

The background is a gradient of orange and yellow, decorated with various abstract shapes including solid circles, hollow circles, and clusters of small circles, all in shades of yellow and white.

Rituals with the „Other“: Dynamics in Czech Inclusive Classroom

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Education of Roma in the Czech Republic

- 2007 - Discrimination of Roma pupils – they were categorized as mentally ill and put into „special“ schools, it remains widespread practice
- Increasing educational gap between Roma and majority pupils
- New experience for some non-segregated public schools - education of Roma pupils together with majority children

Developing Research Problem I.

- Prevailing research interest in external factors (family, institutional) in the field of Roma education
- My ambition is to explore the life of inclusive classroom from the inside
- Epistemological and theoretical perspectives: symbolic interactionism, cultural production, dramaturgical analysis
- Problematic presumptions (?): Situation as reality sui generis, interaction order as distinctive sphere of reality, as boundary maintaining system
- Theoretical dilemma: how to successfully combine micro-interactionism with the established theories of social and structural reproduction?

Developing Research Problem II.

- My main concern is on interaction rituals and the role of ethnicity
- Narration of modernity by the classical sociological theories: modernity is intertwined with rationalization and growing dis-enchantment of the world
- What are the subtle forms of re-enchantment in the school classroom?
- Social situations are ritually organized

What is Interaction Ritual?

- *Goffman*: encounter is structural element of interaction order, it encompasses mutual cognitive and visual concentration, shared definition of the situation, sense of solidarity, ceremonial punctuations, rituals of deference and demeanor
- *Wulf*: ritualizations demonstrate positive or negative attitudes to the school, their transitional phases dramatize the differences, set the boundaries which produce different communities
- *Collins*: rituals have double stratifying effects, his model of ritual is comprised by physical proximity, mutual focus, shared mood, group solidarity, emotional energy, moral sentiment, attachment to symbols

Research Questions

- Key characteristics of the interaction ritual models: PERFORMANCE OF THE DEFERENCE, SENSE OF SOLIDARITY, EMOTIONAL ENERGY, RITUAL PROFANATIONS
- How do the pupils display the respect to school institution? In what ways do they avoid the ritual confirmation of school order?
 - Are the minority (Roma) children able to follow the rules of ritual politeness?
 - How does the school institution influence the ways minority (Roma) children can perform the deference and demeanor?
- What are the teacher's reactions to ceremonial profanations?
- What are the pupil's reactions to ritual rupture in their mutual interactions? How is the interaction order re-established?
- What are the repetitive moral frames that guide the behaviour of pupils?
- In what ways are the classroom interaction rituals stratified (along the axes of ethnicity, age, reputation and so forth)?
- Do some groups of pupils have the flow-like experience and are there groups which are excluded from this kind of experience?

Analytical Dimensions of Rituals

- Visual, aesthetic, gestural, spacial, emotional as well as lingvistic aspects of ritual behaviour
- Body language, facial expression, setting of the scene, atmosphere and its changes, conversational footing, ways of performing politness, praise, instructions
- Goffman's typology: gestural events, spacial events, communication events, lingvistic events
- Ceremonial profanations: contempt, playful profanation, ritual punishment
- Feelings of solidarity, ethusiasm, alienation, embarrassment,

Discussion

- Where do the interaction orders come from? Do they fall from heaven? 😊 Are they shaped by cultural structures (values, morality)?
- Is it possible to combine the interactionist perspective with the theories of social and cultural reproduction (Bourdieu)?
- How to unravel the symbols in everyday rituals?
- How to capture emotional energy, effervescence or flow-li experience? More broadly – how to study emotions in educational context?