



Citizenship Education in the
Context of European Values

**INTERNATIONAL DOCTORAL
TRAINING PROGRAMME
AUTUMN 2021**

**FOCUS GROUP OR DELIBERATIVE DISCUSSION WITH
YOUNG PEOPLE FROM DIFFERENT CULTURES**

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Friday 3 December 2021: 9.30 am

This session will look at

- **how deliberative discussion groups can generate research data**
- **how this is different from focus group, interview and questionnaire data**

I will discuss

- **practical details of group selection; consent; physical arrangements and structures; the use of open-ended questions; transcription.**
- **theoretical details of analysis**
- **I will illustrate this with some examples of discussions organised**

how can social scientists develop respectful and equitable methodologies of working with young people (particularly those who are still in education), in eliciting their beliefs and understandings?

how do young people categorise the self, others, and other socio-political terms, and construct meanings for such categories?

The problem:

getting information/data about how other people conceptualise issues and problems

Social constructions:

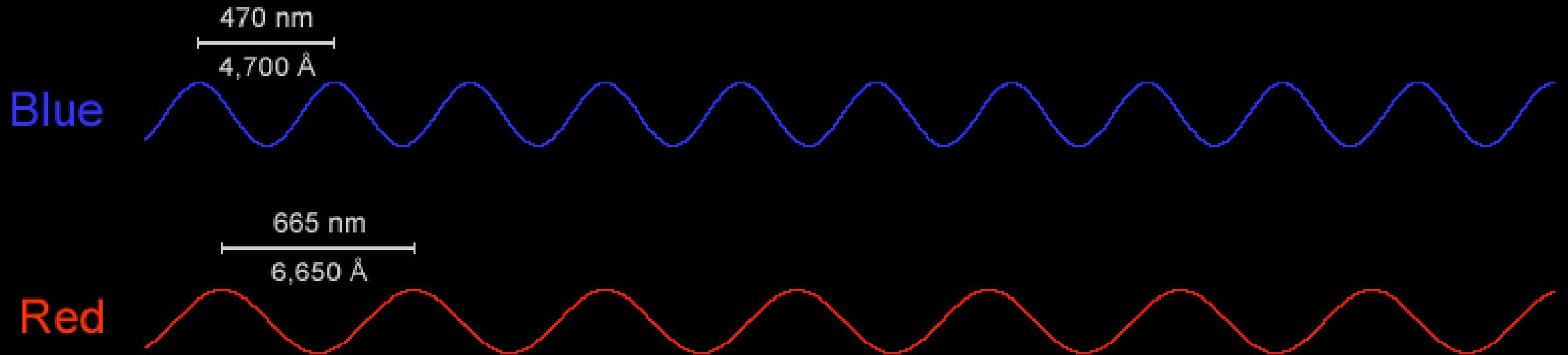
- jointly-constructed understandings of ‘the world’ that are the basis for shared assumptions about reality
- meanings are developed in collaboratively with others, not separately by each individual
- this raises questions as to what is defined by individuals and society to be ‘reality’
- social constructs of the same ‘reality’ can be different – dependent on the particular society, the current events, the location, the time in which they exist
- Strong social constructs are based on knowledge that does not just “exist”, but is instead constructed by a society

Meanings are thus context-specific – we ‘understand’ our audiences

But the researcher and the researched may not share the same context

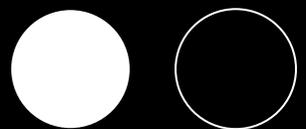
Example 1

The colour blue

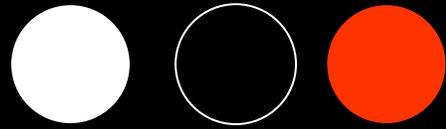


References for this and all other slides will be made available after the presentation, together with a full bibliography. All quotations will also be sent to you.

