Institutional Ethnography

Newsletter of the International Sociological Association Thematic Group 06

Table of Contents

From the President…

Greetings!

Brr. It's cold and snowy in my part of western Canada: winter is definitely here. Just one more reason I'm looking forward to next summer, July 2018, when we gather for the World Congress of Sociology in Toronto.

Since January 2017, when the new executive and board took office, the main work of the TG06 executive has been organizing our sessions for Toronto. This work has been ably led by our program coordinator, Paul Luken (see his report on p. 4). Paul was the main mover in getting TG06 established (a long process that started in 2008; official TG status was only obtained in 2011); he served as the first vice president and newsletter editor, and he has been the program coordinator for all three of the past ISA conferences where TG06 has had a presence (Buenos Aires 2012, Yokohama 2014, Vienna 2016). Paul's knowledge of intricate ISA processes is invaluable and he has carefully overseen the assembly of a strong TG06 slate of sessions for 2018. Thank you, Paul! And thank you to everyone who organized a session and to those of you who submitted abstracts. While I'm in thanking mode, I'd also like to take this opportunity to recognize and extend gratitude to Alison Griffith, TG06's first president, Suzanne Vaughan, who continues in the role of Secretary/Treasurer, and original board members Barbara Comber and Karin Widerberg. All of them worked to get TG06 established as an international forum for institutional ethnographers.

For me, one of the most exciting aspects of TG06 is the opportunity to meet and hear about the research of institutional ethnographers who work in a broad range of countries and world regions, with diverse legislative, social and economic contexts, where institutional processes of coordination and rule occur in both different and similar ways, sometimes calling for innovative methods of institutional ethnographic investigation. We have so much to teach and learn from each other – about what's happening in our (currently quite alarming) world and about extending the possibilities of institutional ethnographic research. Recently, Eric Mykhalovskiy (TG06 vice president and newsletter editor) and I conducted a quick survey of institutional ethnographic research published in English-language journals in the past five years. We were delighted to find articles discussing research carried out in 16 different countries, ranging from Australia, Brazil and Finland to Israel, Thailand and Ukraine.   We are compiling a

bibliography of the institutional ethnography articles we collected, which we will make available in a future newsletter. Since our TG06 meetings only happen every two years, and not everyone can attend every time anyway, we hope to use this newsletter as an ongoing vehicle for international exchange, sharing news about research and publications (see p. 14). Final thanks therefore to Eric and Leigha Comer for putting together this newsletter with its sleek new look.

Best wishes to you all for an excellent new year in 2018. See you in Toronto!

Liza

From the Newsletter Editor…

Welcome to the latest issue of the TG06 newsletter!! This is the first issue produced after the election of our new TG06 Board and it's been produced by your editorial board: Eric Mykhalovskiy, Leigha Comer and Paul Luken. Thanks to Paul and Leigha for all their help in getting this issue out. We hope that the newsletter continues to bring the TG06 membership together by sharing information about the research activities of our members and about developments within TG06 and the ISA.

With this issue, we've launched a couple of new features that we plan to carry forward in subsequent issues. The first is the **Getting to Know Our Members** section where we invite you to introduce yourselves to your TG06 colleagues. We have members spread across the globe. We want the **Getting to Know Our Members** section to be a vehicle for TG06 members to learn about who is involved in TG06 and what they do in order to facilitate new connections amongst our members. This issue offers introductions from the members of your new TG06 board. The second is the **What are you Reading?** section where we approach TG06 members to share reflections on recent books, chapters, articles and other materials they've read that they feel may be of interest to their TG06 colleagues. In this issue, we hear from members of a Toronto IE-based reading group about *If Truth be Told: The Politics of Public Ethnography*, a collection edited by the French sociologist and anthropologist Didier Fassin.

This issue also continues features from previous newsletters. We have an update from Paul Luken on TGO6 activities at the ISA World Congress, which will be held in Toronto from 15-18 July 2018. In our **New Research** section, we celebrate the recent publication of three IE books: Garth Stahl's *Ethnography of a Neoliberal School: Building Cultures of Success*; *Perspectives on and from Institutional Ethnography* edited by James Reid and Lisa Russell; and Michael Corman's *Paramedics On and Off the Streets: Emergency Medical Services in the Age of Technological Governance.* Congratulations to Garth, James, Lisa, and Michael!! Finally, in our **Announcements** section we hear about recent awards received by three IE scholars: Gary Kinsman, Eric Mykhalovskiy and Dorothy Smith.

