggio Emilia Perspective’*

15.05 – 15.30 Questions and debate

13.45 – 15.30 Panel 9 “Transnationalism and Localism in Education and Their Methodological Challenges”

Venue: P663 (WN Building). Chair: Prof. Robert A. LeVine (Harvard Graduate School of Education)

- 13.45 – 14.05 Edmund ‘Ted’ Hamann (University of Nebraska-Lincoln), Juan Sánchez García (Escuela Normal ‘Miguel F. Martínez’), Víctor Zúñiga and Anabela Sánchez (Universidad de Monterrey) *‘When Children Are Your Best Source: Reflections on Methodological Challenges in the Study of Transnational Students in Mexican Schools’*
- 14.05 – 14.25 Juan Sánchez García, Edmund ‘Ted’ Hamann, Víctor Zúñiga and Anabela Sánchez *‘What the Youngest Transnational Students Have to Say: An Analysis of What 6, 7, and 8 year-olds in Mexico Had to Say about Their Transition from U.S. Schools to Mexican Ones’*
- 14.25 – 14.45 Clarice Cohn (Universidade Federal de São Carlos, Brazil) *‘Childhood and Indigenous Schooling in Brazil’*
- 14.45 – 15.05 Julie Delalande (University of Caen Basse-Normandie) *‘As Anthropology of Entre-Enfants Merges with Educational Sciences’*

15.05 – 15.30 Questions and debate

13.45 – 15.30 Panel 10 “Child Rights and Ethics in Research”

Venue: F607 (WN Building). Chair: Julia Challinor (University of California)

13.45 – 14.05 Anna Ensing (IREWOC) *‘Working Girls in Bangladesh: Perceptions on Child Labour, Gender and Age’*

14.05 – 14.25 Christian Ungruhe (University of Bayreuth, Germany) *‘Between Home and the Street: Street Children’s and Youth’s Perceptions of Mobility in Southern Ghana’*

14.25 – 14.45 Azza O.A. Abdelmoneium (University of Amsterdam) *‘Challenges of Anthropological Child Right Research in Developing Countries: A Case Study of Displaced Children in Khartoum – Sudan’*

14.45 – 15.05 Lilian Ayete-Nyampong (Wageningen University and Research Centre, The Netherlands) *‘Respecting the Voices and Experiences of Children in Conflict with the Law in Ghana: Ethnography of Junior and Senior Correctional Institutions’*

15.05 – 15.30 Questions and debate

15.30 – 15.45 Break: Coffee/Tea. Venue: Tuinzaal (WN Building)

15.45 – 16.45 Roundtable discussion with Prof. Robert A. LeVine, Prof. Zvi Bekerman, and Prof. Maria Claudia Duque-Paramo

Venue: Tuinzaal (WN Building). Chair: Sandra J.T.M Evers (VU University Amsterdam)

16.45 Closing of the conference

POSTER PRESENTATIONS

Throughout the conference, the following poster presentations will be on display in the Tuinzaal (WN Building) (see also page 56):

- Barbara Lill-Rastern and Bernhard Babic (SOS Kinderdorf International) *'Tracking Footprints: An International Study of the Lives of Children in Out-of-home Care'*
- Paola Porcelli (University of Paris 8) *"The Bush Town and the Town, Rich's Food and Poor's Food". Children's Narratives and Drawings About Their Fosterage Experiences in South-West Mali'*
- Burcu Bostancı (Istanbul Technical University) *'Understanding the Creation of Spaces Through the Plays of Children'*
- Deniz Yatağan (Istanbul Technical University) *'Effects of Changing Children's Environment on Their Attitudes Towards Their Surroundings'*
- Brandon A. Kohrt (Emory University), Wietse A. Tol (Yale University and HealthNet TPO), Judith Pettigrew (University of Limerick, Ireland) and Rohit Karki (TPO-Nepal) *'Children and Revolution: The Mental Health and Psychosocial Wellbeing of Child Soldiers in Nepal's Maoist Army'*
- Simone Roerig (VU University, Amsterdam) *'From Spectator to Spect-actor and Beyond: Children Representing Themselves in Theatre Elicitation Interviews'*

ABSTRACTS

KEYNOTE 1

“From Piaget to Video: Constructivist Ethnographies of Childhood”

Robert A. LeVine (Harvard Graduate School of Education)

Constructivism was an early trend in developmental psychology that was realized in Jean Piaget’s project to document the child’s conception of the world. Though flawed by ethnocentric assumptions, Piaget’s work opened the door to ethnographic studies – on kinship, dreams and reality, and moral judgment – that were conducted in the 1970s, in Africa and Mesoamerica. Studies of the child’s acquisition of cultural meanings through language, in Oceania and elsewhere, have shown the potential of electronic recording for a new ethnography of childhood focused on the child’s point of view.

Robert A. LeVine’s research concerns cultural aspects of parenthood and child development in African, Asian, Latin American, and other societies. His most recent research is on the influence of maternal schooling on reproduction and child health care in Nepal. He is examining how women’s literacy positively affects their health and that of their children, as well as contributing to children’s emerging literacy. In 2007, the *American Anthropologist* published LeVine’s ‘Ethnographic Studies of Childhood: A Historical Overview’ (Vol. 109, No 2).

PANEL 1: CONCEPTUALISATION AND REPRESENTATION OF CHILDREN

“Power, Representation, and Disciplinary Anxieties: From Studying Children to a Critical Anthropology of Childhood”

Spyros Spyrou (Center for the Study of Childhood and Adolescence and European University Cyprus)

In this paper I would like to critically assess what anthropology, through its own tradition of studying “others”, may be able to contribute to the renewed interest in studying children and childhood within the discipline. At the same time, I would like to consider what a critical anthropology of children and childhood—one which treats issues of power and representation as central to its mission—might look like.

Anthropology’s long tradition of studying “otherness” primarily from the vantage of the local provides the discipline with a unique and privileged position to be self-reflexive. Anthropologists have taken this challenge and enabled the discipline to become critical and to overcome, to some extent, any of its own hegemonic tendencies. Interestingly, many of the insights from this disciplinary process of critique and self-reflection have not provided the kind

of influence and impact that one would expect on anthropologists of childhood and, by extension, on the rapidly expanding field of childhood studies. This, then, is the challenge for an anthropology of childhood which might wish to contribute to an understanding of children and childhood from a critical standpoint which scrutinizes its own practice.

Children, one of anthropology's latest others (at least in the sense of being a principal focus of investigation and intensive theoretical and methodological inquiry) constitute a unique social category which is at the same time *universal* (being present in one or another form in all cultures but also as a category of experience—a stage in the life-course—through which all people go) and *particular* or “*other*” (being culturally variable and specific but also being a social category defined in opposition to adulthood). Can an anthropology of childhood represent its “object” of study without objectifying it? Similarly, can an anthropology of childhood fruitfully address the discipline's own long-standing anxieties which stem from the desire to humanize “others” and hence establish sameness (i.e., “we are all humans worthy of respect”) while simultaneously avoid the temptation to, too readily, explain “them” as difference/”other” and distance them?

These are questions which ask anthropologists of childhood to address their own, and the discipline's, role in the production of knowledge about children and childhood in order to provide fruitful directions for future research. My paper will address both questions of power and representation as central to this critical enterprise.

Spyros Spyrou is the director of the *Center for the Study of Childhood and Adolescence*, the president of the *International Childhood and Youth Research Network*, and an associate professor of anthropology and sociology at the European University Cyprus. His research interests include the anthropology of childhood, education, nationalism, and identity construction. Spyros has coordinated several national and international research projects and he has published widely on issues related to children, education and identity. He has also worked with and been a consultant to a number of international organizations including the UN, Sesame Workshop, and Search for Common Ground.

“Wasted Childhoods? Beyond the Pathologization of Poor Children and Their Families”

Shanti George (Independent researcher)

Many children younger than five years in ‘developing countries’ are exposed to the multiple risks associated with poverty, malnutrition and poor health and this situation urgently demands to be addressed and changed. Scholars of childhood must challenge poverty as a structural feature but they should steer clear of denigrating poor people, including poor children and their families. The romanticization of poverty is unacceptable, but so too is the pathologization of poor people. Both derive from stances that ignore global and national inequities.

The paper addresses arguments that have increasingly gained influence in discussions of poverty in early childhood, notably in discourses that emanate from Europe and North America, and that contribute to the stigmatization of poor children who live in developing

countries. These arguments arise out of disciplines as varied as economics and pediatrics that are not strong on cross cultural analysis and that will benefit from perspectives derived from the anthropology of children and childhood.

The sense of diverse childhoods that an anthropology of children can contribute is useful in countering approaches which assume that Euro-American childhoods should be the norm across cultures. More differentiated and contextual perspectives on childhood serve to challenge economistic approaches that 'cost' children's potential and pronounce certain childhoods as 'wasted.'

The paper will question current analyses of poverty that focus on the deficits of poor children, of poor people as inadequate parents and of low income homes as unstimulating environments. It will argue that deficits should be primarily identified in the global and national structures that generate poverty, exclusion and inequality -- not primarily in poor people and their children. Certainly poverty is responsible for unfulfilled developmental potential, but the developmental dynamics that should be confronted are those of global and national development rather than of low income families. Analyses from international development studies can therefore complement the anthropology of children in expanding debates derived from western economics, paediatrics and early childhood development.

Ethnographies and other anthropological materials, I argue, provide a rich sense of childhoods outside Euro-American norms, and of poor parents and poor children as exerting agency within the severe constraints of their lives and the exploitation of their labour.

Two questions posed by the conference call for papers will be addressed by this submission, namely:

- How can anthropological research with children benefit from insights from other disciplines?
- How can an anthropological, child-oriented approach contribute to the research of children in other disciplines?

Shanti George is an independent researcher who moves across the boundaries between academe, practice, activism and philanthropy. She has lived and worked on three continents – Africa, Asia and Europe – teaching at major universities, conducting extensive field research and publishing books and articles with noted international publishing houses. Her most recent publication is 'Crossing Borders: Promoting the Conversation between Anthropologists of Childhood and International Development Research Scholars,' pp. 4-6 in *Anthropology of Children and Childhood Interest Group Newsletter*, Vol. 2, No. 1, Spring 2010.

“Interiority and Risk in the Government of Childhood”

Jan Newberry (Anthropology Department, University of Lethbridge, Lethbridge, Alberta, Canada)

Anthropology emerged as one aspect of modernity's concern with government, a concern that engages Rousseau's depiction of the child as a symbol of human freedom. At the beginning of professional anthropology, the role of government in society was taken to be mirrored in the successful socialization of the incomplete child. At the turn of the 21st century, anthropology's

concerns are once again keyed to the nature of government and childhood. And whereas the unmapped inner life of the 19th century child produced significant theorizing about the nature of the psyche and society, the 21st child is taken to be transparent. Now, the totalized openness of the always already citizen-child is meant to yield democratic outcomes, even as this focus on transparency and accountability generates an audit culture of the human imagination. The congruence between enclosed domestic space in 19th century and the unexplored space of the child mind contrasts sharply with the child figured in the present as an empowered citizen realizing their own self-governance publicly. A question about interiority appears. What are the effects of these changes for how the interior life of the child is imagined, changes marked by the call for child-centered approaches in education, policy, and ethnography? Using ethnographic material on early childhood programs in central Java, Indonesia, this paper explores the close mesh between models of governance and models of the child's interior life. Drawing on recent attention to risk, non-governmental governance, and opacity in anthropology, this paper seeks to answer the following questions. What are the theoretical and political implications of accepting the child's interior life as fundamentally opaque, exceeding our understanding? And what can a model of democracy as the transparent management of external risk tell us about the nature of 21st government and 21st childhoods?

Jan Newberry teaches anthropology at the University of Lethbridge in Alberta, Canada. She has conducted ethnographic fieldwork in Yogyakarta, central Java, Indonesia since 1992. Her book *Backdoor Java: State Formation and the Domestic in Working Class Java* considers everyday practices of community and state formation in an urban Javanese neighbourhood. Her research interests include space, class, urban studies, governance and governmentality, and most recently changing childhoods in Java. Her research on childhood has been supported by fellowships at the Asia Research Institute, National University of Singapore and at KITLV/Royal Netherlands Institute of Southeast Asian and Caribbean Studies.

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“Anthropological Perspectives on African Diasporic Children and Museums: Acculturation, Enculturation and The ABC’s of Maryland Black Museums and Historic Sites”

Deborah Johnson-Simon (Center for the Study of African and African Diaspora Museums and Communities, USA)

Little is known regarding how Black children are introduced to their own cultural institutions such as museums. In an attempt to understand the relationships existing between early socialization, acculturation, enculturation and leisure decisions of Black parents' visitation to Black museums, research was conducted to determine the effects of an exhibition dedicated to introducing preschool audiences to Maryland Black museums utilizing the alphabet. This project aims at making Black museums and historic sites in Maryland known to and appreciated by children and their caregivers, especially preschool audiences ages 3-5 and 6-8 years old through research and practice.

Many Black museum practitioners caution that African American communities are generally regarded as having very low levels of community organization or self-determination,

and they generally regard them as unsupportive of Black museums. The lack of support is assumed. Therefore, the primary question that guides this research is; what is the relationship between African American acculturation and the knowledge of and participation in Black museums? Scholarly anthropological studies of Black museums in general and Maryland's Black museums in particular are very few. There is an urgency, therefore, to understand the relationship of Black museums and their Black community members in terms of the survival of values and beliefs associated with their culture.

This paper focuses on the anthropological perspectives of the child-oriented exhibition held at the James E. Lewis Museum of Art located on the campus of Morgan State University in Baltimore Maryland. *Anaya's Amazing Adventure through the ABC's of Maryland Black Museums and Historic Sites* exhibition opened during summer 2009.

Deborah Johnson-Simon is the founder and Executive Director of the Center for the Study of African and African Diaspora Museums and Communities, the Chief Curator of the African Diaspora Children's Museum of Anthropology, and the museum registrar at the James E. Lewis Museum of Art at Morgan State University. She initiated museum fieldwork in Ghana, West Africa, Garifuna museums in Belize, Central America, and Jamaica Maroons and Black Loyalist museums in Nova Scotia, Canada. Her research interests include African and African Diaspora museology, anthropology of the African Diaspora, the anthropology of children of the African Diaspora. She has published *Culture Keepers Florida: an Oral History of the African American Museum Experience* and the first of series of children's books on Black museums *Anaya Visits the James E. Lewis Museum of Art*.