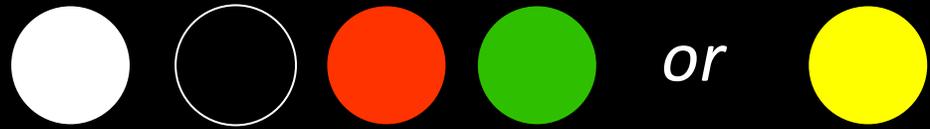
All languages



Languages with
-3 colour terms



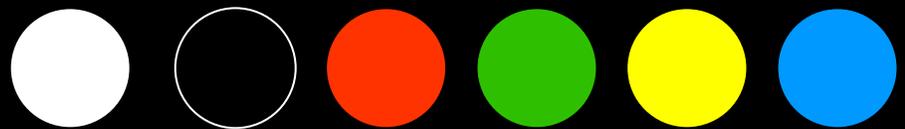
- 4 colour terms



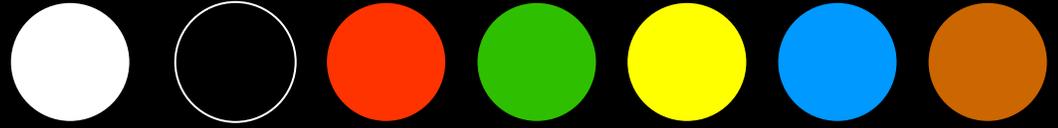
- 5 colour terms



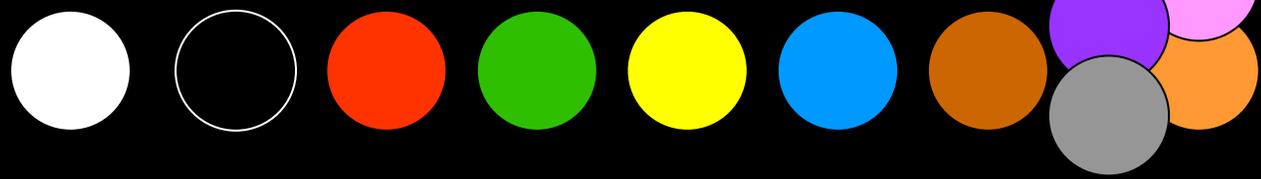
- 6 colour terms



- 7 colour terms

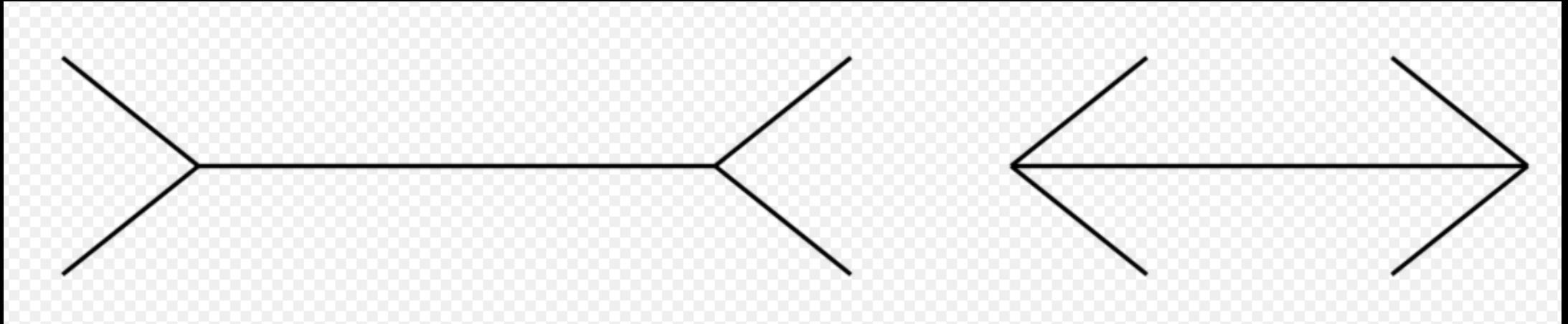


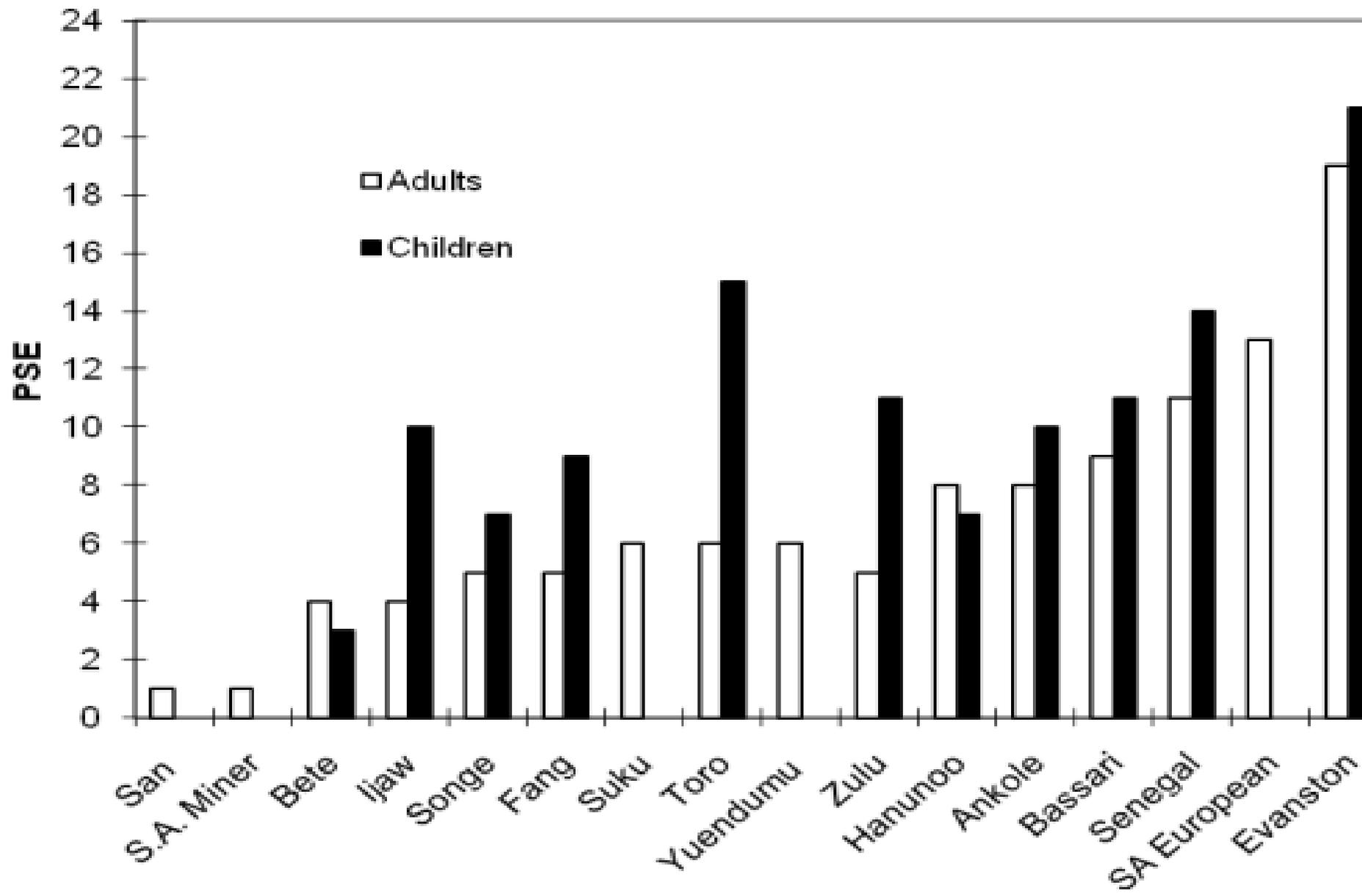
- 8+ colour terms



Example 2

The Müller-Lyer Illusion





Behavioral scientists routinely publish broad claims about human psychology and behavior in the world's top journals based on samples drawn entirely from Western, Educated, Industrialized, Rich and Democratic (WEIRD) societies.

Researchers—often implicitly—assume that either there is little variation across human populations, or that these “standard subjects” are as representative of the species as any other population.

... our review of the comparative database from across the behavioral sciences suggests both that there is substantial variability in experimental results across populations and that WEIRD subjects are particularly unusual compared with the rest of the species—frequent outliers.

The domains reviewed include visual perception, fairness, cooperation, spatial reasoning, categorization and inferential induction, moral reasoning, reasoning styles, self- concepts and related motivations, and the heritability of IQ.

The findings suggest that members of WEIRD societies, including young children, are among the least representative populations one could find for generalizing about humans.

Henrich et al 2010

Example 3

Left and Right



80 per cent of non-USA studies are drawn from psychology undergraduates in the capital city of a country (Arnett 2008)

These are then extrapolated to be representative of the country's inhabitants in general (Rozin 2001)

Of a sample of social science research articles

- 85 per cent were undergraduate samples,
- 71 per cent of the participants were female;
- over 80 per cent were white

(Gosling et al. 2004)

a priori claims of universality sell better than diversity, which complicates rather than simplifies matters.

Universality claims get more attention because they are cleaner and sharper, encompassing control and predictive power ... [with] greater impact and appeal.