In order for the newsletter to be a success we need to hear from you. We want to hear about your ideas for content and we want to share information about your publications, your research, readings that you've done, conferences that are upcoming or that you've attended, career milestones and

accomplishments, scholarly events and other matters of interest to your TG06 colleagues. If there's something you'd like to see happen in the newsletter send us an email with your suggestions. If you'd like to be featured in our **Getting to Know Our Members** section send us a bio. Don't be shy. This is your newsletter!!

Eric

TG06 Preparations for the World Congress: Sessions, Registration, Registration Grants

From Paul Luken – TG06 Program Coordinator

Preparations have been underway for the Thematic Group on Institutional Ethnography's (TG06) sessions at the XIX ISA World Congress of Sociology in Toronto, Canada, July 15-21, 2018. The theme of this conference is "Power, Violence and Justice: Reflections, Responses and Responsibilities," and currently we have 13 sessions that will contribute significantly to our understanding of these concerns. Personally, I would like to thank all the session organizers for their ideas and efforts. The session organizers and session titles are the following:

Marie Campbell and Ann Christin Nilsen. Institutional Ethnographies of Global Development: Knowledge, Experience and Ruling Relations.

Nerida Spina. Responsibilisation, Accountability and Assessment Practices in Systems, Institutions and Homes.

Kate Tilleczek and Henry Parada. Institutional Ethnography as Youth-Attuned Rendering: Human Rights in the Americas.

Rebecca Lund and Ann Christin Nilsen. International Responses to Institutional Ethnography: How Has IE Developed in Different Contexts?

Debra Talbot. IE and Other Concepts: Configuring Apparatus for Inquiry.

Suzanne Vaughan. Social Justice, Activism, and Institutional Ethnography.

Liza McCoy. Bodies and Places in Institutional Ethnography.

Laura Ferreño. Gender Studies from the Perspective of Institutional Ethnography / Los Estudios De Género Desde La Perspectiva De La Etnografía Institucional.

Marjorie Devault. The Ruling Relations of "Normalcy": Exploring Puzzles of Disability, Illness, and Aging.

Kjeld Høgsbro. IE for People Perceived to Have Cognitive Weaknesses or Psychological Challenges.

Lois Andre-Bechely. Institutional Ethnography: Exploring Changes in Public Education.

Liza McCoy. In Conversation with Dorothy Smith.
Paul Luken. The Social Organization of Knowledge.

Those who submitted abstracts also have my appreciation. On November 30 Confex will contact you and inform you if your abstract has been accepted or rejected. Those who have been accepted will have one more very important task**: Register for the World Congress before the March 20, 2018, 24:00 GMT deadline.** The ISA has indicated that the deadline will be strictly enforced and "presenters who have failed to register will be automatically deleted from the program."

In a related matter, the ISA has made registration grants available to each Research Committee, Working Group and Thematic Group. In early December I will contact everyone who is active in the TG06 sessions and let them know how they might apply for these awards. Grant recipients will be notified by the ISA, but these announcements may not occur until late February or March. If you intend to apply for a registration grant, I recommend that you delay paying the registration fee because the grants are not paid to the recipients; instead, a registration code will be provided. Once again, I will be sending out more information about the registration grants in December.

Getting to Know Our Members

Debra Talbot: Lecturer in Education and Director of Professional Learning and Professional Experience at the University of Sydney. My research in teacher education, curriculum, pedagogy, and social justice engages with emancipatory methodologies, primarily institutional ethnography, to focus on the material effects of schools and schooling. I work with teachers in schools to transform practice in the interest of more equitable education outcomes. My doctoral thesis employed Institutional Ethnography to inquire into teachers' experiences of professional learning that mattered to them in times of heightened accountability. My current research project is an institutional ethnography inquiring into the nature of 'partnerships' (a loaded construct being advanced in different ways by different educational authorities) between university and schools for a variety of purposes. Last year I was privileged to attend Dorothy Smith's workshop in Toronto and I continue working with colleagues at OISE University of Toronto and the University of Sydney, to explore the connections and affordances across our research revealed by institutional ethnography. Interest in my work from my colleagues at the University of Sydney has led to me convening an IE reading group in which participants explore the unique perspective that IE might bring to their own work.