PANEL 2: INTERGENERATIONAL TRANSMISSION: CHILDREN'S CONTRIBUTIONS TO CONSTRUCTING SOCIAL GROUPS

“Children, Consensus, and the Emergence of Cultural Meaning”

Christine Murphy (Emory University)

This essay discusses the role of children as emotional actors in the ontological emergence of cultural consensus. In cognitive anthropology, theoretical and methodological explorations of culture as consensus have focused on the differential expertise of adults. As such, the distribution of cultural knowledge within an adult population captures a developmental history of culture after the fact of socialization, reproduced society absent any knowledge about the processes of social reproduction.

If consensus represents *agreement* on ways of doing, thinking, and feeling, then consensus approaches would be enriched by examining the emotional dynamics in socialization that lead to individual agreement with cultural beliefs. What are the psychological properties of cultural models, or of their presentation in socialization, that compel children to reproduce or resist the values of their parents? How does the development of both species-level and individual psychology play out in the cohesion (or variability) of cultural meaning?

Drawing on ethnography and cross-cultural studies from anthropology and developmental psychology, this essay will explore these questions in relation to two key developmental transitions. In each of these contexts, major shifts take place in the nature of children's interactions with social partners and with the self. During toddlerhood, at a moment characterized by Mead as the transition from "lap child" to "yard child," the expansion of the child's social circle is compounded by the emergence of self-conscious emotion, affording the first opportunities to explore the self in relation to a choice of cultural roles. In late childhood, adults see children as achieving an "age of reason" at which they are cognitively and emotionally capable of adult understanding. Negotiation of values in social networks of both adults and peers at this age demonstrates children's growing sense of the self as a cultural agent.

Anthropology provides a rich tradition of theory and observation of the power of emotion to motivate individual action and participate in the creation of meaning. Applying these insights to the study of children supports approaches based on shared knowledge while extending their power to explain the reasons why consensus develops.

Christine Murphy is currently a Ph.D. candidate in the Department of Anthropology, Emory University. She is currently conducting dissertation research on the emergence of consensus on emotional values among children and their parents in a Tibetan exile community in Kathmandu, Nepal.

"Children as Archeologists of the Imagination: How Migrant Children In Mauritius Piece Together Their Past"

Sandra J.T.M. Evers (Department of Social and Cultural Anthropology, VU University Amsterdam)

This paper centres on a theoretical issue that has often been neglected in cognitive and anthropological theory: children's imaginations of kinship and family history. In anthropology, children are conspicuously absent in kinship and community studies, and scientists rarely draw upon their ideas and imagination. In the cognitive sciences, research on children's imaginations characteristically focuses on how children imagine a 'fantasy world' and is typified by studies on pretend play (cf. Harris 2000). Other studies analyse children's memory of the actual past which they have experienced (cf. Piolino *et al.* 2007). By combining these approaches, this study looks at children's abilities to imagine an actual past event (or location), which they have not personally experienced. It examines how children reconstruct this past based on sources around them, and how they bring these sources together in creative ways. Epistemologically, children should therefore not just be seen as 'culture takers' but also as 'culture makers'. This paper discusses how migrant children attending primary school in Port Louis, Mauritius, reflect on their kinship and family history in relation to their imagination of the places where their ancestors come from.

Sandra J.T.M. Evers, Ph.D. (Amsterdam 2001), is associate professor and senior researcher at the Department of Social and Cultural Anthropology, VU University Amsterdam. She specialises in

Africa and South West Indian Ocean studies, with a particular focus on Madagascar, the Seychelles and Mauritius. Dr Evers' principal areas of research cover the anthropology of children, (forced) migration, slavery, memory and cognition, frontier societies within the context of globalisation, natural resource management, poverty and sustainable development. She is the director of a joint research programme on natural resource management and poverty of the Department of Social and Cultural Anthropology (VU University Amsterdam) and the *Institut de Civilisations/Musée d'Art et Archéologie (Université d'Antananarivo)*. She also acts as convener of an international working group on the anthropology of children: www.anthropologyofchildren.net

“The child and ‘the other’ in research”

Dr. K.H. (Ina) ter Avest (VU University Amsterdam)

In research on children's perception of the world, the child's encounter with (significant) others and child development very often the child is reacting upon given stimuli by the researcher, and the researcher is interpreting the reaction of the child. For example the child is asked to make a drawing of experiences s/he lived through, and through the voice of the researcher we learn about the child's experiences, or rather: we learn about the researcher's interpretation of the drawing of the child.

The pedagogical task of the school is to prepare the child as an autonomous person for living together with others in a society characterised by diversity – amongst which ethnic and religious diversity come to the fore in West-European changing societies. Central in the pedagogical task of the school are identity development and citizenship education. For identity development as well as in citizenship education the encounter with ‘the other’ is pivotal. Living together includes living together with different people who adhere to different (religious) worldviews. In our view school has to facilitate the child's exploration of a variety of positions s/he can take in the encounter with ‘the other’. In my contribution I will present a research design, the data construction process and the co-operative analysis of the data in which the voice of the child is central. In our research we combine a prospective oriented view on development (Werner 1934; Breeuwsma 1993, 2009; Verhofstadt-Denève 1988/1995) with psychodrama (Verhofstadt -Denève 2008) and scaffolding techniques (Pentimotti&Justice 2010). In our research we facilitate the child to represent her/his experiences with the encounter of ‘the other’ as well as reflecting upon the encounter from different positions, a process that as such contributes to citizenship education by stimulating the child's multi-voiced identity development (Hermans&Hermans-Jansen 1995).

Dr. K.H. (Ina) ter Avest wrote her PhD thesis on the religious development of children educated in a multicultural and –religious context (2003). She works as a senior researcher at the VU University in Amsterdam and the Utrecht University. In her research she focuses on ‘identity development’: of children, of teachers and of organisations (like schools). As a coach she participates the community of practice of the Utrecht Advisory Group on Religion and Worldview in Education.

“Intergenerational Interactions: The Everyday Production of Family Hierarchy and Kin Obligation in Southern Mongolia”

Aude Michelet (London Schools of Economics)

Anthropological studies of children have predominantly consisted of two trends: studies of childhood that tend to focus on the activities specific to children (e.g. play, schooling); studies of socialization that generally rely on the assumption that children are adults in gestation. This essay proposes an alternative to these trends. It will do so, first, by focusing on interactions between children and adults and, second, by considering intergenerational interactions as constitutive of family sociality (rather than looking at them solely in their putative socializing effect).

Ethnographic data on children produced over a twenty-month fieldwork in a village of southern Mongolia demonstrates that the production of family and kin groups is a dynamic intergenerational process whereby children are both recipient and producer of sociality. In rural southern Mongolia, children are not only at the centre of sociality at home, they also determine their parents' status within their family group and community, bring life to their household and regenerate their family groups.

Within Mongolian households, relationships are regulated by age, relative seniority, gender and genealogical position. Children's status within their households does not follow a linear progression; their status undergoes drastic variations depending on the changing composition of their family. Gender and seniority within the children's sibling set as well as the larger composition of their family group are shown to have a direct impact on children's status within their family and to determine children's contribution to the economic running of their household.

At home and in school children are taught that respect, duties to share and help are at the heart of family relationships. These values are pervasive of kinship relationships among adults too. Besides observing adults, children are specifically exposed to these values during gift-giving and teasing interactions between children and older children or adults. However these asymmetrical interactions do not solely socialize children into adults-to-be, they are characteristic of hierarchical status of adults and older children vis-à-vis younger children and of younger children vis-à-vis adults and older children.

Finally, this essay explores how the relationships that related children and adults entertain indicate contemporary evolutions in kinship practices. While ritualized ceremonies continue patrilineal traditions, the way grand-parents cherish and claim equal relationships to both their daughters and sons' children reveals the bilateralization of kinship relationships in everyday contexts.

Aude Michelet is currently a Ph.D. candidate in the Department of Anthropology of the London School of Economics. Her research brings together methods and questions of social anthropology, developmental and cognitive psychology. Her PhD dissertation explores how

three to eight year-old children living in a village of southern Mongolia learn and develop relatedness.

“Following Children’s Voice in Child and Family Yoga”

Ian J. Grand, Ph.D., Alexis Day, and Brooke Benhamou (California Institute of Integral Studies)

An important question in current developmental studies is how emerging sociocultural practices affect intergenerational social learning. The research presented here uses a trans-disciplinary approach to study new practices of Child and Family Yoga in the United States. In these practices, innovative Yoga teachers, working with children and families, have merged various forms of Yoga with creative play elements from other pedagogical sources. Yoga classes with children and families include song, exploration of affective states and movement possibilities, and the creation and telling of stories.

For some practitioners tracking and building upon children’s spoken voice and somatic enactments are of primary importance. Children’s vocabularies of movement and affect are observed and engaged as part of the learning. In Family and Toddler Yoga classes that include parents, there are specific emphases upon joint activity, affect regulation, relaxation, expression, integration and creativity as well as flexibility, strength and reflection.

In our research, we look at how teachers use interactions with children to continually reshape the practice of Child and Family Yoga; and we are interested in the effects of joint family and child experience in class upon children’s affect and interactions outside of class.

In conducting this research we observe, video-record, and analyze Child and Family Yoga classes. We also conduct audio and video recorded interviews with children, parents, and teachers, comparing and contrasting their perspectives as well as what we see in the tapes of classes.

In analyzing this material we take a trans-disciplinary approach. From Somatic Psychology and Proxemics we emphasize the observation of gesture, movement, posture and expression in understanding verbal and nonverbal interactions. We use a visual ethnography approach to document these interactions graphically; and we conduct multiple interviews to give a rich and variegated account of the ways parents, teachers, and children describe their experience. We use participant observer methodologies from both Anthropology and Sociology of Childhood. And we take a Sociocultural developmental perspective looking at multiple levels of practice.

This multi-focal approach is proving useful in indicating how teachers and parents involved in this practice learn to use both the nonverbal and verbal expressions of children in building their joint interactions. We are beginning to see how children in this practice contribute to a two-way intergenerational construction of learning and meaning; and we are learning how children and parents take affective and interactive learning experience from the Child and Family Yoga classes into the home and other settings.

J. Grand, Ph.D. is Professor in the Somatic Psychology Program at the California Institute of Integral Studies in San Francisco where he is Co-Director of the Center for the Study of the

Body in Psychotherapy. He is Director of the Social Physiology Institute. Dr. Grand is the author of *The Body in Psychotherapy, Qualities and Configurations*, and *A Beginner's Palette of Somatic Practice*. He has written and presented on embodied sociocultural approaches to body/psyche. His current research interests include Somatics based learning approaches; Child and Family Yoga; Experiential Semiotics, identity formation, and Transcultural practices.

Alexis Day is a Masters Student in the Somatic Psychology Program at the California Institute of Integral Studies. A practitioner of Adult Yoga for over 9 years and a teacher of Child and Family Yoga for 2 years, Alexis is passionate about the practice and effects of Yoga on children, both as individuals and as members of family and community. Having developed a commitment to the health of under-served populations in her work as a hospital chaplain and an in-home therapist in Virginia, she plans to incorporate the creativity of play, the exploration of expression, and the sense of connection fostered within Kids and Family Yoga, in her future role as a marriage and family therapist.

Brooke Benhamou is a Masters Student in the Somatic Psychology Program at the California Institute of Integral Studies. She has been a Yoga practitioner for over ten years and is a trained Yoga instructor of Child, Family, Pre- and Post-Natal, and Adult Yoga. For nearly ten years, Brooke worked as a caregiver, mentor, and tutor for children of all ages, and has drawn upon this experience in teaching her Child and Family Yoga classes. Brooke also has a Bachelor's degree in Journalism from San Francisco State University.

PANEL 3: PEER RELATIONS AND RESEARCH WITH YOUNG CHILDREN

“Very Young Children’s Peer Relationships in Day Care Centers”

Dr. Elly Singer (University of Utrecht, developmental psychology & University of Amsterdam, educational sciences)

Cross-cultural and historical studies show that non-parental care of very young children was initially designed for two social policy reasons: 1) economical reasons and parents (mothers) need and or want to be employed outside the home; 2) educational reasons and the call for better chance of school success for children from disadvantaged families. Because of these social policy reasons day care facilities were evaluated on long term effects: 1) not being harmful because the early separation of the mother; 2) being successful in raising the school performance of children of disadvantaged families. Only recently there is a new wave of studies focused on children’s well-being and daily experiences from their own perspectives. Ethnographical observation studies in day care centers and interviews of children from 3-years old are aimed to describe children’s relationships with caregivers, parents and peers. In this presentation studies in Dutch day care centers are discussed, that were focussed on peer relationships, friendships and how parents and caregivers were supporting or not supporting in this respect. Study 1 was done in multicultural day care centers and was focused on peer conflicts. The study showed that young children’s conflicts relate to important social issues in

the life of young children, such as sharing of play objects and entering into the play of peers. Young children learn very rapidly the unwritten social rules of the group through negative feedback of peers. The desire of children to continue joint play turned out to be the most important motive to use problem solving strategies, conciliation and non-aggressive strategies. The teachers often (unconsciously) reinforced the motive to win instead of the motive to reconcile. Study 1 was done in 8 day care groups and focused on the development of friendship relations and group dynamics. Many 2-year olds already have a clear preference to play with specific children. They prefer children 'like themselves' with regard to gender and age; similarity of ethnic background did not influence children's choice to become friends. Befriended children showed prosocial (helping) behaviour, imitative behaviour and mutual initiatives. Most children played in small groups of two or three children. In one group we found two boy subgroups that were in conflict and fighting for power. Both studies showed how young children are able to co-construct and communicate complex meanings with non verbal means.

1. This study shows that developmental studies of the effects of early education and day care were mainly about the long term effects related to social policy issues; the interest of young children in playing with peers in the here and now was obscured.
2. The anthropological approach shows the underlying values and norms in day care research and in day care practice. Dominant values also structure the children's world and produce specific developmental effects. This study makes clear that the strict focus on the role of the teacher in young children's development has negative effects on children's well-being, because peer relations are often neglected and not supported
3. Social constructivist developmental psychological studies of peer relationship can offer new insights into the social lives of young children in specific communities.

Dr. Elly Singer is Associate Professor at the University Utrecht, Developmental Psychology and University of Amsterdam, Education. Her studies are based on a social constructivist approach of children in social contexts and focused on children's perspectives. She did historical and cross-cultural studies of the child day care facilities. Recently she studied peer relationships in Dutch day care centers; and the ecological validity of western models of early childhood education in Marron villages. Key publications: *Child care and the psychology of development* (Routledge 1992); *The social lives of young children* (SWP, 2007); *Peer relationships in early childhood education and care* (with Margaret Kernan, Routledge 2010).