This tends to relegate diversity to noise rather than as a primary object of study. (Rochat 2010: 107)

- And it's much easier to achieve consistent 'universal' meanings from skewed samples

In Italian – *Nazione* means **Country** and **Nation**

In Slovenian – *Država* means **Country** and **State**

In Latvian – *Valsts* means **Country** and **State**

In Estonia – *Rahvus* means **Nation** and **Ethnicity**

In Greek – *Ethnos/ Ethnotita* means **Nation** and **Ethnicity**

In the German city of Dortmund, in late January 2015, Lili on a form said she was a 14 year old female, and her nationality was (in English) 'Russian'

I began a discussion with a small group of six ; after a short introduction ...

AR Are you all born in the area around Dortmund?

Most Yes

Lili Uh—ho - no, I was born in St Petersburg –

AR So are you German citizens?

Lili No – but I become a German citizen today!

AR Congratulations – so before you were Russian?

Lili Yes

.....



(later: Fatimah, part Moroccan/French, said she didn't really feel German: then -)

Lili I don't really feel German too, just because my whole family is in Russia, and I've spent a lot of time in Russia - all my family have always said that 'OK, you live in Germany, but that doesn't mean that when you get your German passport, that doesn't mean that you're German - you always will be Russian.'

....

AR Most of you seem to be saying that your nationality depends upon your parents nationality - even though you are born here and live here, it's your parents' nationality that gives you your nationality - is that right? So - how does one become German?

Lili I don't think that someone can really become a German, or someone can become a Russian - after they have lived in another country for many years - five years - because your nationality, it's your home -

AR And your home is not here?

Lili [pause] Um - no - OK, that's difficult -

.....

AR Let me try another way – there's the German word *heimat* - what would each of you say your *heimat* was?

Stephan My *heimat* is Germany, because I grew up here, and my whole family is in Kazakhstan, and we don't see them very often, so I'm always in Germany, so –

AR Germany in general, or Dortmund?