Laura Ferreño: I am Professor of Theory of Culture I and II, Coordinator of the Observatory of Cultural Citizenship and Chairman of the Permanent Commission for Education and Research, University of Avellaneda (Argentina). I carry out research from the point of view of the institutional ethnography because this methodological approach allows me to discover a world almost unexplored by the social sciences. In my experience (Argentine Senate, institutions of local government and another state agencies), the studies of the everyday activities of the institutions uncover social relations that are not visible from the usual research points of view. I believe that the most important contribution of my studies of the Senates of Brazil, Spain and Argentina was explaining their bureaucracies from the point of view of the daily worlds of their employees, in order to visualize what they are doing and how they are doing it. My studies are in the area of comparative analysis of public bureaucracies (Senates and public clerks) and political elites taking into account their specificity as government bodies. I seek to enable the transfer of knowledge and/or techniques from the universities to public institutions to improve the management, assessment and implementation of social programmes, specifically for the population in vulnerable situation. I will transfer a software to measure and evaluate inclusive social programs to the municipality of Avellaneda in December 2017. Since 2012, when I presented my paper at the ISA Forum on Sociology in Buenos Aires for a session of TG06, I have been collaborating as session organizer for the ISA meetings, doing so for those of Yokohama and Vienna. I will collaborate in the Toronto's also.

Frank T.Y. Wang: Professor, Graduate Institute of Social Work, National Chengchi University in Taiwan. I was a social worker involving in social activism in the late 1980s in Taiwan. As a non-English speaking Ph.D. student in U. of Toronto, I found my experience was silent in my study which was overwhelmed by social theories. Learning institutional ethnography with Dorothy Smith, my voice was validated in my PhD study. I used IE to explore how home care services are delivered in a way to regulate the families with the emphasis on family responsibility of elder care in Taiwan. After my returning to Taiwan, I continue to learn and teach IE. I have been studying elderly care in indigenous communities with IE as the analytical perspective for my political activism for the search of self-determination for indigenous peoples in Taiwan. Over the years, a group of IEers has been established in Taiwan. We have translated IE works into Chinese and held study group to read classic IE texts. There has been a growing Chinese literature on IE. I am now editing a book based on the IE publication in Chinese as I believe the best way to introduce IE is not by translation but by application. As IE is exerting its influence across the boundaries of nations and languages, the transnational circulation of IE would become a domain for further discussion. Locating myself as a person introducing IE to the Chinese academic world, I hope to keep up with the development of IE and to maximize the political project that Dorothy Smith has initiated as a board member of the Thematic Group on Institutional Ethnography of The International Sociological Association.
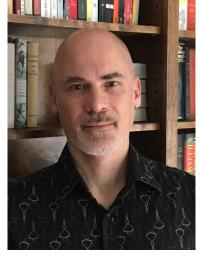
Kjeld Høgsbro: Professor of Social Work at Aalborg University. I have published books on disabilities, mental illness, social work and community development in Denmark. My research comprises institutional ethnographies of specific rehabilitation programs for people with traumatic brain injuries and residential homes for people with dementia. I have also turned traditional evaluations into institutional ethnography when investigating four different national programmes for people with mental illness, substance abuse, homelessness, ADHD and Autism. This was done in a period between 2002 and 2016. These investigations had an impact on the services as well as the professional discourses, the way they understood the situation of the people who were dependent on the services and the way they understood the interaction between these people and the staff members. I am going to write a book on this because I feel that we miss a condensed presentation of the special challenges for IE when going into the life-world of people with communicative and cognitive problems. Previously, I have published monographs in Danish and articles/book chapters in English about IE, but only a few in English. My target group and audience is still professionals and marginalised people in Denmark. One article about IE and single agent studies of rehabilitation programmes in the Scandinavian Journal of Disability Research and one about IE and other examples of applied sociology in Nordic Social Work Research plus a chapter on IE for people in a specially vulnerable situation in a book recently published by me and Ian Shaw named *Social Work and Research in Advanced Welfare States* (Routledge)*.* Shifting always between the substantial questions of people in a week situation, mentally and cognitively, and the development of IE methodology, I have become a board member of both the Research Committees on Sociology of Mental Health and the Thematic Group on Institutional Ethnography of The International Sociological Association.

Liza McCoy: I am an associate professor of sociology at the University of Calgary in Alberta, Canada. My involvement with institutional ethnography and studies in the social organization of knowledge began over thirty years ago when I took my first course with Dorothy Smith. As a researcher, I'm eclectic: I have studied institutional practices and modes of knowledge in education, administration, health care, visual representation, and immigration. In addition to my empirical work I have also contributed several methodological chapters to the growing body of resources on doing institutional ethnography. Right now my research looks at the work of learning and deploying bodily knowledge in the context of a community-based collaborative social dance community. I'm a photographer, so I've enjoyed making pictures of community events as part of this ethnographic research. I'm also a co-investigator on another project using visual methodology to investigate settlement issues for new immigrants settling in small towns and cities in central Canada. I have been a member of TG06 since 2011.