“Children's Centrality in Interethnic Relations”

Veronique Pache Huber (University of Fribourg, Switzerland)

Children and, *a fortiori*, those who take care of them don't have until now received an appropriate attention from anthropologists, who have underestimated the importance and complexities of the social dynamics in which the children and their care taker are involved. Focusing on the delegation of child care to paid professionals, this paper will analyse the relations established between members of different networks and groups, who are involved in

child care arrangements. Building on anthropological and historical case studies, it will highlight that childcare binds together godd(esse)s and humans, members of different ethnic groups/nations/castes, citizens and migrants, legal and illegal migrants, men and women, relatives and non relatives, employers and employees, different generations as well as different categories of domestic workers (nurse, governess, tutor). By doing so, the paper aims at exploring the centrality of children in interethnic and interclass relations and will reflect on children's cultural, economic and political importance.

V. Pache Huber is Associate Professor of Social Anthropology at the University of Fribourg (Switzerland). While pursuing research on issues related to Indian society and diasporas (interethnic relations, caste, business communities, middle-class, matrimonial strategies), she is focusing on the anthropology of childhood, especially on topics related to childcare. She is the author of: *Noces et négoce. Dynamiques associatives d'une caste de commerçants hindous* (Neuchâtel, Paris, 2002); *Le mariage de l'Amour et de la Raison. Stratégies matrimoniales de la classe moyenne en Inde* (Fribourg, 2004). She is the co-editor with V. Dasen of 'The Politics of Child Care in the Domestic Sphere: from the World of Wet Nurses to the Networks of Family Child Care Providers'. *Paedagogica Historica* (46/6), (Abington, Forthcoming in 2010)

“Field Experiences with Children – A Qualified Source of Knowledge on Childhood”

Ana Marie Levy Aires (FSCH/Universidade Nova de Lisboa)

The present paper is the result of going over field notes, memos and research reports, respectively on: methods of social construction of reality through games and play in children between 3 and 6 years of age and processes of identification of food preferences during childhood.

or these two researches, I carried out fieldwork in kindergardens. These choices of ethnographical context are justified by my previous experience as a kinder garden teacher, which naturally gave these approaches a personal style. The partaken integration was made easier through previous socialization during the period during which work was carried out, that facilitated the possibility of a “motivated body” (Hastrup 1995), a *self* that materialized through adjusted gestures of approach, founded on a previously learned and gladly reactivated memory. I consider this description of the theoretical and personal backgrounds that involved my technical and methodological decisions to be indispensable because those backgrounds have thrown light on the sociological, theoretical and ideological filters through which I see children.

In the case of ethnography related to children, one has to reconsider the initial difference of power and knowledge between the adult and the child, and the way in which anthropology qualifies it, by giving them the opportunity to meet an adult with about the same power they have, therefore having a more symmetric relationship with the two worlds that they represent. The close relationship that ethnographers can create allows them to be told secrets, to mediate conflicts and even interfere, thereby improving their everyday relationship with the children.

During the presentation, I would like to discuss series of ethnographical materials produced with the children. These materials were part of planned projects or situations suggested during the fieldwork time, which enabled both the creation of data and the production of accounts with children`s participation. All these situations allowed the children to have an effective overview of the anthropological problems in study and the techniques used.

Researching on how children learn about playing, about their food preferences or other topics, requires the integration of the children`s point of view making it a continuous topic of discussion on children social worlds, and disciplines concerning children development, pedagogical practice and learning strategies.

Ana Maria Levy Aires – Pre-school teacher (1978); Master in Anthropology (1999)
Teacher at ESEI Maria Ulrich (Teachers training school in Lisboa/Portugal)
Researcher at IELT/Faculdade de Ciências Sociais e Humanas/Universidade Nova de Lisboa)
Doing PHD Thesis (on Anthropology of learning)

“Perspectives of Children Aged 4-8 as a Source of Knowledge. Critical Reflection on the Development of Kids Expert Clubs as a Way to Generate Knowledge on the Perspective of Children in the Age of 4-8”

Kitty Jurrius and Adimka Uzozie (Stichting Alexander, The Netherlands)

The needs, experiences and perspectives of children increasingly form an important source of information within scientific research. The research methods used are mainly based on language: expression in words. Although children of 4 to 8 year old are rapidly developing their language skills, mapping their perspectives demands for specific methods. The main question of this paper is how the perspectives of children from 4 – 8 year old can be analyzed, and what methodological and ethical issues should be taken into account when generating knowledge, based on the perspectives of children.

In 2010, the concept of the Kids Expert Clubs was developed. This method - aimed at giving children the possibility to reflect on themes like education, physical environment and safety - was based on the current literature on cognitive, social and moral capabilities of children in the age of 4-8 year old. Six groups of children were consulted on the different themes. In these small pilots, in which the perspectives of children were gathered, knowledge was gained on how children`s voices can be researched in ways that suit their possibilities and preferences.

This paper deals with several questions related to this research project. What practical issues must be taken into account when organizing the Kids Expert Clubs? What ethical questions should be considered when using the Kids Expert Clubs as a research method? How can the results of the Kids Expert Clubs be valued with regard to knowledge development on the perspectives of children? Which capacities are required for the researcher performing the Kids Expert Clubs? What do children gain in participating in the Kids Expert Clubs? How can professionals use the information gathered for further interpretation and decision-making?

In the discussion, we will question if researching young children's perspectives adds to traditional child research methods like testing and observing. We question if knowledge on how children experience certain themes and on what they think of them might give different insights into the child's world. To design the research project, we used Educational sciences insights on the cognitive- and social-emotional capacities of children. Anthropological methods used were adapted to the possibilities of children. We'll discuss if the knowledge gathered by researching the perspectives of children leads to different ways to get insights into the child's world, comparing to more quantitative methods and experimental designs.

Drs. Kitty Jurrius, Social Cultural scientist at Stichting Alexander, develops and conducts research projects with children in several fields of child care and local child policy. She is guest-lecturer (through secondment) at the University of Amsterdam teaching the course Research Methods and Technique, childhood and children's rights research.

Drs. Adimka Uzoie, Educational scientist at Stichting Alexander, works with children and youth in a disadvantaged position and is looking after their interests. She develops participation projects to stimulate children and young people to think of – and execute - voluntary activities. She is coaching the city of Amsterdam in developing child participation (<12) in the community.

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PANEL 4: STEREOTYPES AND LIVELIHOOD REALITIES OF STREET CHILDREN

“Vicio and Nasha. Towards an Engaged and Cross-cultural Anthropology of Street Children and Inhalant Use”

Roy Gigengack (Wageningen University and Research centre)

Based on my experiences with street children in Mexico City and Delhi, India, and taking street children studies as object of reflection, I attempt to answer the questions raised in the conference Call for Papers. My central argument is that the anthropology of street children must remain anchored in the mainstream anthropological tradition. The label “anthropology of street children” may be strategically useful, but the development of a separate subfield would be unfortunate.

The anthropology of street children contributes to anthropological theory in at least three ways. First, any anthropological study of street children must develop an age perspective, taking into account how street children relate to others, each other, and the drugs they use. Second, these studies provide ethnographic material about hitherto understudied groups, which, third and finally, yield concomitant epistemological and theoretical challenges. In the case of street children, self-destructive agency is an obvious and tragic example, posing questions such as what that agency is about, how it is performed, and how it is structured.

Firmly anchored within the anthropological tradition, the contribution of the anthropology of street children to research in other disciplines follows from the classical strengths of anthropology *tout court*, such as contextualization and complexity, the view from

within, and the critical deconstruction of implicit assumptions. Our understanding of street children is further illuminated by the classical anthropological debates between the cultural analysis school and the political economy approach. Cross-cultural research proves to be fruitful here: comparing the two completely different contexts of Mexico City and Delhi sheds light upon, particularly, the political economies of child care and inhalant use.

The main shortcomings inherent in the anthropological project should be recognized too. When it comes to influencing policy on street children and inhalant use, the anthropology of street children can benefit from insights from disciplines such as public health, social work and epidemiology. Aware of its own strengths and shortcomings, an engaged anthropology of street children is thus public as well as applied.

Roy Gigengack obtained his PhD in social science at the Amsterdam School of Social science Research, University of Amsterdam. He held a lectureship in Development Anthropology at the University of Oxford (UK), a UKIERI Postdoctoral Fellowship at the Public Health Foundation of India (PHFI) in New Delhi, India, and currently he is Assistant Professor “Development Anthropology” at Wageningen University. He is also Queen Elizabeth House Research Associate at the Department of International Development, University of Oxford. Roy has conducted long-term research with street youth in Mexico (1990 to present), and shorter-term research in Peru (1998) and India (2008-2009), in streets as well as institutes. In Roy’s studies inhalant use is an important focus of understanding.

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“Human Trafficking, Visions of Development, and the Challenge Posed by Migrating Youth”

Roy Huijsmans (University of Amsterdam)

This paper draws on material collected for a Phd research project focusing on migration and non-migration involving children and young people in an ethnic Lao village in the Lao PDR. The paper juxtaposes young people’s lived experiences of involvement in migration and dominant representations of it, and relates these findings to larger questions of development and change and the role of young people in this.

The paper departs from the observation that despite empirical evidence that young Lao are active agents in various forms of migration, and despite a growing awareness of the problems of the human trafficking narrative, the human trafficking discourse continues to dominate debates and policies concerning the involvement of young people in migration for purposes of work.

The next section briefly sketches the wider processes of development and change that have unfolded in the Lao PDR over the past few decades, and in which the phenomenon of young Lao people in migration should be situated, before turning to some case studies of young Lao villagers leaving for Thailand.

Contrasting the lived experiences of young migrants in the social process of migration with the human trafficking narrative, it is concluded that the human trafficking narrative amounts to a stereotype; ‘a widely held but fixed and oversimplified image or idea of a particular type of person or thing’.

The paper continues to argue that the dominance of this stereotypical representation of young people's involvement in migration cannot solely be explained with reference to external forces shaping the human trafficking discourse in South East Asia. In fact, framing young people's involvement in migration for work as human trafficking isolates the phenomenon, at a discursive level, from larger questions of migration and processes of rural change and thereby, serves to maintain the developmental vision propagated by the Lao state and the adult-child dichotomy implicit in it. Acknowledging the diversity of, and nuances in young people's experiences of migration and appreciating the phenomenon in relation to wider processes of development and change would challenge this vision of development, and, instead, demand rethinking the very role of young people in processes of development and change and the significant differences in this amongst the young population.

Roy Huijismans holds an MA in Development Studies from the Institute of Social Studies (The Netherlands) and obtained his Phd from Durham University (UK). Following some years in South-east Asia, he currently holds a position as lecturer in Development Studies at the University of Amsterdam. His research interests are broadly situated in the field of 'children, youth and development', with a specific interest in children's work and education, young people in migration and human trafficking, intra-household relations and intergenerational relations, conceptualisation and theorisation of children and youth in development, and qualitative methodologies. Roy's recent work has mostly focused on mainland South-east Asia, but he has also written about young people in the EU, and he has worked for some years in the field of education and development in Malawi.

“Closing the Gap Between Policy Design and Street Children's Wishes in Lima and Cusco”

Talinay Strehl (IREWOC Foundation)

The 1990s witnessed serious interest from Peruvian NGOs in the issue of street children and, as a result, many street child welfare services were initiated, especially in Lima. However, since that time the interest has once again waned, even though the problem has not decreased. In recent years, hardly any anthropological research with street children has been done in Peru. This paper will argue the importance of anthropological research and analysis, particularly in order to close the gap between policy design and the street children's wishes.

Participative research methods were needed to capture the children's attention and to receive their cooperation, as they are generally distrustful of adults, have little concentration and are often under the influence of drugs. During 2 successive fieldwork periods, the lives and views of street-working and street-living children were documented in Lima and Cusco. By applying participative methods, children felt respected and responsible and gave many useful insights into their lives.

The majority expressed the wish to leave street life, not so much because of the material difficulties, but because of the emotional needs that street children are denied. They feel that society does not accept them as they are, and that they are continuously being discriminated against.

Children's homes with a 'closed door policy' usually are not an attractive alternative: from one day to the next the street children lose all their freedom and are expected to completely change their behaviour. Moreover, in the overcrowded and understaffed children's homes they still feel that nobody really cares about them and therefore see their street friends as a more favourable option to turn to. On the other hand, day/night shelters with totally open doors, in which children are free to come and go whenever they like, attract many street children, but are little effective in helping the children to leave street life altogether.

In a setting where different services are offered to the children, children use their agency and find a way in which they can benefit from all interventions without losing their lifestyle as a street child. In this way, they tend to turn welfare organisations into a tool within their social network, without achieving structural improvements in their lives. Interventions should search for a balance between different strategies, offering children freedom, attention, guidance and concrete alternatives, so as to not disrespect street children's identities and wishes, but simultaneously seeking long lasting improvements for their wellbeing.

Talinay Strehl graduated cum laude in Cultural Anthropology at the University of Amsterdam with a master thesis on the rise of an indigenous women's movement in the Philippines. In June 2009 she started working for IREWOC (International Research on Working Children) as a junior researcher in a child centred research on street children and intervention programmes in Peru.

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“Listening to Children: Understanding the life of Street Children in Kolkata, India”

Minushree Sharma (National University of Singapore)

This paper is based on conceptual and practical lessons learnt from experience of working with street children in Kolkata, India. I am presently working with an NGO named Vikramshila. I am attached to a programme called 'Nabadisha' which means new direction. This programme is initiated by Kolkata Police in association with various NGOs operating in Kolkata. The Nabadisha Program is primarily dedicated to the education of street and slum children by providing them with preparatory schooling before mainstreaming them into formal schools. I have been able to interact with 50 children. Most of them stay with their parents on the street. A few of them are slum dwellers and live in a rented place. This programme has helped me to interact not only with children but also with parents, NGO workers, police and other adults who are closely associated with these children.

Drawing upon my experience with Nabadisha, this paper is concerned with girls and boys who are surviving in a particular geographic, socio-economic, political and cultural context. In recognition that children are social actors in their own right, whose views and perceptions need to be understood, this paper gives space for children's own experiences and perceptions, and also discusses the approaches employed to gather information and the role of ethics in doing child-oriented research. I argue that listening to children's views and perspectives is particularly important if we wish to gain a greater understanding of the similarities and differences between different children's lives. In planing programmes and

policies for children, it is important to recognize the diversity among children's life experiences, and to respond to children within their local community context. During my fieldwork I have observed that street children spend more time in the school as compared to the children coming from the slum. For street children school is not merely for education, but also acts as a space for friendship and an escape from living in public all the time. Most children work part time and contribute to their household income. They consider earning money as a duty towards their family.