Stephan Dortmund –

Fathima My *heimat* is here too, because I have my friends here, and my family - not all my family, just four people of my whole family, but here I have my school and - yes – Dortmund

Lili Can't we just say that someone has two *heimats* – because that's the case for me – I feel really good in Russia but I feel really good in Germany too –

AR All of Russia, all of Germany?

....

Lili Particular bits – St Petersburg, and – just Germany, yes

Manfred I disagree a bit with Lili K, because I think you can belong to two cultures, but you have to integrate into one of these - like with the example of Lili, she's integrated herself into the German culture. So she found new friends here – but she can feel really Russian too.

(we later moved to discuss any sense of 'being European')

Lili K I feel really European too, because I just live in Europe – even St Petersburg is part of Europe – and I have seen much of Europe, and I want to study in Europe too – so

In English (?and Nazio) the term **Country and Nation**

Rossiya (Россия) and *Russkiy* (Русский) and both translated to the

word 'Russian' *Država* means **Country and State**

Polština - is a **territorial and Country and State**

Polština is an **ethnolinguistic Nation and Ethnicity**

In Greek – *Ethnos/ Ethnotita* means **Nation and Ethnicity**

EUROPE IN 1815

- Monaco Newly created or restored states after the Congress of Vienna
- Territorial acquisitions and reacquisitions in brighter colors
- Boundary of German Confederation



the relations of the [new] states to one another determined by friendly counsel along historically allegiance and nationality

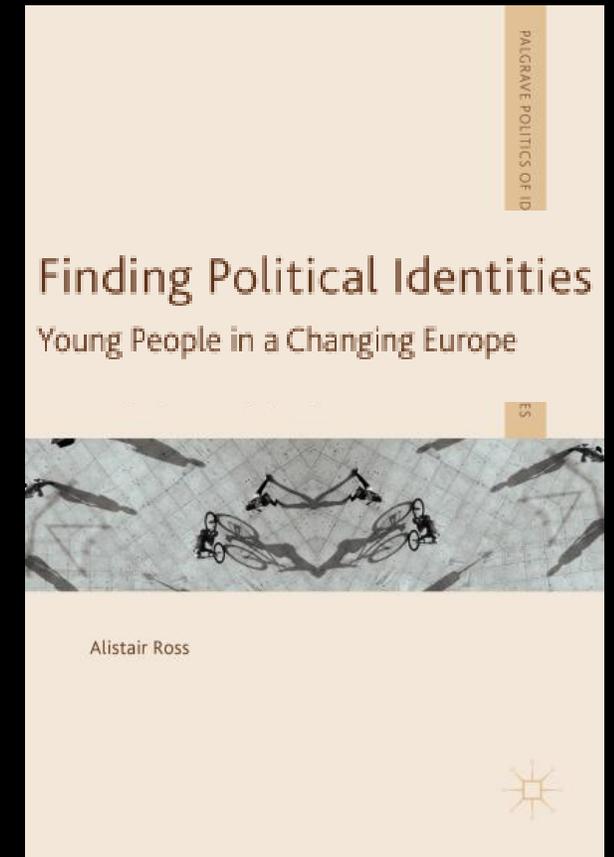
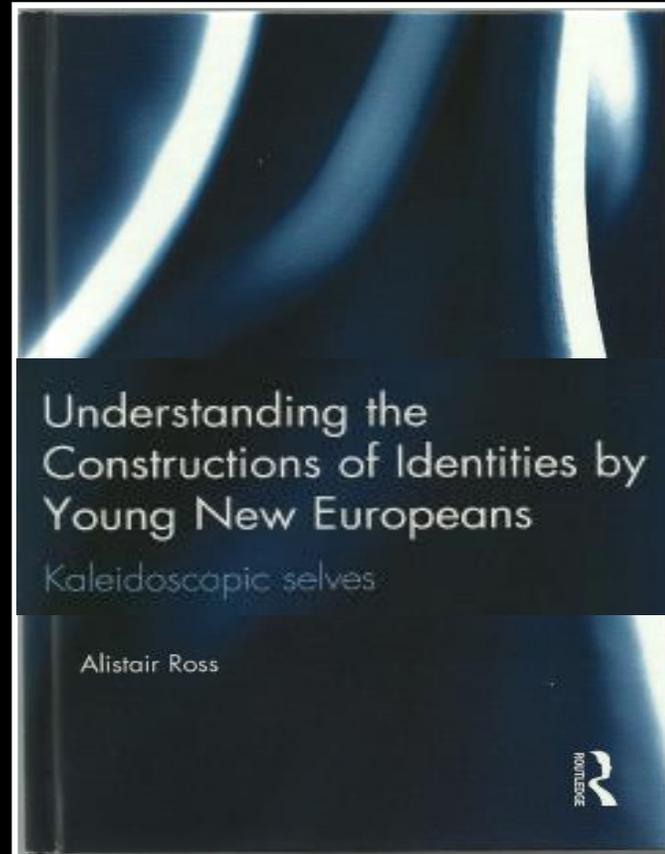
[Woodrow Wilson; Fourteen Points, speech



Young people are commonly

- Dismissed as apolitical or as idealists, not understanding the 'real world'
 - Controlled or manipulated by older people
 - parents
 - Teachers
 - other professionals
 - Capitalists
 - politicians
 - Seen as non-citizens, with no real rights
- And they know all of this!
- So how do we find out what they think, how they construct their political selves?