Suzanne Vaughan: I am an Associate Professor of Sociology in the School of Social and Behavioral Sciences, Arizona State University, Phoenix, AZ, USA. My colleague, Paul Luken and I are known internationally for our innovative application of institutional ethnography to housing studies. Our work is unique in IE since it employs historical documents and a political economy perspective to understand the changing organization of the housing industry in North America. We have published a number of IE articles on homeownership, childrearing and housing, retirement housing, independence in old age, company housing, moving, copyright, and methodological articles about institutional ethnography. We are currently completing a full-length manuscript based upon the oral housing histories of women that explicates the ways in which the ordinary work of people in the housing industry transformed housing in the U.S over the 20th century and ultimately, led to the housing crisis in the United States. We

recently co-edited a volume of international junior scholars who have contributed to the *New Scholarship in Institutional Ethnography*. I teach graduate classes in institutional ethnography in the Social Justice and Human Rights MA program where students work collaboratively with organizations and community activists to change administrative and managerial processes to make them more responsive to people's needs. Paul and I have been active in the IE Thematic Group since its beginning. We worked together to establish the group, seeking signature support from other ISA members and submitting that application to the ISA. We are very proud that the membership has grown over the years.

Lois Andre-Bechely: Professor, California State University, Los Angeles: I discovered Institutional Ethnography and the work of Alison Griffith and Dorothy Smith when doing my doctoral research on public school choice in Los Angeles. It was IE that helped me see how thoroughly textual the school choice process was and how the text-based processes of parents' choice work were organized and coordinated by the school district such that parents became complicit in the inequities and inequalities of public school choice policy and practice. I have continued to explore the ways in which IE provides a different starting point for studying educational policy implementation – asking questions of people working in schools, colleges and universities such as "what work does the policy text actually direct you to do?", "how did the inequitable outcome happen if the policy was otherwise well-intentioned?" and other IE-oriented questions. As a professor, I teach qualitative research methods to doctoral students who work in educational settings from early childhood to university and the IE part of my coursework never fails to open their eyes to the power that texts hold in the everyday work of educators, parents, and students. My current interest is how to bring understanding of IE into educational reform efforts before those reforms are undertaken so that the inequities and inequalities I regularly uncover in my studies are less likely to happen. However, this means that I could find myself engaged with others who are promoting reforms I might not fully agree with; and that presents me with a challenge as an IEer that I also wish to explore.

Eric Mykhalovskiy: I am a Professor of Sociology at York University. I was introduced to institutional ethnography by George Smith. In 1990 George was a board member of a community-based AIDS organization I had been hired to startup. I had just completed a Master's degree in sociology at the time and was incredibly drawn to the kind of thinking that George offered about HIV. I soon learned that he was thinking in terms of the social organization of knowledge, as developed by Dorothy Smith. I learned about IE by doing research with George. In the early 1990s we did what was probably one of the largest pieces of IE research at the time—a study of the social organization of access to social services for people living with HIV/AIDS in Toronto. We interviewed well over 100 people. My experiences of working with George and learning about IE brought me back to sociology. When I subsequently enrolled in a Ph.D. program, I had the good fortune of taking classes with Dorothy Smith and benefitting from her mentorship. In my research, I draw on IE to explore a range of topics related to health, illness and biomedicine. In my doctoral research, I explored the textual relations that coordinate evidence-based medicine. My more recent work looks at the social organization of the biomedical and broader institutional and discursive response to the HIV epidemic in Canada. Over the past decade, I have been looking at the

social organization of the criminal law governance of HIV non-disclosure in Canada. My work has published in a range of journals including *Social Science & Medicine, Sociology of Health & Illness, Social Theory & Health, AIDS Care, The American Journal of Public Health, Critical Public Health.* In 2102, I co-authored the book *Global Public Health Vigilance: Creating a World on Alert* with Lorna Weir. With Viviane Namaste, I am currently editing the book *Social Science and HIV/AIDS: Critique, Research and Engagement* which is scheduled for publication with UBC Press next year. I am delighted to be serving as V.P. and newsletter editor for TG06!

What Are You Reading?

