

Critical Incidents as a Participatory Research Approach for Transformative Cultural Practices

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Our Focus:
aesthetic education
in informal settings



Social Practices

Social Practices as >>embodied materially mediated arrays of human activity centrally organised around shared understanding<<.

— (Schatzki, 2001, p. 2)

Cultural Transformation & Non-Hegemonic Practices

Culture as something *>>that is constantly reworked by and only made available through cultural practices<<* (Grossberg, 1997, p. 379).

Non-hegemonic practices follow a *>>logics of affinity<<* in that they *>>express chosen ends in the means used to achieve them<<* (Day, 2004, p. 728).

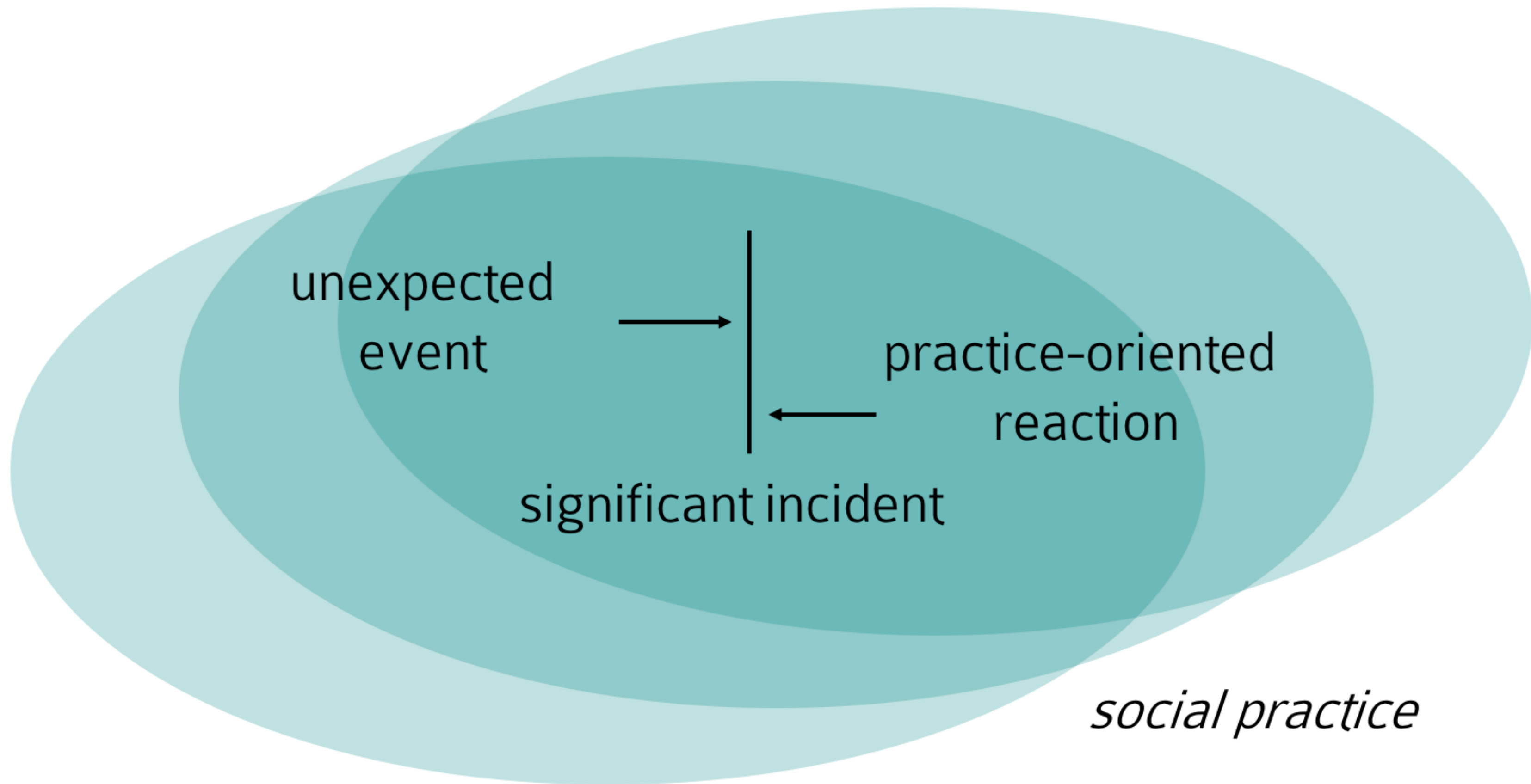
Methodological Challenges

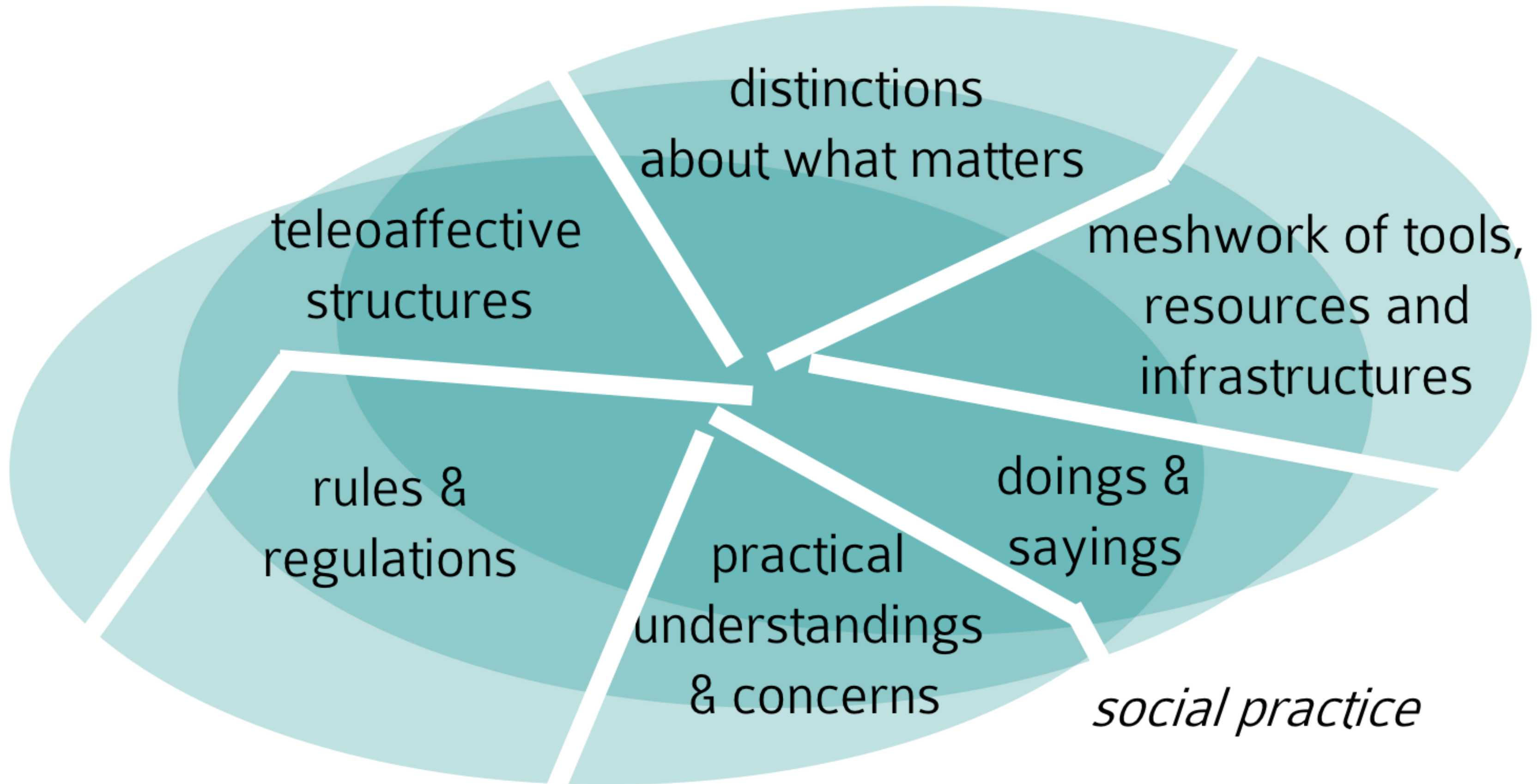
- (1) The dynamics of social practices in a state of flux;
- (2) The intersubjective intelligibility and representability of practical encounters and experiences;
- (3) The performativity of the research process.

The Critical Incident Technique

... a set of procedures focused on the investigation of events, incidents or processes that have a significant impact on the outcomes of an activity, positive or negative.

The objective of the critical incident technique is to gain insight into the critical features of a certain situation and the ways these situations are handled by the people involved.







»In this case for example, I can hardly recognize this drawing, [...] instead with a pencil drawing, there I can tell you blindly that its mine, here I barely recognize the characteristics of my own drawing.«



- » the technical mediation of articulative processes arising from a particular meshwork of tools, resources and infrastructures
- » general and practical understandings and concerns about what matters such as authorship

>>[...] I took a picture of a painted wall in Norway and uploaded it. On the wall you can see a white tourist pointing his camera to the sea. On the water you see high waves and shadows of boats and people. The painting inspired me. I took the photo in such a way that the wall and a bit of blue sky is visible (it was vacation after all). [...]<<



- » the teleoaffective structures of two intersecting practices
- » and the personal strategies to cope with these



Discussion

Being serious about a culture that is produced by our own doings and sayings, it seems reasonable to engage ourselves in non-hegemonic practices in research and education as well.

We have to focus on the particular and idiosyncratic as the realm of the non-hegemonic.

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Thank You!

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