... a kaleidoscopic identity ... each individual avails themselves of a palette of materials configured in reflected patterns that change as one looks through a lens ...at different moments in time, the individual's pattern of identity will change, but it is constructed from the same basic range, with some materials being more prominent in some patters, obscured in others. What is seen – the momentary, situational, observer-dependent pattern of identities – is context contingent, it depends on the lens of circumstance ... (Ross 2016:183-4)



Issues:

the problems arising from projecting potential **categories** to participants, thus possibly framing and limiting responses;

the perception that this might be **a test** of young people's knowledge, triggering an assumption that there were 'correct' answers;

the issues in generating a narrative that develops **respect and equity** in the research interchange with people, and avoiding any suggestion of being patronising; and

the need to counter the assumption that there is such an entity as a **'public opinion'** about issues of socio-political identities.

CATEGORIES

eg around identities

Based on assumptions that:

there are category types that everyone has – gender, ethnicity, nationality

within these types there are mutually exclusive groupings, that everyone will recognise and hold to be the same

these are generally ascribed and immutable

Eg 'nationality'

Walker Connor describes the term nation as 'terminological chaos' (1993), and argues that the nation-state barely exists, and that the terms nation and state should not be used as though they are coterminous.

Connor (1978) refers to a 1971 survey of 132 'entities generally considered to be states', pointing out that 90 per cent of them had national minorities of a tenth or more, in 70 more than a quarter of the population were minorities, and nearly 30 per cent had more than half the population as 'minorities'.

CATEGORIES

Francesca Decimo and Alessandra Gribaldo (2017) refer to the:

the strain of categorization and the proliferation of boundaries ... census records, vital records, passports, identification documents, church records and medical research data [which] establish and grant materiality to the categorisations that inform our identities: beyond sex and age, they designate citizenship, nationality, lineage, religion, ancestry, health, language, ethnicity and race. (Decimo and Gribaldo, 2017)

Anderson pointed to how states feel the need to distinguish between 'peoples, regions, religions, languages' in order to impose a 'totalizing classificatory grid' (Anderson 1991)

... body-counts create not only types and classes ... but also homogeneous bodies, because number, by its nature, flattens idiosyncrasies and creates boundaries around these homogeneous bodies, since it performatively limits their extent. Statistics are to bodies and social types what maps are to territories: they flatten and enclose. (Appadurai, 1996)

CATEGORIES

It would be nice if all the data which sociologists require could be enumerated, because then we could them through IBM machines and draw charts as the economists do. However, not everything that can be counted counts, and not everything that counts can be counted.

Cameron, 1963 , p 13

Not everything that can be counted or categorised is of value – and not everything that is of value can be given a number

A TEST?

It is difficult to avoid giving the impression that there are correct answers to the questions being put

Particularly young people in a school context – but also many adults - very often anticipate questions to be closed, because they are used to teachers (and many other adults) using questions to test or assess their knowledge (Alexander, 2008; Hodgen and Webb, 2008).

They therefore expect a question to have a ‘correct’ answer that they are supposed to supply, and often feel obliged to find the ‘right’ response.

A TEST?

The *gruppendiskussionsverfahren* [group discussion method]

This method is less structured and more open than traditional focus group techniques.

an open interview, intended to let respondents develop a topic in their own language, in their symbolic system and their relevant framework,' so that analysis 'can avoid projecting into single utterances meanings that are not appropriate ... [we] learn more if this statement is put into a narrative context by the respondent ... in his/her own language

(Bohnsack 2000, p. 21)

A TEST?

The *gruppendiskussionsverfahren* [group discussion method]

a method 'in which respondents can set the structures and contents of the conversation by themselves, ... thus exploring knowledge stocks that are not located on the surface of conscious and clear explicable attitudes and values, but which are beneath the surface

Annette Scheunpflug *et al.* (2016, p. 10)

conjunctive knowledge ... implicit, action-guiding knowledge ... based and acquired in fundamental experiences ... that groups of individuals share with each other

Wagener (2018, p. 92)

A TEST?

My method was very similar to this, providing narrative-generating stimuli to initiate discussion.

I began by exploring immanent issues – the topics, accounts and language that the group members use in their narratives – and only later move to ask exmanent questions – my own agenda of themes, thus giving the group the opportunity to develop structures that seem relevant to them.

this study was designed to uncover the *range* and *diversity* of opinion, rather than to arrive at a generalised summary of young people's opinions.

How they formed their views, rather than *what* those views were – the *process*, the *resources* drawn on, the *interaction*, the *sequences*, the *reflections*

RESPECT AND EQUITY

- ‘avoid being hermetically sealed in an academic speciality [and] ... favour interdisciplinary approaches’;
- ‘reject narrow definitions of political participation’;
- use ‘qualitative approaches with open questions that allow young people’s voices and views to be heard’;
- ‘move beyond the political apathy analysis’;
- ‘acknowledge the nature of post-materialist values, everyday politics, lifestyle politics’;
- ‘avoid ... reductive and subjective binary classifications of political participation’;
- ‘observe intragenerational differences; and
- ‘distinguish between intragenerational and intergenerational differences in political participation’

(Pickard, 2019. p. 80).