Have you had any good reads lately? Do you want to share your thoughts with fellow TG06 members? We've created a regular space in the TG06 newsletter for members to share their experiences of reading work relevant to institutional ethnography. We envision it as a virtual space for sharing thoughts, responses, critiques and other reactions to published scholarly work of interest to IE scholars internationally. So don't be shy!! We want to hear from you about what you have been reading, what's interesting about it and how it relates to IE as an analytic project.

Help build an exchange of responses to scholarly writing and research among your ISA IE colleagues!! Contact the newsletter editor for more information on contributing to this section of the newsletter.

If Truth be Told: The Politics of Public Ethnography. Duke University Press 2017. Edited by Didier Fassin
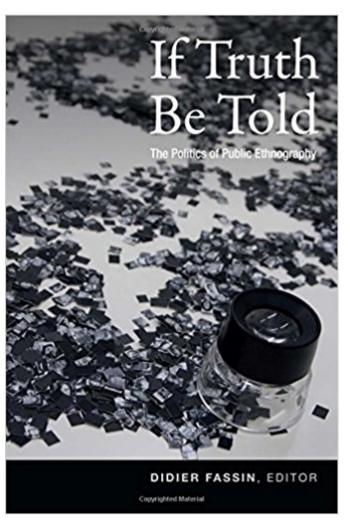
In this issue we hear from a Toronto-based reading group of IE scholars who recently read Didier Fassin's edited collection *If Truth Be Told: The Politics of Public Ethnography.* Didier Fassin is a French sociologist, anthropologist and physician who is based in the School of Social Science at the Institute for Advanced Study in Princeton. He is known for his early work on HIV in South Africa published as the book *When Bodies Remember. Experience and Politics of AIDS in South Africa* and his more recent ethnographic research on prisons and the punitive state which has resulted in a number of books including *Prison Worlds: An Ethnography of the Carceral Condition* (2016).

If Truth Be Told brings together contributions from 13 scholars, most of whom are anthropologists, which approaches the question of public ethnography and its politics through an emphasis on how various publics encounter and respond to published ethnographic research or what, in the volume, is referred to as "the public afterlife of ethnography."

Colin Hastings: I appreciate that the edited collection prompts readers to grapple with the way that we conceptualize the "public" of public ethnography and challenges us to be specific in terms

of who we understand this public to be, how they will receive ethnographic research findings, and the extent to which they will put ethnographic knowledge to work. I especially value contributions from ethnographers who reflexively recount their experiences sharing research outcomes with "concrete publics" at academic conferences, within undergraduate classrooms, and through policy documents. These accounts equip the reader with an intimate understanding of the challenges and the potential of public ethnography.

The book sparked a wide range of productive exchanges among our reading group of IE scholars. One of the most thought-provoking discussions arose in response to Manuela Ivone Cunha's understanding of ethnographic knowledge "not as a problem solving tool, but as a more comprehensive resource for reasoning about a problem" (111). Our conversation centered on the extent to which this conception of ethnographic knowledge squares with our own understandings of institutional ethnographic knowledge. As IE research intends to bring into view how the everyday lives of interlocutors are socially organized, we generally agreed that the political potential of IE research is perhaps most accurately understood as a resource for understanding the forms of ruling that coordinate people's everyday lives, not a tool for altering ruling relations in and of itself. Such a conception of IE research underlines the importance of ongoing collaboration and dialogue with community-based activist publics that confront, on a daily basis, the issues that researchers study.

Overall, I appreciate the range of issues and perspectives related to public ethnography that this work calls attention to. However, a drawback of the edited collection is that it consists mostly of contributions from senior, esteemed academics. It might have been productive for the collection to also include the perspectives of more junior researchers who are contending with the challenges associated with producing public ethnographic knowledge early in their careers from within increasingly neoliberal universities. It also seems as though there is a mounting pressure for junior scholars who position themselves as public ethnographers to regularly make their presence known not only through academic publications and public forums, but on digital platforms such as twitter, Instagram and Facebook. It would be useful for public ethnographers to consider how these demands come to bear on researchers who are not established scholars.