It is important to adopt a reflexive methodology in order to do participatory research with children. Children respond differently based on the researcher's approach. In my case this involves my position as an adult and also as a volunteer for an NGO, maintaining confidentiality which is highly valued by children and providing adequate information about the research. Through my ongoing research I would like to reflect on the role of culture in shaping children's notion of childhood.

Minushree Sharma is a PhD student at the Department of Sociology, National University of Singapore, Singapore. In her dissertation she is focussing on the needs and desire of street children living in Kolkata and their views on the notion of childhood. She did her masters in Anthropology from University of Delhi, India. She also worked as a volunteer in NGOs specializing in issues concerning child workers, street children and slum dwellers with respect to both research and programme planing.

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PANEL 5: IDENTITY CONSTRUCTION: THE SELF AND THE OTHER

“Performing Childhood and Ethnicity in the Body”

Livia Jiménez Sedano (UNED, Madrid/Universidad de Granada/Leiden Universiteit)

The human body can be regarded as a scenario where social conflicts take place. In the case of children, the body becomes especially important: adult bodies are culturally constrained and more limited in their possibilities of movement considered appropriate, while children are allowed to a broader range of actions. They can run, jump, shout, climb, and do many other things that would be seen as foolish or ridiculous for adults. Nevertheless, it does not mean that they are completely free as individuals: also children create their own cultural conventions about proper body behavior in the different phases of childhood, and these common assumptions change from one context to another.

I will take as a starting point for reflection the data I obtained in the fieldwork done for obtaining the PhD: it consisted on participant observation, interviews, life stories, group discussion and analysis of documentation held from 2002 until 2007 in two different sites in Spain. The objective was describing and analyzing the dynamics of ethnicity in children's social life, and two different case studies were chosen for comparison: the first one, a series of neighborhoods in Madrid where many “Dominican” families lived; the second one, a neighborhood in Andalusia, where families from Morocco resided with “Gipsy Spanish” and

“non Gipsy Spanish” neighbors. One of the main lines of analysis is the way of symbolizing ethnicity in the body.

The arguments will be developed through three metaphors: the body of the child (1) as a clock, (2) as a flag, and (3) as a book of history. In first place, the bodies of children are clocks because the changes they suffer become one way of measuring social time. The progressive inclusion in social institutions stamp blueprints in their bodies, and the physical and biological transformations observed are interpreted culturally. In second place, the bodies of children are flags because they are one of the most important materials of ethnic symbolization. Children interpret their own’s and others’ body performances as ethnic, in such a way that gestures, pace of movement, ways of regarding and body expression become crucial in ethnic dynamics. The cultural differences are made relevant as ethnic in certain contexts. In third place, the bodies of children are books of history because they tell us about the history of relations they have had: the process of mimesis during socialization builds the *habitus* that shapes the body, so that through observing bodies we can obtain information about social networks and relevant processes of socialization. The bodies can also inform us about the history of the social group the child belongs to, and thus can be considered the books of history of unlettered societies.

Livia Jiménez Sedano got her BA in Social and Cultural Anthropology in 2002 (UAM, Universidad Autónoma de Madrid), obtaining the Third National Award of Academic Expedient; she finished a Master in Migrations specializing in Intercultural Mediation (UAM, 2002). Afterwards she enrolled a Doctorate Program in UNED (Madrid) and she obtained the Certificate-Diploma of Higher Studies (DEA) in 2004. Between 2002 and 2007 she did fieldwork with children and their social environment about the topic of ethnicity. She has worked in several research projects in Spain about issues related to children, gender, ethnicity, school and social exclusion. Nowadays she is writing her Dissertation and doing Berber Studies in Leiden University.

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“Exploring New Zealand Children’s Perceptions of Sexuality”

Paul Flanagan (University of Waikato, New Zealand)

Sexuality discourses shape children’s understandings when constructing ‘identities of self through relationships’. These discourses, supported by adult practices that position sexually active children as abused, abusive or deviant, can contribute to sexual development that steers towards covert curiosity and secrecy rather than transparent conversations and experiences.

Childhood sexuality literature is dominated by adult perceptions and meanings. Literature researching childhood sexuality acknowledges difficulties of adult sensitivity (‘child innocence’ and ‘protection’) and methodology. These concerns are strengthened by prevailing adult discourses of sexuality and accompanying ideas of sexual privacy. Children’s narratives and meanings are seldom found in the literature. It is proposed that children’s understandings of their behaviour/activity are not (well) known and should be explored. An opportunity to invite children to tell their stories will distinctively add to childhood research.

Adopting a social constructionist approach, this paper deconstructs discourses of child sexuality while critiquing ideas of normative behaviour and development. Further, the idea of perceived vulnerability of children is deconstructed, supporting the possibilities to give voice to children's subjective meaning and understanding. A planned study is presented: To explore some of the current stories being told about children's sexuality in New Zealand – particularly by children, but also some adults. It aims to provide rich qualitative accounts of children's experience from their perspective.

Paul Flanagan teaches narrative therapy at post-graduate level in the Department of Human Development and Counselling (Faculty of Education), University of Waikato, New Zealand. Practicing as a family counsellor within both statutory child protection and non-governmental child advocacy organisations, Paul has worked with families who were referred when a child had “engaged in sexualised behaviour”. The paper presentation stems from Paul's experience as a family therapist working with children who acted sexually in ways that could be construed as exploratory, experimental, unintentionally hurtful, or intentionally abusive. Paul continues to be consulted by education and therapy practitioners about this work.

“Brazilian Girls' Perspectives on Race, Beauty, Sex, and Guys”

Jennifer J. Manthei (University of Illinois at Springfield)

“Can we really talk about this?”

The amazement and hope in this question, from a 10 year girl living in a Brazilian slum, signals how little “Carolina” felt heard in her world, particularly regarding such topics as sex, guys, and pregnancy. The adults were busy lamenting the promiscuity of today's youth, fueled by sensationalistic media stories (eg, funk music and no panties). While adults condemned local girls who had “broken their faces,” Carolina told me another story: that her 11 year old neighbor was pregnant because her mother's boyfriend raped her. Only the little girls know this; they can't talk to the grown-ups because they aren't supposed to talk about sex, because they are afraid of the mothers' reactions, the men's reactions.

This case illustrates how important information does not cross certain identity boundaries and may be missed altogether if we do not capture the perspectives of different groups. It also alerts us to the problem of presuming that knowledge simply accumulates with age. Traditional anthropology emphasizes enculturation, rites of passage, and initiation; the danger lies in assuming that children have only partial views of an adult world, as opposed to rich and unique perspectives of their own.

My research among adolescent girls in Brazil (ages 10-19) illustrates the distinctiveness of adolescent perspectives, and differences among adolescents according to age, race, and class. For example, younger girls offered more individual observations regarding race and racism than older adolescents, who produced rather uniform discourses as a group but very different conceptions than their parents. In particular, darker girls distinguished themselves in using different color terms, denying the existence of racism, and reducing color preferences in partner

choices to individual taste. They also sought to embody the sexy mulata image. The girls' distinctive perspectives on race are informed not only by class and color but also age; these girls are engaged in a process of self-making that benefits from racial discourses that allow them to be beautiful and attractive—no small consideration for adolescents.

It would be easy to reduce the girls' perspectives to false consciousness or incomplete socialization, a view from below that leads them to reproduce discourses that oppress them. Louise Pratt encourages us instead to assume a more egalitarian stance; in this case, such an approach reveals that the girls' perspectives add depth and complexity to analyses of race and to frameworks for investigating intersectionality.

Jennifer J. Manthei is a Cultural/Medical Anthropologist, Brazilianist, and scholar of interdisciplinarity. She is interested in eliciting the experiences of children/adolescents to inform advocacy and more complex understandings of social issues. Manthei has published research on the “sexy mulata,” and is working on a book addressing Brazilian girls' perspectives on race, dating, motherhood, education, and career goals. She has written an article regarding children's comics and nationalism during Brazil's dictatorship. Manthei teaches and writes on interdisciplinary methods, and her course Teen Talk critiques cultural constructions of adolescence in literature. Her next research project involves fostering, adoption, and race in Illinois.

“Girls' Perception of Discriminatory Practices Related to Cultural and Religious Worldviews”

Prof. dr. C. (Cornelia) Roux (Department of Education, North West University, Potchefstroom Campus South Africa) and Dr. K.H. (Ina) ter Avest (VU University Amsterdam)

In South Africa the position of girls is vulnerable, due to a variety of contextual developments, amongst which HIV, traditional (cultural and religious) worldviews and the remains of the practices of discrimination of the Apartheid regime, to name just a few. The overall aim of our research project is to empower girls through Human Rights education in diverse school environments to respond to subtle and noticeable discrimination emanating from cultural, religious and traditional practices (HREiD/SANPAD, Roux 2009). As part of our research we focus on the identification of girls' perception on their own cultural and religious traditions, and their position related to these traditions.

In our presentation we first inform about the South African context with regard to diversity in worldviews and its discriminatory effects. As in the rest of the world religions and beliefs have become polarizing influences due to economic, social and global circumstances. Although in multicultural contexts cultural rights are protected by the constitution of a country, many violations are carried out in the name of cultural and religious rights. In our presentation, then, we question these issues from an educational perspective, since the classroom should be the meeting place of cultures, religions, belief systems and worldviews. In our view the classroom is a place for differences as well as a place of negotiation and education regarding Human Rights and life interpretations (cf. Skeie, in: Tirri 2006). But, and that is the third aspect we elaborate on in our presentation, in order to strengthen in girls their

dialogicality with regard to discriminatory practices related to differences in worldviews, and in the context of HREiD in the classroom, we explore the girls' perception of their own position with regard to cultural and religious beliefs and practices in their context, articulating practices of inclusion and exclusion. The greater part of our presentation will be dedicated to the research design, the data and the first preliminary results of the girls' own narratives on this subjects, as they were written down as part of our empirical research. In the last part of our presentation we will articulate the need for contribution from the part of theories on narrativity, feminine theology and discourse analysis and last but not least from the part of children's anthropology.

Prof. dr. C. (Cornelia) Roux is Head of Department of Education, North West University, Potchefstroom Campus South Africa. Her areas of specialization include Curriculum studies development, Human Rights education in Diversity, Multireligious and Multicultural education, and Diversity and Inclusivity in Education (Cultures, Religions, Beliefs and Value systems).

Dr. K.H. (Ina) ter Avest is senior researcher at VU University Amsterdam, the Netherlands. Ter Avest wrote her PhD thesis on the religious development of children educated in a multicultural and –religious context (2003). She works as a senior researcher at the VU University in Amsterdam and the Utrecht University. In her research she focuses on 'identity development': of children, of teachers and of organisations (like schools). As a coach she participates the community of practice of the Utrecht Advisory Group on Religion and Worldview in Education.

PANEL 6: HEALTH, ILLNESS AND AGENCY

“Children as Ethnographers of Childhood: The Benefits of Participatory Research with African AIDS Orphans”

Kristen Cheney (International Institute of Social Studies, The Hague, Netherlands)

Recent literature has critiqued the practice of child participation within aid programming as superficial and not substantive for the fulfilment of children's rights. Drawing on those critiques, this paper will argue that the ineffectiveness of child participation efforts has to do with both qualitative and quantitative elements of child participation programming. By contrast, I will detail the collaborative research design developed for my research project on the survival strategies of African AIDS orphans and vulnerable children (OVC). This study, by employing former child research participants as youth research assistants, has yielded insights with implications for policy and practice that could not be gained without the extended ethnographic inclusion of children, as both participants and researchers. For instance, the study revealed that OVC themselves may have very different concerns than their caregivers and aid organizations often presume, suggesting that child-centered ethnographic research may yield more effective and sustainable OVC programming that reflects children's actual needs better

than conventional research methods typically used in aid organizations' assessment and programming. Further, I will argue that involving children and young people in research yields greater ownership of organizational practice, as my study's youth RA's have developed long-term collaborations with the study community.

Professor Kristen Cheney is Senior Lecturer in Children and Youth Studies at the International Institute for Social Studies in The Hague, Netherlands. She is also co-convener and advisory board chair for the 750-member AAA Anthropology of Children and Childhood Interest Group. She is author of *Pillars of the Nation: Child Citizens and Ugandan National Development* (2007). Her work focuses on African children's survival strategies amidst difficult circumstances. She takes an explicitly child-centered approach while still considering the hegemonic practices of government, development industry, and family's effects on children's choices. She is currently writing a manuscript entitled *Crying for Our Elders: African Orphanhood in the Age of HIV and AIDS*, based on her Fulbright-funded ethnographic research with orphans and vulnerable children (OVC).

“Losing Parents to AIDS: Follow-up Study on Orphaned Children in Northern Namibia”

Mienke van der Brug (Dept. Of Social and Cultural Anthropology, VU University Amsterdam)

Orphanhood is a major consequence of the HIV/AIDS epidemic. By 2015 an estimated number of 14 million children in sub-Saharan Africa will be orphaned by AIDS. The socioeconomic impact of the loss of parents on children has been the main focus of research, while the psychosocial impact has received less attention. In 2004 a study took place on the psychosocial impact of the loss of parents on children orphaned by AIDS in northern Namibia. In this study 11 orphaned children took part. Issues as how children experience the loss of their parents and problems in their foster homes were discussed. In 2010 a follow-up study is conducted with the same group of orphans, now adolescents. This paper reflects on the preliminary findings of this study which focuses on their wellbeing and the impact of the loss of their parent or parents on their lives.

Mienke van der Brug is a PhD candidate at VU University Amsterdam, working on the project: “Losing parents to AIDS: grief, bereavement and psychological well-being among orphans in Namibia”. She is an anthropologist and child psychologist.

“Listening with Psycho-oncology and Anthropology”

Nuria Rossell (University of Amsterdam)

Childhood cancer in developing countries (80% of cases worldwide) represents not only a multi-consequential problem, but also a key source of data for medical and social science research. As a psychologist working in the national childhood cancer program in El Salvador, I

see how protocols and standards of care from developed countries are translated and implemented locally.