PUBLIC OPINION

Much social research is designed to produce generalisable and reproducible findings.

An assumption that research can and should produce a discernible view of public opinions

PUBLIC OPINION

Pierre Bourdieu was critical of the assumption that opinions and beliefs could be statistically summarised; he argued public opinion is effectively a construction of policy makers, who want transparent and resilient statements of what can be presented as public needs or demands:

Any opinion poll assumes that everyone can have an opinion; or, in other words, that the production of an opinion is within the reach of all. At the risk of undermining a naively democratic feeling, I will dispute this first postulate.

Second postulate: it is assumed that all opinions are equal. I think it can be shown that this is not the case and that to combine opinions that do not have the same real strength leads to the production of meaningless artefacts.

Implicit third postulate: in the simple fact of asking the same question to everyone involved is the assumption that there is a consensus on the issues, i.e. there is agreement on the issues that deserve to be addressed, to be asked. These three postulates imply, it seems to me, a whole series of distortions which are observed even when all the conditions of methodological rigour are met in the recollection and analysis of the data. (Bourdieu, 1973, p. 1292)

PUBLIC OPINION

asking questions is difficult - it

‘perniciously ... put[s] people on notice to answer questions they have not asked themselves’ (p. 1297)

- questions that are not necessarily situated ‘as they really are in the real world in real practice’ (*ibid.*, p. 1304) of the respondent. Such ‘simple statistical aggregation of opinions’ produces ‘the artefact that is “public opinion”’ (*ibid.*, p. 1309).

The questions in opinion polls -

‘the great majority of them were directly related to the political concerns of the “political staff” [‘*personnel politique*’]’ (p. 1294).

“public opinion is an *artefact*, pure and simple, whose function is to conceal that the state of opinion at a given moment of time is a system of forces and tensions. There is nothing more inadequate to represent the state of opinion than a percentage.”

(Bourdieu, 1991 [1973], p. 1295, emphasis as in original)

PUBLIC OPINION

- a study designed to uncover the *range* and *diversity* of opinion, rather than to arrive at a generalised summary of young people's opinions.
- Philippe Rochat points out that 'in academia, *a priori* claims of universality sell better than diversity, which complicates rather than simplifies matters ... This tends to relegate diversity to noise rather than as a primary object of study' (Rochat, 2010, p. 107).
- This study was *intentionally* noisy, reflecting the diverse populations

Towards a methodology

Deliberative discussion – to capture young people's ideas as they (socially) construct them, in the security of a discussion with their (known) peers

A wide range of groups - geographical, social class, urban/rural, including significant minorities

To be seen as **distinct from schooling** – not an examination or test of what had been learned

To cover a **wide range of countries**

country town schs grps n

Sweden

Where and when I gathered data

Austria

Switzrln

2010

Belgium

Turkey

Bulgaria

Total

Croatia

Cyprus

Czech Rep

Denmark

Estonia

Finland

France

Germany

Hungary

Iceland

Italy

Latvia

Lithuania

Luxembourg

Macedonia

Netherlands

Norway

Poland

Portugal

Romania

Slovakia

Slovenia

Spain



Strategies:

- not to introduce leading terms, such as nation or state
- to only use terms such as nation, state, Balkan, or Nordic – or terms such as values and rights – after they had themselves introduced the term;
- questions to be asked in a transparently open manner (if someone said they were French, I might respond ‘*Why* are you French?’ – a question with no single ‘correct’ response can be anticipated);
- to accept all responses as valid (nodding, saying how interesting the response was), to maintain direct eye contact with each speaker (showing I was following them);
- not to make any notes!
- to loop conversation back to earlier comments, when appropriate, following up specific comments and points made earlier (so that it appeared that the group was determining the agenda);
- to ask as few questions as possible (giving space for disagreement, supplementary comments);
- not directly to ask an individual to respond (not everyone replied to each question: this was a discussion, not a sequential interview); and
- to ask for elaborations, explanations and examples.

practical details of group selection; consent; physical arrangements and structures; the use of open-ended questions; transcription.

Agreed consent essential

Introduction - anonymity assured; pseudonyms explained; other data use explained (eg location, establishment, disclosure of gender, age, etc); and the privacy agreement

Group members usually need to know each other, and to have a degree of trust in each other

You and they need to be seated so you can all see each other easily – round a table is good – and with name tags on the table (large enough for you to read!) so you can address them by name

practical details of group selection; consent; physical arrangements and structures; the use of open-ended questions; transcription.