Eric Mykhalovskiy: I really looked forward to reading this book, particularly in the context of a reading group. I read Fassin's book *When Bodies Remember* a few years ago and was familiar with his more recent work. I'd also followed some of the recent discussions about engaged anthropology and had read Buroway's American Sociological Association presidential address on public sociology and some of the reactions to it. So, I was interested to see what kind of approach to public ethnography would be offered by *Truth Be Told*. I was glad to see that the contributors had moved past the business of calling for or promoting some version of public sociology or anthropology. Rather than cheerleading, the book brings reflections from ethnographers about the challenges, difficulties, complications and other issues associated with the public presence of ethnographic research. The contributors are very keen on the specificity of ethnographic research and want to pose questions about "the encounter between ethnographers and their publics" (P. 4).

The approach taken by the collection to the "public" in public ethnography is very much about questions related to the reception or response to formally published ethnographic research. Contributors write about what happens when their work "goes public." For example, Gabriella Coleman describes the changes in her relationship to the digital activist group Anonymous as well as to the journalists who became interested in her research. Sherine Hamdy writes about the challenges of translating her research on organ donation in Egypt to audiences with widely different "political and social worldviews" (p. 287). Taken as a whole, the book reads as a series of mini-ethnographies of the politics of the public reception of ethnographic research, which helps to realize the book's commitment to understanding public ethnography ethnographically.

The mini-ethnographies offered by *If Truth Be Told* make for compelling and interesting reading. The book is also a treasure trove of important references on pubic sociology and anthropology. However, as much as I enjoyed the book, I did hope for more reflection by contributors about the relationship between the problematic of the book—the public reception of ethnographic research—and the various technologies and discourses that circulate within academic cultures and disciplines that instrumentalize that relation. In the health field, with which I am most familiar, "research transfer," "knowledge mobilization," "knowledge translation and exchange" and the like are extremely popular as well as authoritative ways of conceptualizing the relationship between research and its publics. Many health research funders now require detailed knowledge mobilization plans about how proposed research "findings" will be used publicly. At its worst, such demands promote highly technical, cookie cutter type approaches to thinking about the "public afterlife" of research. Hearing about how ethnographers may have encountered and responded to such expectations would have made for an interesting addition to the collection.

A final tension, not fully explored by the collection, arises through its focus on the public reception to ethnographic research and its recognition of the diminishing public audience for published scholarly research, including ethnography. How to square a focus on what happens when ethnographic research goes public with an awareness that there are fewer and fewer readers of ethnographic research is no simple challenge, and it is one the book does not squarely address. As Colin Hastings suggests in his response to the book, this may partly result from the fact that many of the contributors are accomplished senior scholars whose published books have garnered considerable public attention. Most ethnographers will not enjoy the same degree of public response to their research.

There is something of a residue in the book that contemplates the "public" in public ethnography through the continental tradition of the famous public intellectual who has a public impact through the widespread reception of, usually, *his* work. This is perhaps most apparent in book's epilogue where Fassin's discusses his reactions to a proposal to commit four pages in the French newspaper *Libération* (including the front page) to his book *L'Ombre du monde* and the issues the book raises about "the punitive turn of society" (p. 311). Few ethnographers will face the challenge of how to respond to interview requests for front-page newspaper coverage of their research. As much as discussions of the "public afterlife" of ethnographic research are important, they must be accompanied by ethnographies of the less glamorous business of working with activists, doing research with community organizations and connecting with social movements, in order to more fully illuminate the multiple dimensions of public ethnography.

Leigha Comer: In Fassin's edited collection of reflections detailing scholars' experiences with public ethnography, the contributions touch on an impressive variety of topics ranging from work on the Internet activist group Anonymous to right-to-health litigation in Brazil. Exploring their experiences as public ethnographers, the writers provide not only a description of their work and what it entails—which is fascinating in its own right—but also strategies of engagement which they take to be essential in managing the tensions between one's role as ethnographer, public figure, activist, informant, and so on. While not always fully drawn out in these reflections, as an IE scholar my interest was primarily in the political commitments of the ethnographers. We see in their descriptions of ethnographic research the real impacts of their work on the lives of others, many of whom have competing interests; for Ghassan Hage, for instance, the multiplicities of tensions underlying the reception of his work on the Israeli-Palestinian conflict speaks to the ways in which ethnographic research is both taken up and rejected by the public.