Pediatric psycho-oncology professionals addressing patient and family psychosocial issues in Central America face the same challenges. Although guidelines from developed countries have been adapted to local circumstances, helping to prioritize and organize clinical attention, the setting is only one factor. More critical is the patients' perspective of their illness and this is what anthropology can contribute to our knowledge to improve interventions in developing countries. For example, I participated in a study on health-related quality of life among children with cancer in El Salvador using a quantitative questionnaire developed in the U.S. Although the questionnaire had been psychometrically tested, translated, and validated in the U.S., the results of the study showed that both the instrument and the questions were inappropriate for Salvadoran families. This experience demonstrated that we should understand what "quality of life" means for specific populations outside the developed world.

Learning about patients' viewpoints and using qualitative approaches have not been emphasized in pediatric oncology: we need anthropology for this perspective. A more straightforward example of the need for an anthropological view is the phenomenon of abandonment of treatment which I've been studying for many years. Parents who prematurely withdraw their child from chemotherapy represent the main cause of treatment failure in developing countries. While biomedicine has been trying, unsuccessfully, to find an explanation by establishing a cause-effect relationship among quantifiable variables, I am working to understand this event by focusing on how families perceive childhood cancer and treatment and how these conceptions are related to their specific living circumstances. Bringing the disciplines of anthropology and psycho-oncology together would add a valuable quality impulse to the knowledge we can build and to the proper application of medical benefits to the necessities of patients. This is especially important when patients are children whose voices are heard only to a limited extent in an adult medically oriented environment. After all, the consequences of the knowledge we apply fall on the children as patients; thus, our knowledge should also be based on what children have to say.

Nuria Rossell has a BA in Psychology from Universidad Centroamericana (UCA), El Salvador. She is currently enrolled in the MA Medical Anthropology at AMMA (2009-2010), university of Amsterdam.

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"Anthropology as a Resource for Pediatric Nurses and Early Childhood Educators: Studying Children's Friendships"

Julia Challinor (University of California)

As a fledgling (student) medical anthropologist and former pediatric nurse and early childhood educator, I performed a field study about friendship in a school for children with a visual impairment (many also had additional disabilities, e.g., autistic spectrum disorders, cerebral palsy, or seizure disorders). Simultaneously separating and integrating my nursing and educational curiosity about the children from my anthropological research was an on-going

struggle. I discovered that explaining my anthropological research goals and methodology to teachers and ancillary personnel at the school was not always comprehensible. As my fieldwork progressed, it became apparent to me that an anthropological, child-oriented approach had much to offer to research and work with children in other fields such as education and health care (nursing). It is the holistic nature of anthropology that allows the researcher to transcend issues of health and academics when performing research in a school setting, as the researcher formulates ‘thick descriptions’ of the social, historical, and economic factors that contribute to the well being of individual children and their communities. In my study it was clear that there were distinctions among the children based on their health and educational status as they realized and operationalized their friendships both in the classroom and on the playground. The conversations between and among children, as well as non-verbal behavior and physical activities, illustrated friendships based on a continuum of interactions. For some children, these interactions (I called ‘doing friendship’) were manageable and subsequently advantageous to their wellbeing and facilitated learning; yet for others it was hard work and resulted in a subtle but insidious form of exclusion that became self-perpetuating. Therefore, the anthropological approach elicited information that augments and explicates common health and educational assumptions and theories (e.g., measuring developmental stages, peer acceptance, socialization, or social skills). Communicating anthropological findings is also key, as there is no doubt that, in developed countries, professionals in schools (where children spend the majority of their lives) and hospitals and clinics (where increasing numbers of children are cared for with chronic and acute conditions) are not yet looking to anthropologists for knowledge to develop new strategies for the children they work with—a significant lacuna. I will make suggestions to encourage anthropologists to participate in research, conferences, journals, and symposia in relevant fields for children communicating in language that is understandable and germane.

Julia M. Challinor, RN, PhD is Assistant Adjunct Professor of Nursing, University of California (UCSF) and International Pediatric Oncology Consultant.

KEY-NOTE 2

“Reaching Beyond the Boundaries of Identity: Palestinian and Jewish Children’s Work at the Bilingual Integrated Schools in Israel”

Zvi Bekerman (Hebrew University, Jerusalem)

In this presentation after offering some insights into the complexities of the Palestinian Jewish conflict and on the status of the Palestinian minority in Israel I describe the four main approaches adopted in peace education and review the main findings of the research in the field of intergroup encounters. I then describe the new integrated bilingual initiative in Israel focusing on the complicated and dynamic negotiation of individual and group identities in peace and reconciliation education. The ethnographic data gathered on students, teachers, and parents at one integrated bilingual Arabic-Hebrew school shows that while children are often able to reach beyond the boundaries of ethnicity and religion, adults struggle to negotiate their sociohistorical positioning with their goals for peace. I show how everyday practices—from recognizing the exceptionality of students who participate in religious practices outside of their ethnic background to segregating national ceremonial events—promote static and nationalistic notions of identity that limit the potential of these schools to advance authentic and meaningful change for peace. I call on educators to become sensitive to what children epistemologies have to offer and help students become artists of design who can help construct new ways of living together.

Zvi Bekerman teaches anthropology of education at the School of Education and The Melton Center for Jewish Education, Hebrew University of Jerusalem. His main interests are in the study of cultural, ethnic and national identity, including identity processes and negotiation during intercultural encounters and in formal/informal learning contexts.

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PANEL 7: INTERDISCIPLINARY METHODOLOGY

“Understanding Experiences and Health Problems of Children Living Parental Migration. The Value of cross-pollination of Disciplinary Approaches”

Invited speaker

María Claudia Duque Páramo (PhD. Pontificia Universidad Javeriana. Bogota, Colombia)

In Colombia children whose parents have migrated to countries such as Spain, the United States, and Venezuela, often face discrimination and stereotypes of media and public opinion that label them as lazy or spoiled. Beyond this, we think it is necessary to conduct research to understand children’s real experiences, to disseminate the results among local and regional political actors, community members, participants and their parents, and to promote development programs and policies to solve these problems. With these interests, we are conducting a mixed-method research study in three cities in Colombia with two main

objectives: 1) understanding their experiences related to their parent's migration and daily lives, and 2) understanding their health problems. After this contextualization, I will focus the presentation on describing the methodological design, particularly on the construction of the survey of the social determinants of health, the design of the individual interviews and group sessions, and the relationship between quantitative (objective) and qualitative (children' views) data. Then, I will analyze the ethical and methodological issues and challenges we face during fieldwork. Finally, I will discuss the value and the importance of mixed methods research, combining concepts and tools from the health and social sciences, in doing applied anthropology with children.

María Claudia Duque Páramo is a Full Professor at the School of Nursing of the Pontificia Universidad Javeriana, Bogotá (Colombia) where she also was the Director of Department in Nursing Collective Health (1996-1997). She earned a Ph.D. in anthropology from the University of South Florida, a MSc in Community Psychology, from the Pontificia Universidad Javeriana, a specialization in pediatrics nursing from the Universidad Nacional Autónoma de México, and bachelor in nursing from the Pontificia Universidad Javeriana. Her teaching experience in Colombia, United States and Spain, include courses on Health and Culture; Qualitative Research; Social Determinants of Health; Health Promotion; Applied Anthropology; Anthropology of Illness, Pediatric Nursing, Cultural Anthropology, and Introduction to Anthropology. Her research experience includes several quantitative, qualitative and mixed research projects in Colombia and the United States of America. In Colombia, she has conducted research about: health care of Colombian Indigenous communities; impacts of the health reform in Colombian; and several projects on community child health. In the United States, she developed participative and ethnographic research with Colombian immigrant children about their food changes. She also participated as member of the team of the University of South Florida in “The Partnership for Citrus Worker Health”, a community-based project in social marketing. Her current research on childhood and migration aims at understanding children´s experiences and impacting social policy for improving children´s and migrant families´ lives. With this purpose, she is an active member on national and international networks on childhood and migration. Among her several publications, María Claudia has coauthored a book about health care of the indigenous communities in Colombia and several articles on her topics of research.

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“Methodological Attitude’: Opening the Door to Interdisciplinary Dialogue in an Irish Youth Research Context”

Dr Cliona Barnes (Department of Sociology, University of Limerick)

Dr Eimear Enright (Department of Physical Education and Sport Sciences)

MaryBeth Gallagher (Department of Occupational Therapy, University of Limerick)

This paper outlines an emergent interdisciplinary conversation between three colleagues all of whom are engaged in youth centred empirical research. The call for papers for ‘The doors of perception’ has prompted us, a sociologist, a physical educator and an occupational therapist, to

come together to formally document what our research work shares, what we can learn from the disciplinary conventions of each other's research practice, and how we can enable and facilitate interdisciplinary dialogue within the Irish youth research context. Thus, the specific purpose of the paper is to document and explore the existing commonalities in our approaches to research with young people, and in doing so, to develop an understanding of the potential conflicts and potential benefits which may arise through such academic cross fertilization. To enable this exploration we each offer a reflexive narrative illustrating our individual approach to understanding and engaging with young people in research relating to their own lives. We then draw these three narratives together outlining what is shared, what is adopted, and what is adapted across our distinct, but related disciplinary fields. What has emerged from this critical and reflexive engagement with our own, and with each other's, research practices is an appreciation of what we refer to as a shared methodological attitude. This shared methodological attitude places young people at the centre of research, seeking to create knowledge in collaboration with them while explicitly acknowledging the value and importance of young people's own expertise in their daily lives. While some differences in approach, in understanding, and around research objectives have been uncovered, ultimately this shared methodological attitude has taken precedence over any such identified conflicts offering us the opportunity to explore new pathways for research partnership and co-operation both with young people and with each other.

Dr. Cliona Barnes is currently (2008-2010) an Irish Social Sciences Platform (ISSP) Post-Doctoral Research Fellow in the Department of Sociology and the Institute for the Study of Knowledge in Society (ISKS) at the University of Limerick. Her primary research interests are focused on understanding contemporary experiences of youth and gender, specifically masculinities, as mediated by social class positioning. She is also particularly interested in the application of new and collaborative research methods in the field. Cliona is currently engaged in qualitative research with young men in the greater Limerick area.

Dr. Eimear Enright is a lecturer and IRCHSS scholar in the Department of Physical Education and Sport Sciences and a member of the Physical Education, Physical Activity and Youth Sport (PE-PAYS) Research Centre at the University of Limerick. She is nearing completion of her PhD, the purpose of which was to work with a group of disengaged teenage girls to understand and help them transform their self-identified barriers to their engagement with physical education and physical activity. Her research interests include student voice in education, curriculum innovation, physical education pedagogy, and participatory, visual and activist research with young people.

MaryBeth Gallagher is a lecturer in the Department of Occupational Therapy. Her current research interests are around community based services and social occupational therapy, particularly with marginalized youth and the role of occupation in their health and their lives. MaryBeth is at the beginning stages of her PhD which aims to address issues of social exclusion with disadvantaged young people by exploring the meaning of daily occupations or all that young people do on a daily basis and from this, design opportunities to increase participation in health promoting occupations.

“A Necessary Interdisciplinary Dialog for Research Centred on the Perspective of the Child”

Pierrine Robin & David Pioli (l’Observatoire National de l’Enfance en Danger, France)

Scholarly works in education science that focused on the child subjective perception have developed on the basis of the anthropological theoretical framework. At the outset, such works were concerned with the new childhood rituals taking place in family and school spaces. Later on, scholarly works in education science applied the same methodological framework to child care. Regarding child care which we are dealing with in our present communication, Liane Pluto (2007), for instance, studied how children experienced the child care system and whether they were given the right to participate. Likewise, in a doctoral thesis dedicated to child abuse assessment, we strived to comprehend how exposed children experienced such assessment processes and whether they were involved as acting subjects in these processes (Robin, 2009). Such anthropology-based scholarly works, departing from adults point of view, have brought about new insights into child abuse. The aforesaid works show that children may act as knowing subjects and thus make us reconsider the way we conceive of the child care system.

Research in educational sciences with the attention they paid on children’s needs and professional situations in the practice can contribute to anthropological research on children (Delalande, 2009). They can interrogate the controversy between universalists and relativists on children’s right (Nieuwenhuys, Hanson, 2009) and the tension between vulnerability and capacity (agency) of the child (Youf, 2004). By taking into account both the individual level and the societal level, the educational sciences interrogate the fundamental knowledge of anthropological sciences towards the contemporary social challenges relatives to democracy. Last but not least educational sciences constructed on the dialogue of a plurality of discipline can contributed to the reflection on interdisciplinary work.

Pierrine Robin has a PhD on education sciences. She works at the National observatory of children in danger. She is now lecturer at the University Paris Est. Her research deals with the perspective of the child in child care. She writes recently « La perspective des jeunes sur les aides reçues en protection de l’enfance », in « Les jeunes au centre de l’action éducative » *Les Cahiers dynamiques*, éd. Érès, n° 46, avril 2010.

David Pioli has a PhD ins sociology. He works at the National observatory of children in danger (ONED). He is an associated member of the laboratory « Education, cognition, développement » (LABECD)-université de Nantes. He writes « La place de l’enfant dans l’institution scolaire à travers les débats syndicaux des années 1980 : des rythmes scolaires à la régulation sociale », paru dans *Les sciences de l’éducation*. Pour l’Ere nouvelle, en décembre 2006.

“Ethnography: Potential, Challenges and Dilemmas of its Practice with Children”

Manuela Ferreira (Oporto University, Portugal) and Ângela Nunes (CIES/ISCTE, IE/Uminho e PINEB/UFBA)

The purpose of knowing the contemporary reality through childhood and children's interpretations and questions about their own life circumstances and the social world is rooted in a research agenda that claims the use of ethnography as invaluable contribution to make visible their agency and to rethink the epistemological, theoretical, methodological and ethical debate, within anthropology and other disciplines of Social Sciences. In this approach children are the direct and fundamental unit of study. It's emphasized the conceptual and analytical autonomy of their social actions, ie., it is crucial to listen to their voice(s). Research expanded to other social spaces beyond the school and the family, and now includes the structural dimensions of class, gender and ethnicity, other social cultures and the globalized culture of childhood. The complexity of socialization processes and the revelation of childhoods diversity and children social experiences, the plurality of its intra- and intergenerational interactions, and the web of meanings that they print to their social actions (resistances, transformations, but also compliance and reproduction) attest the epistemological and methodological potential of ethnography.

Nevertheless, ethnographies of children suffer from an age and contextual bias: school ages and formal institutional space-times are overvalued at the expense of other ages, circumstances and contexts. The reasons for this discrepancy lie in a set of problems that require us to rethink inescapable epistemological questions. The difficulties that can emerge from ethnography practice and the vulnerability to which the researcher is exposed demand a critical review of the methodological options that aim to reconcile theoretical and ethical commitments desirable to those that are indeed possible on field work. This is the case of the social construction processes of research towards particular forms of communication for children, the contingencies associated with the acceptance of the researcher, the practice of participant observation with heterogeneous highly mutable groups of children, in open and not-formal spaces and circumstances, of fleeting times marked by discontinuity.