A mike set up (wide angle) in the centre

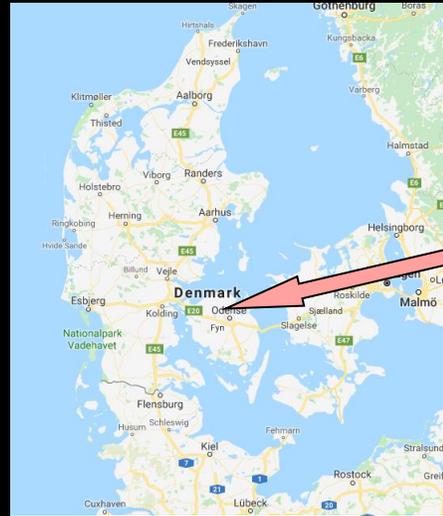
Explain the purposes (again) and processes, and any protocols about signalling to you, etc.

The kind of questions you'll be asking – and your expectations of the kind of answers they might give (they are told that it's expected they will sometimes disagree with each other – and speak up if they do)

The process of discussion

1. opening exchanges – how identification with a country/countries were articulated;
2. discussions on the nature of the extension of human rights in areas such as the rights of migrants and LGBT rights;
3. how countries such as the USA and Russia were ‘othered’ as not having a European construction of human rights; and
4. how discussions developed and views were constructed in the course of this (eg around ‘being European’)

identification with a country/countries



Odense

| | <i>age</i> | <i>gender</i> | <i>father</i> | <i>mother</i> |
|----------------|------------|---------------|---------------------|---------------------|
| Agnethe | 18 | ♀ | robotics | project coordinator |
| Lilli | 17 | ♀ | salesperson | nursery teacher |
| Cæcilie | 18 | ♀ | computer programmer | Photographer |
| Julius | 17 | ♂ | unemployed | Unemployed |
| Evald | 16 | ♂ | film sub-titler | financial advice |
| Hussein | 17 | ♂ | retired (mechanic) | retired |

identification with a country/countries

Agnethe

I'm Agnethe, I'm a Danish girl

Lilli

My name is Lilli , I'm 17 years old, I'm a Danish girl ...

Cæcilie

My name is Cæcilie I feel –very Danish [laughs] – even though my grandfather immigrated from Scotland – so -

Julius

three people have stated that they're Danish, and not European, so... we are nationalists,[some amusement from others]

identification with a country/countries

Evald

I also feel Danish ... But my father. And my grandfathers, my grandmother, they emigrated from Germany, so I also feel some connection with Germany – but I feel mostly Danish, so –

Hussein

my parents are originally from Palestine, but I'm born and raised in Denmark - I don't feel as quite as Danish as the others, I feel more a bit of both – I feel more European than Danish

Cæcilie

I think most of it has to do with the way I was raised – for example, my mum feels more Scottish than me, so she sort of raised me to be proud to *be* Scottish – the culture that it has, just like when there are tourists here we talk about our culture – like she [Lilli] said, what we eat and what we do, and we celebrate with our flag – I think we do that more than most countries do

Hussein

When we talk about different identities, people often mistakenly say that there is a clash of cultures, that the youngster doesn't know where to put himself. ... I see different cultures as being an advantage- you take the best of both cultures ... and make your own

identification with a country/countries

Julius

I feel Danish too ... it makes it much easier, because you have a lot of people that you feel connected to in that way ... when you're abroad you can find Danish people and then you feel at home. I'm aware that it's a social construction, and that until the eighteenth century you wouldn't have had nationalities in the sense that you have it now – and I try to look away from nationalities more or less, because I want to be able to travel and feel at home everywhere I go with different cultures.

Cæcilie

I think our nationality is a way of expressing ourselves when we're abroad, but also at home, using it to feel secure ... you can tell people that I do this because I was raised in Denmark, because I feel Danish ... For example, I feel European as well, because we have some fair rules and stuff that unites us – even though we have very different cultures in the different countries of Europe.

identification with a country/countries; national sentiment

Swedish is nothing more than my passport says that I'm Swedish. I'm born here, and so were my parents – but to me that's not exactly relevant. I have Swedish citizenship, and therefore I define myself as Swedish ... This nationalistic movement [*Sverigedemokratern*], and patriotism growing stronger – to me that became very serious, because I don't want to be whatsoever identified with them, I don't want someone to think that ... I am a nationalist, because of what's happening in Sweden and in the rest of Europe – it's become important to not identify myself with where I live, or where other people are from.

Stockholm, Margreta (F, 16)

I'm not Danish – if you want to, you can feel Danish if you're not born Danish – but I feel more like Serbian, because I'm Serbian, it's in my blood

Slagelse, Denmark, Janko (M, 15 Serbian birth and origin)

identification with a country/countries: a lottery

Sevilla, Sancho (M 14)

it's a lottery that you are born there – if you are born there and you love your country, and agree with the rules, and the people that are with you – then you are Spanish

we are all Macedonians, but not by our choice – we are unlucky to be born here. I wish I was born in Denmark because here we are surrounded by poverty, by corruption, and the unemployment rate is high

In Prilep, Macedonia, Lazar (M 18)

Human Rights

Lëtzebuerg, Anaïs (F 13)

We have established Europe to have peace. The members are all democracies, and people want to have peace

in Europe there are not so many people that are Black, they treat me as though I have no value, as an African