I am thinking here of George Smith, and of his conceptualization of activist as ethnographer in which the political does not enter our research merely as theoretical primacy or nuisance to be controlled for, but rather demands that we account for the political implications of our research and of our findings. Thus, in our research, we are constantly butting against what Smith describes as "the objective knowledge of a politico-administrative *régime,"* and against which we must juxtapose the "locally-organized, reflexive knowledge of individuals in the everyday world" (Smith, 1990, 633). We see these strategies of juxtaposition throughout the book. Vincent Dubois, for example, highlights his experience of policy ethnography as "combat sport" by illustrating the competing interests, beliefs, and everyday experiences of those who frequent welfare offices as either clients or clerks. In addition to these tensions, Dubois also describes the neoliberal trends of bureaucratic welfare offices, and how these come to shape the work and political commitments of policy officials. For Dubois, ethnography opens up the possibility of *being there*: of speaking with clients, of investigating the daily bureaucratic encounters shaping clients' and workers' lives, and of identifying structural causes of both clerks' and clients' everyday experiences. Dubois juxtaposes these findings to the managerial discourses of "aggressive" clients and "unimportant," "routine" work of clerks.

Several other authors grapple with issues of political commitments—although they only rarely frame their work in this sense. Gabriella Coleman, in her description of her work on the Internet activist group

Anonymous and her role as informant for the media, does touch upon the ethics of journalism, which require neutrality and objectivity. In contrast, Coleman notes that her allegiance as a public ethnographer laid with her sources (members of Anonymous) and that this allegiance required her to carefully consider the information she relayed to journalists, and how she framed these communications. While not explicitly framed in the terms I have described above, Coleman does consider at some length what we might understand as her political commitments—*who* is she producing research for, and to what purpose. Here, I think we see an important disjuncture between the work of the ethnographers included in this collection, the majority of whom are anthropologists, and IE researchers for whom the political consequences of our research tend to be paramount. This difference, I suggest, is not a passing one or an afterthought that might be reflected upon at the end of one's research, but rather a crucial question that has significant consequences for the kind of work we do, and one that I believe would have been highly fruitful for the ethnographers in this collection to have considered. The risk of attempting to remain "neutral," we know, is that our research is co-opted and used in ways that go directly against our political commitments—commitments that we may recognize only once they have already been discounted or opposed by those publics that take up our research.
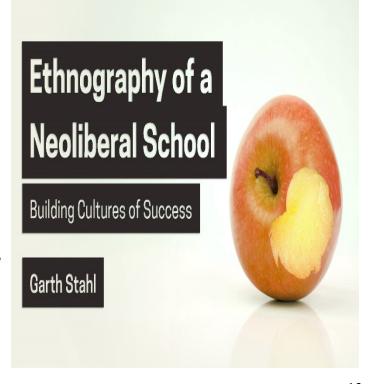
New Research

Ethnography of a Neoliberal School: Building Cultures of Success – Garth Stahl, Senior Lecturer, School of Education, University of South Australia

In recent years, there has been a growing debate over the managerial and leadership practices of expanding charter school networks, often referred to as Charter School Management Organizations (CMOs). CMOs, by definition, are consistently high-performing school networks in urban spaces that follow a very specific formula in order to build and maintain a culture that ensures high academic outcomes for their students.

To ensure their continual success in what has become a high stakes environment, CMOs often draw upon practices associated with corporate America, specifically a 'Goldman Sachs model' of zero-tolerance and firing the bottom 10% of underperforming staff each year.

The recent book *Ethnography of a Neoliberal School: Building Cultures of Success* is an institutional ethnography that explores the controversial schooling practices and strategies embedded in charter school management

Ethnography of a Neoliberal School

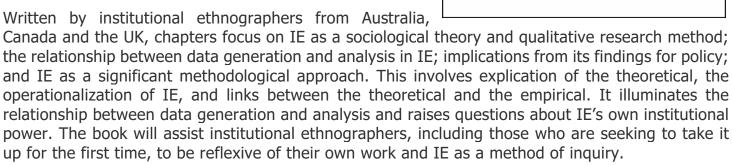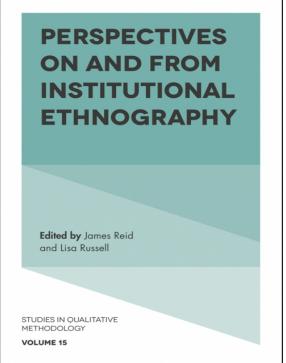Building Cultures of Success

Garth Stahl

organizations (CMOs), as well as how these practices influence teaching and learning, school leadership, teachers' professional identities, and students' understanding of success. By theorizing the common practices within the organization, I connect current research in new managerialism, neoliberal governance and the neoliberal structuring of educational policy. Honing in on the discourse on education reform in the US, I demonstrate that a "unique blend" of neoliberalism and social justice values have permeated the CMO's institutional culture, promoting the belief that adopting corporate practices will fix America's schools and ensure equity of opportunity for all. The inclusion of institutional texts (emails, Blackberry messages, posters, and rubrics) balances the personal-subjective and inter-subjective to capture a blend of neoliberalism and social justice reframing.