The reflexivity inherent to ethnography practice, which is not always visible through the texts, motivated us to write a paper in which we reflect on some of these issues cut across the social studies of childhood and children, in the light of scientific anthropological, sociological and educational fields in Portugal.

Manuela Ferreira is professor at the Faculty of Education (Oporto University, Portugal) and researcher at CIIE/FPCE-UP. After her PhD in Sociology of Childhood (2002), has coordinated Master Degree Courses in this area (2003, 2005, 2007, 2010), has taught Sociology of Childhood and Research Methodologies, in particular, Ethnography with Children, and has supervised researches about children peer cultures, some of them connected with gender studies. Her studies of social construction of childhood through scientific discourses in the turn of the XX century in Portugal (1995) and an ethnography with children in a kindergarten (2004), were both published.

Ângela Nunes did her studies in Brazil (USP) and Portugal (ISCTE). Is anthropologist (PhD) and associate researcher at CIES/ISCTE, IE/Uminho e PINEB/UFBA. In the early 1990s started research with children among the indigenous societies in Brazil and recently has extended it to the children of the portuguese diaspora. Has published *A Sociedade das Crianças A 'uwe-Xavante: por uma antropologia da criança* (1999) e *Crianças Indígenas: Ensaios Antropológicos* (2001). Her research interests include identity, cultural diversity and change, ethnic minorities and intercultural education. Is co-founder and co-coordinator of the Childhood and Youth Studies Interest Group (NEIJ), at CRIA, Portugal.

PANEL 8: INTER-ETHNIC RELATIONS IN SCHOOLS: PERCEPTIONS OF DIFFERENCE, UNITY, WAR AND PEACE

“Children’s Perceptions of War, Peace and Enemy”

Chris Coughlin (CSU Chico, United States), Jesse Dizard (CSU Chico), Judy Bordin (CSU Chico), Gloysis Mayers (Zayed University, United Arab Emirates), and Saroj Thapa (Zayed University)

The purpose of this study is to investigate cross-cultural comparisons of children’s perceptions of war, enemy and peace. This is an international, cross-disciplinary, collaborative research project involving faculty and undergraduate students from Zayed University, Dubai, United Arab Emirates (UAE) and California State University, Chico (CSU, Chico), United States.

The goal of this research is two-fold: 1) to learn more about how children perceive war, enemy, and peace within the local and regional contexts of cultural and environmental influences, while taking into consideration gender and age; and 2) to create and maintain an opportunity for cultural and intellectual exchanges among faculty and undergraduate university students through participation in a cross-cultural and cross-disciplinary international research project.

We use ethnographic and key respondent interview data collected from sample populations of boys and girls between the ages of 6 and 12 from Chico California and from the United Arab Emirates to describe children’s attitudes toward and conceptualizations of enemy, war and peace. The research interview procedure involves US and UAE children responding to 18 questions and drawing pictures of war, enemy and peace. All interviews were conducted by undergraduate students from CSU, Chico and Zayed University, supervised by faculty mentors. Comparison of UAE and US children’s responses to the questions and their illustrations of war, enemy, and peace as well as the overall project protocol will be presented.

As mentioned, this project is cross-disciplinary with project participants having backgrounds in Anthropology, Child Development, Family Studies, Early Childhood Education, and Special Education. The three principle investigators are: Dr. Jesse Dizard, a faculty member in the Department of Anthropology at CSU, Chico who brings a cultural anthropological perspective to the project; Dr. Chris Coughlin, has a background in Child Development and Family Sciences and is also a faculty member at CSU, Chico in the College of Behavioral and Social Sciences; and Dr. Gloysis Mayers, a faculty member currently in the College of Education, Dubai Campus, Zayed University whose expertise is in Child Development within

school, family and community contexts. Co-investigators Drs. Judy Bordin, faculty, CSU Chico and Saroj Thapa, Zayed University have expertise in Child Development and Special Education, respectfully.

Dr. Chris Coughlin is an Assistant Professor in the department of Child Development at California State University, Chico. As well as working within the United States, she has worked both in the United Arab Emirates and New Zealand. She has focused most of her career gaining a greater understanding of cultural influences on human development and working with educational and community organizations to develop prevention and early intervention programs to better meet the needs of children, youth and families. Her currently research is concerned with investigating children's perceptions of war and peace.

Dr. Jesse Dizard (Ph.D. U.C. Berkeley 2003) is an Assistant Professor of Anthropology in the Department of Anthropology at California State University, Chico. His research concerns the interface between culture and environment. He has conducted applied work in Alaska, USA investigating customary and traditional wildlife management practices, as well as ethnographic fieldwork in Fez, Morocco on the political economy of tourism (Dizard 2008). Current research includes examinations of natural and cultural resource management among the Mechoopda Maidu Indian Tribe, in addition to the international project on children's perceptions of war, peace and enemy.

Judy Bordin, Ph.D. is a Professor in the Child Development Program at California State University, Chico. She began teaching in the campus laboratory school and has taught courses in child observation, family relations, curriculum, and internships. Her scholarship work is focused on families, teacher development, and staff relationships. Dr. Bordin has conducted trainings for California Department of Social Services for many years and presented at many child care conferences.

Dr. Gloysis Mayers, an Associate Professor in the College of Education at Zayed University, United Arab Emirates, has worked extensively in the area of Early Childhood Education with specific focus on preschool and kindergarten education, teacher training and program administration. Prior to joining Zayed University, Dr. Mayers was a faculty member in the College of Health and Human Services, Southeast Missouri State University, USA and served as Director, Center for Child Studies and Administrative Director, Outreach Training & Professional Development. Her research work focuses on child and family issues, women and work and teacher training.

Dr. Saroj Thapa is an Assistant Professor in College of Education, Zayed University, and Dubai, United Arab Emirates. She holds a PhD degree in Special Education from The University of Geneva, Switzerland. She has worked in many academic institutions in Hong Kong, Beijing, New Delhi, Geneva, Washington DC and Dubai and has also worked with World Health Organization and the UNICEF as consultant. She has been actively involved in early childhood intervention programs to ameliorate the effects of disabling conditions, physical and bio-

medical as well as social/emotional. Her current research involvement is to understand perception of war and peace of children.

“Children’s Engagement with Political Violence in Primary Schools in Lebanon”

Erik van Ommering (VU University Amsterdam)

Children are fundamental to academic and political discourse on identity and conflict. This paper examines children’s own perceptions of political violence as well as their engagement with societal conflict, as expressed in primary schools in Lebanon. Drawing on ethnographic field research and on theory in the field of children’s geographies, politics, agency, and resilience, this presentation seeks to exemplify how a multidisciplinary approach can help us understand children’s everyday political lives in conflict zones.

Erik van Ommering (Department of Social and Cultural Anthropology, VU University Amsterdam) conducts PhD research into children’s engagement with processes of identity formation and political violence in Lebanon, with a focus on the role of primary schools in conflict transformation.

“Seeing the Other Through the Other’s Eyes: Children’s Experiences of Being a Minority in the Greek-Cypriot Educational System”

Eleni Theodorou and Loizos Symeou (Dept. of Education Sciences, European University Cyprus)

Cyprus’s recent transformation from an exporter to an importer of immigrants (mainly from Eastern European countries and South Asia) has seen many Pontian families come to Cyprus through Greece as European Union citizens after having acquired Greek citizenship. Meanwhile, recent political developments in Cyprus such as the partial lift of movement restrictions across the demarcation line in 2003 have facilitated the internal migration of Roma families from the northern part of Cyprus to the south. Despite their vastly different historical and cultural trajectories, both groups share important ties to the country. Pontians comprise a group of the Greek diaspora with ties to the Greek-Cypriot majority of Cyprus through symbolic affiliation to the Greek nation and common religious practices. Roma people, on the other hand, are historically and politically linked to Cyprus as an indigenous minority group officially belonging to the Turkish-Cypriot community with common citizenship rights as the majority group but with dissimilar cultural and religious traditions.

This paper examines the ways in which minority children from these two different cultural groups are being positioned in the Greek-Cypriot educational system. Through a joint re-examination of results from two different qualitative studies, this paper delineates similarities and differences of how life at school is experienced through the eyes of minority children themselves, in an effort to gain insight into the nuances of being a minority child in the Greek-

Cypriot educational system. The first study was a 2007 ethnographic examination of processes of identity negotiation among Greek-Cypriot and immigrant children of primarily Pontian background at a state primary school (Theodorou, 2008). The second one was a case study of a state primary school with a large population of Roma conducted in 2008 (Symeou et al., 2009). Comparisons across the two groups of children suggest that although both groups shared a minority status, they nonetheless experienced marginalization across different dimensions that were linked to their dual multilayered position as both insiders and outsiders. Attention to such complexities enables us to gain deeper understandings of children's lives as too often the category of "minority child" seems to be treated as a monolithic and homogeneous one. The authors suggest that despite the introduction of supportive measures aiming at integrating culturally diverse groups in state schools and the prevalence of a rhetoric of acceptance, these children's experiences reveal that their lives at school are filled with feelings of marginalization, resistance and intricate interactions between Self and Other. Children-oriented research can help broaden and complicate our anthropological understandings of cultural processes particularly as notions of identity, nationality, ethnicity collide and explode under the dynamics of vast social phenomena such as that of immigration, and dis- and re-location. Understanding, thus, processes of negotiating identity and minority positionalities among children helps us widen the discussion within anthropology of what it means to be a child.

Dr. Eleni Theodorou teaches Sociology of Education as a Lecturer at the European University Cyprus. Her research interests fall within the fields of sociology and anthropology of childhood with particular emphasis on immigrant and diasporic identities, minority and multicultural education, and cultural constructions of childhood. Her recent work includes an ethnographic study of identity negotiation processes among immigrant children in Cyprus, and the cultural analysis of intercultural education policies in Cyprus.

Dr. Loizos Symeou is an Assistant Professor of Sociology of Education and Educational Research in the Department of Education Sciences at European University Cyprus. He is currently the Chair of the specific department. His research concerns the sociological investigation of school-parent-child relationships and how these are linked to cultural and social capital theory. Current research work includes a study of parent and children experiences and views of homework, and a study on Roma and their education in Cyprus.

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"Socioconstructivist Research in Art Education and Viewing Children from the Reggio Emilia Perspective"

Eliza Pitri (School of Education, University of Nicosia, Cyprus)

The purpose of this paper is to discuss the role of the teacher-researcher from a socioconstructivist perspective and elaborate on how such an educational approach empowers children through situated teaching and learning methods. Socioconstructivist research assumes a relativist ontology, a subjective epistemology and naturalistic methodologies. Concepts such as situated learning, symbolic representation, emergent curriculum, and negotiated meaning are

fundamental to social constructivist educational research. The assumed methodologies of constructivist research consider the sociocultural context of phenomena. The researcher and the subject of study are interactively linked so that meaning making is "created" as the investigation proceeds. Socioconstructivist inquiry processes, such as co-operative inquiry, and participatory research, are described as empowering for the participants to define their world. Methodological approaches come face to face with the social situations that reveal constructs and the taken-for-granted components of the world. Rather than sampling subjects to represent a population, researchers must be focused on a local view. As Graue and Walsh (1995)¹ explain, the lens of research must zoom in to a shot of the situated child. The goal of social constructivist researchers does not have to be to state generalized conclusions and theories about children at the end of their study, but to conduct in-depth analysis of a specific setting and provide practical examples for educational theories, which could serve as guidelines and support for other attempts for implementing theories in similar contexts.

Socioconstructivist research can be based on studying specific children and their symbolic representations, studying specific teachers and educational contexts or studying emergent curriculum for negotiating meaning. The art-based educational programs from the Reggio Emilia, Italy, preschools provide examples of applications of the socioconstructivist perspective and allow for further ideas concerning the socioconstructivist research to develop. Reggio Emilia education is based on helping children study their ways of making meaning and their negotiations with each other in an art-based context of symbolization and communication. Through emergent curriculum planning children are allowed to make choices and receive feedback from others to construct knowledge. Children are encouraged to state and solve problems derived from everyday situations. Therefore, dealing with social issues, such as difference, war and peace is not only unavoidable but required in specific socioconstructivist educational contexts.

Eliza Pitri has graduated with a BA in Education from the University of Cyprus, an MA in Art Education from the University of Texas at Austin and a Ph.D. in Art Education from The Ohio State University. Upon her return to Cyprus she taught art education classes at the Department of Education of the University of Cyprus. She is currently an Assistant professor of Art Education at the University of Nicosia, Cyprus. Her general research interests focus on the role of art in children's cognitive development especially during early childhood.

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¹ Graue, M. E. and Walsh, D. J. (1995). Children in context: Interpreting the here and now of children's lives. In J. A. Hatch (Ed.), *Qualitative research in early childhood settings*. Westport, CU: Praeger.

PANEL 9: TRANSNATIONALISM AND LOCALISM IN EDUCATION AND THEIR METHODOLOGICAL CHALLENGES

“When Children Are Your Best Source: Reflections on Methodological Challenges in the Study of Transnational Students in Mexican Schools”

Edmund ‘Ted’ Hamann (University of Nebraska-Lincoln), Juan Sánchez García (Escuela Normal ‘Miguel F. Martínez’), Víctor Zúñiga (Universidad de Monterrey), and Anabela Sánchez (Universidad de Monterrey)

In November 2009, a binational research team began a third phase of a multi-year, multi-state, mixed method study of children in Mexican schools who previously had attended school in the United States. For grades four to nine, that study involved the use of written surveys as a means to first identify students with binational school experience and then to obtain more detailed information from those who acknowledged such experience. In turn, in the spring of 2010, members of the research team returned to many of the schools to interview students who had identified their transnational experiences on the earlier survey. These interviews in both English and Spanish (per the students’ preference) greatly deepened the amount of information about how students had negotiated both countries’ schools and usually confirmed answers from the earlier survey. However, in some instances, it was clear from the interview, that answers offered in the written survey were not accurate. For example, some students on the survey did not identify that they had been in bilingual education classes, but in interviews identified that some of their U.S. instruction had been in Spanish and other portions in English. The purpose of this paper is to highlight some of the items that children were less likely to consistently respond to (i.e., to identify what survey items proved problematic) and then to explore how the subsequent strategy of interviews did or did not mitigate the limitations of the original survey strategy. The paper emphasizes that students living the complicated educational biography of attending schools in two different countries are really the only source for information about how that discontinuity has been negotiated (Reed-Danahay 2000). Yet questions that adult researchers want to know—e.g., the kind of overt language education transnational children experienced in the U.S.—may not be sensible questions from the standpoint of the children we hope to learn from. Ultimately, we conclude that more anthropological approaches (like in-person interviews) can serve not only as correctives to information gathered through other means, but can also be persistent reminders of the mismatch between what adult researchers seek to know and the cosmologies of children, with the latter ultimately more important for explaining how school systems were experienced and negotiated than the former. From this base, this paper then concludes with consideration of how an anthropological, child-oriented approach can contribute to the research of children in other disciplines.