Ludovic (M 14; father from Cape Verde, mother Luxembourgish)

people who live here have freedom of speech

Amsterdam, Kawthar (F 16)

... good justice – in Europe we have one of the best systems – a lot of other countries don't have an independent law system

Renaat (M 15)

Human Rights

... compared to Turkey or America, in Austria you can see the equality between the sexes, and there isn't as much racism. ... Austria's a good place, not the best, we could still improve, there's still racism and sexism ... [but] we care about equality and stuff

Linz, Austria: Elgin (F 16,
Turkish origin)

everyone should be treated equally: we are all different, but we should all be treated the same

Olsztyn, Poland; Bożenka (F 12)

Human Rights

we will never be on that level of European society, because here people ... don't accept differences – when Gay Pride was in Zagreb, people came to throw stones at them

Croatia, Zagreb: Dragan (M 14)

my mother was like “Well, I hope you don't marry a girl, because that won't be acceptable!” at first, because when she was younger it was – well, not really a disgrace – but [now] no one cares ... It's just that they grew up in a whole different perspective, we've evolved since then

Sweden, Malmö: Sarah (F 16)

Human Rights

European identity 'at this time is a very important question, because of the problem with Syria and immigration, when some countries of Europe close their borders. Yes, at this time I don't feel European

France, Paris: Albane (F 17)

in Hungary, they rejected the refugees – in France we try to welcome the refugees as well as we can

France, Montpellier: Rosalie (F 14)

I feel less European – we can't be proud of what has happened – what Hungary is doing now is not human

Amandine (F 15)

'Othering' countries on their human rights record: the USA

Germany, Hannover:
Jule (F 13)

things which aren't allowed in Europe are allowed in the United States – there you don't have to be medically insured

our social insurance system, our medical insurance systems, and I think that's a big difference to the USA

Germany, Dortmund:
Rahel (F 17)

Iceland, Akureyri,
Katrín (F 17)

capital punishment [is] a civic rights issue – people who do really bad things should be kept in prison for life, but they shouldn't be killed – I don't like that about America, and that's what I like about Europe, the death sentence isn't allowed

there's no capital punishment – in the US they are killed. In Europe, they are kept in prison for a lot of time. For me, they have the right to live, one of the most important rights

Italy, Frascati:
Coralie (F 14)

'Othering' countries on their human rights record: Russia

Russia is a dictatorship, and most of the European countries are democracies ... so I wouldn't think that they could be part of Europe

Portugal, Lisboa:
Rufno (M 16)

it is unacceptable that Europe should let Russia in: [they are] very backwards in terms of civil rights, too strong a state, a centralised state'

Italy, Bologna: Eurialo (M 16)

If Russia was allowed to join the European Union I would be outraged ... they don't have the right to be homosexual – they can be arrested for it, actually. It's not in the laws of all [European Union] countries yet ... It is very important that a country in the European Union has human rights, the basic rights to be yourself

Denmark, Slagelse:
Nelly (F 15)

... the discussion moves on ...

Belgium,
Brussels:
Loes (F
17)

I also don't feel European – I guess that we have advantages in that it is easier to travel, and I like that ... so it is easier, and everything is more open

I think that Europe has this common goal ... to make Europe a better place, make sure that everyone has equal rights. I don't think that we are there yet

President Putin doesn't appear to be very democratic

Not very democratic? I think Putin is not democratic at all – the complete opposite. It's the complete opposite of what we want to do with the European Union – if we let him have more power in the European Union, then that's the end, all people who are not straight will be prosecuted, a lot of people who aren't in the right place, in his opinion, will just be moved – it would tear the European Union apart

... the discussion moves on ...

Luxembourg,
Lëtzebuerg:
Amaury (M 17)

the greatest good that the European Union gave us is the free circulation – this suppression of the borders is a gift

It's also a thing of values, because in the European Union we should share all the same values – democracy, and liberty, liberty of expression, and that's also what the European Union stands for

I think the main right is democracy – we see now in Poland there was a big reaction by the European community because their liberty of expression was partly suppressed. We have this sense of democracy in common

... the discussion moves on ...

France: Lille;
Laurence (M 16)

[on the report earlier in the week that the European Commission had stopped Viktor Orbán (Hungary Prime Minister) from re-introducing the death penalty]

that's a nice aspect of Europe, that he had to abandon it because ... he would have been sanctioned economically by Europe

[recalling European sanctions in 2000 against Jörg Haider, leader of the BZO]

he took away some rights of homosexuals as unmarried couples – but the European Union was there to restrain him – it's like a dog leash.

Blaise (M 15)

Some Conclusions

the problems

- ◇ projecting potential categories, thus framing and limiting responses;
- ◇ testing of young people's knowledge, so allowing the assumption there were 'correct' answers;
- ◇ not having respect and equity in the research interchange with young
- ◇ expecting that they would always have an opinion to express, and this would be fixed

Avoiding suggesting keywords allows young people to use their own vocabulary

Suggesting that they might disagree, and encouraging them to do so opens up discussion

Accepting their priorities and direction gives them a sense of ownership of the conversation – which they respond to

Allowing silences, non-responses, contradictions and changes