Perspectives on and from Institutional Ethnography – James Reid and Lisa Russell, Division of Academic and Professional Studies, University of Huddersfield, UK

'Perspectives on and from Institutional Ethnography', edited by James Reid and Lisa Russell, is being published on 15th December 2017 by Emerald Publishing Limited. This book explores recent developments in Institutional Ethnography and offers reflective accounts on how IE is being utilised and understood in social research. This collection includes contributions from those involved in the early development of IE alongside Smith as well as early career researchers, new to the sociology, theory and method of IE.
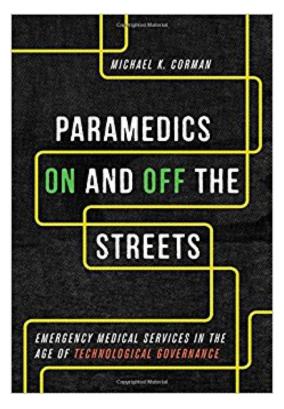
The book celebrates the everyday work of those using IE in social research but also explores how they have experienced putting IE to work with other concepts and analytical approaches. The editors were keen to develop a text that moves discussion of IE on, to include consideration of its own textual relations of ruling and learning from the entwining of IE with other ideas.

Written by institutional ethnographers from Australia, Canada and the UK, chapters focus on IE as a sociological theory and qualitative research method; the relationship between data generation and analysis in IE; implications from its findings for policy; and IE as a significant methodological approach. This involves explication of the theoretical, the operationalization of IE, and links between the theoretical and the empirical. It illuminates the relationship between data generation and analysis and raises questions about IE's own institutional power. The book will assist institutional ethnographers, including those who are seeking to take it up for the first time, to be reflexive of their own work and IE as a method of inquiry.

Paramedics On and Off the Streets: Emergency Medical Services in the Age of Technological Governance – Michael K. Corman, Adjunct Professor, University of Prince Edward Island

In *Paramedics On and Off the Streets*, Michael K. Corman embarks on an institutional ethnography of the complex, mundane, intricate, and exhilarating work of paramedics in Calgary, Alberta. Corman's comprehensive research includes more than 200 hours of participant observation ride-alongs with paramedics over a period of eleven months, more than 100 first hand interviews with paramedics, and thirty-six interviews with other emergency medical personnel including administrators, call-takers and dispatchers, nurses, and doctors. At the heart of this ethnography are questions about the role of paramedics in urban environments, the role of information and communication technologies in contemporary health care governance, and the organization and accountability of pre-hospital medical services. Paramedics On and Off the Streets is the first institutional ethnography to explore the role and increasing importance of paramedics in our healthcare system. It takes readers on a journey into the everyday lives of EMS personnel and provides an in-depth sociological analysis of the work of pre-hospital health care professionals in the twenty-first century.

Announcements

Awards

Eric Mykhalovskiy – CAHR–CANFAR Excellence in Research Award

Each year, the Canadian Association for HIV Research (CAHR) – Canadian Foundation for AIDS Research (CANFAR) awards are granted to five researchers in order to highlight their accomplishments and contributions to HIV/AIDS research. Eric Mykhalovskiy was awarded the 2017 CAHR-CANFAR Excellence in Research Award for "combining the highest standards of critical social science HIV scholarship with a steadfast commitment to social justice and progressive social transformation."

Gary Kinsman – Dorothy E. Smith Scholar Activist Award Winner

Gary Kinsman, Professor Emeritus from Laurentian University, received the Dorothy E. Smith Scholar Activist Award for 2017 conferred by the Institutional Ethnography Division of the Society for the Study of Social Problems. Gary was recognized for his path-breaking work on the regulation of LGBTQ sexualities and longstanding commitment to forging links between social movement activists and academics.

Dorothy Smith – Lee Founders Award

Dorothy Smith, Professor Emerita, University of Toronto and Adjunct Professor, University of Victoria was the 2017 recipient of the Lee Founders Award, conferred by the Society for the Study of Social Problems. The award is "made in recognition of significant achievements that, over a distinguished career, have demonstrated continuing devotion to the ideals of the founders of the Society for the Study of Social Problems and especially to the humanist tradition of Alfred McClung Lee and Elizabeth Briant Lee."

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