Edmund Hamann is an Associate Professor in the University of Nebraska-Lincoln’s College of Education and Human Sciences and is affiliated with the Universidad de Monterrey’s Centro Interdisciplinario de Estudios de Educación y Superación de Pobreza (CIESESP) He earned his Ph.D. in Education from the University of Pennsylvania and his M.A. in Anthropology from the University of Kansas. He is (co)author of *Education in the New Latino Diaspora* (2002), *The*

Educational Welcome of Latinos in the New South (2003), and *Alumnos transnacionales: Las escuelas mexicanas frente a la globalización* (2009). His interest in children's perspectives originates in an interest in perspectives of school stakeholders.

Anabela Sánchez, is an Associate Professor in the Universidad de Monterrey in Humanities Department. She earned her M.A. in Education and her B.A in Sociology from the Universidad de Monterrey. She is a member of the research team for: *Migración internacional, trayectorias escolares y pobreza* in Nuevo León, Zacatecas y Puebla and also participated in *ECOS: Permanencias y transformaciones en las relaciones de socialización*, an international comparison of Aix-in-Provence, France and Monterrey, Mexico on a range of social indicators. Her interest in children's perspectives originates from her experience studying family dynamics.

Juan Sánchez García is recognized as "Professor with Academic Profile" by the federal Secretaría de Educación Pública de México and is a teacher educator at the Escuela Normal "Miguel F. Martínez," where he has been since 1988. From 1980 to 1990 he was a public elementary and middle school teacher in Mexico. He graduated *summa cum laude*, with a Ph.D. in Social Sciences from the Universidad Autónoma de Nuevo León. He is coauthor of *Alumnos transnacionales: Escuelas mexicanas frente a la globalización* with Dr. Víctor Zúñiga and Dr. Edmund T. Hamann. He brings educational and research interests to the study of children's perspectives.

Víctor Zúñiga, Dean of the School of Education and Humanities at the Universidad de Monterrey, holds his Ph. D. in Sociology from Université de Paris VIII-Vincennes. With Rubén Hernández-León, he co-edited *New Destinations of Mexican Immigration to the U.S.* (Russell Sage Books 2005) and with Edmund T. Hamann and Juan Sánchez co-authored *Alumnos Transnacionales* (SEP 2009). He is a highest-rank member of the Sistema Nacional de Investigadores of Mexico and has been visiting professor at the universities of Versailles, Provence, Católica de Chile, and Sherbrooke. His interest in children's perspectives comes from a larger interest in the subjective experience of international migration.

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"What the Youngest Transnational Students Have to Say: An Analysis of What 6, 7, and 8 year-olds in Mexico Had To Say about Their Transition from U.S. Schools to Mexican Ones"

Juan Sánchez García (Escuela Normal 'Miguel F. Martínez'), Edmund 'Ted' Hamann (University of Nebraska-Lincoln), Víctor Zúñiga (Universidad de Monterrey), and Anabela Sánchez (Universidad de Monterrey)

For five years, in three Mexican states, our research team has identified and sought to learn from more than 700 students we encountered in Mexican primary and secondary schools (grades 1 to 9) who had previous experience attending schools in the United States. Although our study has been mixed method, one tool—written survey—has proven particularly valuable as a means to build our profiles of such transnational students (e.g., Hamann, Zúñiga, and Sánchez García 2006; Sánchez García 2007, Zúñiga and Hamann 2009, Zúñiga, Hamann, and

Sánchez García 2009). Yet we have calculated that the youngest students in our sample, students still in their first three years of primary school lack sufficient Spanish-language literacy skills to reliably answer a written survey, so we have only included such students in a brief, oral, whole-class survey—‘Has anyone here attended school in the United States?’ Now, however, from new interview research carried out in Puebla in February and April 2010, we have lengthy interviews from a few beginning primary school students who, nonetheless, have U.S. school experience. This paper starts with miniature case descriptions from those interviews that try to offer these children’s perspectives on what they encountered negotiating school systems in different countries. These perspectives are then compared to the larger database (of survey and interviews) of older transnational students to highlight how perspectives of the youngest students match or vary from other Mexican students with transnational school biographies. Ultimately then, this paper offers both empirical, child-originating takes on negotiating two school systems and a more theoretical analysis of how children’s perspectives on the same macro-phenomenon (previous experience in America’s schools) seems to be affected by the age of the student respondent. As such, this paper is a reminder that, as unifying as the category ‘child perspectives’ may seem, it actually covers a range of perspectives and experiences that differ for obvious reasons (like age) as well as more subtle ones.

For bios, see previous paper

Childhood and Indigenous Schooling in Brazil

Clarice Cohn (Univesidade Federal de São Carlos, Brasil)

As we know since the works of Ariès and Norbert Elias, the category of childhood is an historical one, and, as we know since Mauss, so is that of the Person. As Ariès points out on his historical account of childhood in Ancient France, this category develops side by side to schooling. In Brazil, Indigenous peoples have been demanding schools as a way of acquiring competences needed to a more egalitarian relation to non-indigenous National Society. In the last decades, they have conquered the universal right to school education and the specific right to a differentiated, bilingual and intercultural school that should respect also their ways of leaning and teaching. Nevertheless, it has not been taken into account the multiple and diverse indigenous experiences and conceptions of childhood. Debating official documents and some experiences of indigenous schooling, this communication aims to discuss how these experiences have (or not) incorporate in their practices as well as in their conceptions those indigenous childhood, which, as we argue, is crucial to the building up of a differentiated school that respects indigenous cultures.

Dr. Clarice Cohn is Professor of Social Anthropology at Universidade Federal de São Carlos, Brasil. She has been researching since 1992 conceptions of childhood, learning, knowledge and knowing, and growing up among Indigenous Peoples in Brazil, especially among the MebengokreXikrin of Brazil, and has specialized also in Indigenous schooling and in formal

education in Brazil. She coordinates a research project about Indigenous Schooling in Brazil funded by the Ministry of Education.

“As Anthropology of *Entre-Enfants* Merges with Educational Sciences”

Julie Delalande (University of Caen Basse-Normandie)

The anthropology of childhood as I practice it shows that social and cultural exchanges between children make them full participants in our societies. From a transnational perspective, it calls into question a view of the child as simply a future adult, and portrays their present action. At the local level, it engages adults who educate children (teachers, parents) to think about the moments shared between children as a time of social and cultural exchanges that occupies a unique and irreplaceable role in learning to live together.

We present this learning from data collected in an ethnographic study of 10-12 year old children, as they leave elementary school and enter secondary school. This transitional period shows how students must adapt to a change of place. The analysis reveals informal peer learning and the acquisition of new skills that challenge the habits of primary school. The study followed children over two years and shows that through the acclimation to a new living space it is the social and cultural construction of children who are becoming pre-teens that is disrupted. The survey, which involved the children in the data collection process, led them to become aware of their shared culture. We seek to clarify what such research in the anthropology of childhood contributes to the educational sciences.

Julie Delalande is Professor of Educational Sciences at the University of Caen Basse-Normandie (FRANCE) and a researcher with CERSE (EA 965, Centre d'Etudes et de Recherche en Sciences de l'Education). She is an anthropologist of childhood and works on social and cultural peer relations (*La cour de récréation ; contribution à une anthropologie de l'enfance*, Rennes, PUR, 2001 ; J. Delalande dir., *Des enfants entre eux*, Autrement, 2009). Her research, which deals with the socio-anthropology of childhood and youth, opens up new perspectives in the educational sciences, a discipline that she teaches.

PANEL 10: CHILD RIGHTS AND ETHICS IN RESEARCH

“Working Girls in Bangladesh: Perceptions on Child Labour, Gender and Age”

Anna Ensing (IREWOC)

Academic literature, when addressing children, often doesn't differentiate between boys and girls. Even gender sensitive researchers have found the girl child invisible: studies of female work have focused principally on the adult woman. Also most debates on child labour have left the specific problems of the girl child unanswered. A gender specification is nevertheless

important in the child labour debate. Delap (2001) has argued that gender and age are key determinants of children's work.

Worldwide, the participation of girls in the labour market in general and in hazardous work specifically is lower than that of boys. On the other hand, girls are less likely to be enrolled in school and more likely to be involved in hidden forms of labour, such as household chores.

My research, in Dhaka during two extensive periods in 2008 and 2009, shows that, both in actual observation and in the perception of the girls, the hazards of work depend principally on the gender and age of children. My study followed girls working in home based industries, on the streets and in formal industries outside the home. The study relates gender specific problems encountered by the working girls to work setting and pays special attention to the girls' opinions of these problems and of being a working girl in Dhaka in general.

The methodology used in the research included the use of pictures made by working girls and ranking of pictures and other images. These interactive exercises helped to make methodologies child-friendly and child-centred and at the same time understand inside perceptions on work and gender.

Bangladesh, by ratifying ILO Convention 182 on the Worst Forms of Child Labour, has given priority to eradicating these worst forms. I argue that the perceptions of girls need to be considered when determining the hazards of certain forms of child labour in order to improve working girls' position.

Anna Ensing studied Development Studies in Nijmegen and Latin American and Caribbean Studies in Utrecht. She conducted research for Cordaid among urban youth in Peru and worked for a child-focused NGO in Colombia. In 2007 Anna started working as a researcher at the Foundation for International Research on Working Children (IREWOC). She has been doing anthropological research on children working in gold mining, garbage recycling and at wholesale markets in Peru; on child labour in the leather production in Bangladesh and on working girls in Dhaka, Bangladesh.

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"Between Home and the Street: Street Children's and Youth's Perceptions of Mobility in Southern Ghana"

Christian Ungruhe (University of Bayreuth, Germany)

Street children are generally perceived as living in misery. Children's rights and development agencies as well as the social pedagogical mainstream manifest a notion of street children as miserable youngsters by focusing on evil (and neglecting positive) implications, particularly in so-called development countries. The perspective of youngsters in urban southern Ghana draws a different picture. They are not pushed or pulled into a misery life but are agents and navigators who look for attractive environments to achieve goals. The street might just offer better options than a dissolved family. Street childhood is an exit *and* a choice and mainly based on children's weigh.

On the one hand, the street children's stories are reports of crises. Dissolutions of families and financial shortcomings are the common motives of children to enter street life – an alternative that promises a better life. On the other hand, street children are actively engaged in developing strategies in order to achieve their goals, making money, enjoying freedom or just getting by. Undertaking paid labour as well as staying together in groups underlines their social and societal integration. This is not just a matter of survival on the street but an active shape and use of their environment. The ability of coping with street life, taking opportunities of earning money, forming groups that provide labour as well as security and last but not least maintaining family relations are evidences of the children's agency and creative adaptation of the street.

Methodically, I focussed on biographical accounts of children and youths in order to recognise the dynamic movement between the various poles (the street and the family most commonly) of socialisation and thus, to analyse the role of the street as a creative, yet challenging place for growing up: how do children and youth create and make use of opportunities and how do they cope with challenges and dangers?

This paper is based on several fieldworks in southern Ghana in 2004, 2007/08 and 2010. During this process, it was possible to “accompany” the children and youths on the street within a long period of time and reflect together with them on developments and changes that have occurred during several months or years. The findings challenge predominant notions of street life. Rather than being stuck in a place without prospects they make use of it and display a high degree of spatial and social mobility.

Christian Ungruhe is a PhD student at the Bayreuth International Graduate School of African Studies (BIGSAS) at the University of Bayreuth, Germany. In his dissertation he is focusing on urban coping strategies and home-returning among northern Ghanaian youths in the load carrying business in country's southern cities. He graduated in Social Anthropology at Münster University in 2005. His master thesis was based on fieldwork among street children in southern Ghana. In addition, he works on the subject of the migration of young African football players to Europe within the Bavarian research network *formig* (“migration and knowledge”).

“Challenges of Anthropological Child Right Research in Developing Countries: A Case Study of Displaced Children in Khartoum-Sudan”

Azza O.A. Abdelmoneium (University of Amsterdam)

Children's right gained a lot of recognition and attention in the past 20 years in academic and non-academic fields. Doing an anthropological research from a child right perspective is a challenging issue which opens doors to other fields of disciplines. In this paper I will explain research from a child right perspective and elaborate on its implications and the overlaps with research approaches in other academic fields in science. Based on empirical data working with Non-Governmental Organizations on displaced children in Khartoum-Sudan the discussion will focus on the challenges of doing a child right in certain issues such as gender, age, participation and rights of children. In particular the views of the children on these issues will be reflected. I

argue that research in Sudan is working with children from the perspective of children as objects of charity rather than persons who have their own legal entitlements and rights.

Azza Abdelmoneium worked as a development worker with international organizations in Sudan in developmental projects for children and as a lecturer in private universities. She has a master in development studies and in 2008 she acquired her PhD in social science from the Institute of Gender Studies of Radboud University Nijmegen. Her topic of research is “Non-Governmental Organizations and the Rights of Displaced Children in Sudan”. She published several articles in scientific journals and currently working as a lecturer at University of Amsterdam teaching in the Master of Children’s Rights. Her areas of research interest include children rights, gender, human rights, developmental policies and community development projects of children.

“Respecting the Voices and Experiences of Children in Conflict with the Law in Ghana: Ethnography of Junior and Senior Correctional Institutions”

Lilian Ayete-Nyampong (Wageningen University and Research centre)

Whereas tremendous efforts go into promoting the rights of children and young people in Ghana, there is a dis-connect between the normative principles of human rights and what pertains in practice for children. The author considers it quite a pretence to advocate human rights of juvenile and young offenders and research into their needs and specific problems without due regard to their real voices, stories, and experiences.

By means of an ethnographic approach, study adopts an inductive perspective in examining everyday life experiences of juveniles and young offenders in detention. It draws on existing studies in social science, human rights and criminal justice in reflecting about young people in challenging contexts while contributing its outcome to emerging discourse on ethnography of detention institutions in these disciplines.

From a social constructionist viewpoint and on the basis of a 2 month preliminary study, followed by 10 months of field research, this paper underscores the invaluableeness of the voices and real life experiences of children in conflict with the law to any action concerning them and discusses some ethical considerations of doing ethnographic research in detention institutions.

Lilian Ayete-Nyampong has oversight of one of four departments of the headquarters of the Commission on Human Rights and Administrative Justice (CHRAJ). She has responsibility for human rights education, human rights monitoring and the promotion of collaborative efforts with human rights civil society organizations. She represents the Commission at various local, regional and international fora and presents papers in connection with the Commission’s human rights monitoring and promotional efforts. She graduated from the University of Aberdeen, Scotland in the United Kingdom in 1996 with a Master’s degree in Educational Studies and is currently on study leave pursuing her doctoral studies in Wageningen University.

POSTER PRESENTATIONS

“Tracking Footprints: An International Study on the Lives of Children in Out-of-Home Care”

Barbara Lill-Rastern and Bernhard Babic (SOS-Kinderdorf International)

SOS-Kinderdorf International is an international non-governmental social development organisation that has been active in the field of children's rights and committed to children's needs and concerns since 1949. In 132 countries and territories it runs 491 children's villages and over 1.500 other facilities with a focus on children without parental care and children of families in difficult circumstances. Furthermore, with its own research projects SOS-Kinderdorf International has repeatedly given important stimuli to the further development of child and youth welfare on an international level.

Starting in 2001, Tracking Footprints has been the organisation's first global research project with a strong focus on evaluating its care services. By conducting interviews with more than 3.000 former SOS children in more than 50 countries worldwide the study seeks to obtain information on their current living situation and satisfaction with it, their experiences during their time in the SOS facilities, and their recommendations as experts on how to improve the care they have lived in. We are especially interested to know how similar or different children from various cultural settings and depending on their gender perceive central phenomena in growing up in out-of-home care (like family relations, values, career planning, and becoming independent).

The results demonstrate impressively how powerful cultural, social and economic specifics in the various countries are in explaining differences between perceptions and circumstances described by former SOS children. Consequently, with these research results we seek to support decision makers - foremost within our organisation - in basing their programme development on the specific needs and circumstances of children as well as the social and cultural conditions of a country and its changing contexts.

Dr. Barbara Lill-Rastern is a psychologist and social researcher in the international and intercultural field of out-of-home care, doing research with SOS Children's Villages all over the world since 9 years.

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““The Bush and the Town, Rich's Food and Poor's Food”. Children's Narratives and Drawings about their Fosterage Experiences in South-West Mali”

Paola Porcelli (University of Paris 8)

Child fosterage refers to a number of traditional practices still widespread in many African societies. According to these customs, children are entrusted to “social parents” such as extended family members, friends or neighbors. These latter provide them and their biological parents with education, economical and social support in response to several everyday needs or simply as a sign of group solidarity and cohesion. Africanist literature explored these caring

strategies focusing above all on their social geography. The main purpose of these researches was to examine the function of fosterage from an anthropological, sociological or demographic viewpoint. Fostered children's experiences have been considered with reference to "adult matters" such as kinship dynamics, parent-caregiver relationships and within-family arrangements. According to several studies, these children seem to be exposed to an amount of difficulties related to the access to food, schooling and health care. Nevertheless, few works took into account the psychological and emotional effects of child fostering. This poster aims at giving a psychological description of fosterage patterns focusing on children's own voices. For this purpose I rely on the main contents emerged from fostered children's narratives and drawings in a Bambara community in South-West Mali. The present analysis is based on a case study related to the experiences of two children living with their grand-parents: Baba, 8 years old, and Maimouna, 7 years old. By focusing on children's own views of their situation, it emerges that they are constantly concerned with materials matters. The stories of these young people are about food, wealth, urban and rural life. Their reports show that there is an important gap between "good food" and "bad food", riches and poors, the blush and the town. Everyday life conditions seem to play an important role on the achievement or failure of fosterage. In terms of psychological effects, adaptation and satisfaction are related to the differences in the socio-economic status of birth and foster family. Such results can be interpreted as a confirmation of the high value of child mobility as a mean of social and economic ascension. They also point out the necessity of a constructionist and emic viewpoint concerning psychological research in these contexts. Such an approach would allow to better understand the intimate experiences of children facing local developmental tasks.

Paola Porcelli is a clinical psychologist and a PhD candidate at the University of Paris 8. She has been working for several years on fosterage patterns and resilience dynamics in rural Mali. In order to achieve this research project, she spent two years on the field and collaborated with local and international NGOs. She is interested in issues related to young people's resilience in developing countries and she would like to get involved in humanitarian action-research.

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"Understanding the Creation of Spaces Through the Plays of the Children"

Burcu Bostancı (Istanbul Technical University)

Body movements of the children in space differentiate from adults, therefore cultural and social experiences and background of adults has not accustomed by children, yet. When a child met an object at the first time, they try to define it, so they start playing with the new object. They define the object, during that playing process. Such process has basic principles that have similarities with giving new names to the objects in the world during humanity development periods. That is why, children's movements in space and the rules about world that they learned because of their plays and movements, has also included some data on communication styles of the human with their surroundings and objects. In this research, it is going to be searched the places that are shaped and defined by circular movements. Additionally the design process of such places is going to be searched.

Movements of wheel and windmill has same circular movement type which causes design of various new defined places that are shaped from such different circular movement styles. A round object rounds on flat land until it met to another object and a windmill, because of its defined mechanism, turns in a circular with wind power. The result of discoveries on mentioned diverse circular movement styles human designed different places during their history. Such places triggers existence of new cultures and communication styles between people, and also, it builds up variations on cultures and languages.

Burcu Bostancı is a PhD Student at Istanbul Technical University, Institute of Science and Technology, Department of Architectural Design.

“Effects of Changing Children’s Environment on Their Attitudes towards Their Surroundings”

Deniz Yatağan (Istanbul Technical University)

There is a mutual connection between people and their environments: Just like a person can change the atmosphere of a space, changes in that atmosphere or their surroundings will affect them. Additionally, a person’s understanding of their environment, and their attitude towards it will be shaped by age and experiences. My research aims to investigate how a sudden change in environment – e.g. moving to another city or a foreign country – will affect children’s attitudes towards their surroundings.

During a child’s development, sudden alterations of accustomed space will change their perception and feelings about their environment. This kind of event may permanently corrupt and disrupt a child’s ability to relate to and perceive their surroundings. In my research, I investigate whether a child who had to exchange a familiar environment for a new one will always have a distinctly different relation to the new space than to the old one, and whether their attitude towards this new space will be different from those of children native to that environment.

To achieve this, I compare two sample groups of children in regard to their relationships and feelings about their environments. The first group consists of children who have been living in the same area since they were born. The second sample consists of children who moved there.

Both groups are asked to describe specific spaces that they currently live in or frequently visit for long times. The first group is also asked similar questions about their former environment. All answers are evaluated in regards to their connotative meanings to understand the cultural and experiential connections originating from the change in environment.

The main research areas – man’s relationship to the outside world, children’s perception of their environment, and environmental psychology –have their origins in different disciplines, each of which has a different attitude towards the topic. These attitudes are combined and contrasted by taking an integrated approach.

A child’s perception and attitude towards their surroundings can be corrupted in several ways if they are forced to leave familiar environments. To minimize permanent damage and

assist children in adapting to new or unfamiliar environments, it is important to understand how a drastic change in their surroundings affects children's understanding of the spaces they inhabit.

Deniz Yatağan is a PhD student in Architectural Design, İstanbul Technical University, İstanbul, Turkey.

“Children and Revolution: the Mental Health and Psychosocial Wellbeing of Child Soldiers in Nepal's Maoist Army”

Brandon A. Kohrt (Emory University), Wietse A. Tol (Yale University), Judith Pettigrew (University of Limerick), and Rohit Karki

An estimated 300,000 children across the globe are members of state militaries and other armed groups. Anthropological approaches to understanding the root causes of children's participation in armed groups and the mental health and psychosocial consequences are lacking.

Research with child soldiers in Nepal, highlighted the following issues: (1) macro social and political processes contribute to the vulnerability of children in armed conflict; (2) the drive for power and agency is a dominant motivating force for children's engagement with armed groups; (3) there is not a single unitary mental health or psychosocial consequence of violent conflict for children, but rather myriad forms of suffering—rooted in local formulations of fear and distress—including severe mental health consequences; (4) in many communities the conflict has led to social transformations which result in severally disrupted interrelationships; and (5) donors, who stereotype child soldiers as abducted helpless victims and expect families to welcome their returned children, promote psychosocial interventions which are unlikely to be successful as they lack ethnographic awareness and ignore the role of institutions in shaping children's experience of violent conflict.

Addressing these five points from a grounding in critical medical anthropology our approach is augmented by work from other disciplines, specifically child development theory of ecological-transactional models, psychiatric epidemiology approaches to the distribution of risk factors and function impairment, and public health approaches specifically those in the growing field of mental health and psychosocial support. Using this multi-disciplinary approach, we discuss three main phenomena: (1) push and pull factors for children to become armed combatants, (2) the issue of unbalanced agency for children who take tremendous risks to gain outlets not perceived available in civilian society, and (3) (re)integration, which challenges the notion that many child soldiers were truly integrated into their communities before becoming combatants. A participatory perspective to research and intervention is key to improving wellbeing and diminishing the risk of recruitment into armed groups.

We conclude by proposing a critical medical anthropology approach that enables children to guide humanitarian interventions as a vehicle for social healing. This perspective addresses macro-level forces (health, government, and humanitarian institutions) and psychosocial support at the community level and has strong interdisciplinary relevance.

Brandon A. Kohrt is a resident in general psychiatry and adjunct professor in anthropology at Emory University.

Wietse A. Tol is a postdoctoral associate with the Global Health Initiative at Yale University and a senior technical advisor for HealthNet TPO.

Judith Pettigrew is a Lecturer in the Faculty of Education and Health Sciences at the University of Limerick, Ireland.

Rohit Karki worked with TPO-Nepal from 2007 to 2009.

“From spectator to spect-actor and beyond. Children representing themselves in Theatre Elicitation Interviews”

Simone Roerig (VU University Amsterdam)

ik was nooit echt een conflicten meisje, maakte nooit ruzie, maar ..ik heb geen tijd, de tijd gaat te snel ik MOET vechten, buitensluiten, uitlachen anders kom ik nergens anders bereik ik niks, ik kan geen andere mensen gelukkig maken, dan vergeet ik mezelf, ik MOET eerst aan mezelf denken, carrière maken geld verdienen, verder komen met mijn leven voor ik oud en versleten ben en er helemaal niks of niemand meer gelukkig te maken is, ik bedoel...het maakt toch niks uit, ik maak toch geen verschil in mijn eentje..

I never have been much of a conflict-girl, never quarreled, but... I don't have time, time goes too fast I HAVE to fight, exclude, make fun of others, otherwise I will end up with nothing, nothing achieved, I cannot make other people happy, I will forget myself then, I HAVE to think about myself first, make a career, earn money, move on with my life before I am old and worn and there is nothing or nobody left to make happy, I mean... it doesn't really matter, it's not like I'm going to make a change on my own.

(Rotterdams Respect 2006)

This text is written by a 16 year old girl and is part of a theatre play I created with six 14-18 year olds in Rotterdam during an internship at the Dutch theatre company Het Zuidelijk Toneel. The company's request was to make a play on youth idealism. Through different theatre assessments we gathered material and when their key word turned out to be 'respect' we called the play 'Rotterdams Respect'. I was surprised by the variety of issues they came up with and the revealing discussions we had. However what really struck me, when I repeated the same concept with teenagers in Amsterdam and Hengelo, was the variety between three cities within one small country regarding daily experiences and views related to idealism.

Four years later... I am bachelor of arts in Theatre Education for three years now and studying Social and Cultural Anthropology at the VU. In my premaster thesis I entered the contemporary hot subject 'children's voices' and was immediately triggered. The shifted paradigm within social research the last two decades, brought the focus on children's perspectives, being social agents who shape their own culture, instead of focusing on what adults have to say about children's lives (among others: Christensen 2004, Shanahan 2007, James 2007). There is however a debate going on whether children's voices are actually being heard

outside the scientific walls, or whether they are still silenced spectators (James 2007). Can social research create a platform for children to speak, instead of representing their voices? At this point I started to think about this paper. The methodology of Photo Elicitation Interviews, where photographs are used to stimulate children's talk on daily experiences, inspired me, especially when children took the photo's themselves (Clark-Ibáñez 2004 and Epstein *et al* 2006). Gathering data in this participatory way, gives children the opportunity to speak for themselves, even among their parents or peers. In my paper, instead of using photographs, I want to examine the option of Theatre Elicitation Interviews. Theatre can give voice to non-verbal elements in children's experiences, approaches verbal elements in a dialectic way, stimulates non-formal talks, where children otherwise might be unfamiliar with interviews, combines reason-driven and emotion-driven information and creates an audience. Theatre elicitation interviews are not yet existing, but I want to look for its possibilities guided by Augusto Boal (1979), who in his theatre of the oppressed already gave a stronger voice to his participants. This leads to the title of my paper: "From spectator to spect-actor and beyond. Children representing themselves in Theatre Elicitation Interviews".

Simone Roerig obtained her Bachelor of Arts in Theatre Education and is currently enrolled as a student in the MA in Social and Cultural Anthropology at VU University Amsterdam.

THE CONFERENCE ORGANISING COMMITTEE

Dr. Sandra J.T.M. Evers is associate professor and senior researcher at the Department of Social and Cultural Anthropology, VU University Amsterdam (see also page 19).

Mienke van der brug is a PhD candidate at the Department of Social and Cultural Anthropology, VU University Amsterdam (see also page 36).

Erik van Ommering is a PhD candidate at the Department of Social and Cultural Anthropology, VU University Amsterdam (see also page 46).

Simone Roerig is a MA student in Social and Cultural Anthropology at VU University Amsterdam (see also page 61).

Anne Schouten is a MA student in Social and Cultural Anthropology at VU University Amsterdam. She is planning research on children of incarcerated parents in Europe.

MAP OF CONFERENCE LOCATIONS

The plenary sessions take place in 'the Tuinzaal' (WN Building). Most panel sessions are also held in this building. The letter of the room indication points to the wing of the building, the first number refers to the floor on which the room is situated. One panel session will be held in the Medical Faculty.

VU University students will guide you to the designated rooms.

